

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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ASHLAND, KENTUCKY, NOVEMBER 10, 1973

WHOLE NUMBER 1944

At This Thanksgiving Season

WHAT DOES THE BAPTIST EXAMINER MEAN TO YOU?

Here we are at another Thanksgiving season, a time when we, as Americans, are accustomed to remember particular blessings which God has given our nation. We think of our forefathers who landed on this continent and brought with them some great principles which have blessed their posterity. We think of our religious liberty and thank God anew that we live in a nation which is still religiously free. We think of our numerous blessings and give thanks for these, also. Surely, God has given us, as a nation, many things for which to be thankful. These are particular blessings which we remember in this special season called Thanksgiving.

We are wondering, however, what our readers — at this particular season — think of The

Baptist Examiner. What does the paper mean to you? To many it means —

A SOURCE OF SPIRITUAL FOOD. It is supplementary to the teaching received from the pastor and, in some cases, the only teaching received, as many do not have sound churches to attend. Furthermore, many pastors look to TBE for a spiritual lift.

A TIE BETWEEN FELLOW BAPTISTS. Many churches and pastors are bound together in a peculiar way by TBE. It is somewhat of a "voice" for our kind of Baptists, though all do not agree on every detail of doctrine and interpretation. Without TBE, there would not be the contact between various churches that now exists.

A MISSIONARY TO PREACH AND TEACH. What sometimes

can't be accomplished in person is accomplished through the printed page. This has been the case many times over, through TBE. One brother said that when he did all he knew to do, he then put the person on to receive The Examiner and he has seen many results.

We are sure that TBE means much to those who love the truth. And because of this we are sure that these brethren want the paper to continue. Right now, we want our friends to know, we need support to go on. Each time we tell of our need, we say that we need your support "as never before." That is what it really seems like to us. Each time it really appears that it is now or never. Well, if we have said that in the past, just take a double portion (Continued on page 2, column 1)

Bro. Halliman Returns To New Guinea October 29th

By JOHN R. GILPIN
 Bro. Halliman's Pastor

Elder Fred T. Halliman, missionary to New Guinea since 1959, who has been at home in the States for the past few months, returned to New Guinea on Monday, October 29.

In the period that he has been home, he has traveled most extensively all over the entire United States, and has been an ambassador of good will for TBE everywhere he has gone. This means from Maine to California and from the Great Lakes to Florida.

In this period of time he has also managed to move his family from Paducah, Kentucky to this area where Mrs. Halliman and the children are now residing. It is necessary that they remain in the States for the children's education. By living in this area, they are able to attend Calvary Baptist Church, of which all the family are members.

I have known Brother Fred rather intimately since about 1950, but got even better acquainted with him this year. I thank God for the fellowship that we have had together. He is truly one of the greatest men that I have ever known, a wonderful preacher, and undoubtedly, a missionary whose record will be appreciated for many,

many years to come as he has made a spiritual impact for Baptists in a marvelous way.

Be sure to remember Mrs. Halliman and the children in prayer. It is a trying time for all of them when they have to be separated in this manner. Yet, we are happier now than we have ever been before when he



FRED T. HALLIMAN

has left, in view of the fact that they are living here with us and we will have an opportunity to perhaps be of more help to them than previously.

I would ask for your continued financial support in behalf of Brother Halliman and his work in New Guinea. How I thank God for those who contribute toward the ongoing of the New Guinea work.

Calvary Baptist Church Invites All Who Can Possibly Attend, To Be With Us For Our Thanksgiving Services. U All Are Very Welcome!

TIME: THURSDAY MORNING, NOVEMBER 22 — 8:30 A.M.

PLACE: CALVARY BAPTIST CHURCH — 3339 - 13TH STREET

Preaches For Good Baptist Church Of Far Northwest

By JOE WILSON, Sr.
 Gladwin, Michigan

Once more, I desire to say that I count it a high and holy privilege to be asked to preach in one of the Lord's true churches. I consider that any church of our Lord has bestowed an honor upon me when they ask me to preach once, or many times for



JOSEPH M. WILSON

them. Recently, the Calvary Independent Baptist Church of Sumas, Washington did me the honor of asking me to preach a week for them.

I hated to be away a week so very soon after becoming pastor of the church in Gladwin. I arrived here one Monday about 1:15 p.m. and left the following Monday at 6:00 a.m. But the Washington meeting had been scheduled before there had been even the faintest idea of such a development in my life and ministry. The church here has graciously agreed for me to hold meetings for other churches within reason and at my discretion. So, I went ahead with the previous plans for the Wash-

ington meeting.

The men of the church here drove me to the Saginaw airport and I left at 7:40 a.m. for the great northwest. I went to Chicago, where I changed planes and then flew non-stop to Seattle, Washington. Boy, these planes continue to amaze me. I have flown several times lately, and still can hardly believe the ease and speed and comfort with which one can travel great distances in this way. God has certainly given marvellous wisdom and ability to mankind. It makes me to worship my God, for surely the Giver of such wisdom and ability to man is far greater than those things Himself.

I arrived a little early in Seattle, and lo, there was no one to meet me. I did not know Jim Blair, by sight, and he had never seen me. He said he was looking for a fellow about six feet and (Continued on page 3, column 4)

By the late I. M. Haldeman
 Former Pastor, Calvary Baptist Church, New York City; Author of "The Tabernacle" and many other books

Elijah had been a mighty minister of God. He had faced Ahab the wicked king of Israel in his own court, and had delivered to him the message of Jehovah against his unrighteousness and sin. He had prayed that it might not rain, and the heavens had become as brass till the land of Palestine was like a heap of wind-blown dust. He had met the prophets of Baal on Mount Carmel and challenged them to the test of fire to determine whether Baal was God, or the God of Israel; and when the offering of the idolaters in spite of all their cryings remained unconsumed by any fiery response on the part of their god, he had prayed, and Jehovah had answered, fire leaping from heaven to consume and

accept his offering. He had prayed again, the flood gates of heaven were opened and the rain came as a benediction to the suffering earth. Later he had stood upon the holy mount. God sent the squadrons of nature's forces wheeling about him. The winds swept and swirled as though they would bend the very mountain top. There came the riving of the rocks beneath him, the lightnings of God illumined the heavens, the thunders spoke as the accents of His power, and then in a still small voice the Lord announced to him that his ministry was at an end, bidding him to seek Elisha the son of Shaphat as his successor.

The day had now arrived when the Lord would take up Elijah by a whirlwind into heaven. Elijah and Elisha found themselves together at Gilgal. Elijah would test Elisha and know whether there was genuine response in him to the call of God. He said

the Lord God had sent him to Bethel, and bade Elisha tarry at Gilgal while he went forward. Elisha swore by the Lord and the soul of Elijah that he would not be separated from him.

They came to Bethel. At Bethel there was a theological institution known as the school of the prophets, the students were known as the sons of the prophets. These latter came forth and announced to Elisha that the Lord that day would take away his master. He replied he knew it and bade them hold their peace. Elijah would test Elisha again, and telling him the Lord had bidden him go to Jericho, exhorted him to remain behind. As before, Elisha would not leave him.

They came to Jericho. At Jericho there was another theological institution known as the school of the prophets, and a body of students known as the sons of the prophets. These came forth and repeated the warning given by the students at Bethel. To them Elisha returned the same answer.

Again Elijah tested Elisha. The Lord, he said, had sent him to Jordan, let Elisha remain where he was. Elisha responded with the same insistence, he would not leave him.

The two came to Jordan. Elijah now wrapped his mantle together, smote the waters hither and thither, the river opened a pathway before them, together they descended and passed through between gleaming crystal walls to the other side. Elijah inquired of Elisha what he might do for him before he was taken away. Elisha desired that a double portion of the prophet's spirit might rest upon him. Elijah recognized that this was a hard thing. It afforded him, however, an opportunity to make (Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT HAPPENED TO THE APRONS?"

(Read Genesis 3). This chapter is a very interesting portion of God's Word—a portion which tells us the story of the beginning of sin so far as the human race is concerned. I'd like to go back in my imagination and picture to you that scene of Genesis 3—a long time ago. We'll say that it is a typical Sunday evening in the first home of the universe. My, how much is involved in that one statement! The first home of the universe—there hadn't been one previously. Paul says in the Book of Corin-

thians that Adam was the first man, and here in the first home of all the universe, we have a typical Sunday evening experience. It might have been Monday, or Tuesday, but at least they were getting ready for a time of worship.

