

# Thoughts After 75 Years

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1. When I was in Bible conference work I was often asked whether the Communists would take over the country. I said no. The devil would get us first. It is happening.

2. I also said that the Doctrinal Apostasy of the churches would be followed by the moral apostasy of society. The newspapers bear witness.

3. The absolutes of the Ten Commandments and the ethics of Jesus have been destroyed by the "situation ethics" of religious liberalism and secular education. Holiness as a standard of conduct is seldom or ever mentioned. There is no firm basis for morality. Truth has been destroyed and men follow myths of their own making. Corruption infects every level of American society. Sexy fashions dominate society. Criminals should not be executed for their crimes, but unborn babies can be murdered. A wife beater must not be horse whipped for the American Civil Liberty Union would call this cruel punishment. The black eyes of the wife are not important. The criminal who shows no mercy must be extended mercy. The man who tortures his victim must be treated with kindness. The Biblical doctrine of punishment has been repudiated by church and state. Exact justice is rejected.

4. The liberal view of a redeemed society is dead, for the liberal churches no longer believe in a redeemer. Their new messiah is dead political action. The dream of the secular liberals is dead, for it was based on a false view of human nature. They rejected the Bible and followed the feather-brained ideas of John Dewey and Dr. Spock. Children often become brats. International peace remains an empty dream. The League of Nations is a vague memory. The United are not united. Humanism that rejects the

Christian God cannot build the good society. We have a sick society because we have a sinful society in rebellion against God. Our liberals live by the myths of their own creation. Our hippies and radicals are not diseases but symptoms. They are the brats of the home, the church and secular society. Our affluent society lives by bread alone. Our God is ourselves and our dollars. We are sexy because it is now sex o'clock in America. Hollywood remains a cesspool of iniquity where scandal is considered normal.

## HE CAN COUNT!

Mother: "What happened after Billy hit you?"  
Tommy: "He hit me a third time."  
Mother: "You mean he hit you a second time, don't you?"  
Tommy: "No, I hit him the second time."

Christian God cannot build the good society. We have a sick society because we have a sinful society in rebellion against God. Our liberals live by the myths of their own creation. Our hippies and radicals are not diseases but symptoms. They are the brats of the home, the church and secular society. Our affluent society lives by bread alone. Our God is ourselves and our dollars. We are sexy because it is now sex o'clock in America. Hollywood remains a cesspool of iniquity where scandal is considered normal.

## The Religious Scene

1. The apostate denominations will not return to the faith. History indicates that they never do. The purity of the faith has been maintained by separations not dialogue.

2. The Roman Catholic Church staggers like a drunk man with little sense of direction.

3. The Southern Baptist Convention loudly boasting of its orthodoxy permits its liberal seminaries to pour young men into its ministry to replace the older orthodox men. The end is in sight. But faithful Southern Baptist still insist on being buried with their toes pointing toward Nashville — their beloved Mecca.

4. The New Evangelicals seek a dialogue with liberal agnosticism and non-Biblical religion. It will not produce a reformation. Liberal leaders are not being con-

verted to Biblical Christianity. This movement is the product of higher education and the dislike of current fundamentalism.

5. This is not a Christian nation as some assert. God is not a living person but only a vague idea with an uncertain content. Beginning with the modernists, Jesus has been steadily remodelled to suit agnostic theologians. Now He is being offered as an eminent hippie, a political revolutionary — everything but a Saviour. This is a country full of religions but little real Christianity. We are plagued with lies — political lies, religious lies, T.V. lies, radio lies and academic lies. There is no standard of truth. Some churches worship God and some are religious rackets. The word church is morally and spiritually bankrupt. Anything is called a church.

The authority of the Bible is undermined by plain unbelief, dishonest interpretation and careless interpretation. The Bible means (Continued on page 8, column 5)

## SOME SIGNS OF BACKSLIDING

When you shrink from self-examination.

When you trifle with temptation, or think lightly of sin.

When you are more afraid of being counted overstrict, than of dishonoring Christ.

When from preference and without necessity you absent yourself from the church services.

When you confess, but do not forsake sins and when you acknowledge, but still neglect duty.

When you are averse to religious conversation, or the company of heavenly-minded Christians.

When you are more concerned about pacifying conscience than honoring Christ in performing Christian duties.

When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

When you are easily prevailed upon to let your duties as a Christian yield to your worldly interests or the opinions of your neighbors.

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## Halliman Reports On Year And Foresees Great Future

By FRED HALLIMAN  
Missionary To New Guinea

Dear friends,

Greetings to each of you in the name of our dear Lord. As I write this another year has just about

passed. While it has been a most profitable year insofar as the mission work is concerned, it has been an extremely hard year for me. I don't recall any previous year in which I have had so much to do, unless it was the year I built my house. The work has had a tremendous growth this year in every way.

There have been numerous three and four day mission patrols made this year. Now that we have some road system, although still primitive by most standards, we can get done by way of patrol work in three to four days what it used to take us from a week to ten days to do. Consequently, some of these short (in duration) patrols come so fast now that some of them never get reported. In fact, I will briefly report on a mission patrol in this article that was made about two months ago but, due to lack of time, I have been unable to give a report on it.

Apart from the many patrols we have made this year, in which a number of people have been baptized at various places, I have seen the work grow tremendously in other ways. There has been one new church organized and

## HE WEASONED WIGHT!

The Sunday School teacher was having trouble. "Doesn't anyone here know who Peter was?"

Finally, from the rear of the room, a hesitant little voice piped up: "Wasn't he a wabbit?"

there are two more groups, one of which has been a mission now for ten years, waiting to be organized into churches.

One of the greatest blessings that I have had this year is to see the churches in such a great revival. Many of the churches have held revival meetings, and there have been several people saved during the course of each meeting. It is expected to be sometime in April before all the churches finish their meetings.

One of the genuine signs that the people have been and are still experiencing a revival is that they have returned to the Word of God, regarding tithes and offerings. When I left here in 1967 to go to America every church had good offerings coming in and, insofar as I could tell, almost every member was tithing. Most every church was supporting their pastor plus one or more missionaries. One church was supporting her pastor and five missionaries, plus a good surplus in her treasury.

When I returned to the mission field in 1968 I could hardly find an individual that was tithing. It has taken the most part of seven years to get the people back to where they were with tithes and offerings in 1967. Now all the churches are supporting their pastor, have money in their treasuries, and some are supporting up to three missionaries. One sure sign of any genuine Heaven-sent revival is that God's people will (Continued on page 7 column 3)

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## A DISCOURSE IN DISCOURAGEMENT

By GARNER SMITH  
Sacramento, Kentucky

We are living in times of great discouragement because of the problems that face us today, for which no man has the answer, that stagger the natural mind of man. More especially is it discouraging for the servants of God. It is to the latter group we primarily want to speak to in this message.

**"Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead" (John 12:9).**

Some time after our Lord had raised Lazarus from the dead in the cemetery of Bethany, He went back to the house of Mary and Martha and Lazarus and had supper with them. But this supper was not a quiet, restful time of eating and fellowship. The place was filled with uninvited guests. From this text and event we see a sad picture of human nature.

These people were following and flocking around Jesus, but they were there with a mixed purpose in mind. Their motives were diluted with mixed desires. Yes, they wanted to see Jesus, but they want-

ed something more than Jesus. They wanted also to see Lazarus.

They came. Yes, they came. But not for Jesus' sake only.

There are some great lessons to be learned from this commentary on human nature for the hearts of these who sincerely desire to serve the Lord for His sake. It will take great courage, it will take honesty, and it will take humility if one is to learn what is to be learned from this text.

May we with a sincere desire of the heart to serve the One in whom all sufficiency dwells look closely at the cause and cure for discouragement.

**The Real Curse Of Frustration And Disappointment Of Preachers**

When preachers serve God with

mixed purposes, they are due for heartaches. When God's man starts to think of other objectives in his ministry aside from genuine heart-service to the Son of God, he lays himself open to many hard blows.

Let us say that a preacher is looking for credit or appreciation for his work. He wants to serve God, but he also wants people to recognize that work. He wants the public to know that he is really getting the job done, he is an up-and-comer, a johnny-on-the-spot, a man going places for the Lord. When he preaches a sermon, he expects many compliments. When he builds a new building, he expects wide publicity. If he is humble, he insists the whole world know that he is humble.

Now all of this is human, perfectly human. It is a condition of heart that probably every man has to fight continually in his own soul. And when it gets the best of him, he is in for heartaches.

The man who spends himself in search of human praise, is due for ultimate failure and disappointment. His motives are too low, and he will find that the pay for his efforts are very cheap, as cheap as the motives.

The human heart is too involved (Continued on page 7, column 3)

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A Sermon By Milburn Cockrell

## "THE ADAMIC COVENANT"

When Adam and Eve ate the forbidden fruit at the insistence of the serpent, their eyes were opened and they saw their nakedness. They made aprons of fig leaves to cover their shame. When the Lord came to visit with them, they hid from Him among the trees of the garden.

