

The Baptist Examiner

Baptist Is Our Middle Name

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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Further Exposition Of Epistle Of James

By WILLARD WILLIS
 Pastor Northland Baptist Church
 Abington Road
 Columbus, Ohio

"And the prayer of faith shall save the sick..."—James 5:15.

Faith, according to Hebrews 11:1, is "the substance of things hoped for, the evidence of things not seen." The "prayer of faith," then, is a petition presented to our Father for that which we hope for, but which is not yet in our hands. The petition, however, already has "substance," because faith enables us to enjoy the blessing as if it were already in our hands. A little girl, for example, enjoys a new dress which she has not yet received, because she believes her daddy will keep his promise and obtain the dress for her. We, in like manner, believe that our Father will keep His Word, therefore, we have faith or confidence in all of His promises. One of these promises is: "and the prayer of

faith shall save the sick."

It must not be thought, however, that prayer will "save" every sick person, but only those that God wills to "save." Our God has not promised to heal every person, but He has said that "the prayer of faith shall save the sick," therefore, we are to pray for the sick, for it may be that it is His will to save the sick for which we are praying.

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."—1 John 5:14.

Sickness, in some cases, is chastisement from God and we can be sure that no amount of praying will remove this kind of sickness until God's purpose in the sickness is fully realized. God, if He removed this kind of sickness too soon, would be like a woman who removes her cake from the oven before the fire had done its work; that is, before the cake was fully baked.

We learn from Romans 10:17 that "faith cometh by hearing, and hearing by the Word of God." This is the only way that faith can come to us, therefore, we must study His Word if we are desirous of more faith. Our faith will increase only as our knowledge of His Word increases. We, in other words, must know His promises before we can believe them.

"... and the Lord shall raise him up..."—James 5:15

The raising up obviously means to raise up from the bed of af-



WILLARD WILLIS

fliction. Those who were sick to the extent that they used the measures that are set before us, must have been flat on their backs. To raise them up, therefore, was to place them on their feet again. You will recall that the man at the pool of Bethesda took up his bed and walked.

"... and the Lord shall raise him up..."

Our Lord is He who can raise up the sick. He even raised the dead and walked on the water, therefore, He is Lord over death and water. He is also Lord over sickness, therefore, it is no task for Him to raise up those who are sick. One writer said:

"No prayer is too hard for Him (Continued on page 7, column 1)

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An Unfailing Presence

Just before ascending to His Father, Christ said to His church: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Though His bodily presence is about to be removed from the church, He assures her of His unfailing spiritual presence. The word translated "always" is (Continued on page 3, column 5)



MILBURN COCKRELL

church perpetuity has always been an offensive doctrine to those who belong to religious societies of modern origin at the hands of men.

If it can be demonstrated that the Lord's church has existed in all ages since the first century, it will confirm our faith in the promise of Jesus Christ. If it cannot be shown that a church has come down uncorrupted through the centuries, it is enough to make infidels of us all. If the Lord has failed to keep His promise to the church, then what confidence could we place in Him as to our salvation from sin?

Church Never Overcome

While on earth Jesus Christ promised His church perpetuity. He said: "And I say also unto thee, That thou art Peter, and

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a

dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Matthew 3:13-17.

On last Sunday morning I preached to you on the subject of "Baptism." At that time, I tried to show you from the Scriptures that in order to have valid baptism, there must be a proper subject, a proper mode, and a proper purpose. I declare today as I did then that the only proper subject is a believer in Jesus

Baptists Shouldn't Support Baptist Faith Missions

By MEDFORD CAUDILL
 Hanover, Mich.

"Go ye into all the world, and preach the gospel to every creature." (Mark 16:15).

The Lord has commissioned His church to go and preach the gospel. Going and preaching is the obligation and duty of every New Testament church. Of the fact that those who support Baptist Faith Missions and Baptist Missions to America are trying to fulfill that commission we have no doubt. We have no argument with the end they have in mind. Our argument is with the methods they use to accomplish that end.

Are we then just trying to stir up an argument for argument's sake in protesting these two mission boards, or is this way of mission work so wrong that it must be constantly opposed and exposed?

Let us transfer our thoughts for a moment to the Lord's Supper. Is open communion and grape juice wrong? Of course it is. Is it right then for "The Baptist Examiner" to oppose those who practice open communion and use grape juice? Yes, since we consider these practices not only unscriptural but anti-scriptural.

What of mission work then? Is the board system with its denial of local church authority wrong? Of course it is. Ought we not then to oppose it as much as we oppose open communion, or grape juice, or the sprinkling of infants or anything else that is opposite

to that which the Lord has instructed us in.

God works through the local church. If you don't believe that, then you're not a Baptist. Baptist Faith Missions works through a board. Should they then call themselves Baptists?

No church has to support a board in order to do mission



MEDFORD CAUDILL

work. There are several good independent sovereign grace Baptist missionaries in various fields at present who are carrying out the commission that Christ gave to the church in the manner in which it was meant to be carried out.

(Continued on page 5, column 2)

The Bible Teaches Church Succession And Perpetuity

By MILBURN COCKRELL
 Fulton, Mississippi

Church perpetuity is not so much a historical question as it is a Biblical one. Apart from any his orical evidence, there is ample proof of church succession in the Bible. Jesus Christ promised the church He founded continuity throughout the ages. I, for one, believed what Christ has promised He is able to perform. Therefore, I believe His church is in the world today and will continue to be until He returns for her. This is not beyond dispute, for

upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Here we not only see Christ as the foundation and founder of the church, but we also see Him as the preserver of His church.

Christ expressly said of the church: "The gates of hades shall not prevail against it." Though the powers of evil strive to overthrow the church, it shall endure. All earthly things go down through the gates of death, but Christ's church shall never cease to exist. These words from Jesus Christ prove His church is still here in the world today, and that it has been here every single minute since Christ established it. If the church of God ceased to exist one single minute in any age since the first century, then the gates of Hell prevailed against it. To deny church succession is to make Jesus Christ a liar!

An Unfailing Presence

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Halliman Tells More About His Last Mission Patrol

Dear friends:

With this article we begin the fifth in a series on the mission patrol that we made in February and March. In our last article we had completed the fourteenth day of the patrol, and was at Guhabia. We had had a rather stormy ministry since coming to this location but now as we were ready to leave, I felt that because of all that had taken place in the last three days that our work was stronger in this area than it had ever been before. I believe that persecutions to a Christian does something to him to awaken him to the fact, or perhaps it would be better said, to remind him of the fact that, a child of God standing for the truth is not going to be liked by the religious world. This has always been true from Abel down to our present day, and I cannot see anything in this late hour of God's mercy and grace except that the trials will become more severe as the time draws near for the return of our blessed Saviour. When we left the brethren at Guhabia, they had determined to take unto them the whole armor of God, that they might be able to withstand in the evil day, and having done all, to stand.

Feb. 26. A little before 8 a.m.

we were ready to leave Guhabia and our next stop would be with the folk at Mande Pango Baptist Church. To get to this place we had to walk across a mountain and then go about half way down on the other side. The walk is quite rough but having been out for fourteen days already, and having done a considerable amount of walking, my legs and body in general had become well seasoned to this sort of thing. By now all the excess weight had been walked off, and I was down under the 170 pound mark which makes walking much more comfortable. In less than half a day we had walked across the mountain and as we came out of the



FRED T. HALLIMAN

timber on the far side and could see down the mountain side, ribbons of smoke that we could see making their way into the sky told us that the folk at Mande Pango was preparing food to be eaten in the afternoon.

Once across the mountain it did not take us too long to descend to where the church was located. There is not a large group of people that live in this area but all that did live there, plus several visitors from some other places, were on hand to greet us when we arrived. The pastor came up with a big smile and several strips of hog meat for me to barbecue now with the promise that there would be more to come later.

