

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 28 — 8:30 A.M.

PLACE: CALVARY BAPTIST CHURCH — 3339 - 13TH STREET

PIETSCH CONDEMNS JOHN R. RICE FOR HIS COMPROMISES

By Timothy Pietsch
Missionary To Japan

Bob Jones, Jr.
Bob Jones University,
Greenville, S.C. USA 29614

Beloved Brother Jones:

Greetings in the Name of our Lord with Isa. 59:15 and Isa. 66:5.
Betty Loudermilk of your BJU



TIMOTHY PIETSCH

sponsored Mission, the Japan Gospel Fellowship Mission, gave me while she was here with us recently, a copy of your pamphlet, "Scriptural Separation, First and Second Degree." I surely appreciate what you have written and pray that this will have wide dissemination. (Continued on page 7, column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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 23, 1974

WHOLE NUMBER 1997

THE VERBAL INSPIRATION OF THE BIBLE

By ROY MASON
Aripeka, Florida

For God to make anything, the earth included, and for Him to have brought forth man with capacity to know God, then for Him to fail to reveal Himself in any way to man, is unthinkable.

God HAS revealed Himself in a rudimentary fashion through nature, for "The heavens declare the glory of God." — Psa. 19:1. He has also revealed Himself in a rudimentary fashion through conscience. (See Rom. 2:14-15). He has revealed Himself more clearly through chosen men called prophets. (See Heb. 1:1). He has revealed himself still more wonderfully through a book which we call the BIBLE. (See II Tim. 3:16) Of course, He has revealed Himself supremely through Jesus Christ. (Heb. 1:2).

What Is The Bible?

There are counterfeit "bibles." The Mohammedans have one called the "Koran." The peoples of India have a collection of "sacred writings." None of the counterfeit

"bibles" of the world bear the stamp of divine authorship, and the type of life produced by their teachings is low and base. Various "supplements" have been added



ROY MASON

to the Christian Bible, such as "The Book of Mormon," Mrs. Eddy's "Science and Health With Key to the Scripture," etc. Attempt has been made to tack on the "Apocrypha" to the Old Testament, and some apocryphal books

to the New Testament. Contrary to this, the Samaritans accepted only the first seven books of the Old Testament as the Bible, and the small remnant of that race that exists today still hold to those seven books as the only Bible.

What Did Jesus Accept?

He accepted the 39 books of our Old Testament as the written revelation which God had given up to that time. He did not quote from the "Apocrypha" or endorse it at all. Moreover, Jesus promised further revelation. (See John 16:12-13). This we have in the Scriptures of the New Testament. It is interesting to note for instance that the apostle Peter recognized the writings of Paul as "Scripture." (See II Pet. 3:16). In very early times the authentic Scriptures of the New Testament were recognized by Christian people, and we find the collection of Scriptures complete very soon after the days of Christ.

Why Should We Believe The Bible To Be Inspired?

There are a number of good reasons for holding to the inspiration (Continued on page 8, column 1)

God's Opening The Eyes Of Lost, Blind Sinners

By C. H. SPURGEON

Pastor, Metropolitan Tabernacle, London, England (Born 1834, Died 1892)

"Since the world began was it not heard that any man opened the eyes of one that was born blind"—John 9:32.

That was quite true. Our Lord Jesus did for him what had never been done before for any man. May the Holy Spirit make this meditation truly profitable to us.

The blind man's case was not



CHARLES H. SPURGEON

an instance of want of light. There was light enough all around him. There are millions of persons in the world who have little or no light; darkness covers the earth and gross darkness the people. If you ask me, why it is that man's understanding is so dark, I reply, because his whole nature is disordered by sin.

Now, we will dwell upon the cure. (Continued on page 7, column 1)

What The Table Of The Tabernacle Means To Us

By WILLARD WILLIS
Monroe, Ohio

"Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And



ELDER WILLARD WILLIS

thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and

overlay them with gold, that the table may be borne with them"—Exodus 25:23-28.

Our Spirit-led tour of the Tabernacle has now brought us to the holy-place. We, if we look around in the holy-place, will observe three pieces of furniture; the table, candlestick (lampstand) and the altar of incense (golden altar). The first thing that will impress us relative to the furniture, is that it is overlaid with gold. The Spirit, as our guide, explains to us that the gold speaks of the Divine glory that inhabits the holy-place. One will also be fascinated by the silence found here. All the speaking, in fact, is done by the furniture. The silent words uttered by the furniture are Him, Him, Him.

The priestly family were the only ones who were allowed to frequent (Continued on page 3, column 5)



1. Our Thanksgiving Services, particularly on Thursday morning.
2. Our "50 Years — \$50 Club" now standing at 58 members, our goal is 100.
3. Our Thanksgiving offering in general.
4. To give thanks to God for all His blessings.

An Allegory Scorning All So-Called Mission Boards

By MEDFORD CAUDILL
Hanover Mich.

Once upon a time there was a great city called Boardless. Now Boardless had but one sheriff whose name was Independent. Independent was a good sheriff trying to perform all the duties a sheriff ought to perform altho he was greatly overworked. Independent had been sent to Boardless by an assembly of the King's subjects whom He had organized to do His work.

Now one day there came to Boardless a new sheriff by the name of Faithboard. Many people thought it strange that a man should be named Faithboard for after all they had never met a Mr. Rightwrong or a Mr. Truefalse or a Mr. Blackwhite. However, Faithboard assured them with a

very long and complicated explanation that it indeed was his given name.

Sheriff Independent went to see Faithboard and the conversation went as follows:

Independent: "Altho I had no word of your coming I bid you welcome, Mr. Faithboard. The King



MEDFORD CAUDILL

has much business in this country and I can surely use the help. Tell me which of the King's assemblies have sent you to us?"

Faithboard: "I am so happy to be here. You know, Sheriff, you really haven't been getting enough results lately but I am sure I shall straighten things out here. I assure you that with my modern methods of law enforcement, Boardless will be turned into one of the great cities of the King's realm. I have the backing of some of the most famous leaders of our King's (Continued on page 6, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WRONG DIRECTIONS"

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end will be according to their works"—II Cor. 11:13-15.

I come to bring to you a message that has been in the mill for nearly fifty years. I have never

preached on it before. It is very simple. I have preached all the thoughts that are mentioned many times before, but this particular message, I never preached before. There are thousands of other messages that I have in mind to preach if the Lord lets me live long enough. They have come to me through the years and I have made a mental note that some of these days I am going to use such and I file it away. Back yonder,

nearly fifty years ago, just shortly after I began to preach, an incident took place in one of our western states that gave rise to the message I am preaching to you this morning. I am preaching to you on the subject, "Wrong Directions," and the incident is this: On a cold blustery night, when the wind and the snow were whipping up a gale, with the temperature less than zero, a train travel- (Continued on page 2, column 2)

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JOHN R. GILPIN Editor

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How One Baptist Stopped The Paper Of John R. Rice

Editor

The Sword of The Lord
P. O. Box 1099

Murfreesboro, Tenn. 37170

I received, Friday, Nov. 1st issue of The Sword of The Lord.

I believe our Saviour may come soon to catch-away His Bride. I would not want to be reading The Sword, should my Saviour come; if He comes soon or if He tarries, I do not want this paper in my house. Please stop sending this paper now.

I am a genuine Baptist and have no time for denominations, creeds, ordinances or anything else that have been originated by man, since our Saviour ascended back to the Father.

The Baptist Examiner is next to my Bible with me. I like to be called a Gilpinit.

Sincerely, a Gilpinit,

Mrs. Ellen Pinkerton
117 West Spring Street
Fayetteville, Ark. 72701

A NEW CHURCH IS ORGANIZED IN ALMA, ARKANSAS

Acting in behalf of Calvary Baptist Church of Ashland, Kentucky, Elder David O'Neal organized the Graphic Grace Missionary Baptist Church of Alma, Arkansas, on Oct. 19th, out of a group of folk who were members of our church here in Ashland.

Brother O'Neal, in writing, says, "I have never met a group of people who were more enthused over the thought of having a sound church to attend. All of these precious saints were excited and could hardly wait to have services to organize a church of the Lord Jesus Christ."