At the fall, man for the first time acquired a knowledge of the happiness of holiness and the misery of a sinful condition. Shame, remorse, and a sense of guilt feelings to which he had before been

a stranger now filled his mind. Man had a conscience for the first time in his existence. By the opening of his eyes, I understand the eyes of the conscience which smote him for what he had done. He saw a loving God provoked and his nature corrupted. He was stripped and deprived of all the joys of the Paradise-state.

Before he sinned he welcomed the visits of the Almighty. Sin broke fellowship between God and man. This is why the visit of God was a terror to Adam. He had a

guilty conscience which accused him. This is the period of time called by Bible scholars "the Dispensation of Conscience." It is well described in this manner, for ever since the fall, man has been conscious of sin and holiness.

## SCRIPTURAL ACCOUNT

The Divine record of this covenant is found in Genesis: **"And the Lord God said unto the serpent, Because thou hast done this, thou are cursed above all cattle,** (Continued on page 2, column 1)



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## "Adamic Covenant"

(Continued from page one)  
and above every beast of the field;  
upon thy belly shalt thou go, and  
dust shalt thou eat all the days  
of thy life: And I will put enmity  
between thee and the woman, and  
between thy seed and her seed;  
it shall bruise thy head, and thou  
shalt bruise his heel. Unto the  
woman he said, I will greatly  
multiply thy sorrow and thy con-  
ception; in sorrow thou shalt bring  
forth children; and thy desire shall  
be to thy husband, and he shall  
rule over thee. And unto Adam  
he said, Because thou hast hark-  
ened unto the voice of thy wife,  
and hast eaten of the tree, of  
which I commanded thee, saying,  
Thou shalt not eat of it; cursed  
is the ground for thy sake; in  
sorrow shalt thou eat of it all the  
days of thy life; Thorns also and  
thistles shall it bring forth to thee;  
and thou shalt eat the herb of the  
field; In the sweat of thy face  
shalt thou eat bread, till thou re-  
turn unto the ground; for out of it  
wast thou taken: for dust thou  
art, and unto dust shalt thou re-  
turn" (Genesis 3:14-19).

The Adamic Covenant, like the  
Edenic, was given in the Garden  
of Eden before man's expulsion.  
This covenant ushered in the Dis-  
pensation of Conscience. It was an  
unconditional covenant which em-  
bodied a curse and a promise.

The Adamic Covenant condition-  
ed the life of fallen man. The con-  
ditions stated in it will remain  
until the thousand year reign of  
Christ on earth. During the Millen-  
nium "the creation also shall be  
delivered from the bondage of  
corruption into the glorious liber-  
ty of the sons of God." The ele-  
ments of the Adamic Covenant are  
seven in number.

### THE SERPENT IS CURSED

I read in Genesis 3:14 when the  
Lord God said unto the serpent:  
"Because thou hast done this, thou  
art cursed above all cattle, and  
above every beast of the field;  
upon thy belly shalt thou go, and  
dust shalt thou eat all the days  
of thy life." This verse discloses  
how the serpent was cursed for

his part in the fall of man. The  
serpent was cursed for permitting  
itself to be Satan's tool. That the  
serpent was Satan's instrument is  
revealed in Revelation 12:9 where  
we read of "that old serpent, called  
the Devil and Satan, which  
deceiveth the whole world." The  
Devil either appeared in the form  
of a serpent or possessed one. The  
plain style of Moses in writing this  
account as well as New Testa-  
ment allusions strongly indicate  
that the latter of these two was  
the case. The serpent was chosen  
because of its beauty and subtlety.

The inspired writer of Genesis  
did not gratify our curiosity with  
details about the serpent's unfallen  
condition. He may have had the  
ability to speak. He may have had  
legs and feet like the other crea-  
tures. He may have had wings  
since the Bible speaks in Isaiah  
14:29 of a "flying serpent." But  
whatever it was, God pronounced  
sentence upon him for being Sat-  
an's tool. God did this to testify  
of His displeasure against sin.  
And, too, the Devil's instrument  
must suffer some of the Devil's  
punishment. God's law later de-  
manded that a beast be stoned  
which killed a man (Ex. 21:28-29).  
This same principle is seen in God  
requiring the body, the instrument  
of unrighteousness, to suffer ever-  
lasting torments with the soul, the  
principle agent.

Here we see not only God's  
hatred of sin, but also His dis-  
pleasure of those who entice others  
to sin. He who tempts another to  
commit sin shall ultimately "lick  
the dust like a serpent" (Micah  
7:17). He who causes another to  
crave the world is causing one to  
"pant after the dust of the earth"  
(Amos 2:7). It is said that Jero-  
boam "made Israel to Sin." Bel-  
lievers who bid false teachers God  
speed are partakers of their evil  
deeds (II John 10-11).

God cursed the serpent above  
every beast of the field. This im-  
plies that the other creatures were  
cursed also, but not to the de-  
gree of the serpent. "For the cre-  
ation was subjected to vanity"  
(Rom. 8:20 ASV). However, the  
serpent suffered the worst of all  
creatures. He who was the most

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subtle was the most cursed. He  
who was the most attractive and  
beautiful became the object of  
scorn and contempt. Since the fall,  
man has avoided the serpent with  
horror in spite of its retaining  
some traces of former beauty and  
grace. God condemned it to crawl  
upon its belly and eat dust. His  
crime was tempting Eve to eat  
what she should not; his punish-  
ment was to eat what he would  
not. The curse upon the serpent  
was eternal. Even in the kingdom  
age "dust will be the serpent's  
meat" (Isa. 65:25).

It is also well to note that God  
took the emblem of a serpent to  
foreshadow the Redeemer. "And  
as Moses lifted up the serpent in  
the wilderness, even so must the  
Son of man be lifted up: That  
whosoever believeth in him should  
not perish, but have eternal life"  
(John 3:14-15).

This seems to reveal the deep  
mystery of the atonement — how  
Christ was made sin for us (II  
Cor. 5:21).

### THE PROMISE OF A REDEEMER

The first promise of a Redeem-

er is found in Genesis 3:15: "And  
I will put enmity between thee and  
the woman, and between thy seed  
and her seed; it shall bruise thy  
head, and thou shalt bruise his  
heel." Here begins the line of the  
godly seed. Some of the outstand-  
ing men in this were Abel, Seth,  
Noah, Shem, Abraham, Isaac,  
Jacob, Judah, David, and finally  
the virgin born son of Mary, Im-  
manuel. In the Bible there is set  
forth the doctrine of a two-seedism.  
There is a righteous line and un-  
righteous line — the children of  
God and the children of the Devil.

Between God and His seed and  
the Devil and his seed there is a  
never-ceasing conflict. There is  
spiritual enmity and a warfare  
of the kingdom of light against  
the kingdom of darkness. All the  
sorrow, conflict, hatred, war,  
bloodshed, persecution and tyranny  
in the world goes back beyond  
ungodly men to Eden when God  
declared war on the Devil. This  
quarrel will continue as long as  
there is a godly man on this side  
of Heaven and an ungodly man  
on this side of Hell. This is the  
contest of the ages. This irrecon-  
cilable enmity must continue until  
the Seed of the woman returns  
to bruise the serpent's head. Ulti-  
mately the Second Adam shall  
restore the human race and the  
earth to their condition before the  
fall. This means the Adamic Cove-  
nant reaches all the way to the  
renovation of the earth by fire.

The first gospel sermon was  
preached to Adam and Eve by  
God Himself in Genesis 3:15. This  
verse reveals Christ's incarnation  
— He was to be "the seed of a  
woman." In the fullness of time  
God sent forth His Son "made of  
a woman" (Gal. 4:4) that this  
promise might be fulfilled.

There is reference to the Re-  
deemer's sufferings and death in  
this verse. Satan is said to bruise  
the heel of the woman's seed.  
This he did to Christ at Calvary  
when the feet of Christ were  
pierced and nailed to the cross.  
The Devil tempted man to sin,  
and man's sin brought death. Even  
so it was that the death of the  
promised Redeemer destroyed  
"him that had the power of death"  
(Heb. 2:14). As soon as man was  
wounded by the fall, God revealed  
to him His appointed remedy.

Genesis 3:15 discloses the Sec-  
ond Coming of Christ and His vic-  
tory over Satan. The seed of Eve  
is to bruise the serpent's head.  
A serpent's poison is lodged in  
its head, and a bruise on its head  
is fatal. Even so Satan and his

church attendance is much lower  
today than it was when the chief  
of the F.B.I. said that only 8  
per cent of America's population  
went to church on Sunday morn-  
ing and only 2 per cent attended  
church on Sunday night.

In view of this statement that  
Mr. Hoover made, I come to my  
text, and I ask it as a question,  
as it is asked here in the Word  
of God, and I hope I will be able  
to answer it — "Why is the house  
of God forsaken?"