I can see Adam now as he reaches up to a fig tree and pulls off a branch of leaves and says, "Eve, I just don't feel comfortable with this apron that I have. Could you add just a little more to it?" I can hear him say, as he continues the conversation, "God

has been meeting with us in the cool of the day, and I just wish that God wouldn't come today. I don't care to meet with Him." I can hear him as he looks around and says to her, "Let's run! God is coming to meet us!" There, with his unfinished garment, the first family of all the universe—the most handsome man that ever lived, and the most beautiful woman that ever lived—clothed in fig tree garments, scurried and hurried to get out of God's presence. (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Thanksgiving Season

(Continued from page one)
of it this time.

At this Thanksgiving season — a time of year when many of our friends have through the years sent special offerings in appreciation and support of the paper — We ask you if this paper means enough to you that you will help us? Ask the Lord what His will is with regard to your giving a special offering to this work.

Remember, what we are teaching is what you believe; what we stand for is what you are standing for. We are upholding the truth of God's sovereignty, Scriptural missions, the New Testament church, the ordinances, and other great Bible truths. When you support TBE you are supporting a church-organized work of spreading the truth. Remember this work in prayer and if at all possible, remember it on this Thanksgiving with an offering.

"The Aprons"

(Continued from page one)
They hid amidst the trees of the garden. Can you imagine that scene? Can you visualize those two as they crouched down behind some bushes or trees within

the Garden of Eden, expecting to hide from Almighty God. As I say, this probably was a Sunday evening experience—at least they were getting ready for a worship service. It was customary that God came to them in the cool of the day. It was just about time for them to worship the Lord. But instead of doing so, they hide from God, trying to escape Him.

Oh, what a scene it is! A man created in the image of God. He would have been a power on any football, basketball or baseball team. He was a physical giant and he looked like Almighty God. His wife—if she had walked the Boardwalk—she would have been crowned Miss Beauty of the Universe. If Eve had been there, she would have been "it." There never was a woman as beautiful as Eve.

You say, "How do you know that he was such a giant? How do you know that she was so beautiful?" I'll tell you why. Because there wasn't any evidence of sin within the life of either of them. As individuals who were pure and perfect before God, made in the image of God, they had to be. They couldn't be anything else, but he, a physical giant and she, a perfect specimen of feminine beauty. But now, what a change!

I

CONSCIOUS OF SIN.

I can see Adam and Eve conscious of sin. Up to the time that they had sinned, they had no conscience of sin. Now they are conscious of the fact that they are sinners in the sight of God. That is why it is that they gather fig leaves to make garments for themselves. I can see that dress and that apron that she made for herself and her husband. Do you know why they made it? They were conscious of the fact that they were sinners. I tell you, beloved, this man Adam, and Eve were conscious of the fact that they had sinned.

I ask you, are you conscious of the fact that you are a sinner? No man, no woman, will ever be saved until he comes to the place where he is conscious of the fact that he is a sinner.

Up to that time, Adam and Eve had gone around the Garden of Eden perfectly nude. There was no reason for them to be otherwise. They didn't know sin. They didn't know what sin was. They were unconscious of sin. But now, there is a consciousness about them to the extent that they know they are sinners in the sight of Almighty God.

Bro. Pyle To Assist Tenn. Church In Revival Effort



DAN PHILLIPS



WILLARD PYLE

The New Testament Baptist Church of Bristol, Tennessee is having a revival meeting November 12 through November 18 with Brother Willard Pyle of Chesapeake, Ohio doing the preaching.

This means that two good men will be engaged in this week's meeting — Brother Dan Phillips and Brother Willard Pyle.

Brother Phillips has been pastor of this church for quite a long

time. He is one of the best pastors of our acquaintance. Brother Pyle is, in my opinion, one of the best preachers in America. I have been impressed by his ministry since the time I heard him first when he was just a young man.

It shall be my prayer that God will richly bless this revival, and that God will give to them a most gracious revival meeting.

I tell you, beloved, when a man comes to that place, he is coming to the place that it is going to be necessary for him to have a covering. That is why they made the apron.

I ask you again, are you conscious of the fact that you are a sinner?

II

MAN-MADE GARMENTS.

I want you to notice those man-made garments — those aprons. Where did they come from? Fig trees there within the garden yielded leaves abundantly, and Adam and his wife picked those leaves off and sewed them together to make those garments for themselves.

Notice this, those garments were strictly man-made. There was no direction of the Lord. They were not told of God to make them. The size, the length, the style — all this was of man's construction and device.

I say, beloved, those garments were strictly man-made, and since that time down to this very hour, men have been making garments for themselves to hide themselves from Almighty God, thinking to satisfy themselves in the sight of God. As the garments of Adam and Eve were man-made, so the religious garments that men clothe themselves in today are strictly man-made.

One man will have a garment of his own work. He expects that through his works he will satisfy God — that he will please God. But God will look at him and say, "That's pretty good."

Sometime ago, a man here in Ashland told me that what he was doing for the poor was his way of working himself into God's favor and ultimately into Heaven. The man that told me that wasn't an ordinary individual. He was one of the leading lawyers in this town. He thought that by helping the poor, he was fixing up some pretty good fig leaves to stand in God's presence. Of course, he admitted, as I talked with him, that he did a lot of things that weren't exactly right, but he was hoping somehow that he was fixing up some pretty good fig leaves by what he was

remorse in his heart for his life, he stuck out his hand to the preacher and said, "I want to be a member of your church," and the church voted him in, and he is a member of a so-called church. When you see him on Sunday, you can see him walking into the services, pretty regularly I understand—when you see him as he walks in, he has a nice bunch of fig leaves around him. I don't mean the natural clothes that he wears. Of course they are nice, because he is a man of wealth and has plenty of money and can afford the nicest clothes. I don't mean that but I mean that he is clothed with fig leaves—fig leaf garments from his church membership.

I look at Adam and Eve with those garments that they had, as they hurriedly sewed them together trying to get ready to meet God, and even at the very last minute, they are not fully prepared to meet Him. I can see them with their man-made garments and it tells me how there are many individuals today who have a man-made religion—maybe it is good works, maybe it is baptism, maybe it is church membership. Regardless of what it is, it is a man-made religion, just like Adam and Eve and man-made garments.

III

HIDING FROM GOD.

Adam and Eve hid from God. Look at them! They hurry, they scurry, they run, they find a bush and hide behind that bush, hiding from God. At least they think they are hiding from God.

Can you imagine anybody trying to hide from God? Beloved, the God I preach is a God of sovereignty—a God who made the universe, a God who planted every bush within the garden of Eden, a God who knows the exact nature of every one of those bushes, a God who can see through them. Can you imagine Adam and Eve trying to hide from God?

There's many a man today who tries to hide from God.

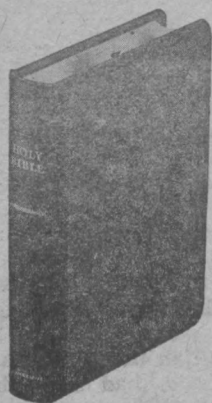
Some people try to hide in the crowd. They try to get in with a big crowd of folk. Some people try to hide in pleasure. They get into various types of pleasure thinking, "Well, I'll be able to shuffle off the idea of God."

This is Sunday. Maybe I should say it is Fun Day. It is Sunday and they ought to be in the house of God, but they are not. Where are they? They are trying to hide from God today amid some pleasure.

Some people are trying to hide from God behind unbelief. One man said to me, "I just don't believe there is a God." I said, "Brother, your denial doesn't change the fact one particle." Here was a man hiding behind (Continued on page 3, column 1)

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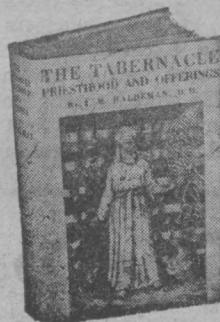
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13 "I am Alpha and Omega, the beginning and the end, the first and the last."
w ch. 1, 2, 3
x ver. 7,
y 1 Tim. 4, 8
z Mt. 24, 27.

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This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER
NOVEMBER 10, 1973
PAGE TWO

We Pray That This Thanksgiving May Be A Special Thanksgiving In Your Life For The Many Blessings Of An Almighty Sovereign God!

