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## THE DISTINCTIVE BAPTIST WAY

By R. M. DUDLEY, D.D.  
(1838-1893)

(Late President of Georgetown College)  
Georgetown, Kentucky

In the year 1879 I attended, as fraternal messenger from the Southern Baptist Convention, the anniversary of our Northern Baptist brethren at Saratoga, N. Y. At the same time and place was held the meeting of the General Assembly of the Presbyterian Church. I remember as a pleasant incident of that occasion, a visit of the Dr. Jessup, moderator of the Presbyterian General Assembly, to a meeting of his Baptist brethren. Being invited to speak he urged upon them the importance of greater devotion to the work of Foreign Missions (Dr. Jessup himself a foreign missionary). Failing in this he asked the Baptists what reason they could give to God for their separate existence as a denomination. The interrogation of Dr. Jessup chanced to be in line of my own

thinking and stirred me up to the question afresh; — what reason is there for the separate existence of the Baptists as a denomination? Why should we have our separate churches, ministers, colleges, boards, missionaries and societies? Why not merge our existence and enterprises into those of our fellow Christians of other denominations? This is a question that will apply to others as truly as to us; but we are responsible for our own existence and must give answer for the same to God and to a generous public whose sympathy and support we desire.

I wish there could be an intelligent, candid and loving discussion of this question by every one of the denominations of Protestant Christendom. The public has the right to demand of each one of the different sects, upon the penalty of withholding sympathy and support, a reason for its separate existence. As to ourselves, we recognize the justice of the demand and will offer our answer. Let the people hear and judge

of the strength of our plea.  
**NOT A GOOD IDEA**  
The first reason that would arise



R. M. DUDLEY, D.D.

in the mind of an intelligent, free people would likely be: This is a land of religious liberty, and if

the Baptist wish to maintain a separate existence no one has the right to object. According to this the right to our separate existence lies in the fact that we wish it.

I desire emphatically to deny this right and the principle upon which it rests. Religious liberty does not consist in the right to do as one pleases in religious matters. Government can not hinder my being a Baptist. This is true; but it is very poor logic to say that because government has no right to interfere with my religion, therefore I may do as I please.

The exercise of religious liberty is subject to two very important restrictions:

(a) It must not run counter to the will of God. Christ said, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you." There is no liberty of man that can supervene this law of the risen Lord. In accordance with this the

apostle writes: "As free . . . using our liberty . . . as servants of God." "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth," said the Lord. "The church is the pillar and ground of the truth." There is no room left for the exercise of my individual preferences in the kingdom of Christ. Others may claim their right to a separate denominational existence on the ground that this is a land of religious liberty; but God forbid that Baptists should urge this poor plea.

(b) Again, the exercise of our religious liberty must not interfere with our duty to our fellow men. Brethren, I solemnly avow that in the present religious condition of mankind the needless multiplication of denominations is a crying sin against humanity. The great bulk of the human family are without the knowledge of the true God and Jesus Christ whom He has sent. Think of this, and then look at this typical town. It has 1,500 (Continued on page 3, column 5)

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

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## THE PRE-TRIB RAPTURE SEEN IN ENOCH The Doctrines Of Grace

By E. R. ROBERTS  
Unionville, Tennessee

The principle of a pre-trib Rapture is illustrated in the life of Enoch. Four truths about the Rapture are seen in this Old Testament prophet of God. Let us compare the New Testament doctrine of the Rapture with this Old Testament foreshadow of the Rapture.

### THE POWER OF THE RAPTURE

Enoch lived 365 years on earth. For the first 65 years of Enoch's life, he did not walk with God. But the last 300 years of Enoch's sojourn on earth, he had constant fellowship with God. This means that Enoch had a change of conduct in the 65th year of his life, and this change lasted 300 years. What powerful influence came to Enoch on his 65th birthday that caused him to agree with God (Amos 3:3)?

God told Enoch that He was coming to take the righteous out, and was coming to judge the wicked! This message from God Enoch believed and ordered his life accordingly. There are three facts that show this message was given to, and believed, by Enoch:

(1) "By faith Enoch was translated" (Heb. 11:5). Faith is hear-

ing and believing the Word of God (Rom. 10:17). Thus for Enoch to be translated by faith, he had to hear and believe the message before it occurred! Through some means, God revealed to Enoch His plan to come to the earth to take out the righteous, and to judge the wicked. This message Enoch believed and "by faith was translated."

(2) "... Enoch . . . prophesied . . . Behold, the Lord cometh" (Jude 14). Enoch preached the coming of God. He believed and preached the advent of the Lord. After Enoch was convinced of the coming of the Lord, he went out to convince others of this blessed and fearful event!