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

I never fully realized until recent-  
ly just how important a place  
God's house is given in the Word  
of God. We read:

"Lord, I have loved the habi-  
tation of thy house, and the place  
where thine honor dwelleth" —

Ps. 26:8.  
This is from one of the Psalms  
of David, and David said, "I have  
loved the habitation of thy house."  
I am sure that every saved per-  
son could say what David said.  
It seems to me that saved people  
ought always say "I love the  
habitation of thy house." When-  
ever I talk to someone about  
being in the church services, and  
I have to more or less persuade,  
and beg, and coerce, and coax  
that person to attend the service  
in God's house, I just have a  
feeling that such a one doesn't  
know the Lord Jesus Christ. He  
doesn't know the God that dwells  
within that house. If a man is  
saved, he will say, like David,  
"I have loved the habitation of  
thy house."

Notice another Scripture in that  
respect:

(Continued on page 3, column 1)

kingdom shall receive just such a  
fatal blow as this. Romans 16:20  
declares: "The God of peace shall  
bruise Satan under your feet short-  
ly." Christ's incurable blow to  
Satan will come from the very  
heel which he bruised at Calvary.

### THE CHANGE IN WOMAN'S STATE

God's sentence upon Eve was  
threefold. First, there was multi-  
plied conception. The Lord said:  
"I will greatly multiply thy con-  
ception." Since sin brought death,  
it is necessary that many children  
be born to prevent the extinction

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of the human race. This means  
twins, triplets, quadruplets, and  
quintuplets. This suggests that  
childbirth is to be the frequent  
experience of a woman.

Second, motherhood would be  
linked with sorrow and multiplied.  
Eve's sin brought showers of trou-  
ble upon her and opened springs  
of sorrow in her heart. Our Lord  
taught: "A woman when she is in  
travail hath sorrow" (John 16:21).  
There is the sorrow of inconveni-  
ence from conception. There are  
the nursing toils and vexations  
after birth. There is the sorrow  
of wicked and wild offsprings when  
children become teenagers.

Third, there is the headship of  
man. The Lord told Eve: "Thy  
desire shall be to thy husband, and  
he shall rule over thee." Before  
the fall Adam and Eve were equal  
and co-rulers. But because the  
woman was first in the trans-  
gression, she is condemned to  
humble submission to her hus-  
band. She is not "to teach, nor to  
usurp authority over the man, but  
to be in silence" (I Tim. 2:12). Eve  
sought promotion, pleasure, and  
pride; she reaped sorrow, silence,  
and subjection. All the Devil's  
apples have worms in them!

Had sin never entered the world,  
childbearing would have been pain-  
less, motherhood a pleasure and  
children a delight. But let us not  
forget that woman who was first  
in the transgression and was sen-  
tenced to the sorrow of childbear-  
ing, was the one who gave birth  
to Jesus Christ. Though she fell

### THE EARTH CURSED

God cursed the earth for man's  
sake in Genesis 3:17. God did  
not curse man as He did the ser-  
pent. The ground would bring  
forth thorns and thistles which  
would make cultivation difficult.  
In Paradise the fruitfulness of the  
earth was man's reward for dress-  
ing the garden. After man was  
expelled from the garden, the earth  
was cursed with barrenness for  
man's punishment. Sin turned  
fruitfulness into barrenness. This  
means the earth is doomed to de-  
struction. At the end the earth  
and "all the works that are there-  
in, shall be burned up" (II Pet.  
3:7, 10). In the meantime, the  
present degeneracy of the earth  
from its former beauty and fruit-  
fulness, should cause man below  
to look up to God above.

### THE SORROWS OF LIFE

God said to man: "In sorrow  
shalt thou eat of it all the days  
of thy life." Human life is exposed  
to many miseries and calamities.  
Man that is born of woman is of  
few days and full of trouble. He  
has little pleasure and delight.  
(Continued on page 6, column 2)

## BRIEF NOTES

The Grace Baptist Church of  
Sunbury, Ohio, and Pastor Martin  
E. Holmes voted by a three-fourths  
majority on Jan. 14, 1976, to with-  
draw from The Ohio Association of  
Regular Baptist Churches and the  
General Association of Regular  
Baptist Churches. This action was  
taken that the Grace Baptist  
might be in the strictest sense an  
Independent Baptist Church, find-  
ing its fellowship, wherever and  
whenever they feel so led of the  
Lord.

This church traces its ancestry  
and history through the Walnut  
Creek Baptist Church that was  
organized near Sunbury, Ohio, by  
Elder Henry George who was of  
Welch Baptist decent and author-  
ized by the Delaware, Ohio Baptist  
Church in 1812. In 1814 Elder  
George was helped in this work by  
Elder David Skeens who was or-  
dained and sent by a Welch Bap-  
tist Church of New York State.  
Elder Skeens was sent to the Sun-  
bury, Ohio area by the Philadel-  
phia Baptist Association to be a  
missionary.



## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory

## "WHY IS GOD'S HOUSE FORSAKEN?"



## Why God's House . . .

(Continued from Page Two)

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

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

Notice again:

"Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God.

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

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

Listen again:

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

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

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

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

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

Did not Paul exhort us and

## IS "THAT" IN THE BIBLE?



Question:

"HOW MANY MARYS IN THE BIBLE?"

Answer:

It can never be known exactly because of the difficulty in identifying them. Probably at least six, besides the two Miriams in the Old Testament (Exodus 15:20; 1 Chron. 4:17) where Miriam is a form of Mary. Hastings' Dictionary of the Bible gives eight New Testament Marys: Mary the mother of James, the other Mary, Mary of Clopas, Mary the sister of Martha, Mary Magdalene, Mary the mother of Mark, Mary saluted by Paul, and Mary the mother of Jesus, but states that the first three are usually identified as the same person.

urge us to be sure that we are in attendance in the house of the Lord? I think that every child of God ought to make it a point to be in the house of God Sunday morning, and Sunday night, and Wednesday night especially, unless he has a reason that is approved by a good conscience before God.

Recently, I had a letter from a lady who tells me that she is a cousin of mine, living in Indiana. I have never seen her, and I don't know anything about her except that a few years ago I do remember that she wrote me that she was in a sanitarium. I think she has spent some seven or eight years in a tuberculosis sanitarium. She wrote me and asked me a question relative to church attendance. The pastor of the church where she attends evidently had been insisting that everybody come to services everytime, and I think he is right. I don't think he ought to have to insist upon it. I think that your place is in your church when Sunday comes, and the preacher ought not have to insist upon you being there. You ought to know that it is your place.

Well, evidently this pastor had a lot of folk that were not attending services and he had made a statement relative to church attendance, which she sent to me. He said that everybody from hence forward was to be expected in the services both Sunday morning and Sunday night or else they would be asked to move their membership someplace else. He said, "If you get mad at this and go someplace else to worship, I have done you a favor. If you go someplace else and quit, I still have done you and the church a favor because you are not doing anything for the church at the present time." It was a pretty strong article that this preacher wrote. This second cousin of mine didn't like it, and she wrote me expecting that I was going to "blister" him and side with her. I wrote back and told her that I didn't know a thing about what the preacher stands for, nor what the church stands for, but I thought he was surely right when he said that people ought to be in the house of God Sunday morning and Sunday night.

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

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

There are appalling circum-

stances that surround us today. There are unusual things that are taking place, and I am amazed at the appalling circumstances that are all about us.

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

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

But evidently in the days of Nehemiah it was as it is today. Today folk are not finding their way to the house of God. People are not running over each other in droves and multitudes to get in true churches today to hear the Word of God. In fact, they are not running over one another to get in these false churches today. The truth of the matter is, there is a very, very small minority that is going to the house of God

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today. It was thus in Nehemiah's day. It is thus today. Nehemiah said, "Why is the house of God forsaken? Great as it is, important as it is, and occupying a tremendous place in the Word of God, why is it forsaken?"

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

### II

#### WHY IS GOD'S HOUSE FORSAKEN?

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

The first reason is, unscriptural preaching.

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

I will say today what I said twenty-five or thirty years ago, that modernism in the pulpit makes for worldliness in the pew. I insist that when there is no Scriptural preaching from the pulpit, that the membership of the

(Continued on page 4, column 3)

## A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

Brethren, the entire justification of the universal, invisible church is built upon a two-fold meaning of ekklesia. Reformed churchmen claim that the secondary or figurative meaning of ekklesia gives them ground to support their universal, invisible church. They claim that a word can be used two ways and therefore, ekklesia can be used two ways and the second way supports the idea of the universal, invisible church. Landmark Baptists do not deny the two-fold usage of ekklesia. We affirm that there are passages where the word must be understood in other than the first sense. We admit that there is a figurative sense. We agree with Reformed people that there is a figurative meaning of ekklesia.