In Trying To Show Your Thankfulness To God This Year, Why Not Remember Our Publishing Work With A Most Worthy Offering?

"The Aprons"

(Continued from page two)

his unbelief. I can think of others who are hiding behind ceremony—religious ceremony. I saw them this morning as I came from the post office as they went into an Episcopal church. They were dressed up as to the material clothes, and I am sure their fig leaf garments were all in good shape for them to hide from God behind some ceremony today — ritual.

One Episcopal man was in the printing shop this past week, and he said to me, "Brother Gilpin, I just love the ritual of our church."

I want to tell you, beloved, Adam and Eve tried to hide from God too. What a ludicrous picture that presented, what a ridiculous picture that presented, crouching there behind a bush, thinking that they could get away from God — the God who made that bush, the God who knew all about where it was planted, the God of sovereignty who knows all things concerning us.

But people today are trying to hide from God. As I say, they hide from God in the crowd, they hide from God in pleasure, they hide from God in unbelief, they hide from God in ceremony. There are thousands of other ways in which men try to hide from God, but they are no more successful than Adam and Eve were, six thousand years ago.

IV

NO SENSE OF PEACE.

I want you to see Adam and Eve clothed, all dressed up in their fig leaf garments. We have a common expression, "All dressed up and no where to go." That was Adam and Eve. They were dressed up, but they didn't have any place to go. Can you imagine them behind those bushes without any peace? No peace in any wise at all.

I think about peace. When the Lord Jesus Christ was born as a babe, He was attended by angels, and they sang "Glory to God in the highest, and on earth peace, good will toward men." But all that the world knows about peace today is that it is an empty phrase. There is no peace among nations, no peace among the ma-

jority of homes, and no peace among individuals in business. If you want an example of how dog eats dog, just listen to the Water-gate hearings — each man trying, trying, trying to make out like he is right and everybody else is wrong. There is no peace at Washington. Nobody is in peace. There is nobody in peace any place in this world. The only peace that any man can have that will make him happy is the peace that is his in Jesus Christ. Listen:

"There is no peace, saith my God, to the wicked."—Isa. 57:21.

When the Apostle Paul wrote to the church at Rome, he emphasized the fact that peace was not found in the world, for he said:

"And the way of peace have they not known."—Rom. 3:17.

Not only is it true that men don't have peace, but they would not even know the way to peace. The way of peace, man wouldn't know anything about it. Beloved, we have peace in Jesus Christ. Listen:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1.

When the Lord Jesus Christ was here in the days of His flesh, He Himself said:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation."—John 16:33.

Beloved, you need not expect peace so far as the world is concerned. You can expect tribulation there. If you want peace, you can find it in Jesus Christ.

Listen again:

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. 2:14.

Thank God, there is peace, and that peace is ours in Jesus Christ. Adam and Eve — poor Adam, poor Eve, hiding, half clothed, mostly naked, man-made garments, conscious of sin, no peace.

V

WHAT GOD DID.

I ask, what happened to the aprons? God killed an animal. I think it was a lamb. The reason I think it was a lamb was that the lamb was the common sacrificial animal of the Old Testa-

ment. I rather imagine that it was a lamb that God killed, and God made coats of skins for Adam and Eve. What happened to the aprons? Beloved, you can't wear a man-made apron in connection with the peace that is ours furnished by God through the covering that God gave us in Jesus Christ.

We sing:

"My hope is built on nothing less

Than Jesus' blood and righteousness."

Beloved, His blood washes us from sin, and we are clothed in the righteousness of God's Son, Jesus Christ.

Up until that time when sin entered the human family, Adam had had a perfect human righteousness. When he sinned, he had an imperfect righteousness. When God clothed him with the skin of this beast, Adam then had a perfect divine righteousness, for the skin of that beast that he was clothed in was a type of the Lord Jesus Christ. The Son of God came to this world four thousand years later and died on the cross, and because of His death the sins of all the elect of all ages were paid for, and everyone of God's elect is clothed with a robe? What kind of robe? The robe of Christ's righteousness. Listen:

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 6:21.

What does it say? Simply this: God took our sins and put them over on Jesus Christ, so that Jesus bore our sins at the cross, and now God takes the righteousness of Jesus Christ and puts it over on us, so that now we are clothed in the righteousness of the Son of God. What happened to the aprons? Beloved, God destroyed them. You can't have what God destroys. You can't even have part of it. You have to get rid of it.

I see Adam and Eve when they walk out of that garden. They are not the same people that they were. They are clothed now. They are not clothed in their own garments that were made out of fig leaves. Those fig leaves are thrown away. But they are clothed now in the skin of this animal, and as Adam walked away, he

said, "Eve, out yonder, sometime in the future, God is going to give His Son who is going to come to Calvary and die on the cross and just as this animal died that we might be clothed, so Jesus Christ is going to die that all of God's elect might be clothed from our sins."

I tell you, beloved, this is precious to me, just to know that we are this day clothed in the righteousness of God's Son.

I often say that I have been quite a trader in life. I love to trade. I went to the County Court once when I was a boy. I took a halter along, and I came back that night, after making seventeen trades, with a horse. If you don't think I like to trade, you come around and tackle me. I like to trade. I want to tell you, beloved, the best trade I ever made was the day that I laid my sins on Jesus Christ and Jesus Christ put His righteousness over on me. That was a trade I didn't have a thing to do with. I didn't propose it. The Lord did all the trading — He did it all. All I did was, I took a passive attitude and Jesus Christ did it all.

CONCLUSION

I ask you, suppose Adam had refused to make the exchange? Just suppose? Of course he didn't and we know he couldn't. We know that he had to make that exchange because God works that way with all of His elect. Irresistibly, He calls men unto Him. I'll admit it was rather hard on Adam's pride. I'll admit that when God the Father spoke here in the Garden of Eden to him and when the trade was made, it was rather hard on Adam's pride; but how happy he was when the trade was made, when he got rid of his garments that he made and wore the garment that God made.

Beloved, I say to you, the day you lay aside the garments of sin, the day you lay aside all your efforts in salvation, and the day you begin to wear the garment of Christ's perfect righteousness, you'll be the happiest person in all this world. It is hard on pride when it is done. But, oh, what a blessed experience when it is done!

May God bless you!

Joseph Wilson

(Continued from page one)

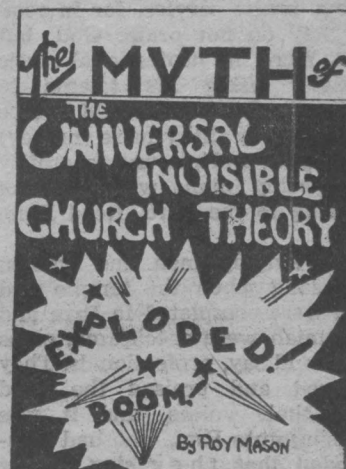
two inches tall. Boy, he would look right over me in looking for someone that tall. But it was only a short time until we were brought together by the friendly services of the airport. Brother Blair and his wife had driven down to Seattle to meet me and drive me back to their home. It was noon time when I arrived in Seattle, although it was after 3:00 p.m. by my time. We drove to Gary Blair's home, Brother Jim's son who lives in Seattle, and his wife had fixed us a wonderful lunch which was a prophecy of the good things to come during the week.

Brother Blair and wife then drove me to their home in Sumas. I will say that we drove through some very beautiful country. The State of Washington bows to no other state in the matter of scenic beauty. I was most impressed by the green beauty of the trip. While in Sumas, Brother Blair took me on a few excursions about the area,

and again and again, I was thrilled by the beauty our sovereign God had put in this part of the world. Brother Blair can look out his front door over into Canada. He can look out the back door and see the snow-clad peak of Mt. Baker. Sumas is in beautiful Nooksack Valley, a lovely farming land nestled in the hills and mountains of the area.

If you have never visited in the Blair home, you have missed a real physical and spiritual treat. This fine family treated me like visiting royalty. I could not say enough about the joy and delight of a week with these folk. Brother Blair is the fine, sound, and able pastor of the church there. His wife is a woman who, in every sense, fills

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the role of help-meet to her husband. A help in the home, a help in the work on the dairy farm, a help in the community, and a help in the church. A woman who knows her place as set forth in God's Word, and who does a wonderful job of filling that place to the utmost. There are three fine boys and two pretty, and hard working girls at home with Brother and Sister Blair. These children range from six to nineteen years of age. I have never seen a family that worked harder and worked together so well in doing all the jobs involved in the home and farm. I continually marvelled at the way the children all did their part of the work without shirking and without fuss. Surely, it was a sight to behold in these days of disobedient children and youth rebellion.