Judging by the world's standards, this is not a large church — there being only five charter members. However, four others joined by statement that day, and two came for baptism, which gives it a total membership of eleven. They have

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PAGE TWO

called Brother Vilus Peevy as pastor and Brother Jim Wilson as co-pastor.

This church is composed of some of the finest of saints and we thank God for them, and we pray God's richest blessings upon them. If any of our friends live in that area and can do so, we would certainly urge you to worship with them at an early date.



"Wrong Directions"

(Continued from page one)

ed west with three people, not counting the train crew, on it. It came to stop at a certain place and one of the three people got off — a man. That left a woman and a man on board the train — the woman with a baby in her arms. She said to the brakeman, as he passed through the car, "Don't forget me. Be sure to get me off at the right place." He said, "Sure will," and went on to another car. The man that was left on the car said, "Don't fear. I will see that you get off. I know this country and I will see to it that you get off at your stop."

Presently, the train stopped, only for a short time, and this man, honestly thinking that they had reached the station, helped this woman to alight from the train. The train immediately started and was on its way. Some three or four miles later, the train began to come to a grinding halt at the place where she was supposed to get off. The brakeman came back and said, "Where is the woman?" The man said, "I put her off back there at the station." The brakeman said, "That wasn't the station. You put her off out there on the prairie."

Some three months later, when the spring thaws came and the snows melted, the body of this woman, with the body of her babe clutched to her bosom, was found when she was uncovered from the snow in which she had died.

As I say, nearly fifty years ago, that took place just after I had started to preach and I thought, "What a wonderful background for a sermon!" The man was honest, but he gave her wrong directions. I think there's many a man that stands in the pulpit on Sunday who maybe is honest, but gives out wrong directions. Some of them, I think, know better and are dishonest, but I think there are some men who actually are honest in what they do. They give out wrong directions as to how to go to Heaven, and their wrong directions are just as confusing, and just as fatal spiritually to the soul as the wrong directions of that man on the train nearly fifty years ago.

I don't know when I have thought of this incident. I remember when it happened, how it came to my mind so forcefully, and I said, "What a basis for a message!" Somehow, of recent date, it came back to my mind again, so I pulled it out of the pigeonhole where I had it stored, and I bring to you a message, using that incident as a basis.

I would like to tell you of some of the wrong directions that are given out from the pulpit today — not from this pulpit, maybe not from the pulpit where you attend, but some wrong directions that are given out from some pulpits all over America.

"LEAVE EVERYTHING IN THE HANDS OF THE PRIEST."

I was talking to a man sometime ago and he said that he believed in leaving everything in the hands of his priest. I am sure, beloved, there's many a man and woman who have followed that direction, but it is a wrong direction as surely as there is a God in Heaven

looking down upon us. You ought to be mighty careful, first of all, to see what it means to leave all in the hands of your priest, and you certainly ought to be mighty careful who the priest is. Surely, you would not want to leave everything in the hands of your priest if that priest is a fallible human being, as all human beings are.

I wandered through the many supposed-to-be churches in Mexico and I have seen individuals by the hundreds slip up to the confessional box and confess their sins to another fallible human being on the other side of the partition. As I have looked upon them, I have thought, how foolish for one fallible, sinful human being to confess his sins to another fallible, sinful human being. I say, beloved, a person ought to be mighty careful about the priest to whom he confesses his sins.

We read:

"For there is one God, and ONE MEDIATOR between God and men, and the man Christ Jesus." — I Tim. 2:5.

Up yonder in Heaven is God. Down here on earth is man. There is just one mediator to come be-

REAPING!

A millionaire, turned bootlegger, was serving a long prison term when a friend of his visited him one day. The millionaire was sitting crosslegged with an enormous needle and a ball of twine, sewing burlap bags. "Hello," said the friend. "Sewing, eh?" "No," said the prisoner, with a grim smile, "Reaping!"

tween God and man — the man Christ Jesus. There isn't any room for any more. There isn't any room for anybody else. Just Him — just the Lord Jesus Christ Himself — to come between my soul and my God.

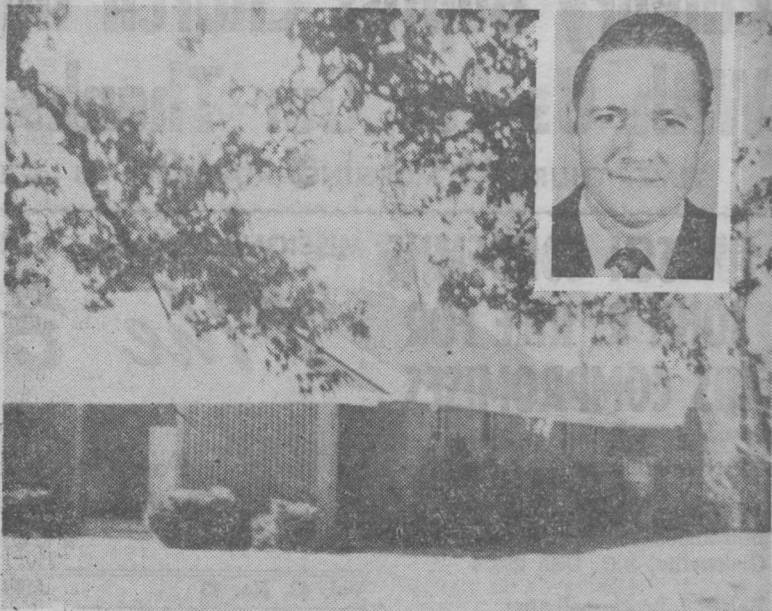
The Apostle Paul said concerning Jesus:

"But this man, because he continueth ever, hath an UNCHANGEABLE priesthood"—Heb. 7:24.

The word "unchangeable" means "unalterable." It means that it doesn't pass to another. This text literally says that Jesus Christ has an unchangeable priesthood — one that does not pass to anyone else. He, and He alone, is the priest, and His priesthood is never abrogated. It is never changed in any way at all. Instead, there is one God in Heaven, we are here on earth, there is one mediator — one high priest — to come between us and God, and that high priest has an unchangeable, or unalterable, or a continuous, priesthood. I tell you, beloved, He has never given His priesthood over to anybody else.

Years ago, when I was just a boy preacher, I talked with a man who had just recently joined the Romanists. He was quite happy over his recent religious experience and seemed to be devout in following the teachings of his priest. As I talked with him, I tried my best to help him. I wanted to shock him, and get him away from what he believed. I wanted to budge him and get him away from the heresy that he was then espousing. But I failed. Couldn't do a thing with him. Finally, he said, "All that you say may be true, but I have left my salvation completely in the hands of my priest, and he is totally responsible." I said, "Brother, that is exactly what I have done, too. I have left my salvation in the hands of my priest also. The only difference is, your priest is a man, and my priest is the Lord Jesus Christ from Heaven." Beloved, whenever a man says to just leave everything up to the

WE APPRECIATE THESE MISSISSIPPI FOLK



UNION GROVE BAPTIST CHURCH

Fulton, Mississippi

ELDER MILBURN COCKRELL, Pastor

Now here is a group of God's saints and a pastor that we love to talk about.

The very fact that Brother Cockrell has held two revival meetings for Calvary Baptist Church, as well as having spoken at our annual Bible Conferences on a number of occasions, should tell you how we feel toward him. He is undoubtedly one of God's greatest men and I truly rejoice for the privilege that has been mine of knowing him.

That Brother Cockrell is pastor of a good sound church is understood without even saying it. No church would enjoy his ministry long, that was not sound. However, any church that even inclines toward doctrinal strength would be happy for his ministry.

Brother Cockrell is well-known to the readers of our paper, having contributed many, many articles through the years since we have known him. We consider him one of our choicest friends, and truly, a real helper to the truth.

May God bless both pastor and people in Fulton, Mississippi, and if you have an opportunity to visit them at any time, I am sure that you'll rejoice that I have told you about them.

priest and depend upon what he says, and do what he tells you to do, go to confession, pay your penance, and trust him that he will take care of you to the end, mark it down, he is giving you wrong directions and there is no truth in what he says.

II

"JOIN THE CHURCH, BE BAPTIZED, AND DO THE BEST YOU CAN."