(3) "Enoch walked with God after he begat Methuselah" (Gen. 5:22). Methuselah means "when he dies it shall come." What shall (Continued on page 6, column 2)

By FRED JACOBS

A man either believes the things which our blessed Lord taught during His earthly ministry, or else he holds to free will. But what saith the Scriptures? I quote to you from Holy Writ: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13). In verse 12 it is "As many as received him," and not "As many as accepted him."

I have listened to many Arminian preachers, but have yet to hear one of them that would quote John 6:3 in its entirety. They leave off the first part, which reads: "All that the Father giveth me shall come to me." All the (Continued on page 5, column 2)



FRED T. HALLIMAN

difficulty and unforeseen problems I arrived in Calabar, Nigeria, about noon yesterday. This letter is the first in a series of many in which I expect to write and tell you about this trip and the reason why I am on such a journey.

If we were to try to pre-date the origin of my coming here, we could not do that, for this and all other things had their origin in purpose in eternity past. However, insofar as this is concerned, we can point to a definite time as the year is concerned. In 1964 Brother John Imah, who lives in a rural area near Calabar came in contact with a small booklet in which he saw the name and address of a man in Louisiana. Bro. Imah wrote to this man and requested him to send him information where he could obtain the best Christian literature available. The man in Louisiana sent him THE BAPTIST EXAMINER with a one-year paid subscription. After that ran out, Brother Imah wrote to Brother Gilpin, and Brother Gilpin sent him the paper free of cost as long as he lived.

Brother Imah testifies that prac- (Continued on page 6, column 1)

### BEWARE OF BAD BOOKS

Why, what harm will books do me? The same harm that personal intercourse with their writers would! An old proverb says that a man may be known by the company he keeps. It is just as true that a man's character may be determined by knowing what books he reads. If a good book can not be read without making one better, a bad book cannot be read without making one worse.

Lord Bacon remarked pithily that there are three things which can be received into the body, namely, food, medicine and poison. Food is that which the body can perfectly alter and overcome. Medicine is partly converted by the nature, and partly converts nature. While poison works wholly upon the nature without the nature being able to work at all upon it. So in the mind, whatever knowledge the reason cannot work upon and convert, is a mere intoxication. (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE IMMINENT COMING OF CHRIST

(This message was delivered on Sunday morning, August 1, 1976, to Calvary Baptist Church and on August 5, at the Bible Baptist Church, Clarksville, Tenn.)

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). At the First Advent Christ appeared to put away the sins of

His people. He had no sins of His own, but the Father laid on Him the iniquities of many. Since sin is once for all taken away, His re-appearance will have to do with the salvation of the elect's bodies, which are yet subject to the bondage of corruption.

Those who have trusted Him, while He is gone into Heaven, look anxiously for His Second Appearing. The Second Advent is the time of the completion of our salvation and the perfection of our

holiness and happiness. We are to expect His Second Coming and to prepare for it. In every duty, in every providence, in every ordinance, we are to go on looking for Him "till he comes" (I Cor. 11:26).

If we are to judge a doctrine's importance by the frequency of its mention in the Scriptures, then the Second Coming of Christ is preeminently the most important doctrine in the Bible. Jesus (Continued on page 2, column 2)

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WFTO Fulton, Miss.  
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Baptist People

MILBURN COCKRELL — Editor

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tapes of our recent Labor Day  
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tion on their topics see October  
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PAGE TWO

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## Imminent Coming

(Continued from page one)

and the apostles gave great prom-  
inence to this inspiring theme.  
There is no hope which outstrips  
the Blessed Hope. The return of  
Christ is the pole star of the church.

Those who believe Jesus died  
and rose again must believe He  
is coming again. He who came  
the first time will also come a  
second time. If He came to die  
for His people, we can be assured  
that He will come to redeem their  
bodies. If He came to be despised  
and rejected of men, He will come  
to be admired in all them that  
believe. A good understanding of  
this doctrine will thrill the heart  
of every born-again believer. It  
will revolutionize the life of the  
humblest saint and give to that  
person a power and testimony  
found nowhere else.

Those of us living today live in  
the light of Christ's coming more  
than any former generation. Every  
day should be spent in expectancy  
and anticipation of that world-  
shaking, history-changing event.