Since being there the last time, they had built a new house for me, and I was shown to my new quarters and they waited to get my approval before hurry- (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PROPER ADMINISTRATOR OF BAPTISM"

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a

dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Matthew 3:13-17.

On last Sunday morning I preached to you on the subject of "Baptism." At that time, I tried to show you from the Scriptures that in order to have valid baptism, there must be a proper subject, a proper mode, and a proper purpose. I declare today as I did then that the only proper subject is a believer in Jesus

Christ — not an unconscious infant nor an unbeliever. Further, the proper mode can only be immersion. From the example of Jesus, the practice of the early church, the method of John the Baptist, and the meaning of the Greek word which is translated "baptize", there can be no other Scriptural mode but immersion. As to proper purpose: This is not for salvation, but to declare in picture the fact of our salvation. It thus states to the world that (Continued on page 2, column 3)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Louisiana Church Plans A Summer Revival Meeting

Dear Bro. Gilpin:

We have scheduled a church-centered revival meeting for the week of May 28-June 3. I believe that we have two of the best preachers in America scheduled to preach each night in this meeting. Bro. Joe Shellnut and Bro. Milburn Cockrell will be speaking each night of this meeting on subjects related to the Lord's precious church. I have enclosed a copy of the schedule of services for this meeting.

We would appreciate your announcement of this meeting in The Baptist Examiner. We would like for as many of our brethren as can to come to this meeting. We will try to accommodate all who come with homes to stay in. Those interested may write me at my address, 1008 Kavanaugh St., Mansfield, La. 71052 or call me at this number, 318-872-0557. There is a very nice motel about one-quarter mile from the church for those who would prefer to stay in a motel.

We pray that God would use this meeting to help many to understand the fundamental Bible and Baptist teachings concerning the church that Jesus built and related truths. The topics of the meeting are a result of various views and heresies that I have encountered during my ministry and especially while here in this area. I have asked the brethren to prepare their messages in manuscript form so that they may be reprinted. I

expect to hear some fine messages coming from these two well-known qualified teachers of God's Word.

TOPICS FOR CHURCH-CENTERED REVIVAL OF BETHEL BIBLE BAPTIST CHURCH
Corner of Lawrence and Fairfield
Mansfield, Louisiana

The following messages will be preached by Bro. Joe C. Shellnut, pastor of the Eastside Baptist Church of Benton, Arkansas.

1. What is the significance or importance of "water baptism" and how does it relate to the church? Is "John's baptism" the same as "Christian baptism?"
2. What constitutes a New Testament Church? What are its ordinances and officers?
3. Discuss the significance of the "Baptism of the Holy Spirit" on the day of Pentecost and how it related to the church.
4. How many "baptisms" does the Scriptures speak of? Discuss the "Charismatic Renewal" and the "Baptism of the Spirit" today.
5. Discuss John's baptism and ministry as it relates to the Lord Jesus, the Jew, the apostles and early church saints, and the Lord's churches today. Was John the Baptist Elijah?
6. Discuss the transition from "Law" to "Grace" and the problems thereby created at the time of the establishment of the church.
7. Discuss church government. Do the "Elders" and/or the pastor have more authority than other members of the church? Please explain.

Bro. Milburn Cockrell, pastor of the Union Grove Baptist Church, near Fulton, Miss., will present the following messages:

1. When was the church established and who established it?
2. Does the Scripture speak of a "Universal" church? Give reasons and Scripture to support your answer. Who will compose the Bride of Christ?
3. Discuss the work or commission of the church.
4. Discuss "Alien baptism" in relation to Baptist practice today. Can we receive the baptism of all other Baptist churches? Please explain.
5. How does the Jew relate to the church in its origin, presently and in the future?
6. Discuss church succession or perpetuity.
7. Does the Scripture warrant a paid ministry? Discuss financing the Lord's church.

Services will be held each evening beginning at 7:30 p.m. The meeting is set for the week of May 28 thru June 3. The public is cordially invited to attend each service. Surely many blessings are in store for all who hear these great messages concerning God's Word and these great men of God.

Baptism

(Continued from page one)

the believer has died to sin, and that he is now alive unto God, and that he is now walking in newness of life.

On last Sunday morning I did not have time to complete my message on baptism, and therefore, this morning I am talking to you concerning the proper administrator of baptism.

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church has the authority to administer this ordinance, and very much surprised they often ask: "Does it make any difference as to the administrator?" Christ must have thought it made a great difference or else he never would have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Well do I remember on many occasions when as a lad I went swimming. I would baptize others, and was myself baptized many times, even repeating the baptismal formula over the boy friend whom I might have been baptizing. Certainly no one would say that this was valid baptism.

Over in New York City there is an infidel club which initiates its members by baptism. This is in derision, of course, of Christianity. Surely no one would declare this to be valid baptism.

I once knew of one drunken man baptizing another drunken man who thought he was dying. Surely no one would call this valid baptism.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance, it is void and is not binding upon us.

I

Now Christ in giving the command to baptize, designated the one who was to perform this ordinance. That authority rests upon the church and upon the church alone. It was to the church that Jesus gave the ordinance, "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the age" (Matt. 28:20). He did not give this commission to individuals, but to the church. Of this we are assured in view of the fact that Christ said, "And, lo, I am with you all the way, even unto the end of the age." Christ could not be with His disciples to the end of the age. As individuals, they would not live that long. Hence, He gave the ordinance not to them as individuals, but He gave it to them as a church of the Lord Jesus Christ. So it is upon the church and not any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: First, the man expected his baptism to save him, and second, I have no authority to administer the ordinance since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptized in order to save, whereas the Baptist Churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism, to you or to the church?" That end-

Wilson To Hold Revival At Mansfield, O. Church In June



JOSEPH M. WILSON

Mansfield Missionary Baptist Church of 1087 N. Trimble Road will be having a Revival Meeting June 11-17 with Elder Joseph M. Wilson of Tulsa, Oklahoma doing the preaching.

Brother Oscar Mink, who is pastor of the church, announces that services will be held each evening at 7:30 and invites all living within traveling distance to attend the services.

Those who know both Brother



OSCAR MINK

Wilson and Brother Mink will know in advance an emphasis will be laid on the glorious doctrines of grace in the salvation of sinners, and also Baptist church truth.

Should you wish information as to the location of the church, or anything else, please call Bro. Mink at 526-3862.

As editor, may I urge you to be in attendance at this meeting.

ed the conversation, for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

II

Since the authority to baptize was given to the church, then only that church which Christ established has the authority to baptize.

B. H. Carroll used to tell of a Welshman, who, desiring to be naturalized, went to an Irish friend for information. The Irishman, wishing to assist his friend, procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election, the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart; I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took, also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism, also prescribed the administrator, which is the New Testament Church.

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show you why we do not receive alien immersion as valid baptism."

III

This leads me to declare that since the ordinance of baptism was given to the church, and that only the church which Christ established has the authority to baptize, then Catholics, Pedobaptists, and Campbellites do not have the authority.

All will admit that the Y.M.C.A., the B.Y.P.U., the Christian Endeavor, the Epworth League, and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy, Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather, the "Methodist Society." Christ had given the command to baptize to the church;

Luther, Wesley, Campbell, and others, were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOREVER AND FOREVER.