Here is another who says, "Join the church, be baptized, and do the very best you can and you will go to Heaven after while." I think how foolish such an instruction can be. I think of that poor woman and her babe put out in the snow out there on the prairie to freeze to death. You say, "That was a wrong direction." Yes, but how much more fatal is it to the soul when a preacher stands before

a congregation and says that all you need to do is join the church, be baptized, and do the best you can. Will you believe me, beloved, the majority of pulpits in America today are ringing with the echo of those words. They might not use the same words that I have used, but that is the message that is preached in the average pulpit today. "Join the church, be baptized, do the best you can, and what you do, what Christ does, and what the church does — just put it all together and you will go to Heaven after awhile."

No, beloved, you won't. You will go to Hell just as sure as there is a Hell to go to.

I used to know a Methodist preacher who was a pretty nice sort of fellow — nice enough that I liked to speak to him and talk to him. One day, in the course of (Continued on page 3, column 1)

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"Wrong Directions"

(Continued from page two)
events, I happened to go by the church building where he was pastor, and he had on his bulletin board "The Ladder to Heaven." He showed the various rungs in the ladder how you climb up. He had them all named — prayer, repentance, church membership, baptism, a good enough life, and a final confession just before you die. I think he had seven rungs in his ladder. I said to him, "Do you believe that?" "Well, I guess I do." I said, "Are you sure that you believe that those seven things will take you to Heaven?" He said, "Brother Gilpin, do you know where I got that? I got it out of a Sunday School Quarterly put out by the Southern Baptist Convention."

I walked on. I didn't have a thing to say to him. At that time, I was a member of the Southern Baptist Convention, too. Since then, I have found out that most of them are south of God and nowhere near to Him. As I walked away, I thought about that preacher and I thought about that Baptist Sunday School Quarterly. What does it say? In substance, join the church, be baptized, and do the best you can, and one by one you will climb the rungs in the ladder until you get to the top.

You won't, beloved. You will sink to the lowest depth in a Devil's Hell. I tell you, Hell is going to be chuck full of people who have done the best they could after joining the church and being baptized. There's no salvation there.

You remember that thief on the cross. He didn't join the church. He wasn't baptized. He didn't do one single thing to please the Lord afterward. All he did was to confess his Lord Jesus Christ publicly. Other than that, there is not a single deed recorded of that man's life. The Lord Jesus said to him, "To day shalt thou be with me in paradise."

Beloved, that thief didn't go to Paradise because he was baptized, or because he joined the church, or because of any good that he did. He went to Paradise because as one of the elect of God, Jesus Christ on the cross next to him was paying in full the sins of his life. I want to tell you, beloved, no man will ever go to Heaven except on the basis that his sins are paid for in full by Jesus.

In His ministry, He said: "Thy faith hath saved thee; go in peace" — Luke 7:50.

Not one time did he say to this woman, "Join the church, do the

best you can, be baptized, and you will go to Heaven after awhile." Not one time did He say that, but rather, He said, "Thy faith hath saved thee; go in peace."

I say to you, beloved, the man who preaches thus, contrary to the Word of God, is giving wrong directions.

III

"HOLD OUT FAITHFUL TO THE END."

Here is the fellow that says, "Hold out faithful to the end," as if it all depends upon you. Beloved, if it all depends upon you, you might just as well make up your mind today that you are going to Hell. In the first place, you don't hold out faithful. There isn't a person that has ever held out faithful. I hold out no hope for you if you are trying to hold out yourself. Only if the Lord Jesus Christ holds us, are any of us kept saved.

Back yonder, on the cross, two thousand years ago, He died to pay for our sins. The day that you believe in Him as a Saviour, He saves you. It isn't because you believe there is a God. It isn't because you believe that there is a Christ that you are saved. It isn't because you believe Christ died on the cross that you are saved. But when you believe that Jesus Christ died on the cross for your sins, and paid for your sins, God saves you. Beloved, from the day that you were saved down to this, there is not a one of us that has held out faithfully.

A man said to me a few days ago, in conversation, "Doesn't the Bible say that we have to hold out unto the end if we are going to be saved?" I quoted him Matthew 24:13, which says:

"But he that shall endure unto the end, the same shall be saved."

I said, "This is the verse you are talking about, but this verse isn't talking about the salvation of the soul. This verse of Scripture is talking about the people who go through the tribulation period, and it says that he that endures through that tribulation period shall be physically saved. He wasn't talking about the matter of the soul at all."

I tell you, beloved, your salvation doesn't depend upon anything that you do, upon your works in any wise at all, for the Apostle Paul said:

"Therefore we conclude that a man is justified by faith, without the deeds of the law" — Rom. 3:28.

Hold out faithful? Oh, no. "A man is justified by faith, without the deeds of the law." Be sure that you hold on to His hand?

No, beloved, if it depends upon your

holding on to His hand, you will go to Hell. He is the one that holds on to your hand. Listen:

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" — Rom. 4:5.

Beloved, don't you think for one moment's time that you are the one that does the holding, or by your works, or by your human effort that you will be saved. The only way that you can ever be saved is by the finished work of Jesus Christ on the cross.

CONCLUSION

When a man says, "Leave everything in the hands of your priest," he is giving you wrong directions. When a man says, "Join the church, be baptized, and do the best you can," he is giving you wrong directions. When a man tells you that if you want to go to Heaven, to hold out faithful to the end, he

ago, and it, likewise, has to do with a train incident. A dispatcher handed an engineer his instructions and presently, from nowhere, there was another train on the track. They collided at break-neck speed. I can see that engineer now who survived, with a yellow piece of paper in his hand, with his instructions upon it, as he walked up and down the line of dead people and people that had been injured, some of whom were dying—I can see him now as he said, "Gentlemen, don't blame me. Here are my orders."

I say to you who turn from the Lord Jesus Christ and follow the wrong directions, who accept wrong directions instead of the right direction that I preach to you — I say to you, "Gentlemen, here are my orders." May God help you to realize that when you turn from the orders — the orders that are laid down in God's Book, you are going in the wrong direction and are on your way to Hell. You are on your way to destruction. There is only one way that you can be saved, and that is to accept the right directions that are laid down in God's Word. Like John the Baptist of old, I stand today to point you to Calvary, as he pointed to Jesus walking along the shores of the sea of Galilee, when he said:

"Behold the Lamb of God, which taketh away the sin of the world" — John 1:29.

I point Him to you this morning like John the Baptist — like my predecessor two thousand years ago, and as a Baptist preacher, I point you to Calvary and I say, "Behold the Lamb of God, which taketh away the sin of the world."

I thank God for those of you who are here. Some of you say you are saved but have never followed Jesus in baptism. Some of you have indicated to me that the Holy Spirit has dealt with you. Well, in His own time He will make it effectual. Might it please Him to make it effectual this morning.

You are so kind to me — too kind. I could never deserve the kindness that is shown to me by Calvary Baptist Church. But you are so kind to me. I appreciate you so much. You do things for me. I think about one preacher whose church is building a monument to him while he is yet alive — a \$20,000 bronze monument. I think about another preacher who is having a memorial in his behalf erected. I don't ask you for a memorial. I don't want a monu-

ment. I don't want your kindness shown to me personally. I want you to turn to my Lord, and if you are saved, if you want to do something for Brother Gilpin, then step out on God's side and say by your coming, "I believe in the Jesus that you preach. I believe what you say. I believe it is the right direction, and I trust Him and I am saved, and I want to follow Him in baptism." If you want to be kind to Brother Gilpin, if you want to help me along in these later years of life, if you want to make my life more pleasant as I try to serve God through this church, then I beg you today to take your stand for the Lord Jesus Christ.

May God bless you!



The Tabernacle

(Continued from page one)

the holy-place. We are to learn from this fact, that only those who, by God's marvellous grace, have become "a chosen generation, a royal priesthood," yea, "an holy priesthood," can enter into this place and understand its spiritual significance. The spiritual significance being that the table speaks of communion with God now that the mercy-seat covers the ark where God's law is kept. This fact is made very obvious by Exodus 25:23 where the word "also" follows immediately after Exodus 25:22 where we read;

"And there I will meet thee, and I will commune with thee from above the mercy-seat."