Brother Blair has a dairy farm in Sumas. It was quite an experience for me to witness this farm in operation. It is quite a job. After seeing all the work that goes into getting milk started on its way to the market, I shall not complain quite as loudly in the future about the cost of milk. It will be a long time before I will drink a glass of milk without thinking of my dairy farm friends in Washington.

The church in Sumas is quite (Continued on page 5, column 3)

THE BAPTIST EXAMINER

NOVEMBER 10, 1973

PAGE THREE

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"Please comment, positive or negative, as to paid professional music minister-youth director types."

AUSTIN
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PASTOR,
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610 High Street
Coal Grove,
Ohio



I see no reason to object to a professional music minister if he is a member of a true church and uses his talents for the honor and glory of the Lord. I would insist that he be indoctrinated in the Scriptures, so that he would be able to select Scriptural songs for it is as wrong to sing a lie as it is to preach one. Many of our songs are not Scriptural, and therefore should never be used in our praise service, for in reality they do not praise God, but man. Were the professional music minister using his talents to praise the Lord, he would not be motivated by filthy lucre (money) by singing and playing to gratify the fleshly man, which is not pleasing to the Lord. Read Rom. 8:8.

The singing men and women who sang when the temple and wall were completed in Ezra and Nehemiah were specialized, or as we would say, professionals. They honored and praised the Lord with their voices, and it was pleasing unto Him, who had commanded that they sing a new song. Read Ps. 96:1-4. We hear the Psalmist say these words:

"O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms"—Ps. 95:1-2.

Brethren, a professional singer can be a great asset to the church when he sings and plays unto the Lord, but when he sings to satisfy man, his motive is wrong, and his services are in vain.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the LORD'S song in a strange land?"—Ps. 137:1-4.

In these verses, we hear Israel weeping and hanging their musical instruments on willows and refusing to sing because they were in a strange land. The land they were in did not honor the

Lord, had no true knowledge of Him, and no desire to learn about Him; therefore, they could not sing. Even now, it is true where God's Word is despised, where God in His sovereignty is not known, where men teach that they are quickened by their own power, and where men belittle the power of God by teaching falling from grace. He who knows the Lord could not sing unto the Lord when he is in a strange land. In such places, they hire professional singers to sing about Zion, but their songs are not honored by the Lord; rather like the offering of Cain, they are rejected.

I stand in opposition to youth director types for the purpose of each true Baptist church is to feed God's lambs and sheep. She (church) is not a house of recreation or an amusement house for the flesh, yet this is what usually happens in the youth programs of these churches. In most cases, the youths are classified as to age in the flesh; whereas, the youth of the church could be spiritually of varied ages. In fact, I personally know of some spiritual youths who are 40 and over. I consider them to be lambs or children, it is the church's responsibility to feed these little ones. The Lord has given His church bread (Jesus Christ as proclaimed in the Gospel), meat (great doctrines of the Word), and milk (things easily discerned by babes in Christ) to feed them; therefore, I cannot see any reason why the little ones (spiritual youths) cannot sit at the same table with the adults and eat the same food as the others. Since the Lord prepares a table, it is prepared for the lambs (youth) and the soldier (adult), and the little one needs no other food in order to grow in grace and knowledge of Jesus Christ.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over"—Ps. 23:5.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



After a whole lifetime in the ministry, I must answer negatively. I don't believe in the gang of

professional workers such as are found in many churches today. The Bible knows nothing of the many new characters that constitute the "staff" of the highly organized church. It likewise knows nothing of the various organizations that they are chosen to preside over. This includes the modern Sunday school. Now I can see hands go up in horror! Don't believe in Sunday school? Why? Because it is not authorized by the Bible and because it is the shoddiest excuse for teaching that was ever devised. "But surely you believe in teaching the Bible," says someone. Yes, I do, and if I were starting out as a pastor as a young man, I would plan teaching that would be Scriptural and effective. Teachers should be called of God, the Bible itself should be the text book, and the whole system of grading should be thrown out the back door. Let the pastor teach both men and women in a large auditorium group. Let the church have a plurality of pastors if necessary. Problems can be worked out and a church can have a real Bible school.

Likewise I do not like paid musical directors. In my own pastorate we never had but one full-time paid director, and I made one of the mistakes of my life when I helped bring that about. We had gotten along much better with just plain common-folk directors which weren't interested in musical technicalities, but in singing as worship in which everybody was induced to participate. And a choir all dolled up in robes! Pope Paul ought to sue such gangs for stealing his show!

Now some reader is probably saying, "What a mess that fellow Mason would have if he were a pastor. No church 'staff,' no auxiliaries, no Sunday school literature, no robes on the choir, no directors of this and the other! He wouldn't have a handful in his church." Well now, let us see. I was pastor of one church for thirty years, and she dumped the things that have been foisted on churches, but for twenty-five straight years we had the largest congregations of any church in Tampa, Fla. Our large auditorium was jammed with people, for you see we had the approval of the Lord who started the church, because we stuck to the pattern laid down in his Word.

E. G.
COOK

701 Cambridge
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BIBLE TEACHER
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Economically these paid employees are a boon to the community. The practice of paying everyone who does anything in, or for the church helps greatly in keeping down unemployment. It also increases the community's purchasing power which serves to bring more industry into the community. Several years ago one of the members of one of the larger Baptist churches in our city showed me a copy of his church's budget for the year. As I recall, the salaries of the employees of the church, including cooks, dishwashers, janitors, etc. amounted to \$52,000. Don't tell me that fabulous payroll for that day and time was not a boon to the food stores, the clothing stores, and even the Christmas toys stores in that community.

However, the practice of work-

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NOVEMBER 10, 1973

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ing in the church for pay has its disadvantages. It seems to keep them ever aware of the fact that they are working for the people who make up the church. They know that if they do not please the people with their work, they lose their job. They do not have any time to please the Lord. This seems to apply even to the pastors who work for money. Back in the past when money was money, I knew of a preacher who left a church in this city that was paying him \$12,000 a year for a church in Texas that would pay him \$18,000. One of the members of that church told me she did not blame him for going to the other church. She said preachers were like ball players. They have to make their money while they are young. When they get old, no church would want them.

Large Baptist churches of today, like our government, are afflicted with too much money. We are being governed today by appointees whom we have no way of getting rid of. Appointed judges who are out of our reach even tell us where we must send our children to school. Too much money is a curse to the large churches who have the money to pay for every little thing that is done in the church. It tends to keep people from working for the Lord. And furthermore, so far as I am able to see, this practice is not Scriptural. But who is concerned with that part of it? The helps in I Cor. 12:28 seem to be those in the church whose job was to help the weak and needy, not to entertain the congregation.

JAMES
HOBBS

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



I don't believe that you will find any Scripture that speaks of such things directly. There are several references to music itself, and many of the inscriptions to the Psalms are directed to the chief musician. Of course this in no way implies that there has to be a chief musician.

As many of you know, I am a musician of sorts. I like good music and have played instruments in an orchestra or band. I say this so that nobody can say that I am a music hater. I believe that a church service is helped greatly by good music, singing and instrumental. However, I am not in favor of having youth directors, paid profes-

sional music directors, or ministers of music. Let me qualify that last statement. If a man is a musician and wishes to work with the church in this field, fine — let him do it. I would not reject anyone in this respect, but I would not hire a man to come and take over this field. In other words (I am doing a poor job of explaining what I'm trying to say) I would not go looking for a person to come join my church and serve in this or any other field. If he came and joined be-

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cause he wanted to be in the church, then I would use him. "But now hath God set the members every one of them in the body, as it hath pleased him." (I Corinthians 12:18).

I believe that each member should contribute to the church not only in tithes and offerings but also in the giving of himself. Paul spoke of this in the book of Ephesians as he spoke of the various gifts. He said that everybody uses his particular gift for the perfecting of the body and he added: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Chapter 4, verse 16).