However, our unity stops here. They contend that the figurative meaning of ekklesia allows them to change the nature of the word. They affirm that the figurative meaning of ekklesia allows them to give to the word an opposite and an antagonizing meaning other than the first or primary meaning. Here is the real difference. Landmark Baptists affirm a figurative meaning to ekklesia, but we maintain that the meaning of the word must be the same. We do not believe that a word loses its natural meaning just because it is used as a figure. Pedobaptists claim that ekklesia can mean universal and invisible when used in a figurative way. Furthermore, they even build a doctrine and a visible order or polity upon this figurative meaning. Reformed Baptists have followed them in this. Pedobaptists also claim that baptizo has a figurative meaning, that its figurative meaning is contrary to the primary meaning. In its figurative meaning, Pedobaptists claim that baptizo means to sprinkle or pour rather than to immerse. Reformed Baptists stop their unity here with Reformed churchmen, but they have no reason to do so. The same arguments which will support the universal and invisible church from ekklesia, will also support sprinkling and pouring from baptizo. We think Reformed Baptists should be in unity in this matter all the way with Reformed Pedobaptists.

Another question is this — EVEN IF THE FIGURATIVE MEANING OF EKKLESIA IS A LAWFUL MEANING, CAN THIS FIGURATIVE MEANING JUSTIFY A SOUND DEFINITION AND CAN IT SUSTAIN SUCH A POLITY AND PRACTICE WHICH REFORMED BAPTISTS WOULD CLAIM? Our claims are that ekklesia has figurative meanings, but we also maintain that no doctrine can be established by this figurative meaning! THE FIGURATIVE MEANING IS NOT A TRUE MEANING! THESE CONCLUSIONS ARE ACCORDING TO THE LAWS OF LANGUAGE AND THE FORCE OF LOGIC, CRITICAL THINKING AND THE SCIENCE OF PHILOLOGY!

I affirm that the figurative meaning is not a true meaning. Brother T. affirms that it is. I hold that such an affirmation is contrary to the laws of language and the science of word definitions. I hold that he is unlawful in this matter. Here are some laws which govern the science of language and word definitions.

THE PRIMARY OR LITERAL MEANING IS THE ONLY TRUE ONE — J. R. Graves cites Ernesti, page 14, in *The Great Carrollton Debate*, p. 21. The Reformed Baptist idea is therefore an untrue meaning since it is not the primary idea of ekklesia. The Landmark Baptist concept is the true meaning since it is the primary idea of ekklesia!

Another law is: WE ARE NOT AT LIBERTY TO FIX AN ARBITRARY SENSE TO A WORD, NOR CAN THE MEANING OF A WORD BE DIVERSE OR MULTIFARIOUS AT THE SAME TIME AND IN THE SAME PASSAGE . . . Ibid, p. 22. To affirm that ekklesia has many different and opposite meanings is to fix an arbitrary sense to it and cause it to be diverse and multifarious at the same time. HENCE THE REFORMED POSITION IS UNLAWFUL AND THE LANDMARK POSITION IS LAWFUL! I remind you that Dr. Graves was not quoting from Baptists, but from accepted scholars in the fields of philology and Biblical Interpretation.

The only way that the Reformed concept of the church can be maintained is by the breaking of the laws of philology and the science of word definitions. As in other cases, our Reformed friends must assume the spirit and attitude of lawlessness or antichrist in building their church dogma!

There are general rules which govern the meaning and definitions of words. I challenge all Reformed people to study them and then try to justify their position while at the same time doing so in a lawful and scientific manner. Here are some general laws accepted by all scholars taken from Black's *Critical Thinking*.

1) The definition should be adequate for the purpose it is to serve;

(Continued on Page Five)



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:  
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Please explain II Thessalonians 1:6-8."

PAUL  
TIBER

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Kirkland, Ohio



The verses expand upon a previously stated truth. "Vengeance is mine, I will repay, saith the Lord" (Rom. 12:19; Deut. 32:35).

So often God's people have been tormented and ridiculed for their beliefs and holy practices. The flesh rebels at "being counted worthy to suffer for righteousness sake"; but the new creature in Christ Jesus rejoices in suffering for Him.

We need to apprehend the truth, here, that every wrong against God's people will be avenged by Him! We needn't be concerned that the unfair and unjust treatment that sinful men have perpetrated against the saints will pass by unpunished.

He shall come storming from Heaven with an army of mighty angels to recompense tribulation to them that trouble the saints!

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One of the most comforting thoughts that we have is that God is going to bring vengeance on all who give His people trouble. God's people have always been told this as we see in Deut. 32:35: "To me belongeth vengeance, and recompence . . ." or in Romans 12:19: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord."

We rejoice because we can say with the writer of Hebrews: "For we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord . . ." (Heb. 10:30). Our passage in II Thessalonians is simply saying that God will bring fire of judgment on our enemies. "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance,

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even God with a recompense; He will come and save you" (Isa. 35:4). We can rest assured in Him "For our God is a consuming fire" (Heb. 12:29).

This fire of judgment will take place in the final judgment of the wicked. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Peter 3:7).

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As I see it, this Scripture before us simply means that those who persecute the Lord's saints will, in due time, receive what justice demands, and that without prejudice or partiality. The word "righteous" comes from DI-KAIOS which simply means just without prejudice or partiality. On the surface this reference may lend some comfort to a-millennialists. It seems here that the recompense of the wicked takes place at the time our Lord comes with His mighty angels. But we must remember that no Scripture is of any private interpretation. By that is meant no particular reference is to be given an interpretation that would contradict other Scriptures on the subject.

In Luke 4:16-19 we see our Lord as He takes His text for His first sermon in Nazareth. He reads from Isaiah 61:1-2a. And if you notice, He stopped in the middle of verse 2. Even though the acceptable year of the Lord, and the day of vengeance of our God are found in the same verse separated only by a comma, that comma is some three thousand years long. The day of vengeance had no part in our Lord's first advent, so He stopped when He got to the middle of the verse. And though these verses before us have the troubling of the saints and the recompense of those who trouble them in the same reference, we know from Revelation 20 that the white throne judgment takes place after the millennium ends. The saints are being troubled in this age, but the recompense comes much later.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlpeka, Florida



By reading the verses that precede these, you will note that Paul expresses his appreciation for these to whom he is writing, because of their growth in faith and their love for each other. He takes note also of their patience and faith, as they endured persecutions and troubles, and he indicates that God allows this that they may be "counted worthy of the kingdom of God for which they suffer." But he assures them that God will recompense the persecution bestowed upon them by their enemies. He points out that those

who are now troubled by persecution have a better time coming. He invites them "to rest with him when the Lord Jesus returns from Heaven with His mighty angels." God will repay the persecuting unbelievers for the way they have treated the followers of Christ. He says "in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

If you read further, you will find that these shall be punished with "everlasting destruction from the presence of the Lord and from the glory of His power."

It is worth while to observe that the coming mentioned here relates to the visible return of Christ with His people. This follows the Rapture, which will be His coming to catch up unto Himself all believers, both dead and alive. Nowhere does it say that this is the Rapture of the Church. Nearly every book or article I read written by pre-millennialists harp on the "rapture of the Church." They consider that the Church consists of all believers. Their reference is to the Universal, Invisible Church, which is a purely imaginary church, which in reality is no church at all.

## Why God's House . . .

(Continued from page three)  
church becomes worldly and they care not for the house of God.

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

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

I am convinced that if there is any one thing that could cause people to come to the house of God, it is that they might hear the Word of the Lord. I know that unsaved people have to be drawn to the Lord. I realize that even God's children have to be taught many things before they are going to enjoy the Book, but I insist that anybody who cares at all to go to God's house, does so just because there is something preached that is different to what he would hear any place else.

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

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

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

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

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

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

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

I remember in the Word of God

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

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

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

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

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

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

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

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

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5:4.  
This is not speaking only of money. When you hear the term "pay," you would naturally assume that he was talking about money. But, beloved, it goes far beyond that. It says that when you make a vow before God, don't fail to keep that vow.

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

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

Jacob made some vows. He said (Continued on page 5, column 2)

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# ADAM'S RIB

WRITTEN BY A WOMAN AND FOR WOMEN

## "LIFT UP OUR VOICES"

"O bless our God, ye people, and make the voice of His praise to be heard" (Psa. 66:8).

As women, we seem to make a big noise about everything except our faith in Jesus Christ. Let someone speak uncharitably about our husband and we set them straight right now. When our child is taken advantage of we fight like a lion deprived of her cub. We can talk about sewing, cooking, PTA, children's diseases, etc., yet become mute at the mention of our Lord.

Sometimes it appears as if we are ashamed of Him. What a frightening thought! Just because we are not educated in the Arts or social graces does not mean we are inferior. We have a tremendous heritage. We can lift up our heads. Look anyone in the eye. We are children of the King.