We, immediately after this verse, read,

"Thou shalt also make a table."

We see, then, that the table speaks of communion with our God.

The table, of course, was God's table. It was set in His house where His select few were bidden to come and dine, but only after the blood had been sprinkled on the mercy-seat. The mercy-seat, of course, speaks of Christ as the basis for our fellowship with the Father and the table speaks of the substance of our sweet fellowship.

We remember that the ark was made of "shittum wood" and overlaid with pure gold. We have noted that the wood spoke of His humanity and the gold, His Divinity. He was the God-Man and this is that which the wood and gold declared.

(Continued on page 6, column 3)

"The Revelation Of Jesus Christ"

By Willard Willis

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is giving you wrong directions.

Beloved, there are some right directions that you can be given, and I want to give those right directions.

Jesus said:

"I am the door: by me if any man enter in, he shall be saved" — John 10:9.

That is the right direction.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me" — John 14:6.

"And without shedding of blood is no remission" — Heb. 9:22.

Mark it down, beloved, never in six thousand years of earth's history has one sin been remitted, or forgiven, apart from the shedding of the blood of the Lord Jesus Christ. That is the right direction.

Listen again:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" — I John 1:7.

How much sin? All sin. Do you want to know how to get rid of your sins? Do you want to know how to be forgiven of all of your sins? Then come to Calvary and take a bath at Calvary, and there in the blood of the Lord Jesus Christ your sins will be washed away, and you will leave to begin a new life, a new walk with God, at Calvary. Beloved, there is no right direction to be given, except that direction that goes by way of the cross of Calvary.

It won't be long until I will have been preaching for fifty years. I remember another incident that took place just about fifty years

THE BAPTIST EXAMINER
NOVEMBER 23, 1974
PAGE THREE



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The Baptist Examiner FORUM

"Why can't a woman pray aloud in mixed company? I understand why a woman can't preach, or teach over men or be ordained as deacons, but I am not sure why she cannot pray aloud in mixed company. I am aware of 'men' in I Tim. 2:8 and 'but to be in silence' of verse 12, but does 'men' here mean males only? Does 'to be in silence' of verse 12 and I Cor. 14:34 mean 100% silent? Just how far can we carry this? If it means 100% silent then she cannot sing, give a testimony or teach women and children either. In I Cor. 14:34 does 'churches' include business meetings, prayer meetings, Bible study classes as well as during worship services as a church? We do not understand this and would appreciate some information."

JAMES
HOBBS

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



It is interesting how so many of God's people are not willing to accept His word. Oh, they will argue convincingly that they believe that the Bible was inspired by God and that it is our only rule and practice. Yet, when it comes to certain teachings, some of our brethren refuse to believe it. I have heard many times the statement, "I'm not convinced that that is what it means." Generally, it is connected with such things as separation from unsaved people, wearing of men's apparel, women speaking — such things as that.

Frankly, I do not see how it could have been made any plainer as to the woman's place in the church. In verse 8 of I Timothy 2 we have the word "men". The word "aner" is used here instead of the word "anthropos" which is usually used for men. The word "anthropos" carries the idea of a man-faced being or a human being, while the word "aner" is a man as husband. There should also be the article "the" before the word men in this verse. "I will therefore that the men everywhere." The passage then goes on to show that women are to remain in silence.

To what extent does this mean? It means to the extent that the woman in no way usurps authority over the man. She is not to speak out (Whether in testimony or in praying), teach, or speak in business meeting. What about singing? For the life of me, I have not been able to understand the thinking of those who attempt to use this as an argument against women singing. If you are referring to a woman song leader or a woman announcing the songs she sings as specials, then I would say that she cannot speak. No church should have a woman song leader. She would be usurping authority over the men. There is a world of

difference between leading and singing along with the entire church as a part of our worship service.

As far as teaching other women and children are concerned, I realize that there are those who hold differing views. Our church believes that a woman is commanded to teach children and other women. (See Titus 2) If a church does not permit them to do so, I would not argue with them over it.

A woman is not to do anything that would take her out of place and put her in a position of being over the man. This is not only true in the church, but it is also true in the home. "Wives, submit yourselves unto your own husband, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. 5:22-24)

God's word strikes a death blow to "Women's Lib, doesn't it?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlapoka, Florida



The prohibition of women speaking would seem to include praying in mixed groups. This has been so understood by people who have taken the Scriptures seriously, all down through the years.

The question is asked, as to whether "men" in I Tim. 2:8,12 and I Cor. 14:34 means males only. The answer is, it surely does. In I Tim. 2:8 we read, "I will therefore that men pray everywhere." In the Greek the definite article is used, and it can be more properly translated, "I will that THE men pray everywhere." In I Cor. 14:24 reference is certainly to males only. Read back in the chapter, beginning with verse 23, and you will find that regulations are given concerning how people are to act during a church service.

ice. Those who prophecy are not to number more than two in a service — or at most three. (v.29) But what about women? The answer is in verse 34, "Let your women keep silence in the churches, for it is not permitted unto them to speak." It says plainly that they are not permitted to SPEAK! That would certainly apply to praying, for praying is speaking. But it is just as wrong to make this Scripture mean more than it says, as it is to make it mean less. There is no prohibition against women singing, therefore they should not be kept from singing. Now as to business meetings, prayer meetings, etc. these are church meetings, and the same rules should obtain.

What about women teaching? I Tim.2:12 says, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." The manifest meaning of this is, "I suffer not a woman to teach MAN, nor to usurp authority over the man. This evidently is not designed to prohibit a woman from teaching WOMEN. Indeed it is taught very plainly in Titus 2:3-5 that the elderly women should teach the younger ones.

We are living in a time when what the Bible says about women's position in the church, doesn't suit a lot of people, because it doesn't fit into the fashion of the times. Baptist churches are starting out to ordain women as deacons, and a few have been ordained to the ministry. "Women's Lib" has more to do with this than does the Bible.

E. G.
COOK

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



When anyone prays aloud in the church that person is, in effect, teaching the others in the church what they should be praying for. If the prayer is Scriptural the others in the audience should be silently sanctioning it, saying amen in their hearts to it. In this way the woman who is leading in the prayer is teaching the men what to pray for.

There are three words in the Greek language that are translated man, or men in our language. They are: ANTHROPOS which simply means a human being — it may be either man or woman; ANER which always means a man. It is never used to denote the female sex, and TIS which means someone, or a certain one. In I Tim.2:8 the word "men" is from ANER which always means man, or men. It is never used of woman, or women. This same word ANER is translated man in verse 12.

As I see it I Tim.2:12 and I Cor. 14:34 means 100% silent so far as giving her opinion, or advice which in reality is teaching. When it comes to singing she is not doing that. So it does not apply to singing, as I see it. When it comes to giving a testimony, that is really a form of preaching. In Holy Roller meetings the women make quite a sermon out of their testimony.

In a business meeting those who speak are in a sense trying to lead others to their way of thinking. So a woman should not speak in the business meeting of the church if she desires to be faithful to the commands given her. She should never try to sway or influence

the thinking of the men as they carry on the business of the church. I know of a church in which I have spoken a number of times where the women are not even present during the business meeting.

In Bible study classes it would appear that I Cor.14:35 would apply. There the woman is told that "if they will learn anything, let them ask their husbands at home." I realize that this raises a problem for widows, and for women whose husbands are not Christians. But it would appear that they should wait and ask the pastor, or some other man after the class is over.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



We are pleased that you understand why women shouldn't preach, teach, be over men nor be ordained as Deacons. We also hope that you understand that the reason is not because women are spiritually or intellectually inferior to men.

The reason, simply stated in the Scriptures, is that "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression". (I Tim.2:13,14)

Yes, men in verse 8 means males only because, obviously, women in verse 9 means females only. These two verses are used to make a distinction between male and female.

"To be in silence" (I Tim.2:12 and I Cor. 14:34) means 100% no speaking in the assembly or any sub-assembly where men are present. This would include business meetings, prayer meetings and Bible study classes in the church when men are present, and most certainly would prohibit women from giving their testimony in the mixed assembly.