Let us not put the emphasis on youth services or special music programs. The emphasis should always be on Jesus Christ. The first duty of the church is to preach the gospel to the lost, then baptize the saved and teach those who have been saved. Any activity should be with this in mind. If music is used for this purpose, then use it with great power.

If you have a paid music program, I am not saying you are wrong. I don't believe that I would do so but I can't condemn you because there just isn't any Scripture relative to this as far as I know.

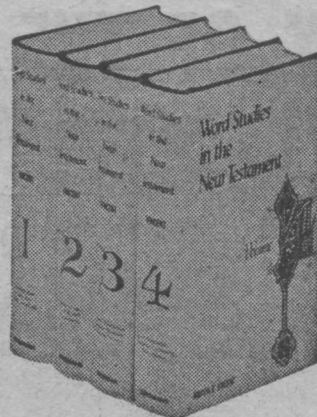
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"SCHOOL DAYS"

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

School has started and for many a Christian mother the next months will be a constant battle. Some of the skirmishes will be won and some lost. The god of this world is out to devour our children and unless we fight constantly we will lose them. The battleground is the school. The spoils to be won are our children. Are they worth a battle? The devil thinks so.

The first day of school, a note is sent home with the first grader. All girls MUST wear slacks or shorts for gym class. What ever happened to the separated gym classes and the regulation gym suit? What happened to teaching little girls to sit, walk, and stoop properly? These things have been banished from the teaching curriculum. This class, that was originally designed to build bodies into healthy children, now teaches the dance. Everywhere the Bible speaks of dancing it never shows males and females dancing together. Yet, in the schools, they teach dancing beginning in kindergarten. Every child MUST dance, and this with the opposite sex. For the mother to insist that her child be excused from this practice is to declare war. Her child will be ridiculed by the other children and she the topic of conversation in the teacher's lounge.

School will be in session about a week or two when the Catholic Holy Days will show their ugly head. First, of course, will be Halloween — the night we give ourselves over to the devil for one last fling before celebrating the "Day of all Saints." Is this what we want for our children? Now the enemy will say, it is all in fun, they don't do it with

the devil or Catholics in mind. But when a mother sacrifices her child at this altar, the devil is well aware of his victory in this battle.

Then the BIG DAY of Christmas begins early and no one remains untouched by its evil. Every part of school is given over to this religious day. They won't allow the reading of the Bible or prayer but every course in school promotes this season. Paul told the Galatians, "Ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain" (4:10, 11). The art classes for weeks are spent in making idols and symbols. All the stories in the Reader concerns this day. The music class is devoted to carols, Santa tunes, and nativity plays. School shuts down completely for at least a week in honor of this holy day. This seems to be the hardest battle of all to fight. If we could win this one, all the others would be as nothing. Perhaps our problem is in trying to decide how far we should let our children (and ourselves) participate in these festivities. Would just the exchange of a 50c gift be too bad? Such a small thing — yet it means the loss of the battle. The victory is the enemy's and how they laugh at our inconsistency.

The "extra" activities of school are used also in this war. The band and the ball teams practice or have games on prayer meeting night. The French Club, the Brownies, Glee Club and Boy Scouts all join forces in the attack against our children. In case you think I am exaggerating, try asking them to change the night of their meetings, or try keeping your child in church. There will be such a volley of wrath poured out against you that only the grace of Almighty God can keep you from staggering and falling. Most mothers fear the wrath of their child more than the wrath of God. Most fear the ridicule of neighbors and family more than they have an earnest desire to please the Lord. The devil knows and uses this to our defeat.

Mothers, we are not ignorant of his devices. We have One who is greater than he that is in the world. Let us rush to Him for strength. These holidays are part of the bondage from which we

have been set free.

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

Joseph Wilson

(Continued from page three)

small in number, but then, so are many of the Lord's true churches in our land today. I doubt that a strong sound church will be an exceedingly large church in the days in which we live. Surely, we are living in the days when they will not endure sound doctrine, and when there is a famine for hearing the Word of the Lord. But the church in Sumas is a very strong and a very sound church. Brother Blair believes without apology, and preaches without compromise, the great truths that the readers of TBE are so familiar

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with. I could detect no sour note of theological belief in our hours of conversation about the things of God's Word. Brother Blair is truly a great friend to The Baptist Examiner and to Missionary Fred Halliman. Seldom have I heard TBE more loudly extolled. I delighted to hear the story of Brother Blair's acquaintance with, use of, and support of TBE. He told me of how he had often read Brother Gilpin's sermons to his family. Here is a man who believes the Bible truths taught in TBE and he has backed that belief up with support for TBE. May his tribe greatly increase.

I must say that I greatly enjoyed the services in the church in Sumas. My messages which dealt with sovereign grace, responsibility, church truth, prophecy, salvation, and the devotional life of the believer, were well received by the congregation. I was blessed by the interest shown in the services. We had a few visitors during the week, and it is my prayer that the truths they heard will be used of God to be a spiritual blessing to them.

I would ask the readers of TBE to pray much for Elder Jim Blair, for his family, and for the church in Sumas. The field there is exceedingly difficult. This valley is largely occupied by Dutch Reformed people. These folk hold most tenaciously to

their religion, and with some truth, but they hold to much that is utter and terrible heresy. I read some in a book by one of their theologians while there. Along with the Hardshell heresy of spiritual life without the gospel, this man taught that most of the children of saved people were of the elect and that spiritual life was given to them before or shortly after their physical birth. To believe such heresy as this is surely a road to Hell for many. But these heresies make the residents of the area to be strongly opposed to the truths preached by Brother Blair. Therefore, I ask the readers of this paper to pray often and earnestly for this man and this work.

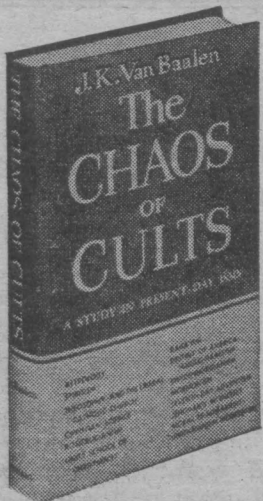
One of the highlights of my trip to Sumas was the opportunity which had been arranged for me to appear on "Impact." This is a radio program that is heard each morning in that area by a large audience and then is rebroadcast each evening. It is an interview type of program where one is interviewed for about half an hour, and the phones are opened for questions from the listening audience for half-hour. Mr. Haynes Fay of the Station is the one who conducts the program and does the interviewing. I must say that Mr. Fay was a very gracious host at this time. He made me feel perfectly at ease. He never objected to what I had to say, he gave me opportunity to do most of the talking, and he treated me most kindly at this time. I do so much appreciate his handling of this program. I really felt that the program would be quite restrictive. I did not feel that I would be able to say much about the things we believe and stand for. Brother Blair and I had prayed about the program, and I verily believe that God had His hand on it from the very first. I was able to present to the audience the doctrines of grace, church truth, the woman's place, opposition to the cross and to pictures in our churches, the truth about abortion, and about the youth rebellion. I got in a good word for TBE, and was privileged and enabled to present much truth of God's Word during this hour program. I shall long thank God for this opportunity.

Well, this great week passed with unbelievable rapidity and it was time to return home. Brother Blair had purchased me a plane ticket on a small airlines to get me back to Seattle.

Boy, never again, no way. I was the co-pilot on a small plane where ten of us were packed in for the 100 mile trip to the Seattle Airport. We flew part time at 1500 ft. and part time at 3,000. I kept wishing the pilot would get closer to land, as it seemed too far to swim to me if we should go down. Really, it was a pleasant and unusual trip and I enjoyed it very much. Upon arriving in Seattle, I hurried to board the 747 jumbo jet that was to take me to Chicago. You can just imagine the difference between the ten passenger prop plane and the 305 passenger jumbo jet. Wow, United's 747 is the way to travel. What speed, comfort, and service! Three hours and five minutes from Seattle to Chicago. It was the most enjoyable flight I have ever had. My compliments to United, the pilot and his helpers, and the eleven flight attendants on this trip. My only objection is to the drinks served aboard. But then, one does not have to purchase them, and I did not. I would hate for that thing to crash with me holding a cocktail in my hand. I wonder that the many who were drinking do not realize that it would be a terrible way to meet God. I arrived in Saginaw about 4:20 p.m.