I tell you, beloved, these heterodoxical organizations have no more authority to baptize than does the Red Cross. Look at it from the standpoint of our United States currency. Since I own a printing plant and have paper and ink at my disposal, wouldn't it be alright for me to print some paper money? I might be able to do just as good a job as that done at Washington. To all appearances, what I might print might be just as good as that which might be printed under government supervision. Yet, I have not the authority to do so. The government would declare that I was counterfeiting. In view of this, beloved, I de-

(Continued on page 3, column 1)

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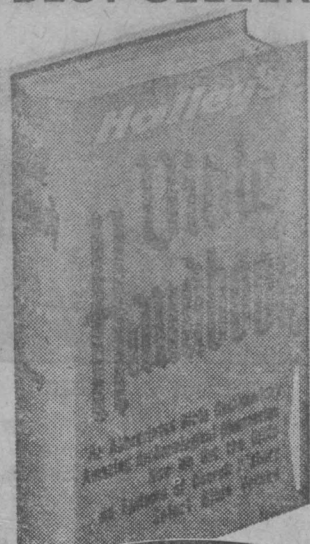
13 "I am Alpha and Omega, the beginning and the end, the first and the last."
20 ch. 1, 8.
21 ver. 7.
22 1 Tim. 4, 8.
23 Mt. 29, 27.

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PAGE TWO

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Calvary Baptist Church
Ashland, Kentucky

Baptism

(Continued from page two)
 clare that anything but Baptist baptism is counterfeit and is as worthless in the realm of baptism as the counterfeit dollar is in the realm of United States currency.

IV

"But," says the objector, "are you sure that Baptist Churches have the power to administer this ordinance?" If I did not believe that the Baptist Churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I shall build my church and the gates of hell shall not prevail against it" (Matt. 16:18), I would at once leave the Baptist Church and search for the New Testament Church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

That Baptists have been in existence throughout all ages of the past twenty centuries can easily be seen by hastily noting a few historical quotations.

John Clark Ridpath, doubtless the greatest historian of all ages, who was a member of a Methodist Church, was asked one day if there were a Baptist Church as early as 100 A.D. He replied, "I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians then were Baptists."

Mosheim, a Lutheran historian, likewise has said, "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists." Mosheim then as a Lutheran historian, declares that Baptists are not Protestants, but have existed long before the rise of Protestantism.

Baptists never had anyone hate them quite like Alexander Campbell, yet even Mr. Campbell says, "From the apostolic age to

the present time, the sentiments of Baptists ever had a continued chain of advocates, and public monuments to their existence in every century can be produced."

You will thus note that each of these historians quoted was not a Baptist, but rather, they were Methodists, Lutherans, and Campbellites. If time might permit, I might offer historians representing all the so-called creeds of Christendom, who would present the same testimony — namely, that Baptists have been in existence for twenty centuries.

But you may say, "How do we know that Jesus gave the ordinance of baptism unto Baptists?" John the Baptist was the first Missionary Baptist preacher. His ministry was authorized by God, in that he was sent from Heaven. "There was a man sent from God, whose name was John." (Jn. 1:6). He was sent for the purpose of instituting baptism. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." (Jn. 1:33). Thus, beloved, Baptist baptism beginning with John the Baptist and continuing with an unbroken chain of advocates through the centuries, came from Heaven, and it carries with it the approbation of God the Father, for on the day that Jesus was baptized by the first Missionary Baptist preacher the world ever saw, the Father spoke from Heaven and said, "I am well pleased." (Matt. 3:17).

V

I recognize that in our audience there are many who do not have Baptist baptism. Although they may have been immersed, they have what I choose to call "alien immersion." It may be that someone this morning says, "If I were to be baptized a second time, wouldn't I be making a mock to baptism?" Not at all, beloved, for you haven't been baptized the first time yet. Acts 19:1-5 tells of twelve who were

immersed the second time since their first immersion has been by a faulty administrator. Someone over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all, had administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur or complaint, they were immersed for a second time.

Or to put it in another way, if you have been passing counterfeit dollars and you decide to spend only honest dollars in the future, would it be a mockery for you to cease spending counterfeit ones and begin spending only those that are genuine? The same holds true with baptism. To leave the heterodoxical church of which you may be a member, and to become a member of a true church which was instituted by the Lord Jesus in the days of His flesh, and which has His authority to baptize from Heaven, is just to leave a counterfeit organization, which, along with its baptism, is as worthless as a counterfeit dollar.

The perpetuity of any organization is at stake when the administrator of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all, is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

Logically my message should come to an end here. But that you may appreciate and under-

stand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world, there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babies. There are graves of your dead and of mine. With what pain to our hearts they left us. The clouds that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope that they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky, and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voice of many waters. The cata-racts leaping in the sunlight, the silent flowing of smooth streams, the white-cap of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." "But wherein does the water give hope of a resurrection?" you ask. Listen to Paul: "Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection." (Rom. 6:5, 5). Will you hear Peter "... when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

(I Pet. 3:20-21.)

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them you saw its symbolism and heard its forecast when you last saw baptism administered. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!



Succession

(Continued from page one)

literally in the Greek New Testament "all the days." The Lord cannot continuously be with an institution which does not have perpetual existence. If Christ's church does not abide "all the days," how can Christ possibly be with it "all the days?"

There has never been an hour since the personal ministry of Christ when He was not present with His church. He has been with her in days of strength and days of weakness, in days of joy and days of sorrow, in Sabbath days and week days, in summer days and winter days. Jesus Christ will be spiritually present with His church until the consummation of the age. When this Grace Age is consummated by the Redeemer's return, then His spiritual presence will become a visible presence.

An Immutable Foundation

The Lord's church is build upon the eternal Rock of Ages. It rests upon a foundation firm, strong and lasting which time cannot destroy. Jesus Christ is the foundation of the church. According to the Amplified New Testament Christ said in Matthew 16:18: "And I tell you, you are Peter (Petros, masculine, a large

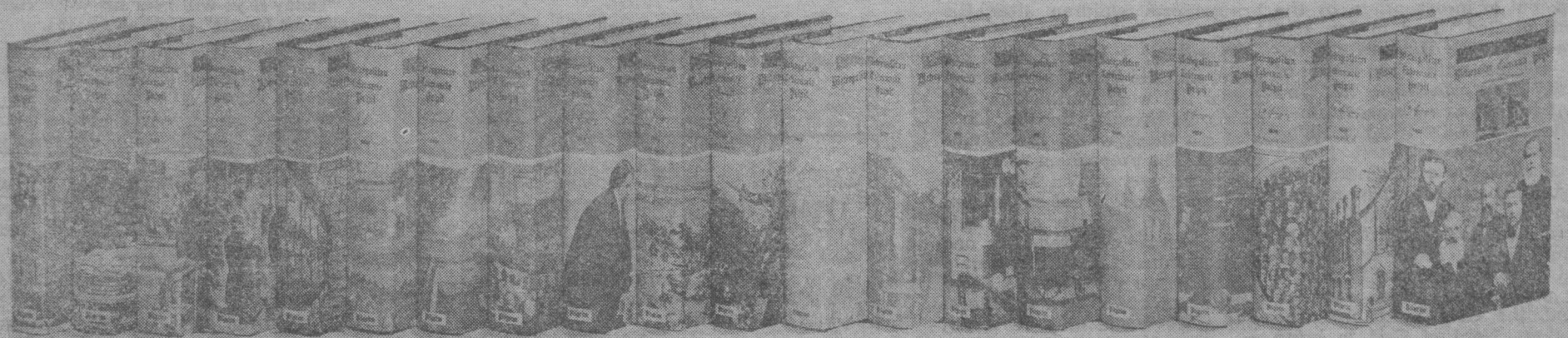
(Continued on page 6, column 2)

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The Baptist Examiner

FORUM

"Some preachers say that 'born of water' refers to the natural birth. Others say that it refers to the Word of God. Please explain."