We do not believe that the Apostle was teaching that women should not join in congregational singing, since such singing is neither teaching, usurping authority over, or asking of men, but is simply congregational worship.

When there is a small informal mixed group (ie: a few couples) in a private home, we see no such prohibition against women participating in a Bible discussion.

DAYS OF HEAVEN ON EARTH IN SEVERAL REVIVALS

JOSEPH. M. WILSON, SR.
Gladwin, Michigan

"As the days of heaven upon the earth." Deut. 11:21.

Oh, how good it is to know that we are children of God. No blessing can be better than that. To know that we are His and His forever. In our Christian life, we have many varying experiences. Sometimes we are up and sometimes down. The valleys are sometimes very dark and very long. Then, there are days like those of my text — days when God blesses so very much. I have recently had three choice experiences of blessing from the Lord.

During the week of September 16-22, it was my great privilege to be with Mike King in Oblong, Illinois and the New Hope Baptist Church there. It was such a great privilege to be with these fine folk and to preach God's Word to them. This is a very fine church. I preached strongly on the doctrines that have blessed the readers of TBE for many years. These folk had a hunger to hear the Word. They were very faithful in attendance. The messages were well received. Seldom have I been in a meeting where the folk were more faithful.

Mike King is a very unusual man. He could write quite a book on his experiences as pastor of this church. I think this is his first pastorate, and yet, he has experienced things in trials, persecutions, and in blessings which few of us preachers have had in our much longer experience in the ministry. It was most humbling to me to listen to some of the stories of Mike's experiences in Oblong. Yet, God has brought him through some most trying times and is now blessing his ministry in a great way. I suppose that now is the most prosperous time in the history of this church. This meeting was one of the best I have ever held.

It was such a privilege to stay in the King home. God has given Mike a wonderful helpmeet in his wife, Shirley. She has had to share in the persecution and hard times through which Mike has gone in his ministry. I am sure that she has been a source of strength and encouragement to him in his short ministry. They have some (Continued on page 5, column 3)

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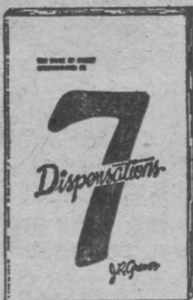
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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

MANOAH'S WIFE

"And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not" — (Judges 13:2).

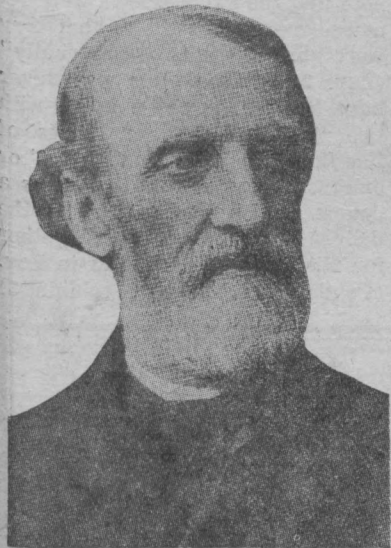
The time of the Judges was one of the darkest periods in Israel's history. It was darker than their captivity in Egypt because while slaves in Egypt they had little light. But now, they had the Shekinah Glory to light their way. And they deliberately turned their backs and delved into every kind of idolatry imaginable. Everyone did that which was right in his own eyes. In the midst of this chaos we view a couple who are as refreshing as a spring day — Manoah and his wife.

Manoah's wife's name was not important enough to record in Holy Scriptures. Perhaps that's why we can identify so well with her. As far as anyone could see, she did nothing outstanding, accomplishing no great feats, nor set any records. She was a run-of-the-mill unnamed wife. Yet, she was more than that. Much more. A whole chapter of the Bible is given to relate her story.

The first thing we are told about her is, she was barren. Barren — what an empty, hollow, aching word. Then a marvelous thing happened. The Angel of the Lord appeared unto her. What an awesome sight that must have been. How thrilling to have such a heavenly guest! And the message He brought was so wonderful, "thou shalt conceive and bear a son. Now therefore, beware, I pray thee, and

MY CHURCH

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drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."

She immediately runs to tell her husband of this marvelous encounter. Manoah does not question the truth of her story. He bows immediately in prayer. He petitions God to send the Man back that He might teach them what they should do to the child that was to be born. God hearkened unto Manoah and the Angel of the Lord appeared unto them again. He repeated His instructions. Manoah's wife is not to eat anything unclean, drink any strong drink, or eat anything that comes from the vine (grapes, raisins, etc.). This child (Samson)

en. Now they knew beyond a doubt that this was truly God. Manoah immediately remembers the Scriptures, no man shall see God and live. "We shall surely die," he says "because we have seen God."

The wife of Manoah was not so quick to jump to conclusions. Instead, she shows forth a calm spirit able to reason clearly. Didn't the Lord accept their offering? Didn't He reveal future blessings to them? Surely, He would not do this if He were pleased to kill them. And our next verse says, "And the woman bear a son, and called his name Samson" (Judges 13:24).

The wife of Manoah may be unnamed here, but we know for sure, she has a name written down in glory. Her name is in the Lamb's Book of Life. Who knows, it may be written right beside yours and mine.

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He's the Teacher of our teachers, the Master of our skill And it is our Lord's good pleasure that we do our Father's will.

Now you've heard the reason, now you know just why We don't need those Godless textbooks, and those textbooks we won't buy.

EDITH DAVENPORT,
Charleston, W. Va.

Joseph Wilson

(Continued from page 4)

fine children. We had wonderful times of fellowship as Mike and I discussed the great truths of the Word of God and things about the ministry and the Lord's Church. If you are ever in Oblong — the only Oblong — stop and visit with the King family. It will be a rich, warm, and rewarding experience.

Each night after the services, a goodly portion of the church would adjourn to the King house. We would eat and drink. But better than that, we would sing and talk about the Word and work of God. I have never seen a group where there was more fellowship, more love for one another, than these folk in Oblong. These night sessions would last til eleven or after for many of us. Surely, here is a church with a great future in the blessings of the Lord. I ask the readers of TBE to pray for Mike King. He is a fine young man. He is a very sound man. He is a very able preacher. Pray for his family. Pray for the church in Oblong, Illinois.

★ ★ ★

During the week of October 14-20, I was with the Ella Grove Baptist Church of Glennville, Georgia. This church is pastored by Tom Sollosi. This was to be a little special with me because of my past

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association with Tom. Tom said that if he had met me a few years before, he would have crossed the street to throw rocks at me. Tom was a BBF preacher and a graduate of BBC in Springfield, Mo. Tom had come to see the doctrines of Grace, but had not taken a strong stand for them.

Tom was a youth worker in a BBF church in Jacksonville, Fla., with a good salary. He wrote me about an article in TBE in which I reviewed a message by Keith Shumate of the Decatur Baptist Temple in Decatur, Illinois. The message by Mr. Shumate was rank heresy, and I had shown this in my article. Tom wrote Mr. Shumate and got the message from him so as to be sure I had not misrepresented the matter. I had not. Soon Tom could stand it no longer. He came out of the BBF church he was employed by. He went to work in a service station. He joined the Rye Patch Baptist Church by baptism and was ordained by this church. You see, Tom did not feel the baptism and ordination of the group he was leaving was true and Scriptural. He did not want the baptism and ordination of Arminian heretics.

God greatly blessed Tom. He grew by leaps and bounds in grace and church truth. God soon called Tom to the Ella Grove Baptist Church. This church was at the time in the ABA. God has enabled Tom to lead this great church out of the unscriptural association (they all are unscriptural). God is greatly blessing Tom and the church in their work together.

It was so warm and pleasant in South Georgia. But this was nothing to the warmth and friendliness in the church there, and in the homes of the members. This church is a true Southern church with the great hospitality of the South manifested in the lives of its members. I did enjoy this meeting so much. Tom had been preaching strong doctrines here in this church. He was hoping that I would come along and back up the things he had been teaching. God had already been leading me in this way and I had lined up the messages I planned to use in the meeting. They were messages like readers of TBE are used to seeing in this great paper. Messages on the great doctrines of church and grace truth. Messages on the privilege and responsibilities of God's saved people.