If we are able to read, and a member of the Lord's church, then we can become students of the Bible. We can be on a first name basis with Peter, James, John, Paul, and the others. They can be as familiar to us as the woman next door. The more we study the miracles the more miraculous they will be to us. The more we know about Jesus the more we will love Him and the more we love Him, the easier it will be to tell others about Him. We will be able to truly lift up our voices in praise.

Our Lord God has been pleased to preserve His Word for us. It is His love letter to us. Whatever we lack He will supply through His Word. If we are weak, He strengthens us, via His Word. If we lack knowledge, He teaches us with the

Bible. When we sin He chastens, corrects and disciplines us.

It is true not many of us have been taught by the greats of this world. But He that is in us is greater than he that is in the world. He that teaches us is Lord of lords and King of kings. We are joint-heirs with Christ. Know ye not that we shall judge angels?

Let us study the Word that we may discuss it intelligently, sharing it with others. Women are often accused of talking too much. Oh, that we might be accused of talking too much about Jesus. The Lord has given to His church pastors and teachers to build us up in the most holy faith. Let us be faithful learners. Loose our tongues, Lord.

"I will sing, yea, I will sing praises unto the Lord."

## Why God's House . . .

(Continued from page four)

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

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

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

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

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

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

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

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

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

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

Do you realize that when you fail to bring your tithes unto the Lord that you hold back not only

a blessing that might come to you personally, but you hold back a blessing that might come to the church of which you are a corporate member?

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

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

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

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

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

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

"If any man among you seem to be religious, and bridleth not

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his tongue, but deceiveth his own heart, this man's religion is vain"—James 1:26.

Anybody who seems to be religious, who goes to church, picks up a Bible and songbook and religiously enters into the spirit of the service, yet goes out from the services and fails to bridle his tongue, this means his religion is vain.

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

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

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

We read:

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

Beloved, why is God's house forsaken? Why is it that we have such a hard time here getting people to attend church? There is not a week goes by that I don't ask from one to a half-dozen new people to come to the services with us. I invite them to do so, but rarely do they come. People will promise. They say, "I will be there on Sunday," or "I will be there at your revival meeting," or "I will attend your special service." They rarely come. I am sure that you have the same experience and I ask, why is the house of God of Calvary Baptist Church forsaken? Why is the house of God of all the churches that I know forsaken? Why are the most Scriptural churches in America living at a dying pace? Why is it that the best preachers and the best teachers in America have only a handful of people attending services? I think you will find the

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## A Review Of Baptist Ecclesiology

(Continued From Page Three)

- 2) The definition should be intelligible to the person addressed;
- 3) The definiens and definiendum should be equivalent, i.e., should be SUBSTITUTES FOR EACH OTHER IN EVERY CONTEXT.
- 3c The DEFINIENS SHOULD NOT BE EXPRESSED IN METAPHORICAL OR FIGURATIVE LANGUAGE.
- 4) The definition should be an explanation of the meaning of the definiendum, not a statement only about the things mentioned by the definiendum.

Now, brethren and Brother T., observe that the universal, invisible church concept breaks the laws of definitions as set forth in rules 3, 3c and 4. There is no way that the universal, invisible church idea can be substituted for a definition of ekklesia in every passage in the New Testament. But the three-fold idea of the Landmark view has been substituted by many Baptists. (*The Churches of the New Testament* by George W. McDaniel, published by the Sunday School Board of the S.B.C., 1921, pages 303, 304). Now the point here is that baptism means to dip or immerse, which will hold up everywhere found in the Greek N.T. or classical writings. Never can sprinkle or pour be used in the place of dip or immerse in the N.T. The same thing is true of ekklesia. In 108 clear cases the word has a local and visible meaning. We are told there are four or five cases where it does not. We deny this. Before we can give it a different meaning ACCORDING TO THE LAWS OF WORDS AND THEIR DEFINITIONS, the other meaning must be able to be substituted in EVERY CONTEXT, which it cannot! What is true of baptizo on one hand is also true of ekklesia on the other hand.

Furthermore, the universal, invisible church is undefined. There is no real definition. There are many ideas of what the universal, invisible church is, but these ideas always illustrate the concepts mentioned in the definition. This is in violation of law or Rule four. Reformed Ecclesiology is unlawful and therefore it is built upon the principle of lawlessness and this is the spirit and the attitude of antichrist.

Another law concerning definitions is the absence of AMBIGUITY! Here is another law which Reformed Ecclesiology destroys:

A definition must not be expressed in ambiguous, obscure or figurative language . . . any definition which contains figurative language, however entertaining or persuasive, cannot serve as a SERIOUS EXPLANATION OF THE PRECISE MEANING OF THE TERM TO BE DEFINED. Emp., mine—R.E.P., II.

Copi, *Introduction — Logic*, (The MacMillan Co., N.Y., 1972 pps. 139-239).

The Reformed definition of the church is ALWAYS EXPRESSED IN AMBIGUOUS AND IN FIGURATIVE LANGUAGE! It was developed from the figurative meaning of ekklesia. There is not a literal definition therein. There never has been a literal definition involved.

Brother T., YOU CANNOT EXPRESS YOUR DEFINITION OF THE UNIVERSAL, INVISIBLE CHURCH EXCEPT BY YOUR FIGURATIVE MEANING OF EKKLESIA! This method is against the established laws of logic and critical thinking. Your foundation is unlawful and therefore it is lawlessness which is also the spirit of antichrist. As a follower of Christ, you should give it up!

To show further our lawful position and the unlawful position of the Reformed system of Ecclesiology, I will place before you some remarks from Dr. J. R. Graves taken from *The Great Carrollton Debate*, pages 21-23.

## RULES OF INTERPRETATION

I. Every word must have some specific idea or notion, which we call meaning. Were not this so, words would be meaningless and useless.

II. The literal, which is also called the grammatical sense of a word, is the sense so connected with it that it is first in order, and is spontaneously presented to the mind as soon as the sound is heard. This meaning is always (save in one lexicon, i.e., *Stoikius*) placed first in the lexicons, and is known as the primary meaning.

III. "The primary or literal meaning is the only true one." Ernesti, p. 14.

Ernesti quotes Morus in support of this:

"There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word; which sense, as I have before said, must be one; and unless there are special reasons for a tropical (or secondary) meaning, it must be the literal sense."

Moses Stuart says:

"If any one should deny that the above principles lead to certainty when strictly observed, he would deny the possibility of finding the meaning of language with certainty."

Blackstone says:

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## Why God's House . . .

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answer in one or more of these seven reasons that I have given—unscriptural preaching, unbended knees, unkept vows, unconfessed sin, unpaid tithes, unbridled tongues, and undisciplined church members.

### III

#### THE REMEDY FOR A FORSAKEN HOUSE OF GOD.

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

He said:

"And be not drunk with wine, wherein is excess; but be filled with the Spirit"—Eph. 5:1.

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

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

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

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

That isn't an easy thing to do. It is much easier to be filled with wine wherein there is excess, rather than to be filled with the Spirit. It is much easier for us to become more and more enamored and entangled with the world than it is for us to turn from the world, but God's Word says for us to be filled with the Spirit and we are to turn from the world.

#### CONCLUSION

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

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"—Eph. 2:8-9.

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

May God bless you!

## "Adamic Covenant"

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Solomon said: "For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity" (Eccl. 2:23). He is surrounded by disease and disaster. There is though a mixture of mercy in this sentence. He will sorrow but he shall eat bread. He may grieve, but he shall not starve. He does not eat dust like the serpent. He does not bear children like the woman.

#### BURDENSOME LABOR

God condemned man to a life of labor and toil. The Lord said: "In the sweat of thy face shalt thou eat bread." Man's work is wearisome. It torments his mind and it wastes his body. Had he not sinned, there would have been no blight, no weeds, no thorns, no devouring insects and no disease to the farmer. Sweat and exhaustion would have been unknown. Labor would have been a constant pleasure. Sin caused the light occupation of Eden to change to burdensome labor.

#### PHYSICAL DEATH

Man's toil is wearisome, but it is short. It serves to prepare man's body for the rest of the grave. The Lord said in Genesis 3:19: "In the sweat of thy face shalt thou eat bread, till thou return

unto the ground: for dust thou art, and unto dust shalt thou return."

Sin made man's life unpleasant and his death dreadful. Man's body, which is made from the sixteen elements of the soil, is appointed to mortal death. It returns to the ground from whence it came. We would all do well in our proud moments to remember "that we are but dust" (Ps. 103:14). We are mortal dying creatures who are hastening to the grave. Physical death entered the world through Adam's sin. The sin of our first parents made death the wages of sin and sin the sting of death.

I again point out in all of this the evil of sin. Man's sin broke God's holy communion, kindled the fire of judgment, instituted eternal punishment. Man is still a fallen creature today. He is the enemy of God; he is enmity against God. The only star to brighten man's hope is the Seed of woman, Jesus Christ.