E. C. COOK

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The subject before us is the new birth, or being born again. We see this in John 3:3. This word "again" comes from ANOTHEN which really means "from above." But whether we translate it "from above" or "again" as it is in our authorized version it excludes the natural birth. Certainly verse 5 is talking about the same birth as the one we see in verse 3. I do not see how anyone can deny that fact. In verse 3 a person cannot so much as see the kingdom of God unless he has been born again, or from above. Then in verse 5 he cannot enter the kingdom of God without this same birth spoken of in a different way. Since a lack of this birth from above keeps a person from seeing the kingdom of God, most assuredly he could not enter something he could not so much as see. There is just no way for the natural birth to be connected with the birth from above. They are two separate and distinct events separated by a number of years.

For me to say the water in John 3:5 means the natural birth would be for me to leave the Word of God out of the new birth. And for me to do that would be for me to show contempt for so many references in the Scriptures. I just simply cannot do that and still sleep good when night comes. It seems that some of my beloved brethren can leave the precious Word out of the new birth without any compunction of conscience, but I simply cannot do it.

In Psa. 119:50 the Psalmist says, "This is my comfort in my affliction: for thy Word hath quickened me." David says that God's Word had made him alive, and I believe he knew what he was talking about. In John 6:63 our Lord said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life." It is true that He says it is the Spirit that quickens us, but it is also true that He says His words are Spirit and also life.

In I Pet. 1:23 Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God." And in Jas. 1:18 James says, "Of His own will begat He us with the Word of truth." You can argue all you want to that a lost sinner cannot understand God's Word until he is first quickened, and I will agree with you one hundred percent. I know the lost, or natural man cannot understand God's Word, because I Cor. 2:14 says he cannot do so. But I also know that in some way that is beyond my poor finite ability to understand, the Holy Spirit uses the precious Word of God to bring about that quickening, because Psa. 119:50, James 1:18, I Pet. 1:23 and other references say so. It is to be feared that some people refuse to believe this because they are unable to understand it. But let us remember we are not commanded to understand everything we see in the precious Book, but we are com-

manded to believe it all.

Water is used in different places in the Scriptures to represent the Word. In II Chron. 4 we see a molten sea that held some 24,000 gallons of water. And in verse 6 we are told that it was "for the priests to wash in." This is a type of the Word as it does its cleansing work. In Psa. 119:9 we read, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word." And in John 15:3 our Lord says, "Now ye are clean through the Word which I have spoken unto you." Other references could be given to show that water oftentimes represents the Word of God in Scripture, but these convince me fully.

It is true that KAI which is translated "and" in the Scripture before us can also be translated "even." Both are grammatically correct. But I prefer to leave it as it is, because that leaves room for the Word in the new birth. If any one gets the idea that I believe that God in His matchless wisdom has made His precious Word absolutely essential to the new birth, it just may be, because I believe that with all that is within me. I believe that is why Paul says in I Cor. 4:15, "in Christ Jesus I have begotten you through the gospel." If God has not made His Word essential to the salvation of the lost, then let us just feed the sheep and go home like the Hardshells.



AUSTIN FIELDS
PASTOR,
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Ohio

To explain this verse, we must carefully examine what our Lord is saying, and not what we might think he is saying. After carefully considering the context and the verse itself, I must reject both interpretations given in the question unless the querist is referring to the water as the Word, which the Spirit speaks of in John 1:1-3 and verse 4. In these verses, we have our Lord portrayed as the living word, or living water, and truly He was the living Word. I am aware that there is the written Word given as food for the children, but we must also recognize Jesus as the living Word which reproduces or brings forth children after His kind.

Therefore, I believe that the water and the Spirit in this verse reveal the work of the Son and Spirit in bringing to the place of birth those whom the Father elected. The preposition "of" convinces me of this. You will notice that the Lord did not say except one be born by water or in water, rather He declared that one must be born of water. This could not be literal water as we know it, for were we born of literal water, we would only be water. The Lord in creating all things set forth an unalterable law governing reproduction, and that law declares that all things produce after its kind. To illustrate this law, let us suppose I plant a bushel of potatoes; when I harvest that which was planted, I will not reap watermelons, but potatoes or the same thing I planted. Thus, if one were born of literal water, he would be water, for like produces like. In the verse under consideration, the Lord is speaking concerning reproduction, or the bringing forth of a new

one. Therefore, the one that is born, or born again, must and does partake of the nature of its father. Verse six verifies this belief for it says, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." The Apostle Peter tells us we who are born again are partakers of divine nature.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" —II Peter 1:4.

Now, let us consider further the preposition "of," in order to strengthen the views stated above. Marine life (fish, shrimp, oysters, etc.) are born in water, but not of water. Were they born of water then marine life would not be meat, rather water (like produces alike). Thus, this verse refers to Jesus Christ as the living Word or living water, and the Spirit who implants within each of us the divine nature of Jesus Christ. Except one comes to the place of birth in this fashion, he cannot enter into the Kingdom of our Lord.

Were one born of the written Word, then he would only be words, for again the law of reproduction tells us like produces like. The written Word cannot produce a child of God. It can, and praise God, does feed us like the manna fed Israel, and the church must, and does, feed God's lambs and sheep as Jesus ordered the Apostle Peter. Therefore it is my contention that verse five is teaching us of the work of the

Godhead in regeneration, and the salvation of those who enter in the kingdom by revealing in verse five and six that this work is the work of God and not the flesh, for flesh can only produce flesh; whereas, the Godhead, and it alone, can bring forth one like themselves.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I am very definitely on the side of those who believe that "born of water" refers to the natural birth. I think of several reasons for this belief.

1. In order to make it signify the Word of God, the interpreter has to chase around over the Bible. The more sensible thing is to find the meaning expressed in the immediate context.

2. Jesus said, "Ye must be born again." That takes into consideration a first birth — the kind of birth, that every person experiences. He is saying that in addition to this physical birth that gives physical life, there must be a second spiritual experience wrought by the Spirit of God.

3. Bible scholars testify that the first or natural birth was in Bible times usually designated

"the water birth." Actually that is what it is. The unborn child is carried by the mother in a bag of water. When the time of birth comes the water bag is broken and the child emerges into the world. Truly it is a water birth. Why should this simple explanation not be sufficient? Christ did not say a thing about being "born of the Word" in John 3. He recognized this natural birth by water, but said that such is insufficient. "Ye must be born AGAIN" said He, and "except a man be born OF WATER and the SPIRIT, he cannot see the Kingdom of God." I see no reason to go beyond this passage to understand the meaning of the two births.

Fred T. Halliman

(Continued from page one)

ing back to finish preparing the food that would be cooked in the earth oven. About 1 p.m., we were ready to hold our first service with these folk. With their group and the several visitors that were there, we had a house full. After this service was over we sat around talking and visiting with the people until late afternoon and then we held our final service for the day which was the Lord's Supper. After this the food was served, and by the time all had eaten, it was getting almost dark when some of them left for their homes.

Feb. 27. On the afternoon before we had scheduled an early (Continued on page 5, column 2)

Fatal Disclosure Of Secy. Of B.F.M. As To His Heretical And Damnable Arminianism

We have said for years that the secretary of Baptist Faith Missions was not to be trusted, and if we cared to disclose all the information that we have locked up in our safe, it would be an easy matter to convince all of our readers as to the truthfulness of my statement.

However, without going back to any of the things of the past which have been accumulating through the years, I am clipping from the church bulletin of the Twelve-Ryan Baptist Church, which is pastored by H. H. Overbey, Secretary of Baptist Faith Missions. The underlining is ours. Other than that, the copy is as it came to us.