I preached twice daily at this church. I was having much throat trouble when I started this meeting, but God answered prayer, and my voice was better as the days pass-

ed. We had fair attendance at the morning services, and very good attendance at night. The folk seemed, in the main, to receive the messages very well. I was thrilled by this meeting. This church was founded in and upon the truth. They had not been as strong in them of late as at earlier days. But Tom is preaching to them the things they were founded upon, and they are being received.

I was much impressed by this church and by the members thereof. I do ask that you pray most earnestly for them. It was a great blessing to stay in this home. God has given Tom a choice helpmeet in his wife, Gay. They have two boys. The fellowship was simply great. I must add that Tom and his wife slept on the floor in their trailer living room and gave me their queen size bed. I would have strongly opposed this, but at my age, one does not sleep well on the floor. I was humbled that Tom wanted me to stay with him so much that he was willing to sacrifice that I might do that. I have never been better treated by a pastor or by a church. Tom, his family, and myself were fed twice daily by the members of the church. Surely, no one has ever eaten better or been treated better than I was this week.

My good friend, David West, of Jesup, Ga., was at several of the meetings. David is one of the finest preachers I know. His family was at the meetings. A group from Charleston, S. C. were present in some of the services — the Belanger family and the Drawdy family and Aaron West. These folk are meeting as a mission in S.C. and they desire your prayers for them. Sister Drawdy is a daughter of David West. Sammy West and his wife are members of the Ella Grove Baptist Church. Sammy is the fine preacher son of David West. Sammy is going soon to pastor the church in Red Wing, Minn., about which you read recently in TBE. Pray for Sammy and this new church that God will bless them. Now, friends, do pray much for the Ella Grove Baptist Church and its young pastor, Tom Sollosi. I write this article, not for personal or selfish reason, but to bring before you some of the churches and preachers who believe the truths taught in TBE and to urge you to pray for them.

★ ★ ★

The week of the 21-27 of October, I was with the Grace Baptist Church of Winston-Salem, N. C. for a week. I flew from the meeting with Tom Sollosi to this meeting (Continued on page 6, column 1)

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Joseph Wilson

(Continued from page five)
ing. What can I say about this church? It will always occupy a special place in my heart. It was here that God used me to start this church, to labor with Cletus Snyder — just the two families — so many years. Then to see the Lord bless, and the church begin to grow. It was here that I left a part of my heart in 1972.

It was so good to come back home for a few days. Grace Baptist is a great church. I enjoyed so much preaching here again. I will say that it was difficult to get ready for a meeting here. I have over 700 sermons in my notebooks at home. In a meeting, I pick out some of them and go to the meeting. But here in Winston-Salem, they had already heard most of the sermons I usually preach in revivals. But God provided, and I was able in the main, to preach sermons I had not preached there before. It was truly a blessing to be able to preach again in the place where God had blessed and used me most in all my ministry.

This church is pastored by my son. He is a very fine young man and a most excellent young preacher. You who have heard him, know that I am not just speaking from the exaggeration of fatherly pride. His wife is the daughter of the tall one, Willard Pyle. It was great to visit in this home a few days and to fellowship my son in the flesh, in the faith, and in the ministry. I will say that the greatest blessing in the home was to visit with my granddaughter, Deborah Ruth. What a joy it was to hold her for a season! She was so very glad to see Grandpa. I could tell that she was just overjoyed with my visit, and that she really hated to see me leave.

It was good to see my friends at this church. They mean so much to me. And of course, it was a special blessing to see Cletus Snyder and his family and spend a couple of nights in his home. Brother Snyder is a choice soldier of the Lord. I suppose that he will always have a special place in my heart. We went through so much for so long as we labored together to have a strong and sound church in that area. This trip made me

feel so old. The children are growing up so fast. A few more years, and a visit here will see them grown and married.

We had good services at the church and good fellowship and it was a time of blessing from the Lord. I do ask you to pray much for little Joe and for the church there. Oh, that God might richly bless them!

★ ★ ★
I would like to add here that I was privileged to speak at the Flint Branch Baptist Church where David West is pastor on Sunday, Oct. 20th. Ella Grove had homecoming that day and did not have an evening service. Pray for David West and for his church. I would also add that during my meeting in Oblong, we were blessed by some visitors from away. Jerry Caves and his family came from Tulsa, Okla., to be with us in some of the services. Jerry Caves was song leader in Tulsa, and is one of the best of singers in the country. You who have heard him will agree (Continued on page 7, column 1)

An Allegory

(Continued from page one)
assemblies."

Independent: "But which of the King's assemblies sent you here? Surely, you know it is against the stated law of the King for any but His assemblies to send forth sheriffs."

Faithboard: "I heard you were quite old-fashioned but look at the facts for just a moment. You are struggling along here just barely able to make ends meet. I have been given quite a reasonable salary along with all the equipment I shall need, thanks to the goodness of the group which sent me here."

Independent: "Which brings us back to my original question. What group sent you here?"

Faithboard: "Well you see, we thought that since the King hasn't been heard from in quite some time, perhaps there were better ways of doing things than those old laws He had written down. Now mind you, they are good laws but they just don't take into account the different times in which we live."

A group of the ministers of some of the King's assemblies got together and thought it would be best if they changed things a little and started sending out sheriffs themselves."

Independent: "And do the King's assemblies have a vote on whom your group sends out?"

Faithboard: "Oh my, my no. You see that would ruin the whole concept. The King's assemblies in many cases just do not know what is best. Our group, however, being the cream of the crop, so to speak, knows much better than the assemblies what is gainful for the King's business."

Independent: "My dear sir, I perceive that you have no authority from the King for the existence of your group. Since I am bound strictly by the King's laws, I cannot work with you. I am sorry but whatever the material consequences may be, my loyalty is to my King."

So now there are two sheriffs in Boardless and the name of the town has been changed to Paribord. The subjects of the King were forced by necessity to stand behind one or the other. Since Faithboard was glamorous, rich and popular, many compromised their principles and stood with him. Independent had only a few who would stand with him, but all of them were steadfastly loyal to the King and His law. There were some who shifted back and forth and just could not make up their minds. These were eventually scorned by both sides.

Now Faithboard loudly proclaims the many results he has achieved and promises more of the same in the future. "After all," he says, "it is impossible for my methods to fail." Meanwhile Independent carries on as before, merely trying his best to do the King's bidding and to carry out his law.

Someday the King shall return. Who do you think He will reward?

The Tabernacle

(Continued from page three)

You may remember that the ark was also made of shittum wood and overlaid with pure gold. It, in fact, was the same height as the table. The ark and the table were both ornamented with a crown of gold. It is also to be noted that they were both provided with rings and staves and that both had something placed on them — the ark, the mercy-seat and the table, the twelve cakes of bread. These points of likeness declare very plainly that the basis for our communion with the Father is through Jesus Christ, the God-Man. The "shittum wood" speaking of His humanity and the gold His Divinity. The bread speaks of His provision for we poor mortals. It is as recorded in John 6:32, 51 and 52.

"Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is HE which cometh down from heaven, and giveth life unto the world"—John 6:32,33.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give him is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life

in you"—John 6:51-52.

The table was the same height as the ark. It, however, is interesting and instructive to note that it fell short of the ark in its other two dimensions. The fact that the height of the ark and table were the same speaks of the fact that God has placed no limit upon our communion with Him. The lesser dimensions of the length and breadth, however, speak of the fact that there is a limit which we ourselves place on our communion with the Father. Our evil natures will not allow us to rise to the endless heights that abound in spiritual things.

Let us emphasize again that the ark typified Christ our refuge and the table typified the communion we have with the Father through Him. We see, then, why the ark and the table were the same height. The Lord Jesus has taken us into the Holy of Holies in Heaven itself. There, He sits at God's right hand as our representative. There, His blood is ever present, being sprinkled seven times on the mercy-seat before the Father. Truly, then, the height of the ark and the table are equal.

The table which was made of incorruptible wood and overlaid with gold, was to have shewbread upon it.

"And thou shalt set upon the table shewbread before me alway"—Exodus 25:30.

The "shewbread" consisted of twelve loaves or cakes. These were to have been made of fine flour; baked, and placed in two rows upon the table. Pure frankincense was sprinkled on the bread for a memorial. The cakes were to remain on the table before the Lord for a period of seven days. Aaron and his sons, after seven days, removed and ate the cakes in the holy place.