#### THE ANIMAL SKINS

The clothing which man made for himself was not acceptable to God. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). In this verse we see God preaching the first gospel sermon in symbol and action. It declared the fundamental fact that "without the shedding of blood is no remission" (Heb. 9:22). In order to procure these skins, animals were slain and blood was shed. Here we see the sinner's salvation by the substitutionary death of the coming Seed.

The giving of animal skins to Adam and Eve shadowed forth how the Redeemer's sacrifice would clothe His people with imputed righteousness. Isaiah well said: "I will greatly rejoice in

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the Lord, my soul shall be joyful in my God; for He hath clothed me with the garment of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10).

This type teaches that salvation is of the Lord. It was the Lord who furnished the skins, made them into coats, and clothed Adam and Eve. They did nothing themselves. God performed the whole work and they were passive.

The satisfaction of Christ answered the sentence passed by God upon our first parents. Sin brought travail pain, and so we read of the "travail of Christ's soul" (Isa. 53:11). Sin brought subjection, so Christ was made subject to the law (Gal. 4:4). Sin brought a curse, so Christ was made a curse and died a cursed death (Gal. 3:13). Sin brought thorns, so Christ was crowned with a crown of thorns. Sin brought sweat, so Christ endured the bloody sweat of Gethsemane. Sin brought sorrow, so Christ became the man of sorrow and carried our sins to the cross (Isa. 53:3-4). Sin brought death, so Christ was "obedient unto death, even the death of the cross" (Phil. 2:8). Thank God! the plaster is as wide as the wound. "Thanks be unto God for His unspeakable gift" (II Cor. 9:15).

Have you ever been brought to experience these saving truths in your life? Are you like Adam trying to hide your sins from God (Job 31:33)? You can no more hide from God than could Adam. The Lord would ask you: "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:24).

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## A Review of Baptist Ecclesiology

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"To interpret a law, we must inquire after the will of the maker, which may be collected either from the words, the context, the subject-matter, the effects and consequences, or spirit and reason of the law. (1) Words are generally to be understood in their usual and most knowing signification; not so much regarding the propriety of grammar as their general and popular use. (2) If words happen still to be dubious, we may establish their meaning from the context, etc. Of the same nature and use is the comparison of law with laws that are made by the same legislator, that have some affinity with the subject, or that EXPRESSLY RELATE TO THE SAME POINT." Blackstone's Com., Vol. I, pp. 59-61.

IV. We are not at liberty to fix an arbitrary sense to a word, nor can the meaning of a word be diverse or multifarious at the same time and in the same passage, (i.e., the same word cannot mean to sprinkle and to pour upon or to dip into, since they are different acts).

Stuart remarks on this rule:

(a) "The fact that usage has attached any particular meaning to a word, like any other historical fact, is to be proved by adequate testimony. This testimony may be drawn from books in which the word is employed, (this is the *usus loquendi*). But the fact of a particular meaning being attached to a word when once established, can no more be changed or denied than any historical fact whatever.

(b) "All men, in their daily conversation and writings, attach but one sense to a word, at the same time and in the same passage, unless they design to speak in enigmas. Of course it would be in opposition to the universal custom of language, if more than one meaning should be attached to any word of Scripture in such a case."

V. To attempt to gather the sense of words from things rather than what we ought to think of things from the words of the Holy Spirit, is deceptive and fallacious.

Ernesti quotes Melancthon as saying:

"The Scripture cannot be understood theologically until it is understood grammatically."

Luther also says:

"A certain knowledge of the sense of Scripture depends solely on a knowledge of words."

I call special attention to the following most important, but generally overlooked or unreceived, law of interpretation:

VI. The principles of interpretation are common to sacred and ordinary writings, and the Scriptures are to be investigated by the same rules as other books:

Stuart adds this forcible remark:

"The Bible was made for man, and in the language of men, and must be translated by the rules that govern human language or they are no use to the race."

The last question we settle, touching the correct principles of interpretation is, how the meaning of a word can be ascertained.

VII. The meaning of any word in the New Testament is to be determined by the *usus loquendi*.

1. By the *usus loquendi* is meant the sense which usage attaches to the words of any language. We obtain direct testimony as to the *usus loquendi*. Says Ernesti:

"1. From the writers to whom the language investigated was vernacular, or from their contemporaries.

"2. From those who, though foreigners, had learned the language in question.

"3. From scholiasts, glossographies and versions made while the language was spoken, and by those who were acquainted with it.

"4. By the comparison of parallel passages."

Dr. Horne gives us a few simple rules:

1. The meaning of a word used by any writer is the meaning affixed to it by those for whom he immediately wrote.

2. The received (or most obvious) signification of a word is to be in all cases retained unless weighty and necessary reasons require that it should be abandoned.

3. In no case may we select a meaning repugnant to natural reason.

The correctness of these rules, my opponent will not question — no man can question — and their application to the interpretation of God's Word will forever, without the least difficulty, settle the meaning of baptizo, and that of every other word connected with this discussion; and so easy are they to be understood and applied, that a child in years, if only accountable, can understand and apply them.

I request you to observe well the fact that no Baptist was involved in giving these rules. Furthermore, what is true of baptizo is also true of ekklesia. Was Moses Stuart, the great Presbyterian writer right, when he said: "The Bible was made for man, in the language of men, and must be translated by the rules that govern human language or they are of no use to the race . . . ?"

Was Luther right in affirming that: "A certain knowledge

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## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

The December annual meeting of the scholarly Society of Pentecostal Studies, held in Ann Arbor, Michigan, was quite a jolt for the fifty delegates and other participants. Nazarene minister Timothy Smith challenged his audience of Pentecostals and modern-day charismatics to abandon the use of tongues.

Smith, the renowned John Hopkins historian, said that the modern use of tongues was based on a misunderstanding of Scripture. He maintained that glossolalia in the New Testament refers to known dialects, not unknown tongues. He further argued that there is "no evidence of religious glossolalia in the New Testament, the early church, or in history."

It will not come as a surprise that Russell Spittler and Hollis Gause criticized Smith on exegetical grounds. The informal discussion continued on into the night, according to reports.

The United States continues the spirit of retreat it would seem. We have already turned Asia over to the Communists, and now the liberals in the Senate have given Africa to the Reds. On Friday, Dec. 19, the United States Senate by a vote of 54 to 22 refused to permit any aid of any kind to blacks in Africa who do not want Angola to become a Communist nation.

Following the vote of the Senate cutting off funds for United States military aid in Angola, President Ford issued a splendid statement: "This abdication of responsibility by a majority of the Senate will have the gravest consequences for the long-term position of the United States and for international order in general. A great nation cannot escape its responsibilities. Responsibilities abandoned today will return as more acute crises tomorrow."

Cuba has moved into Africa with five thousand of her best soldiers. Castro told the Cuban Communist Party Congress that Cuba would grant the Angolan faction all the necessary support. The action of the Senate gave the green light to Russia and Cuba to proceed to take over all Africa for Communism. It would appear that a part of détente is for the U.S. to let the Communists take over the world.

The liberals in Washington have no concern for any victories over the Communist aggressors. If the American Senate will not fight Communism in Angola, would they vote to fight it if it were to invade our own shores? Why should the Communists invade America? Many of the liberal leaders of this nation would give it to them without firing a shot.

Exiled Soviet writer, Alexander Solzhenitsyn, said in an interview published the last week of December: "Interior will be more important than a policy. If the leaders of the East felt there was the slightest flame in you, the slightest drive to make freedom to survive on your side and spread, if they understood you were ready to sacrifice your life, then at that very second they would give up. Every time that you really showed resolve — Berlin, Korea, Cuba —

each time the Soviet leaders retreated."

VATICAN CITY (EP) — An official of the Roman Catholic Latin American bishop's conference (CELAM) suggested here that some motives for the establishment of the Marxist-oriented "Christians for Socialism" movement in Latin America are valid and are shared by other Christians.

Bishop Alfonso Lopez Trujillo, general secretary of CELAM, also suggested that the growth of the socialist movement among Catholics, including many priests, stemmed partly from a lack of confidence in the implementation of the social teachings of the Church in Latin America.

MONTREAT, N.C. (EP)—Evangelist Billy Graham told newsmen here that the bombing of New York's LaGuardia Airport may have been the start of a wave of terrorism in the United States during its Bicentennial Year.

"Congressional committees," the evangelist said, "have been told there are 2,000 terrorists in the United States ready to activate in 1976. I think 1976 is going to be a very serious, dangerous year for the whole world. Our hope is in Christ."

Mr. Graham, during a news conference at his home, said coping with any effort to divide the nation will require "patriotism, courage and faith like those early Americans had when they landed on these shores."

NEW YORK (EP) — The ordination of an avowed lesbian as a deacon in the Episcopal Church has the support of the bishop of New York who said it's the sign of a healthy change.