How any man could read this, which is rank Arminianism, and then contribute to a mission program that is spearheaded by H. H. Overbey is beyond me. Certainly the individual that continues to contribute to Baptist Faith Missions, after reading the enclosed clippings from the paper by H. H. Overbey, puts himself in the same class as H. H. Overbey. How can anyone who knows the truth contribute to a mission work when the leader of such a work shows by that which he prints that he is a rank heretic in the first degree!

The clippings are the box below and the entire column to the right.—J.R.G.

FREE THE GREATEST GIFT IN THE WORLD

- For what is a man profited if he shall gain the whole world and lose his own soul? —Matthew 16:26
- The gift of God is eternal life. —Romans 6:23
- For by grace are ye saved through faith; and that not of yourself, it is the gift of God. —Ephesians 2:8

FOR A LIMITED TIME ONLY

- Now is the day of salvation. —II Corinthians 6:2

THE PROBLEM OF OLD AGE

Don't worry—the best is yet to be

We do not change our disposition, our temperament, our likes and dislikes very much. Life follows pretty much the pattern that was made in our formative years. Bad habits, selfishness and an unruly tongue, if they are allowed to remain with us, are enemies to everything that has to do with our peace, happiness and good friendship. God can save us from their having power over us, if we only let Him perform in our lives that miracle which makes all things new.

The most important preparation for old age lies in the realm of the spiritual—in our relationship with God. That is a matter of so much consequence that it needs to be settled now, if it's been neglected. There is no future time promised for getting ready to live a godly life. The time is now, even if it is late in the day, though the best time is in the days of one's youth. The truth is emphasized in familiar verses of Scripture:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1).

"Today if ye will hear his voice, harden not your hearts" (Hebrews 3:15).

How tragic it is for one to come to the end of his life without God and without hope for eternity "because you did not know the time of your visitation" (Luke 19:44). "The time of your visitation" was, perhaps, in your youth and during the active years of your life, but you were then too preoccupied with the things of this world and you did not respond to repentance and salvation.

Life is a sacred trust. Some day God will hold each of us accountable for how we have lived our lives. The reason for our being in this world is well stated in a catechism which declares that the purpose of man is "to glorify God and enjoy Him forever." Blessed are the aged who at the sunset of their day can look back upon a life lived in communion with God and to His glory. To "enjoy Him forever" will be the glorious reward, indescribable by human language, that God has in store for those who have chosen Jesus Christ as Savior and Lord of their lives. In a very special sense they can say, "Grow old along with me. The best is yet to be."

—C. G. Ericson

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"FREEDOM OF RELIGION" (Part Two)

"And ye shall know the truth and the truth shall make you free. If the Son therefore shall make you free ye shall be free indeed." (John 8:32,36).

Last week we saw a permissive mother asking the Lord to bless her thieving son. This was done in the name of "freedom of religion." Since there was no king in Israel every man did that which was right in his own eyes. When Micah returns the money to his mother, she uses the silver to make graven images.

The mother then makes a gift of these images to her son, and he takes them to his home. The Scripture says that Micah now had a "house of gods." Since he had a place of worship, it was easy for him to desire other religious paraphernalia so he got an ephod and a teraphim.

About this time we see a preacher (a Levite) looking for a place to preach. Now the House of God was at Shiloh, and if this Levite really wanted to please the Lord, Shiloh was the place to go. But this preacher had "freedom of religion" also. When he came by Micah's house Micah showed him his church with all its religious relics, and entreated him to come and be his priest. No doubt the preacher thought this would be better than not preaching anywhere. After all, Micah had promised him money, clothing and food. Micah goes thru the ritual of consecrating the priest and then says, "Now I know the Lord will do me good, seeing I have a Levite to my priest." Such wickedness! Notice the mixture of divine things with those heathen. Micah has the ephod and consecrating the priest as contrasted with the teraphim and the house of gods. Even so today. There is a little truth mixed with a great deal of error and it is called "freedom of religion."

We won't follow this any further but if we did we would find that this priest soon gets a "call" to a "bigger church" and an "expanded ministry." This false religion lasted about 800 years. This account is ended with these words, "And they set them up Micah's graven image, which he made, ALL THE TIME THAT THE HOUSE OF GOD WAS IN SHILOH." (Jud. 16:31). Later we hear

the Lord saying thru Jeremiah, "My place which was in Shiloh, where I SET MY NAME AT THE FIRST." (Jer. 7:12). When we think of freedom let us not think of freedom from the Word, but freedom to worship properly. No one has the freedom to worship where he pleases. The Lord's church is the only place of worship. This is where the Lord hath put His name. Even so, we don't have freedom to worship in the Lord's church as we please. Jesus Christ, the head of the church, has set the guidelines. We don't have "freedom" to sell suppers, use gimmicks, open our communion to everyone, etc. We are bond slaves to Jesus Christ. May it please the Lord that we might learn from this permissive mother, and as we contemplate the awful results of her sin, be taught in this matter.

Baptist Faith Missions

(Continued from page one)
We submit then the following reasons why you should not support Baptist Faith Missions or Baptist Missions to America.

1. Jesus said "Go." These two boards "send."
2. God gets glory from His church (Ephesians 3:21). These boards give the glory to their directors.
3. There just simply is not any Scripture which justifies a mission board.

But does it really matter what kind of missionaries we support? A Christian is constantly faced with decisions. Does it matter what kind of a church I join? Does it matter how I am baptized? Does it matter whether or not my church belongs to a convention? Of course all these things are a matter of grave concern to a Christian who is trying to live his life in the manner which the Lord has instructed.

We bear no personal malice toward those who support these two boards. We simply ask that they study the Scriptures to see whether or not their support of these boards is warranted.

Fred T. Halliman

(Continued from page 4)
morning service at this place before we would leave for another church. About 7:30 all the folk had gathered for the service and so we preached our last message for them upon this visit before the early morning fog rose from the valley. One thing that impressed me more than some others at this place was the pastor's wife. While there she came to me and said that when I went to America last year she had heard that many people gave some money to help

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with my expenses, but that she did not know of that until after I was already gone. She now wanted to give something to help also. With that she handed me a dollar (American equivalent \$1.30). This would be easily the equivalent of the average man in America handing me a \$100.00 bill. I used to hesitate to take these gifts from the native folk, knowing how little they have and how hard it is for them to come by it, but I do not any more. The reasons are twofold as listed below.

- (1) When these native folk, or anyone else for that matter, want to help me I cannot but help remember what Brother Jim Washer said to me one time when he wanted to share with me a portion of what the Lord had blessed him with. He said: "Brother Halliman, when the Lord wants to bless you, let Him." So when the Lord wants to bless me through someone else, I just rare back and let Him pour it on. (2). Then I always remember what the Lord said, "It is more blessed to give than to receive," and who am I to attempt to rob someone of the Lord's blessing. So as I took that dollar from that native pastor's wife that day, she literally beamed with the radiance of the Lord's blessing. I wouldn't have missed seeing her receive

that blessing for five dollars.

After we had finished with this early morning service, we left Mande Pango; however, we did not leave many of the folk as most of them went with us on to the next church which was the Halute Baptist Church. It is a little less than three hours walk between these two points so by about 11 a.m. we were there. Here, too, they were preparing food, for the afternoon when we arrived. We soon set about to get things in order for the night and then about noon we held a preaching service. After this service the strips of pig was brought around for barbecuing so we had our noontime meal about half past one. The rest of the afternoon was spent talking with the native folk until towards late afternoon when we assembled again for another service, the Lord's Supper. By the time we finished with this service the late afternoon rain had set in and it was not long until everyone had gone to their houses for the night. Halute sits high upon a mountain side and since it is higher than the ranges to the north and east, the wind comes in over the valley without a break and gets very cold in late afternoons and at night when it rains, so we built a big fire and sat back and relaxed a couple of hours before going to bed.