Soon the church delegation arrived and drove me to my home in Gladwin where it was a joy to see Katie and Jeff and to be back home again. It is good to see different parts of the world. It is wonderful to serve God in other parts of the country. But, it is always a time to pause and thank God, when one has been away from home, and then is enabled to return in safety and to see that God has cared for loved ones while apart.

Now, to settle down and get to work on the new field where God has placed me. I am desperately trying to catch up the work that was so neglected while I prepared for and had the great Bible Conference in Tulsa, then while I prepared for the trip to Gladwin, then while I was away in this meeting. Now, to get all that caught up, and to get to work here with the fine folk of the Grace Baptist Church, and to reach out and see what God would have us to, yea, rather what He will do through us in this community. I sincerely desire the prayers of my friends as I enter this new phase of my ministry for God. May God bless you all.



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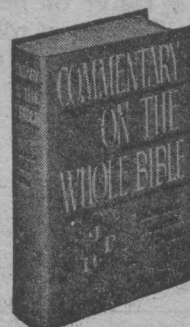
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THE BAPTIST EXAMINER

NOVEMBER 10, 1973

PAGE FIVE

Show Your Thankfulness This Year By An Offering Equal To The Blessings You Have Received From The Reading Of This Publication.

Jericho Theology

(Continued from page one)

a final test of his successor. He declared if Elisha should see him when he was taken away the request would be granted, not otherwise. Elisha made that test for he knew if the root of the matter was in Elisha his gaze would be fixed, not to earth, but on heavenly things.

While they were going on together, suddenly Elijah was parted from his companion and swept by a whirlwind to heaven. Elisha cried out, "My father, my father! the chariot of Israel, and the horsemen thereof."

He had met the test; he had had the heavenly gaze — he saw the miracle.

Then he rent off his own robe, took up the mantle of Elijah that had fallen from him, smote the waters of Jordan and said, "Where is the Lord God of Elijah?" The river opened before him and he passed through to the other side. The theological students at Jericho who stood afar when the two men went down to Jordan came forward to meet him and testified they were sure the spirit of Elijah was now in the world and that it was resting upon Elisha; but while they believed the spirit of Elijah was in the world they did not believe the body of Elijah was in heaven.

They were sure the body was lying somewhere on the rocks of the mountain or in some secluded valley, and they said to him: "Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain or in some valley." And he said:

"Ye shall not send."

But the students urged and insisted to such a degree that the body of Elijah could be found on the earth; they were so anxious to demonstrate the body of Elijah had not gone to heaven and in reality, Elijah himself was not there, that Elisha grew ashamed, yielded up his testimony and bade them go.

The theological college at Jericho therefore sent out fifty men,

and for three days sought the body of Elijah and found him not. That is the story.

It is full of suggestions.

Five Great Facts at the Close of Elijah's Ministry Which Ushered in Elisha's Ministry.

These five facts were:

The going of Elijah down into Jordan.

The coming up of Elijah out of Jordan in his living body.

The ascension of Elijah in that living body to heaven.

The committal of the mantle of Elijah to Elisha.

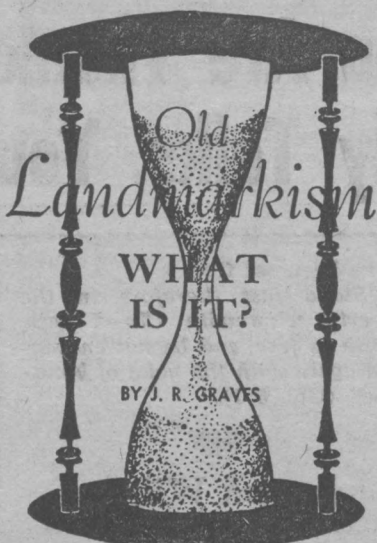
The descent of the spirit of Elijah upon Elisha in a double installment.

These five great facts are prophetic symbols of the five great facts in the ministry of the Son of God. To begin with, the very name of Elijah is prophetic. It signifies God — the Lord. It sets forth Him who is the second person of the adorable Trinity, the Son of God and God the Son. It is the declaration that He would come into this world, create for Himself a distinct human nature, consisting of a real body and a rational soul, unite it to His eternal personality, and stamping upon it the seal of divinity, walk through the earth as the living God enthroned in humanity.

The going down of Elijah into Jordan is the going down of the Son of God under the judgment of the cross.

The word Jordan signifies judgment.

On the cross Jesus died not as a martyr, not as one who came ahead of His time, and was "torn in pieces" by the whirling wheel of the world's evil; He died there as the great Criminal of the universe, as One who was made sin, as the Second man bearing the evil that was potentially in the first man. On the cross the wrath of God, the antipodes of light to darkness, of truth to falsehood, of holiness to sin, of God to the Devil, swept down in a flood tide of billowing, overwhelming judgment. A judgment of which He Himself speaks anticipatively through the lips of the Psalmist when He cries, "All thy waves and thy billows are gone over



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me." It was that judgment, the agony of which He anticipatively portrays through the lips of the prophet Jeremiah where He bursts forth in His lamentations, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones . . . the yoke of my transgressions is bound by his hand . . . he hath made my strength to fail." It was that moment of which the Apostle speaks when he says, "He hath made him to be sin for us."

If you want to see Jordan, do not go to the margin of the river that flows by Jericho — but there outside the gates of Jerusalem. Behold three crosses, fix your gaze upon the center one, contemplate Him, the Crucified, the perfect Man, the sinless Son, the suffering Substitute, swallowed up in the anguish of eternal judgment, crying out till the heavens turn black and the earth seems to reel — "My God! My God! why hast thou forsaken me?"

That is the river of Jordan.

And just as that river of Jordan was the terminus ad quem in the earthly ministry of Elijah, so was the cross of Christ the terminus ad quem in His ministry. Jesus Christ did not come into the world to live. He came to die. He came to die not as a martyr, but as the fulfillment of the eternal, covenant purpose of God, as a penal sacrifice, a sin offering — as a lamb to slaughter led.

The going up of Elijah out of Jordan alive in his body is the resurrection of our Lord Jesus Christ. Not a resurrection such as the modern theologian would teach — a resurrection in the spirit. Who ever saw a dead spirit? Only that which can die can be raised from the dead. The body alone can die. The body alone can be raised from the dead. Resurrection can be predicted of the body alone. If men are determined to repudiate the bodily resurrection of Christ let them, for the sake of philological decency at least, cut out the word "resurrection" altogether.

But the Spirit of God allows no mis-chance about the resurrection of Christ. It paints the scene and circumstances of the resurrection. Look at Him in that little room on the night after He has risen from the dead. Hear how He exhorts the startled disciples who are inclined at the behest of the natural minds to look upon Him as a spirit, as a ghost. Listen to His tremendous state-

ment, "A spirit hath not flesh and bones as ye see me have!" Mark how He shows His hands and His feet and bids them touch Him, handle Him. Mark the immense climax when He sits down at the table of their untouched supper and eats before them broiled fish and an honeycomb. There may be limitless possibilities of spiritualization in the word "fish," but "broiled" fish! that adjective falls like a crushing weight on any attempt at it.

The going up out of Jordan in the body is Elijah's forepicture of the resurrection of Christ in which He died.

The ascension of Elijah into Heaven is the setting forth of that sublime moment when yonder at Bethany Jesus stepped into the chariot of shekinal glory and was swept upward to the heaven of heavens.

Come all ye romancers, poets, painters, singers, composers of music's loftiest score, and portray that moment when the Son of God went upward through the stellar spaces amid the onlook of the countless hosts of angelic witnesses to the throne of God.

A man in the glory! that was the meaning of Elijah's ascension in his living body to heaven.

A man in the glory! that is the immense fact now.

Jesus, the man in the glory. The man who once walked on earth. The man who died for men. The man seated yonder on the highest throne in the body which was nailed to the tree.

The descent of the spirit of Elijah upon Elisha — the descent of a man in heaven upon a man on the earth!

Elisha going about in the earth under the direction of a man in the heavens! Surely this is the descent of the Spirit of Christ to the Church.

The Church is to go forth to the world wearing the character of the man in Heaven, directed and governed by His spirit.

The Theological School at Jericho Accepted the Presence of Elijah's Spirit, But Rejected His Bodily Ascension.

In this the Jericho college gave a fore-view of the attitude of some theological colleges today, and sets forth the movement of the modern theological idea.

The modern theologians admit the presence of the Spirit of Christ in the world.