Paul Moore, Jr., speaking about the ordination of Ellen Barrett, noted in a report by the Associated Press: "Historically many of the finest clergy in our church have had this personality structure, but only recently has the social climate made it possible to be open about it."

The openness, he said, is a healthy development in "our church and our culture."

PITTSBURGH (EP) — Evangelist Kathryn Kuhlman has had a mitral valve replaced in open-heart surgery in Tulsa. As of Jan. 2, she was said to be "getting along well" although still under intensive care.

Miss Kuhlman's secretary said that she had been hospitalized last July for a heart problem. She said the evangelist has had heart trouble since she was a child, when she had a serious case of rheumatic fever.

Although Miss Kuhlman is frequently referred to as a "faith healer," she prefers not to use that description and attributes the healings at her "miracle services" to the work of the Holy Spirit.

LANCASTER, Pa. (EP) — Dr. Robert S. Rapp, a missionary with his family to Korea from 1967 to 1971, said South Korea is free today only because of the United States, and revealed a half-completed tunnel the Reds had planned to use to invade.

"It was almost complete," Dr. Rapp said of a tunnel which was uncovered last March by patrolling South Korean soldiers.

As for reports that President Park Chung Hee's regime was repressive, they are "totally unreal," said the minister who founded the Independent Presbyterian seminary in Seoul. Arrested ministers, he told a reporter from the Intelligence Journal, were predominantly from the "left-leaning World Council of Churches. They used

the pulpit not to preach the Bible but to attack government policies."

NEW YORK (EP) — World Jewish population is now estimated at 14,230,000, according to the 1976 American Jewish Yearbook. The total represents an increase of about 1 million in 10 years.

About half the Jews (48 per cent) live in the Western Hemisphere. Of those 6.9 million, more than 5.7 million live in the United States, including a little less than 2 million in greater New York City.

A little more than 4 million Jews live in Europe (including all of Turkey and the Soviet Union). Of these, nearly 2.7 million are Soviet citizens.

Jews in the rest of Asia number nearly 3 million, all but 100,000 in Israel. There are about 184,000 Jews in Africa, and slightly more than 75,000 in Australia and New Zealand.

BELFAST (EP) — Ten Protestant workers were lined up and killed in cold blood by gunmen in a remote area southwest of Belfast.

It was said to be the worst shooting incident of its kind in six and a half years of sectarian bloodshed in Northern Ireland.

The gunmen, believed to be members of the terrorist Provisional faction of the Irish Republican Army (IRA), ambushed a mini-bus in South Armagh — a known IRA stronghold and an area where five Roman Catholics had been wantonly slain the previous night by Protestant terrorists.

The vehicle was carrying workers home from a textile mill at Markethill. A number of Catholics had left the bus at a stop two miles before the scene of the attack. The driver was identified as a Catholic.

According to police, the gunman flagged down the bus at a crossroads. There were 12 passengers aboard, all Protestants. The passengers and the driver were ordered out of the bus. The driver after identifying himself as a Catholic, was led aside to safety.

## ... Discouragement

(Continued from page one) with its own problems to appreciate a preacher's work as much perhaps as it ought to be appreciated. Beyond a few scattered "thank you's" there will not be much gratitude coming a man's way, no matter what he does. The human heart is fickle and it is open to many a misunderstanding. Even the man who genuinely appreciates you today, may forget you next week. A very few church members realize the extent of a pastor's labors and they may appreciate him for years. But for the most part, he will soon be forgotten. This is not stark tragedy. It is human nature at its best. It is life. It is true in every area of human life. Men fail to notice. They fail to appreciate. And those who do appreciate will also soon forget. The preacher stalks off into the darkness, his heart bleeding and his chin set with discouragement or failure. What's the use, he says? Nobody notices, nobody cares!

Such a preacher is like the people who came to the supper at (Continued on page 8, column 1)

## Halliman Reports

(Continued from page one) always return to the written Word from which they have departed. By the same token this is a definite indication that Christian people are still backslidden when they fail to return to the written Word.

We have been trying for the past four to five years to raise enough money to build a church building here on the Mission Station out of permanent type materials. When we first started we estimated that the roofing, iron, and cement alone would cost about

\$2000,000. With the inflationary prices it will now more than double that amount but we are making some progress towards the new church building and, while we are still far from seeing the building ready to start, we have had some good offerings toward that end by the native folk in the past couple of months. We now have about \$1500.00 collected for our new building, almost all of which have come from the native folk.

## CONFERENCE HELD ON MISSION STATION

Upon other occasions we have made mention of our Conferences that we hold every three months. These are rotated to different areas and that one was held on the Mission Station. It seems that with each one there are more in attendance and more interest shown. We had the largest crowd, by far, this time that we have ever had. Apart from preaching sessions, we have sessions where I try to give instructions to preachers that will help their ministry, a time for questions and a time to take care of any irregularities that may have arisen. These last sessions have proved to be of inestimable value to the work. In this manner we seldom have anything, even from the churches located far away, that is of any importance more than three months old before we get it attended to. There was some excellent preaching at this Conference by the native preachers.

We did have one disappointment at this Conference and that was that our next one which was scheduled to be held in March at Lea had to be abandoned insofar as location is concerned, due to the steep increase in air fares. One preacher summed it up in these words as to the reason for us not being able to go, "The reason the Lord closed the door for us at this time was because all of us had our hearts set more on the trip and getting to see the town of Lae and the ocean more than on the Lord and His work." Most of the preachers gave a large amount, some gave all, of the money that they had saved up for the trip to our building fund. Our next Conference was planned to be held in a remote area among the Huli people. Sometime during the month of January we plan to visit another group in the Huli area where folk have requested that we come and open up services with them. At the Conference one of our preachers said he felt led to go to this area, if things worked out that we start up in a new area.

## Luke is Back on the Mission Field

Like some other things I have not gotten around to reporting, Luke Tahing from Bougainville is back on the mission field with his family — he has been back almost two months now. He arrived here on the Mission Station one day, and the next he left for his work at Haiuwi. He was at Haiuwi for about a month when his entire family got sick (he has three children now), excepting himself. The children all had to be carried out to the road where a government vehicle collected them and took them to the hospital at Lake Kapiago. Most of them have recovered at this writing.

Lake Kapiago is a hard field to work in, because the area is infested with malaria. The family that went there a little over a year ago to take over the work, has now had to leave due to being sick most of the time. Inasmuch as that left us without a missionary at Kapiago and due to the problems that Luke was having at Haiuwi, he has decided to take over the work at Kapiago. Remember them in your prayers as this is an extremely hard field.

## A Four Day Patrol Into The Aigiguali-Auwi Area.

This is the area that lies northeast of the Mission Station where we have a large work. It had been some time since I had visited this

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Ashland, Kentucky 41101

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
P.O. Box 19, Koroba, via Mendi  
Papua New Guinea.

work and on a Thursday morning I left the Mission Station, and shortly after noon I came to the Aigiguali Baptist Church. The people were expecting me and soon after getting my gear in my house, we assembled at the church building for our first service. We had good fellowship that afternoon over some roast pig and potatoes, and then in the late afternoon we assembled once more at the church building, this time the church observed the Lord's Supper.

On Friday morning we were up early and about 8:00 a.m. the folk had assembled again for another service. This service being over we were soon on our way to the Badada Baptist Church. As at the other place, the people were expecting and waiting for us at this church and we soon had a preaching service. The Tabia Baptist Church is not located more than a mile and a half from this church and, between the two churches, we managed to get in four services that day.

Saturday was another full day. Our first service took place about 10:00 a.m. being a baptismal service. Some five churches in the general area had a few candidates each to be baptized, and in all we baptized 21 people that day.

We held two more services that day, one each with the Tabia and Badada Baptist Churches observing the Lord's Supper. Late that afternoon we left for the church at Guhabia and on Sunday morning held two services with them, finishing up about 1:00 p.m. One of these services was the Lord's Supper also.

About 1:30 p.m. we left for the Mission Station and thought we would be back on the Mission Station for the late afternoon service but, due to a car being stuck and having the road blocked, we missed the service here. However, we had had quite a full four days holding twelve services on this trip.

While there have been some short trips that we have not reported, this brings you up to date on most of them. May the Lord continue to bless each of you.

## BOOKS ON THE TABERNACLE

The Tabernacle, Priesthood and Offerings—	
I. M. Haldeman	\$6.50
The Pattern, The Tabernacle, The Christ—G. E. Jones	1.50
The Tabernacle: Camping With God—Stephen F. Olford	3.95
The Holy Vessels and Furniture of the Tabernacle—	
Henry W. Soltau	5.95
The Tabernacle, the Priesthood and the Offerings—	
Henry W. Soltau	5.95



## BOOKS DENOUNCING ROMANISM

Roman Catholicism—	
Lorraine Boettner .....	\$5.95
The Mass—Lorraine Boettner .....	.25
Popery—Robert Brown .....	1.50
Sermons on Catholicism—	
John R. Gilpin .....	2.50

## "Adamic Covenant"

(Continued from page 6)

Sinner, your conscience accuses you of sins against the Lord your God. The fig-leaf apron of your own righteousness is not acceptable to God. Your only hope is in a bloody sacrifice. Jesus Christ is that sacrifice for sin. "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).