Feb. 28. We held an early service at Halute this morning before leaving. We walked back across the mountain and was on our way back to where the vehicle was parked. On the way we would come to Pi Baptist Church. This walk was one of the worst we had encountered on the entire trip. The trail wound around and high up over the crest of the mountain to where Pi Baptist Church sits and the folk of that church were waiting for us to preach for them again. We had not slept at this place but had visited them and preached two sermons on a previous day.

After about a fifteen minute rest we assembled in the church building and preached to this group of people. This service being over we headed back to Guhabia where the car was parked. By now the sun was high above and very hot walking, which made us appreciate having wheels under us once again, when we reached the place where we collected the vehicle.

About six miles from there we came to Badada Baptist Church and this would be where we would be camped for the next few days. I had not made any preaching appointments for this

area, leaving the arrangements to the native folk and so they had scheduled a service at another church about a mile back up the road. About mid-afternoon we went back to Tabia Baptist Church and held our third service for the day at as many churches. I was happy when this day had come to a close as the long walk and three services had been tiresome.

March 1. Today was another busy day. We had scheduled a baptismal service to be held jointly by the Tabia and Badada Baptist Churches for our first service. The place where we would baptize was located about half way in between the two churches, so about 10 a.m. we met for the first service. The road runs right close by where we baptize so I got the people to sit down in the road and I got up on a bank and preached to them. After we had preached we went down to the water and baptized three into Badada Baptist Church and four into Tabia Baptist Church.

The baptizing over, I went back to the pastor's house and changed into dry clothing and after a while we went to Tabia and held another service for that church, this time the Lord's Supper. By the time we had finished the service at Tabia it was getting about middle afternoon so we decided to go on to Badada as we were to have another service there. This last service of the day was the Lord's Supper for the Badada Baptist Church.

Over at the pastor's house they had prepared some food, and after this last service they brought me a large portion for my evening meal. I had been well looked after on this trip by way of food. When it comes to cooking and fixing for the preacher, these people can come a close second to our dear sisters back there, and whether there or here, we always enjoy this extra which takes so much time and effort.

March 2. Our ministry had wound up at these two churches for now except an early morning service at Badada. We would leave the vehicle there and walk a couple of hours up the mountain side to where another group had been meeting for the past two years. I had visited them only one time before. They were a mission off the Guhabia Baptist Church.

We had three services scheduled. (Continued on page 6, column 1)

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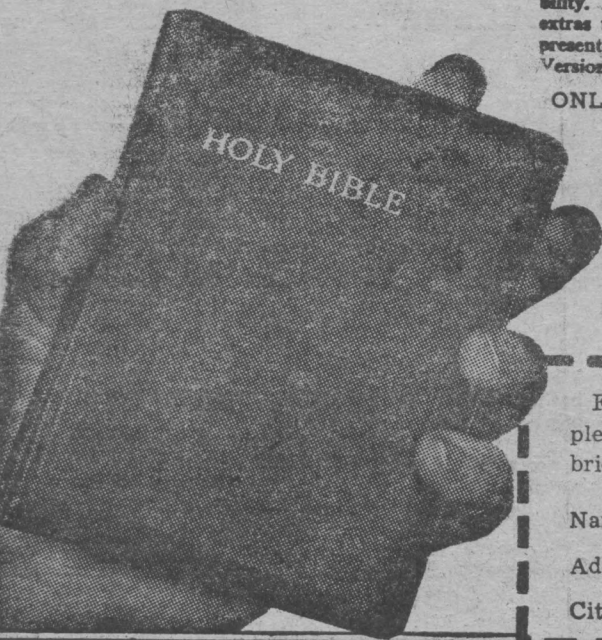
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Fred T. Halliman

(Continued from page 5)

uled for this group on this date. Our first service was to be a baptismal service. This place being located on top of a high ridge, in order to baptize they had to dam up a stream to form a pool. This they had done a few days before, but when we arrived we learned that they no longer had a pool to baptize in. During the night someone had purposely broken the dam so the water would drain out. Not actually seeing anyone do the job, it could not be definitely said just who did it, however it was obviously not anyone of their group. Since we were still in the general area where all the trouble had been going on since we entered it about a week before, I think it could be accurately assumed that someone from the Protestant group in the area had let the water out, especially in view of the fact that some folk of their group would be baptized on this day into a Baptist church.

The people set about to find another place suitable to baptize in, and two or three potential places were found. Some of these places were a long way off and others were not hardly deep enough. While some were looking for possible places to baptize, a few men had started damming up another stream, and in due time this was the one that we finally decided to use. The water was not as clear as some we had used, but was deep enough and sufficient for the purpose.

About half past ten we had assembled at the waters edge and there held our first service with this group of people. We had quite a large number of spectators. There were 10 people baptized at this place, one was turned down on the lack of evidence that he had really trusted the Lord as Saviour.

They were preparing a big feast at this place as this was to be a big day for them. By the time we had finished the baptismal service they had the strips of pig ready for barbecuing and so we had some refreshments of barbecue pig and wild ginger.

The next service of the day was to be a church organizational service. Eighteen people in all were the initial members of this group. They had received authority from the Guhabia Baptist Church, and so the 10 that were baptized and 8 others that came by statement formed the new church. They called their new church by the name of Hangi-

nopi Baptist Church and called the man who had been their missionary pastor for the past couple of years as their pastor of the church.

Late in the afternoon we held another service, the new church observing the Lord's Supper. This had made the fourth service for the day and had been another hard day as considerable amount of walking had been done in between some of these services. After the final service of the day, we went to the new house that had been built for us and there enjoyed the food that had been prepared by the folk. At each of these services we had several visitors from the Protestant group and it is predicted that some of them will get the truth and the message that the Lord has for them.

With this we will close this portion of the report and look forward to telling you some more next week.



Succession

(Continued from page three)

piece of rock, and on this rock (petra, feminine, a huge rock like Gibraltar) I will build My church, and the gates of Hades (the powers of the infernal region) shall not overpower it — or be strong for possible places to baptize, a few men had started damming up another stream, and in due time this was the one that we finally decided to use. The water was not as clear as some we had used, but was deep enough and sufficient for the purpose.

Peter was a pebble. He was not the foundation of the church. Christ used the demonstrative pronoun "this" indicating that He Himself is the foundation. Paul tells us the foundation of the church in I Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." Paul told the Ephesian church they were "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2:20). A building is as good as its foundation. Since Christ is the church's foundation, the church shall exist to make disciples and baptize as long as Jesus Christ lives. It is worse than foolish to suppose a time in the Dark Ages when the devil destroyed the superstructure and left only the foundation!

Ephesians 5:23 says: "Christ is the head of the church; and He is the Saviour of the body." Since Hebrews 7:25 tells us Christ is able to save evermore, we can see that Christ will preserve His church evermore. Her death would reveal a lack of power on the part of her Saviour. This cannot be said of Jesus Christ Who has all power and all authority.

If the church has ever been overthrown for one minute by the forces of evil since its birth, there was a time when Christ failed in His saving work. Yet the Bible says Christ "shall not fail" (Isa. 42:4).

Eternal Glory in the Church

To the Ephesian church Paul wrote: "Unto him be glory in the church by Jesus Christ throughout all ages, world without end" (Eph. 3:21). These inspired words make it plain that Christ is to have glory in the church to all generations of the age of ages. If this be true, then the church must live in all ages. Christ could have no glory in a dead church. The church did not ever apostatize, for there is no glory in an apostate church. Ephesians 3:21 establishes beyond all doubt the existence of Christ's church on earth.

Till He Comes

To the local church in the city of Corinth Paul declared: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Cor. 11:26). Our Redeemer placed the Memorial Supper in His assembly while He lived on earth. I Corinthians 11:26 discloses how there must be churches in the world to observe the Lord's Supper until the Second Coming of Christ. The Scriptures give no hint of a possible lapse of the church of God which is to show forth Christ's death until the Second Coming.