We, at this point, must consider the fact that the table and the shewbread go together; that is, one was not to exist without the other. This fact is made very evident from Numbers 4:7 where the table is called the "table of shewbread". We, on the other hand, are to consider the table and the bread separately, since each have a distinctive significance. This fact is borne out in Hebrews 9:2:

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary."

The table and the shewbread differ in that the table speaks of our Lord as the sustainer of fellowship between ourselves and God, while the bread pictures Him as the substance of our fellowship.

The fact that the bread was to be kept on the table for seven days, speaks of the fact that the Father always finds His delight in Christ Jesus. The name, "shewbread", in fact, means, "bread of faces," faces being put by a figure for presence — pointing to the Divine presence in which the bread stood: "shewbread before me alway."

The bread of the table, according to Leviticus 24:5, was in the form of twelve cakes. These were perforated cakes (Young's concordance). The perforated cakes spoke of Christ as being pierced. The pierced cakes were made of fine flour and baked in the oven, picturing the fact that our Lord Jesus was pierced and placed in the fire of God's wrath. Israel, by the twelve cakes, were represented before God. The first representative of the cakes, however, was that of Christ as their substance. We see, then, that the cakes pointed to Christ Jesus identifying himself with God's covenant people. They were represented to the extent that they were one bread and one body in Him.

It would appear that the twelve cakes would have varied in size, since the twelve tribes which they represented, varied in size. This was not the case, however, since the smallest tribe had the same representation as the largest tribe. The cakes were not only the same in size, but they were placed in rows of six rather than being heaped up. Some of the cakes would have destroyed the type since all of God children, as far as redemption is concerned, have an equal standing before the Father.

It is to be noted very carefully that the twelve cakes were made of "fine flour" (Lev. 25:5), in which was no grit or unevenness. This fact looked forward to the moral perfections of Christ the Word as He tabernacled among us.

The "pure frankincense" that was placed upon the twelve even cakes speaks to us of the active graces of Christ. It declares that the redeemed, in Christ, are ever before the Father in the fragrance of His dear Son.

It is interesting and instructive to note that the twelve cakes were renewed every Sabbath so that they were "before the Lord continually" (Lev. 24:8). The table was never bare, but always well supplied with two "tenth deals", or omers of fine flour. The two "tenth deals" or omers informs us that there was a double portion; one portion for the delight of the Father and the other for His people. The bread in Lev. (Continued on page 7, column 3)

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PAGE SIX

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TBE Is Thankful For Its Many Readers And We Trust You'll Think Of Us When You Pray, Asking God's Blessings Continue With Us.

Joseph Wilson

(Continued from page 6)

with this. It was a blessing to have fellowship with him, Judy, and the children, and he blessed us in the meetings by singing for us. Also, we were blessed in this meeting on Saturday night by a pastor and many of his folk from Henderson, Kentucky visiting with us. Pastor Hollowell and several of his members came to fellowship with us and to discuss some matters relative to church truth. I would urge you to pray for this fine preacher and his folk. They are much disturbed and giving thought and prayer to some matters in relation to church truth. I was much impressed with them. Dear friends, pray for me, and for the churches and preachers mentioned in this article. Oh, that we who believe the truth might be more faithful in our praying for each other. God bless you all.

Lost, Blind Sinners

(Continued from page one)

Not exactly of this man's cure, but of the cure of many whom we have seen. The cure is usually accomplished by the most simple means. The man's eyes were opened with a little clay put into them and then washed out at the pool of Siloam. God blesses insignificant things to the conversion of souls. It is very humbling, sometimes, to a preacher who thinks, "Well, I did preach a pretty fair sermon that time," to find God does not care a pin about him or his sermon, but a stray remark he made in the street, which he hardly thought was of any value whatever, was what God blessed; that when he thought he had succeeded worst, then God blessed him.

Many a soul has had his eyes opened by a man who never dreamed of being so useful; and, indeed, the whole way of salvation is in itself extremely simple, so as to be well compared to the clay and spittle which the Saviour used. When Paul laid aside human wisdom and said he would not use the excellence of speech, he only laid aside what would not have been of much service to him. When David put off Saul's armour, and took the sling and the stone, he slew the giant. We must keep to the simple things, to the plain gospel, plainly preached. The clay and spittle were not an artistic combination, taste was not charmed by them, or culture gratified, yet by these and a wash in Siloam eyes were opened—even thus, it pleases God by the foolishness of preaching to save them that believe.

In every case salvation is a Di-

vine work. In this case it was evidently the Lord Jesus, who opened the man's eyes literally, and it is always His work by the Holy Spirit spiritually. No eye is ever opened to see Jesus except by Jesus.

Do you remember the first sight you had of Christ? O, you must recollect. There is fixed in the memory of some of us the first time we saw the sea, and the first time we gazed upon the Alps, but these were nothing; we felt they were still but piece of this old world, and we had only seen a little more of what we had seen before: but conversion opens up a new world: it teaches us to peer

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into the invisible and to see the things not seen of mortal eyes. When we receive new eyes, we see a thousand things which utterly astound and at the same time delight us. Do you wonder if young converts get excited? I neither wonder nor blame. I wish we had a little more excitement in our gatherings for worship. Who hears now-a-days the cry, "What must I do to be saved?" or who hears a soul saying, "I have found him of whom Moses in the law and the prophets write?"

Oh, what a marvelous work is this! May everyone of us know it personally. I put the question, Do we know it? Have we thus had our eyes opened?

Then it came to pass, that this man with his eyes opened was driven out of the synagogue. One of the worst things that can happen to a man as far as this world is concerned is to know too much. If you will barely keep abreast with the times, you may be tolerated, but if you get a little ahead of the age you must expect ill-treatment. Be blind among blind men. It is unsafe to have your eyes opened among blind men. They cannot see. If the blind men shall be in the majority, the probabilities are you will have to go out

of the door or window. But notice, when the blind man was put out, Jesus Christ found him—to lose the Pharisees was to find his Saviour. Prize men for their real worth and not for their gift, and believe those to be the greatest men who are the holiest men, and those to be the best company who keep company with Christ.

When the blind man's eyes were opened, he did not know who Jesus was, but he knew He must be someone very good; He thought He must be a prophet. When he came to know Jesus better, he believed that Jesus was God, and he fell down and worshipped Him.

The Tabernacle

(Continued from page 6)

21:21, is termed "the bread of his (the priest's) God."

The bread, after it remained on the table for seven days, was to be eaten by Aaron and his sons.

"And it shall be Aaron's and his sons'; and they shall eat it in the holy place"—Lev. 24:9.

The bread (Christ) delighted the Father as it lay before Him for seven days. Now, after seven days, the people (represented by Aaron and his sons) were to delight in the bread (Christ) too. The fact that the eating was done in the "holy place" declares that we can only delight in Christ when we are in close communion with the Father. The fact that Aaron and his sons partook of the bread on the Sabbath, looks forward to the great dispensational Sabbath, when Israel shall delight themselves in Christ Jesus for one thousand years.

The table was overlaid with pure gold, having a crown round about

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it so that the bread would not fall off.

"And thou shalt overlay it with pure gold, and make therefo a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about" Ex. 25:24, 25.

The golden crown speaks of our glorified Lord. It is as recorded in 1 Peter 5:4 regarding "a crown of glory." Our Lord Jesus is now at the right hand of the Father for us, being "crowned with glory and honor" (Hebrews 2:9).

The crowned border around the top of the table kept the bread from falling off as the table was carried through the wilderness (the bread was not removed from the table even when Israel marched—Numbers 4:7). The raised border on the table held the cakes in place and speaks to us of the fact that the redeemed can never fall from God's grace. We, in the "crown of gold" around the table, are maintained in "the glory of His grace" (Eph. 1:6). We are maintained by the glorified Christ. The "border of an hand breadth round about" the table, speaks to us of the truth which is found in John 10:28.

"... neither shall any pluck them out of my hand."