## ... Discouragement

(Continued from page seven)

Bethany. They didn't come just to see Jesus. They had other motives in mind. The pastor who serves God for the praise of men, will not be paid well in the long run. He will suffer from many a neglect.

He will feel the neglect of many a slight. He will stare into the ceiling of his bedroom at midnight with many an ache in his soul. If his pay for being a pastor, for working hard in a church, is the notice and love of men, he will not enjoy his high calling.

To be most effective in the Lord's service a man of God must look above and beyond the crowd. He must fix his eyes on Heaven's scenes and not the statutes of men. In Hebrews 11 we are told of the company of the faithful that are looking on at the race being run by God's servants today but then in Hebrews 12:1-2, we are told to keep our eyes on Jesus and not on what others are doing. The man of God must work for the glory of the Saviour and not for men's fleeting glance. When a man looks at the ministry in this light, he is getting on solid ground. Every little slight, every bump, will not dislodge him or throw him in depression. His eyes are fixed on farther and fairer stars. His objectives are anchored in another world. He is in this thing for the sake of "Jesus only." He is serving his Master, not himself.

Any motive for Christian service other than the glory and honor and love of the Saviour is too low. Anything else means to be a failure.

## The Wrong Purpose Is The Problem With Church Programs

Every Baptist church in America is worried about its declining spiritual power. That is, most Baptist churches are worried. A few are so far gone that they have become used to the idea of Spiritless pulpits and vacant pews.

Hundreds of once powerful churches now abandon services for the entire summer. Multitudes of them have no worship services on Sunday night. One church I know has only a single service a week, the Sunday morning service. The Sunday evening service and the Wednesday evening service have been stopped. Other churches stand in stately tombs, their power gone, their congregations reduced to the level and the ideals of a civic club.

These cases, I admit happily, are extreme but sadly I must confess the number of such churches increases rapidly. When we examine the records of all our churches, not a one of us can find a thing to brag about except the mercy of God on our laziness and His grace on our feeble efforts. Our work is expensive in money, sometimes the efforts of multitudes of people are involved, and yet so little seems to come from our labors.

Why? Is there a secret somewhere? We believe there is. We believe that our decline may be traced to one thing — that problem of the Bethany crowd. "They came not for Jesus' sake only."

How much of our church work is for the glory of God? How much of our religious money is spent for the glory of God? Oh, we piously state that all of it is given to the Lord's glory. But in our hearts, are we certain of this statement? No, not at all.

In a large southern church the builders were about to complete a two-million dollar plant. As they were lifting on a hoist a \$50,000 light fixture to the great ceiling, it slipped and fell and smashed into a thousand pieces. Now what business has any church of the living God with a single light fixture that costs \$50,000. I think of the many places where there is not one single true New Testament Church every time I hear of such extravagance as this practiced by some church. Can any pastor or church honestly say they are spending such money for the glory of the Lord? Can they? I think not!

I have stood and looked at church buildings with costly spires and inside drapings that would make one think that the purpose of the churches is to try to outdo each other in their demonstration of architecture and their ability to decorate. As I looked at these buildings I could not help but think of cities and even foreign countries that have never heard of the Gospel and the Church of the Lord Jesus Christ.

When men seek records and statistics instead of God's smile, when they labor for the recognition of each other instead of the approval of God Almighty, their religious efforts will flounder and stall as far as any real accomplishment is concerned. God simply will not amply bless mixed motives in the hearts of His people. He wants His blessed Son admired and wanted and served. Anything less is not enough for a church or for a pastor.

**The Need Of The Hour Is A Group Of Preachers And People That Will Live And Move For Jesus' Sake Only.**

Let the pastor face his congregation on a Sunday morning. It may be but a small band of people, humble people, in a country church. But let that pastor say this in his heart as he faces those peo-

## A Review of Baptist Ecclesiology

(Continued from page six)

of the sense of Scripture depends solely on a knowledge of words ... ?"

Was Melancthon right when he said: "The Scripture cannot be understood theologically until it is understood grammatically ... ?" Landmark Baptists answer these men were right and had they been consistent in their theology and ecclesiology with their knowledge, they would have been Baptists. Reformed Baptists will not answer. They are as silent as the tomb or else say ... WE CANNOT TELL!

Try to explain in a literal and primary way the definition of ekklesia and you involve the universal, invisible meaning to those who know nothing of the work or even have no knowledge of English. Here is an example of this impossible task. This is taken from Black, page 213, *op. cit.*:

In a newspaper competition for a definition of "Loyalty," a prize-winning entry ran: "Loyalty is the flame of the lamp of friendship." Such a "definition" (if it deserves the name) can make no pretense at providing a definiens equivalent to the definiendum. The chief objection to this specimen is that the metaphorical expression ("flame of the lamp of friendship") fails to explain the use of the definiendum. (Imagine yourself trying to teach a foreigner the meaning of the word "Loyalty" by using *this* definiens). And this weakness is characteristic of the use of metaphors or other "figures of speech." (Very likely, however, the competition was not searching for definitions in our sense of the term).

This illustrates the folly of the Reformed concept of ekklesia!

There remains only one more question to be settled in this letter. Since it is not lawful, nor right to define ekklesia as the Reformed Churchman defines it, can the laws of Biblical Interpretation set aside these laws of language and logic? Could it be possible to break the rules of philology and define the word ekklesia in the light of the Reformed Baptist position? This is an important question and we will now deal with it.

(Continued Next Week)

ple, "Lord God, here I am. Here is my place of service — at least for the time. I am your man, Lord, I am in your place. These are your people. Oh, God in Heaven, help me to preach this morning for the sake of Jesus Christ. Help me to preach with the knowledge that He hears every word I say. Let me preach as if I knew I would never preach again — and these people would never hear another sermon. Let me preach this morning, Lord Jesus, unmindful of the smallness of my crowd. Oh God, let me preach for Jesus' sake — for His honor, to please Him and bless His dear Name. And as I go out to visit among my people, Lord, give me the understanding that I am working for the Saviour. Bathe every movement, every plan, every detail in the knowledge that I am your man, that we are in this together, and that we work for eternity. Let me be not dismayed by small numbers and humble surroundings. Let me only realize that I am your

we serve the living God. In light or darkness, fair weather or foul, in the fulness of success or in the leanness of disappointment, we are in this for Jesus' sake only. Our Master is our Saviour. We serve Him. There is not failure nor discouragement with Him, only victory.

Look up my discouraged brother. Are your motives mixed with selfish desires rather than Jesus only? If not, then the victory is yours, your reward is sure. Do not despair, the time of departure will soon be at hand, fight the good fight of faith, your reward is waiting for you as you look for His coming, the One for whose "sake only" you have served.



## Thoughts After 75 Yrs.

(Continued from page one)

anything the individual wants it to mean. This is not a Christian nation and many so-called Christians are phonies.

## BOOKS BY CLARENCE LARKIN

Dispensational Truth .....	\$12.90
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Rightly Dividing the Word .....	5.40
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man and that I work for the Saviour Jesus Christ, Lord of lords and Kings of kings."

Let that Sunday School teacher, as he faced a class of rowdy seven-year-olds, have the understanding in his heart that he is working for Jesus Christ — not the pastor, not the superintendent — but Jesus Christ. His investment of time and energy in those little children is forever — not just now.

Oh, if we pastors ourselves could get this look, if we could but realize that we deal not with minutes only but with ages of eternity, not with mere human bodies and brains but everlasting souls, not with each other only but with Almighty God. If we would, then our position, that great and high calling of God, would take on a new meaning, a new richness, a new feeling.

Come what may, we serve the Lord Jesus! Come rain or shine,

## CONCLUSION

Society for years has been following liberal myths and has "mythed" the boat. It solves one problem and creates two. We still believe that education is the same as intelligence. The academic world is still rejecting the Bible and making new myths which are accepted as truth by the credulous. Oh, the credulity of the incredulous. Selah!

1. The country is bankrupt morally. This is true on every level from the rich to the poor. Those who are not guilty have a tolerance for those who are.

2. The courts are bogged down with all sorts of legalism used by ingenious and unscrupulous lawyers. Judges are lenient toward criminals. Endless delays are permitted. Policemen, our line of defense against crime, are harassed and vilified while criminals are treated with courtesy.

3. Both political parties are bankrupt morally and spiritually. Congressmen get rich by looking wise and mouthing platitudes and doing nothing. Many are moonlighters while drawing a salary from an indulgent government. A God-rejecting world solves one problem and creates two.

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ACTIVITY — IGNORANCE PROMOTES INDIFFERENCE

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