They talk a great deal about the Spirit of Christ.

They see the Spirit of Christ in every human being.

The Spirit of Christ is in the Church and outside of the Church.

The Spirit of Christ moves in varied directions.

The telegraph, the telephone,

wireless telegraphy, and rapid transit are the results of the Spirit of Christ. When a man paints a great picture, or composes a wonderful opera; when an actor portrays a character to the very life — these have been inspired by the Spirit of Christ. The Spirit of Christ, it is said, is filling the world with righteousness. Every man who is good and honest and brave hearted, whether he believes in Jesus or not, is inspired and led by the Spirit of Christ.

The Spirit of Christ has given us woman's suffrage; it is raising the voice of men against war (and that too in spite of the fact Jesus Himself warns us that until He comes back to the world there will be wars and rumors of wars), it is calling for pure politics, for clean municipalities; in short, everything that is good in man, all civilization, all education, science, philosophy and art; whatever is broadening and uplifting man on lines of self-development is the Spirit of Christ.

An examination of the matter will show, however, it does not mean the Spirit of Christ, but rather the Spirit that was in Christ. In other words it is nothing less than evolution under a taking name. It is the old doctrine of Cain come to town again; it is offering the fruits of the earth, man bringing out the best things in his own life and evolving Godward. It is the Devil's lie repeated with increased accent, "ye shall be as gods." It is the claim that every man by nature is really a Christ of God, a son of the Most High; and that he is fulfilling the function of a son as much when he invents a mowing machine as when he lifts the voice of prayer or walks in holiness before his God.

But while the modern theologian thus glorifies the natural spirit in the man as the Spirit of Christ, he persistently repudiates the thought that Christ Himself is seated in a living body on the throne of God in heaven.

To him such an idea is an absurdity.

The Christ he preaches never rose from the dead in the body in which He died.

The Christ he preaches has no body.

His Christ is a boneless and fleshless Christ.

His Christ is an immaterial ghost.

A ghost Christ! that is the Christ of the modern theologian.

Over the doors of some modern theological institutions might well be written these words, "Preachers of the Ghost Christ."

Over the pulpit of some modern preachers might be written (Continued on page 7, column 1)

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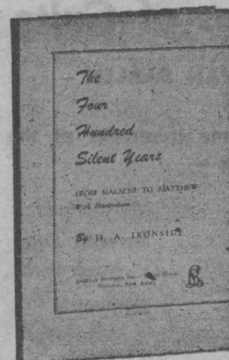
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Jericho Theology

(Continued from page 6) these words, "Preachers of the Ghost Christ."

The Jericho School Sought to Explain Elijah's Ascension on Purely Rational and Natural Grounds

They were influenced undoubtedly by the town in which they lived. They lived in Jericho.

Jericho in Scripture signifies the world. It is the symbol of all that is unspiritual.

Today the new is as the old. Today the advanced theologian seeks to explain the miraculous elements in the story of Christ on natural grounds. Let me give you an illustration:

It was a class in New Testament Greek.

The subject was the casting out of the demons from the man who had a legion. The story was read how the man came to Jesus in rags and tatters and with his broken fetters. In answer to

Jesus' question he states his name is Legion; that many demons possessed him. When Jesus bids them come out of the man they beseech him that he will not send them back into Hades but permit them to go into the swine. Jesus permits them, they enter the swine and the herd rushes down the hillside into the lake and perishes.

"Now," said the professor, "gentlemen, it is our duty to accommodate this story to modern thought. We must give it modern terminology. To begin with, there are no such things as demons. No one is obsessed or possessed by the disembodied spirit of another. The man was a lunatic. He was possessed with all sorts of wrong and troublesome ideas. Jesus recognized this. He at once exercised His power of calmness, of self-control. He spoke in a kind but firm voice. This at once quieted the man and he yielded to the influence of Jesus."

A persistent member of the class spoke up:

"But, professor, do you mean to say the thoughts of this man went into those hogs and led them to commit suicide?"

There was a pause. Then the professor smiled and said:

"My dear sir, that part of the story must be interpreted according to modern thought. This man found himself suddenly calmed under the quieting influence of Jesus. At that moment the swine — for some unknown reason — some sudden fright, no doubt, — of their own accord rushed into the lake. The man was still in a degree under the motions of his former estate and imagined the mad rush of the swine had something to do with his deliverance. Perhaps he said something to that effect afterwards, and so the story grew."

At another time the subject before the New Testament class in Greek was that moment when Jesus walked on the water and Peter asked permission to do the same; how for a moment he did succeed in walking on the waves, but when he saw they were boisterous, became afraid, began to sink and called Jesus to save him.

The modern professor's explanation was the following:

"Jesus did not walk on the water at all. He was walking on the shore. A mist rose up to about the height of His knees. To those on the little boat it looked as though He were walking on the water."

The persistent member of the class broke out:

"But professor, how do you explain the fact that Peter walked on the water and then began to sink?"

The professor smiled with the calm smile of assured authority and replied:

"They were not far from the shore. The water was shallow. It was filled with long, sedgy grass.

When Peter stepped out into the water this long floating grass in a measure held him up. It seemed to him he was on the waves. Presently he lost his nerve, he began to slip and slide. He thought he was sinking and cried out for help.

No matter where such a college may be, whether in New York, Chicago or New England, it is a Jericho college. The theology is Jericho theology and the professors are Jericho professors.

They are influenced by the Jericho environment; by "scientific" thought; by modernism.

It is an endeavor to bring the truth of God down to the level of the world's atmosphere.

It is a systematic endeavor to apologize for the professed blunders and mistakes of the Bible.

It is a cultured effort to satisfy the infidelity of the hour with something suited to its palate.

It is an organized effort to surrender the church of Christ to the world, the flesh and the Devil.

The next time you hear a preacher telling his audience that we must translate the theology of the New Testament into modern terminology; that we must accommodate our theology to the scientific spirit; that we must

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bring the exposition of the Bible into line with the twentieth century thought, you may know that you are listening to a Jericho preacher; no matter whether he is native born or imported, he is a Jericho preacher from a Jericho college, giving you Jericho theology.

The Jericho Theologians Made Such a Clamor That Elisha Yielded and Let Them Have Their Way

There were circumstances which combined to produce this surrender.

The Jericho theologians had the prestige of professed scholarship and trained mentality. They had erected themselves into a final court of judgment. They looked with the same contempt upon a worker for God who had not passed through their doors as a West Point graduate does upon a volunteer. They fixed the interpretation and repudiated everything and everyone who did not go along with their decision.

Elisha never had time to go to the Jericho college. The Lord called him from the field, the furrow and the plow, and bade him enter on his ministry at once. When therefore the men of the college insisted that he really did not know what he was talking about; that he was crassly ignorant in proclaiming such a thing as that the body of a man was living in Heaven on the throne of God, he hesitated and

surrendered.

The modern theologians have erected themselves into a court of final judgment. They look with a feeling of easy contempt on those who have not passed through the doors of their Alma Mater. They set up the standard of exposition. They talk continually of their own scholarship. They exploit it at every turn. They batter the ignorance of those who differ with them. Their sacrament phrase is, "Scholarship is agreed." To listen to them one might well believe that when they die knowledge will die with them. It is this small body of men which gets the hearing of the journals. It is their sermons and writings which are spread in great head-lines in dailies and magazines. Their theology is of the world. The world loves its own and welcomes them to its realm of attention and literature.

When these men begin to denounce as ignorance that preaching which stands for a literal resurrection and the actual ascension of an embodied Christ in heaven, those preachers who have been called from the plow, and those even who have come from Bethel seminaries, hesitate, shiver, become ashamed, and yield their testimony, or hold it more and more in abeyance; and more and more make manifest that they are ashamed to proclaim the old faith.

It is an amazing thing that any preacher taught of God should be ashamed to point to the Christ of God clothed with the body in which He once hung upon the tree, now seated on the throne of the universe, the guaranty of redemption and the prophecy of coming glory.

Elisha's Yielding to the Jericho Theologians and Their Going to Look for Elijah, Presents an Incongruous Spectacle

It was an incongruous thing that men who had given themselves up to the study of God's Word should now be going out to demonstrate that there was no final miracle in the history of God's prophet.

It is an incongruous spectacle today that ministers of Christ should be seeking with all the genius in them to demonstrate that there is nothing miraculous in Christianity.