No Shepherd Without a Flock

In Acts 20:28 and I Peter 5:3 the church is called "the flock." Jesus said in John 10:11: "I am the good shepherd." Thus we see Christ to be the Good Shepherd to His flock, the church. If the church ceased to live during the Dark Ages, then there was a time in the history of Christendom when the Shepherd had no flock. Is it possible that the devil overpowered the Shepherd and destroyed all the sheep? Such an idea is unthinkable, for there can be no shepherd without a flock. Jesus said of His sheep in John 10:28: "They shall never perish."

No Head Without a Body

The New Testament teaches that the church is Christ's body. Addressing the church at Corinth, Paul said: "Now ye are the body of Christ, and members in particular." The New Testament likewise teaches that Christ is the head of the church: "And He is the head of the body, the church" (Col. 1:18). A head without a body is a monstrosity. But if Christ's church did not have a succession across the centuries until today, there was a time in the history of the religion of Christ when the Head had no body. There can be no such thing as a living head and a dead body. Those who deny church perpetuity believe in a living Head with a dead body! Men have better sense than to believe this in the physical realm, why do they not display even as much intelligence in spiritual matters?

No Dead Bride

The Bible sets forth the church as the bride of Christ. John the Baptist said: "He that hath the bride is the Bridegroom" (John 3:29). In Revelation 21:9 John referred to the church as "the bride, the Lamb's wife." Ephesians 5:25-32 compares the spiritual relationship of Christ and His church to the human marriage relationship. The wedding of the bride-elect and the Bridegroom is future. Paul told the Corinthian church: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). Was the Lord Jesus Christ at any time engaged to a dead bride? Has there ever been a time in the history of the Christian religion when there was not a local church in the world? God forbid that we ever entertain such a thought! If it were so,

then all the churches of today are spiritual harlots and Christ is now engaged to a dead bride. This cannot be true because there has never been any time since Christ's personal ministry on earth when there was not in existence a true church.

No New Church Builder

Jesus Christ said: "I will build my church." In the Gospels and in the book of Acts we see Him doing what He purposed to do. In I Corinthians 3:9 Paul called the church at Corinth "God's building." Christ has never ceased in His work of building His church, since one cannot be engaged in the work of building if there is no building of some sort. Hence Christ's church must have perpetuity. Some religionists hold that the devil destroyed Christ's building some time after the first century by heresy. The opponents of church succession believe the church died out and had to be revived by some man during the Protestant Reformation or at some later time.

Did Martin Luther revive the church in 1530 A.D.? Did John Wesley bring it to life in 1729 A.D.? Did Alexander Campbell bring back into existence the supposed non-existent church in 1827 A.D.? Perish the thought! In Matthew 16:18 Christ did not say Martin Luther or John Wesley or Alexander Campbell will build my church. Instead, He said: "I will build my church." Christ never gave any man the authority to start or revive His church. If the church which Christ established ever perished from the earth, then there can never be another true church until He returns to earth and starts one.

Someone To Tell It To

Our Saviour said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church..." (Matt. 18:15-17).

Here, our Lord makes it clear if an offending party fails to be reconciled to the offended party, the matter must be told the church. Since this is the case, there must have been a church in the world in every age since Christ spoke these words in order that faithful followers of Jesus

might obey His instructions. To say the church ceased to live after Christ instituted it, is to say there was a time when it would have been impossible to obey this command of Christ.

Church To Hold Fast

Christ told the church at Thyatira: "But that which ye have already hold fast till I come" (Rev. 2:25). Verse 29 of this chapter reveals that these words can be applied to "the churches." How could the churches hold fast the faith until Christ comes, if there were not churches in the world from the first century until Christ's return? Again I see the glorious truth of church continuity.

Church Succession a Mighty Fortress

In view of these twelve proofs of church perpetuity from the infallible Word, I believe the Lord Jesus has kept His promise to the church. To deny church succession is to impeach the integrity of Christ, to contradict the Scriptures, to gainsay history and to impugn the scholarship of some of the world's greatest men. If there is no church continuity, then the truth perished from the earth. There are no Scriptural ordinances or ordained ministers in the world today. Christ is not a sufficient Saviour of sinners since He has failed to save the church from the forces of evil. The world is abandoned to death and destruction.

Thank God that this is not the case! The gates of Hades have never overcome the church. The old ship of Zion sails on in spite of dungeon, fire and sword. There has never been a day since Christ ascended in the presence of His church that He has not had a church in the world just like the one which saw Him ascend to Heaven. The church still lives today. She is still the pillar and ground of the truth in our generation as she has been in every generation since John the Baptist, Jesus Christ and the Apostles.

I believe that the church organized by Jesus Christ was in doctrine and practice essentially the same as true New Testament Baptist churches of today. I further believe that there has never been a day since Christ founded the first church when such churches were not in existence to make disciples, to baptize and to indoctrinate these baptized disciples. I also hold that true Baptist churches of today are the

(Continued on page 7, column 1)

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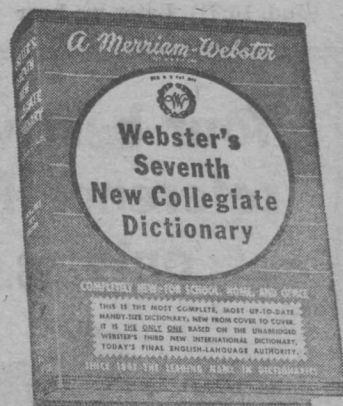
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PAGE SIX

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Succession

(Continued from page 6)

historical descendants of the apostolic churches and that these churches will continue to exist until time be no more.

This message might be summarized by a poem which I have written. I call it "The Invincible Church."

"While on earth Christ founded His church,
And declared the forces of evil could do her no hurt;
Since Jesus spoke these words on earth
The world has always had a New Testament church.

Priests, pagans and popes sought her destruction,
But she survived because of Christ's instructions;
Dungeon, fire and sword against her could not prevail,
Yea, not even the gates of Hell.

Through her Christ is to have eternal glory,
Thus the church endures to tell the old, old story;
She ever lives to shew forth Christ's death,
To tell salvation's story and all the rest.

Come, forces of error, and do your worst,
You can never destroy the New Testament church;
Let critics speak of her invisibility,
She will always still retain her invincibility!

Epistle Of James

(Continued from Page One)

to answer. There is no need too great for Him to supply. There is no passion too strong for Him to subdue. There is no temptation too powerful for Him to deliver us from and no misery too deep for Him to relieve."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus through out all ages, world without end, Amen."—Ephesians 3:20,21.

"... and if he have committed sins, they shall be forgiven him."—James 5:15.

The words, "if he have committed sins" seems to imply that the person in question may have been living above sin; however, this is not the meaning. The reference is to sins that caused his or her sickness. The teaching is that he, who through the prayer of faith receives deliverance from sickness, will also receive for-

giveness for the sins that caused the sickness. I do not believe our Lord will relieve a person of a sickness He sent upon Him until the sin that caused the sickness is repented of and forgiven. We can be sure that the Lord sent the sickness so as to bring about repentance, and I'm sure that the Lord would not stop short of seeing His purpose realized.

There are, no doubt, many who are sick due to sins that they have committed. This fact is confirmed by I Corinthians 11:29,30:

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

We must not conclude, however, that all sickness is the result of a particular sin. We know from John 9:1-3 that sickness, in many instances, is for the purpose of manifesting the works of God.

"And as Jesus passed by, He saw a man which was blind from his birth. And His Disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

"Confess your faults one to another..."—James 5:16.