The fact that the border of an hand breadth was protected by a golden crown, declares that the very glory of God is involved in the preservation of the elect. God's honor is at stake, yea, His name is at stake. ("He leadeth me in

the paths of righteousness for His name's sake"—Psa. 23:3).

The rings and the staves for the table were so that the table and the shewbread could always be where the people were. They, because of the rings and staves, could commune with their God in the middle of the wilderness or in any other place. We today, in Christ, are also privileged to commune with our God whether we be in prison or in a palace.

The table and its utensils, when Israel marched, were covered first with a cloth of blue. Over the cloth of blue was spread a cloth of scarlet and over the cloth of scarlet was spread a covering of badger's skins. The cloth of blue speaks of Christ as the bread from Heaven. The scarlet cloth speaks to us of the glory of Christ, resulting from His suffering and death. The cloth of badger's skins—the outer cloth, typified our Lord's humiliation. The badger's skins protected the table, bread and its utensils from outward defilement. No dust or other enemies of nature penetrated the badger's skins, declaring that no evil thought or act penetrated the humanity of our Lord so that there was no defilement in His humanity or Divinity. His glory which He had with the Father was not stained in any degree during the time that He tabernacled among men.

May we show our appreciation of Him by being a member of the church He built and by being faithful therein.

Condemns Rice

(Continued from page one)

tribution. I particularly appreciate the point in your article on separation, concerning the need to provide leadership toward a Scriptural stand and we are praying much for you. Now I wonder if you will really provide such leadership, or if you will continue to have Mr. John R. Rice speak at BJU, or if you will have Mr. Woodbridge. If you have Mr. Rice there without his changing his compromised position that he has held so long, your article on separation will turn out to be just so many words and camouflage. If I took the position that Mr. Rice has outlined in his article, "What's Wrong with Secondary Separation?" that he published in the August 6, 1971 issue of the "Sword of the Lord," I would still be in TEAM and so could others who recently have left TEAM because of the compromising position of TEAM with the new evangelicals (Billy Grahamites). Yet Mr. Rice is a "life member" of TEAM and openly defends it in the "Sword of the Lord."

In your pamphlet on Separation,

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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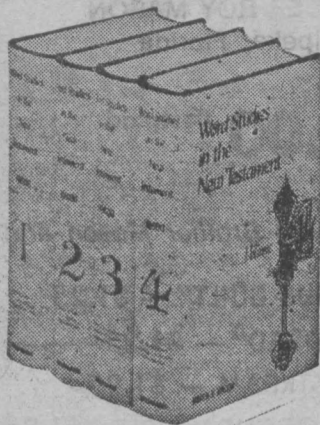
Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Koroba, via Mendi
Papua New Guinea.

I note that you write: "It is the position Bob Jones University has taken through the years" and by this you mean the position outlined in your pamphlet. If this is true, how could you last year back Kenny Joseph and be a front for him? He is one of the most vociferous opponents of what he terms "2nd Degree Separation" in this country.

In 1964 he carried in REAP magazine an article by Phillip Foxwell entitled, "Principle or Prudence" which tries to make out that there is no principle against working with those who co-operate with modernistic enemies of the Gospel by staying in a modernistic denomination. Foxwell told me more than fifteen years ago that he repudiated our position because it was "2nd Degree Separation." I warned you and Mr. Carl McIntire about his compromising position many times but to no avail. I offered to go to speak to BJU to speak to you. You replied that I could visit the campus, but that you would not talk to me about the

(Continued on page 8, column 3)



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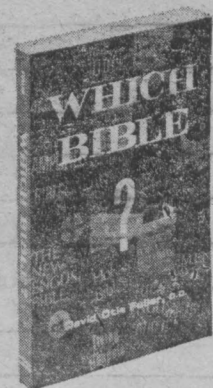
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THE BAPTIST EXAMINER

NOVEMBER 23, 1974

PAGE SEVEN

Only As God's People Support Us Will We Be Able To Continue Our Written Ministry. An Offering From You Will Bless Us This Day!

Inspiration

(Continued from page one)
of the Bible. We suggest just a few:

1. **The wonderful unity of the Bible.** We have 66 books, written over a period of 1500 years, by men of different degrees of education and culture, yet telling the same story. The books constitute in reality ONE BOOK, telling the story of God's redemption of man from sin. Only as a Divine Hand led, could this result have been achieved.

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exact fulfillment in Him. On the day of the crucifixion alone, nearly 50 separate Bible prophecies were brought to fulfillment. In our day, we have seen the Jews returned to Palestine, as long foretold in prophecy, and the nation Israel re-born. This is prophecy fulfilled before our very eyes. John Urhart, in his book on prophecy, lists 400 major prophecies accurately and minutely fulfilled. This precludes guesswork or happen-so.

3. **The marvellous effect of the Bible on human life.** In our own experience we have seen wicked, depraved people converted as a result of their reading the Bible, and it meant a complete revolution in their life. Why the strange power of this Book? The answer is, it is more than a human book.

Time and space is not afforded to add the many other reasons for believing the Bible to be inspired

of God. We pass on to ask—

How Was The Bible Inspired?

By the Holy Spirit. (See II Tim. 3:16). Literally, this says, "All Scripture is inbreathed of God." Time and again we read, "GOD SPAKE ALL THESE WORDS." This gives the METHOD of inspiration, and that method is VERBAL. God did not merely inspire the "general idea." He inspired the very words of Scripture, and many illustrations of this can be given. The curse of the ministry of this day is loose views of inspiration, and those loose views were obtained in schools which biased students in that direction.

BEWARE OF ANY PREACHER WHO HOLDS LOOSE VIEWS CONCERNING INSPIRATION!



Condemns Rice

(Continued from page seven)

issues in Japan since you already had made up your mind. Yet, you had never even met me nor had you spoken to even one person in this country who took the position you have outlined in your pamphlet. I sent you at that time Prov. 18:13, which was very appropriate for the occasion and still is.

To this day, you have spoken to me directly for only about twenty minutes and that was at the meeting in the hotel in Chicago in December 1958, when you and Bro. John R. Rice sponsored a meeting on Biblical evangelism. At that time I told you of Foxwell's compromised position, but you replied that you had full confidence in him. No wonder that in 1965, when Bro. Leslie Frazier came to Japan as the new leader of the Japan Gospel Fellowship Mission, that you should recommend him to Phillip Foxwell in whom you said you had great confidence. I have only spoken to Brother Frazier in the years since he came to Japan and that was soon after his arrival in 1965. I pointed out to him the compromise of Mr. John R. Rice (in using the modernists' RSV type colloquial version in the literature he has produced in Japanese and in his being a life member" (of TEAM) but he replied, "Bob Jones and John Rice stand together; if you don't stand with Mr. Rice, you are no friend of mine." I pointed out to him that such was standing for persons and not for the truth, for the truth's sake alone. When I have sent him material proving the compromise of Foxwell and Rice and others, he sends it back to me unopened. I have offered to go at any time at Brother Frazier's convenience to pray together and try to come up to an understanding to the honor of our Lord, but he refuses to listen to the other side. Didn't you set a pattern for him in this? When I was not allowed on the BJU campus in March 1970 because you were afraid that I might mention the long compromise of Mr. Rice, weren't you standing for persons instead of for the truth? You have long been backing and recommending in Japan two of the most blatant opponents of "2nd Degree Separation" yet you claim in your pamphlet that this is precisely the position you hold. This does not seem very consistent, does it?

We are indeed praying for you, and trust that God will give you grace to be forthright about the long compromise of Mr. John R. Rice, and help him correct his untenable position.

With love in our Lord, yours because His. Luke 9:23.

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NOVEMBER 23, 1974
PAGE EIGHT

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Rural Hall, North Carolina

"The Bible and Demon Possession" — Joseph M. Wilson

Gladwin, Michigan

Saturday Evening — 7:00 p.m.

"The Bible and the Modern Occult Movement" — Milburn Cockrell

Fulton, Mississippi

"The Bible Rightly Divided, A Remedy for Modern Heresies" — Jim Washer

Hollywood, Florida

Sunday Morning — 10:00 a.m.

"The Bible and the Modern Ordination of Women as Ministers" — Oscar Mink

Mansfield, Ohio

"The Bible and the Modern Day Compromiser" — Willard Pyle

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