And yet these are the kind of preachers that the theological colleges are sending to us, asking us to ordain them, to open our pulpits to them.

What do you think of a preacher who stands in the pulpit and in the name of Christ denies His virgin birth?

What do you think of a preacher who by that denial puts a bar sinister on the name of the mother of Jesus and sends her down the ages as nothing better than

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a fallen woman?

What do you think of a preacher who by that denial sends Jesus before the gaze of his audience as a fatherless bastard, as an illegitimate son?

What do you think of a preacher who denies the death of Christ as an atoning sacrifice and makes that cross no better than a common murder or a brutal barbarism?

What do you think of a preacher who denies that Jesus Christ arose from the dead in the body in which He died; a preacher who preaches that Jesus Christ is nothing more than a bodiless ghost, a formless phantom?

What do you think of a preacher who denies that on yonder throne is sitting a glorified, immortal man, upholding all things by the word of His power? The God who became man, the man who was, and is, none other than God.

What do you think of a preacher who laughs at the doctrine of Hell and testifies that men are (Continued on page 8, column 1)

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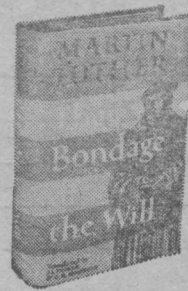
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Jericho Theology

(Continued from page seven)
not so much in danger of Hell as they are of the theology which proclaims it; preachers who teach that all men are by nature the sons of God and that no man can be lost?

What do you think of the preacher who teaches that the great work of the church is saving the world socially and not individually; that the true call of the church is social and not personal redemption?

What do you think of the preacher who stumbles at the miracles of the Bible but is ready to go on all fours after spiritualism; who would consider himself childish if he accepted the stories of Genesis, but who is ready to sit the night out for communica-

tions from the unseen world?

What do you think of the preacher who is not certain the Bible gives clear statements concerning the hereafter, but is ready to shout himself hoarse over the fact that scientists have now actually concluded that man has a soul?

What do you think of a preacher who protests against bibliolatry, against surrendering completely to the written Word, and yet looks upon every utterance of Herbert Spencer as the very breath of the Almighty?

And yet these are the kind of men the Jericho colleges are sending us, asking us to ordain them, open our pulpits to them, give our churches to their sway.

Men who spend four or five years at college that they may learn how to prove to us that there was nothing more divine in

Jesus Christ than what is possible in any other natural man.

Men who spend four or five years at college that they may scientifically demonstrate that the body of Jesus of Nazareth still mingles with the dust of Palestine.

Men who spend four or five years at college that they may be able to prove the Church is no more supernatural than any other benevolent or beneficial association.

Men who spend these years at college that they may demonstrate however much the religion of Jesus may be superior in morality to all others, it is not more divine.

Men who spend their years at college in order that they may afterwards teach comparative religion to their churches and show that Christianity is superior merely upon its ethical, its moral side; that at bottom is founded on better miracles than the superstitious records of other faiths.

Men who really in their heart of hearts do not believe in the Bible as the living Word of God.

These are the men the Jericho colleges of the twentieth century are turning out; and it is this ministry inspired by Jericho, a ministry coming in the name of Christ, that presents the most incongruous spectacle of the times.

The Theological School of Jericho was a Menace and Peril to the Ministry of Elisha

Think what it meant to Elisha if Elijah did not ascend to heaven in his living body.

If Elijah did not ascend thither then it was an open question whether he had ever crossed Jericho. Elisha might well question whether it had not been after all a matter of imagination on his part to think so.

Nay! he might well question whether he had any right to go forth in the name of Elijah at all.

Indeed the truth is he did not.

So long as the Jericho theologians were proclaiming that the body of Elijah could not be in Heaven Elisha did not stir out of Jericho. He held his peace. His ministry in the name of Elijah was paralyzed.

And the application is easy enough.

If Jesus Christ does not sit in His real body on yonder throne in Heaven, then He never rose from the dead in that body. If He did not rise from the dead in His body, the body that had been nailed to the tree, then His death on that cross was not accepted of God as a sacrificial atonement. As on that cross He professed to assume our sins, then He did not discharge them, and those who have confessed Him saying He "bore our sins in his own body on the tree," are still under their judgment.

The Apostle tells us that if Christ did not rise in the very body in which He was buried, then all preaching in His name is vain and those who have fallen asleep confessing their faith upon Him have perished.

If Christ continued to exist after death simply as a spirit and not in His body, then He did not meet the full term and sentence of death, and immortality, so far from being in the light, is plunged into the deepest blackness of a starless midnight.

Nay, more! surrender to Jericho theology means the paralysis of the Jericho preacher himself. He becomes filled with doubts which find no limit, which extend over every range of pro-

fessed truth. He becomes a peddler of other men's thoughts, of their doubts and guesses. He speaks no longer with authority as did his Master; he speaks as the scribes and the Pharisees. There is nothing certain about him but his uncertainty — and those who hear him become like him — totally paralyzed in relation to the supernatural and the divine.

Let this surrender to Jericho theology continue for the next twenty-five years and the Bible will be practically repudiated from the pulpit, the Church as a supernatural organization will become, on the one side, a club for rich men and women where-in they may gather to congratulate themselves on their moral tendencies, satisfy their conscience with gifts to the poor and bequests to educational establishments for the increasing culture and spiritual blindness of the natural man; on the other side, the Church will drift into a social organization for the discussion of social inequalities and wrongs.

Jericho theology means the overthrow of New Testament Christianity and the faith once for all delivered to the saints.

Note finally:

Elisha's Ministry Was One of Power After He Repudiated the Theology of Jericho

Only when he repudiated the Jericho theology, turned his back on Jericho, and reaffirmed his testimony concerning the living body of Elijah in Heaven, did his ministry become one of power and bear seal that it was Heaven-sent.

There will be no supernatural power in the Church of Christ till the Church rises up like a unit to repudiate Jericho theology.

Let the churches refuse to open their pulpits to any preacher who denies the virgin birth of Christ, the atoning sacrifice of His death, the resurrection of the body and His ascension in that body to the throne of God. Let the churches refuse to ordain any man who does not believe in the virgin birth of Christ, His sacrificial death, His resurrection in the body in which He died, and His ascension in that body to the throne of God. Let the churches refuse to ordain any man who questions the integrity of Holy Scripture; and who in the name of modernism and under the guise of scientific thought would fill the Church of Christ with the poison of natural infidelity.

Let the churches refuse to give one dollar to support the Jericho

colleges.

Let the churches feel that it would be a blessing of blessings if every Jericho college and seminary in the land was razed to the ground.

Let no enlightened Christian be deceived.

The present condition in the theological world has been foretold and the Church long ago warned.

Listen to the Apostle in his letter to Timothy. He says:

"The time is coming when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables."

The denials of the truth, the repudiation of the Word — these things are of themselves its verification; they are the fulfillment of what it has foretold. And because the Word has told us that this condition would prevail characteristically in the last times, on the threshold of the closing of the age, we may be well assured that the Coming of the Lord draweth nigh.

Do earnest men ask for the remedy, the antidote to Jericho theology? Let them listen to the admonition of the Apostle Paul to a preacher, to Timothy himself. He says:

"Preach the Word."

When darkness comes we turn on the light.

Let the Church have the truth. Let them have the truth of God without any apology or accommodation.

Let the preacher heed the admonition of the Apostle:

"Study to show thyself approved to God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Expound the Word; expose it, turn out its contents; show the individual how to read it and according to its own directions. Let him see that each book of the Bible has its own key hung up by the door; that these different parts of the Bible have an organic relation to each other. Teach the hearer that this book is not to be read in the light of the wisdom of some modern Jericho professor, but in the light of God; even as it is written, "in thy light we shall see light"; and again: "The entrance of thy Word giveth light."

Give to men the "I know" and that "I am persuaded," the absolute assurance of the Word. Let the hearer have a "Thus saith the Lord" and not the assumptions and fake guesses of men.

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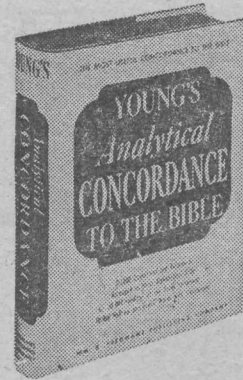
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