We must walk hand in hand with our brethren before we can worship God properly. We are only playing church like a child plays house if our brethren have just complaints against us. We, in fact, learn from Matthew 5:23 and 24 that God will not even hear our prayers if we have wronged the brethren and have not made the matter right before them.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

It is thought by some that God will accept their worship and hear their prayers so long as they are regular at the house of worship; yet these same people hold secret grudgings in their hearts and won't confess their faults to those they have wronged. These people fail to remember that God is just as much the Father of their brother or sister as He is their Father.

"... and pray for one another that ye may be healed"—James 5:16.

This admonition by our Lord will not be honored by those who hold grudges and those who have wronged the brethren. We, in fact, pray only for those that we are on good terms with. We, if we could listen in on the believer's prayers, could easily determine who the person praying, is for or against. Prayer is an essential part of our worship to God, therefore, all obstacles between brethren must be removed if we would worship God properly.

"... the effectual fervent prayer of a righteous man availeth much."—James 5:16.

It is thought by many that the effectual fervent prayer of a lost man will also avail much, yea, it is thought that such a prayer will result in salvation. There, however, is no Scriptural ground for such a notion. The fact is that God won't even hear the prayer of the saved if they are not walking upright before Him.

There are two kinds of righteousness which God's Word refers to. One of these is the righteousness of Christ which has been imputed to the believer and the other is the right doings (righteousness) of a believer. We, of course, cannot pray until the righteousness of Christ has been imputed to us, and, secondly, God will not even hear the prayers of the ones He has made righteous if they are not walking in righteousness; that is, walking upright before God.

"If I regard iniquity in my heart, the Lord will not hear me"—Psalm 66:18.

It is to be carefully noted that the words "I" and "me" in the above verse refers to the writer who is saved. The reference is

CHRIST REFLECTED

Some time ago, a few ladies met in a certain city to read the Scriptures, and discuss them. While reading the third chapter of Malachi, they came to the third verse. "And he shall sit as a refiner and purifier of silver." One lady's opinion was that it was intended to convey the view of the sanctifying influence of the grace of Christ. Then she proposed to visit a silversmith and report to them what he said on the subject. She went and without telling the object of her errand, begged to know the process of refining silver, which he fully described to her.

"But, sir," she said, "do you sit while the work of refining is going on?"

"Oh, yes, madam," replied the silversmith; "I must sit with my eye steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver will be injured."

The lady at once saw the beauty, and comfort, too, of the expression, "He shall sit as a refiner and purifier of silver." Christ sees it needful to put His children into a furnace; His eye is steadily intent on the work of purifying, and His wisdom and love are both engaged in the best manner for them. Their trials do not come at random; "the very hairs of your head are all numbered."

As the lady was leaving the shop, the silversmith called her back, and said that he only knew when the process of purifying was complete by seeing his own image reflected in the silver.

Beautiful example! When Christ shall see His own image in His people, His work of purifying will be accomplished.

not to a lost person.

"... the effectual fervent prayer of a righteous man availeth much."—James 5:16.

The word "fervent" means that our prayers are to be hot, glowing or warm in feeling, that is, our prayers are not to be cold and formal, but they are to be bubbling over with love, warmth and trust. One who was privileged to speak to our President would surely have an effectual fervent speech. The person giving the speech may lack for words, but he or she would not lack for feeling. We may also lack for words to express our prayers to our Father in heaven, but He understands what is in our hearts.

I have shaken hands with people whose hand felt like the hand of a person who was asleep. They did not have an effectual fervent handshake. There are those who pray in this same manner, therefore, their prayers do not avail anything. We, on the other hand, must not suppose that a fervent prayer requires that we yell and scream to God. One would not yell and scream when speaking fervently to our President, and neither should we yell or scream when presenting our petitions to the Father.

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price"—I Peter 3:4.

"... the effectual fervent prayer of a righteous man availeth much."

We, when thinking of the words "availeth much," think in terms of bushels, pecks and tons and some other form of measurement, but these are our own terms. God has His own measurements and His, in many cases, are more than we can even ask or think.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"—Ephesians 3:20.

Most people know the value of

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silver and gold, but there are few who know the value of the effectual fervent prayer of a righteous person.

"Elias was a man subject to like passions as we are, and he prayed earnestly, that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James 5:17,18.

There are many who do not believe they are qualified to bring down results from the Father, by an effectual fervent prayer. It is for this reason that Elias is set before us as an example. He, says God the Spirit, is a "man subject to like passions as we are." He had ten fingers and ten toes, two eyes, two ears and one nose even as we have; that is, he was only a poor mortal of earth who had head aches and hated to get out of bed in the morning; yet this mortal man "prayed earnestly, that it might not rain; and it rained not on the earth by the space of three years and six months."

It is to be noted, however, that Elias prayed "earnestly," that is, he prayed in serious reality. His prayer was ardent, zealous and eager. May we, then, use Elias as our example and never say, "God will not hear me," but always "let your requests be made known unto God."

"Brethren, if any man do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James 5:19,20.

We have, in I Corinthians 11, an example of the truth which is laid down in the verses before us. The Corinthians had erred from the truth and Paul was the one who had converted them. The result being that he saved many of them from death and hid a multitude of sins.

We, when considering the verses before us, should consider very carefully how serious a matter it is to err from the truth. The result may be that your loved ones may be required to bury you.

The passages before us should stir us up so that we will make every effort to convert our brother; knowing that the Lord may use our efforts to save him from death.

The first efforts we are to put forth in our brother's behalf is that of prayer. We are to ask the Lord to open his or her blind eyes that they may see the error of their ways. We are to pray further that the Lord will grant them repentance and the desire and ability to turn from

the error of their way. It may be that the Lord will use our prayers as a means in converting our brother; thus saving him from death.

We, because of the word "convert," are not to think that salvation is in question, since "convert" means for one to undergo a moral change.

"... shall save a soul from death."—James 5:20.

Those who believe in "falling from grace" hang their hat on this verse. They take the "soul" in this verse to refer to the spiritual man and "death," to refer to the death of the spiritual man; however, it is to be carefully noted that James has been speaking of one who is physically sick because of sins (verse 15). He, in the verse before us, is following up his message with this example.

Those who use these verses to teach "falling from grace" declare that the word "soul" can only refer to the spiritual man, however, it will be found from the Scriptures that the word "soul" does not always refer to the spiritual man. We, in fact, find it referring to the physical body in Genesis 12:5 and I Peter 3:20.

"And Abram took Sarai his wife, and Lot his brother's son, and all their substances that they had gathered, and the SOULS that they had gotten in Haran."—Gen. 12:5.

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight SOULS were saved by water"—I Peter 3:20.

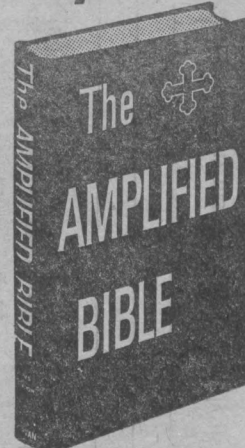
"... and shall hide a multitude of sins."—James 5:20.

Paul certainly hid a multitude of sins when he converted the Corinthians from the error they were in relative to the Lord's Supper. He converted them from the error of the moment and the error that would have been theirs the next time they partook of the supper. He also saved the children from this error, since many of them would eventually be in the church and follow the practice of dad and mother. Paul, therefore, hid a multitude of sins. We, in like manner, "hide a multitude of sins" when we convert a person from the error of his or her way.

Sins are also hidden when they are no longer a means of a person's sickness, or when they are no longer causing a breach of fellowship between the brethren. They are also hidden when they are no longer causing a breach of fellowship with the Father.

May the Lord richly bless you with the message He has set before us.

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