As we might expect, Satan is  
making an all-out attempt to cor-  
rupt men's minds as to the teach-  
ing of the Scriptures on this sub-  
ject. He has raised up scoffers  
who sarcastically say, "Where is  
the promise of His coming?" Many  
seminaries and college Bible chairs  
are dedicated to the business of  
scoffing at Christ's literal return.  
They spiritualize the Scripture in  
an attempt to make them say what  
the Spirit never intended. Hiding  
in a fog of pseudo-intellectualism,  
they cast reflection upon any  
thought of His return for His peo-  
ple. The Jews got rid of Christ  
at His First Advent by the cruci-  
fixion; now the modernists and  
spiritualizers want to keep Him  
gone!

Even in conservative circles men  
are ceasing to preach on the Sec-  
ond Coming. Some erroneously  
call it a non-essential doctrine  
which should not be preached. Other  
brethren pervert what the Scrip-  
tures say about this truth. Those  
who dare to preach the pre-trib,  
pre-millennial return of Christ are  
looked upon as ignorant and un-  
equally balanced. We are looked  
upon as given to hectic and irre-  
sponsible imagination, rather than  
the cultivation of a sane applica-  
tion of the rules of Christian living.

Satan has confused Christians as  
much about the Second Coming as  
he did the Jews about the First  
Coming. The clearest evidence of  
Satan's deception in the realm of  
eschatology is that he has some  
sincere believers looking for Anti-  
christ instead of the return of the  
Lord Jesus Christ. He has some  
preparing for the Great Tribula-  
tion who need to be preparing for  
the Judgment Seat of Christ. Some  
are looking for the gloom instead  
of the Bridegroom who is coming  
soon.

The principle condemnation pro-  
nounced in the Scriptures in re-  
gard to the Lord's return is to  
those who say, "My Lord delayeth  
his coming" (Matt. 24:48). The  
Lord Himself called such a person

## Letters to the editor . . .

Please find \$12.00 for six sub-  
scriptions to the Baptist Examiner.  
We do not wish to spoil our paper  
by cutting out the coupon. We do  
not know who paid for our sub-  
scription to this paper, but we are  
grateful as it is food for our souls.  
We plan to pass our paper on to  
someone else, when we have fin-  
ished with them. We have been  
Independent, Missionary, Pre-mil-  
lennial Baptists for many years,  
but to our knowledge there is no  
church in this immediate area.

Marion, Illinois

Dear Sir:

Please don't send your paper to  
our house any more. We are Pen-  
tecostal Holiness. I know you can  
receive the Holy Ghost because  
we have received Him. I didn't  
ask for this paper to be sent to  
our house. I don't know who sent  
it, so please stop it.

North Carolina

Please renew my subscription to  
The Baptist Examiner for one  
year. I consider it a paper with  
the most Bible truth published in  
it of any paper you can find any-  
where today.

Frametown, W. Va.

Enclosed is a check for \$12.00  
for my annual subscription to the  
TBE and as a gift for its ministry.  
The content is excellent and its  
size the same as before. I wish  
to compliment you and your staff  
for the fine job. Keep up the good  
work. It is appreciated.

Over the past years I have be-  
come more and more in agreement  
with Baptist views but not SBC,  
NCC, WCC. Although I'm a pres-  
ent Lutheran I probably will  
change to an "Independent Bible-  
centered Missionary Baptist"  
church in my area.

Willoughby, Ohio

an "evil servant." The Saviour  
went on to warn: "The lord of that  
servant shall come in a day when  
he looketh not for him, and in  
an hour that he is not aware of"  
(Matt. 24:50).

Members of Baptist churches  
would do well to beware of any  
doctrine which would cause them  
to cease to look for the coming of  
the heavenly Bridegroom. Beware  
of any teaching which would cause  
you to stop "looking unto Jesus  
the author and finisher of our  
faith" (Heb. 12:2).

### THE TIME OF HIS COMING IS UNCERTAIN

I believe the Bible teaches the  
coming of Christ is imminent. I  
mean by imminent that the re-  
appearing of the Saviour is ready  
to take place at any moment.  
There is not a single event proph-  
esied in the Bible which must  
come to pass before the Lord re-  
turns. No political, economic, or  
spiritual event needs to transpire.  
There is no prophetic necessity for  
another war, nor another gospel  
sermon, nor another soul to be  
saved. Our Redeemer may come  
at any moment to catch up His  
saints into the clouds of Heaven.

The fact of Christ's Second Ap-  
pearing is certain. Before He left  
this world of sin, sorrow, sickness

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and suffering, He declared: "I will  
come again" (John 14:3). The  
time of His return is timeless and  
signless. In Matthew 24, after 25  
verses concerned with His Second  
Advent, the Lord from Heaven  
said: "But of that day and hour  
knoweth no man, no, not the  
angels of heaven, but my Father  
only" (Matt. 24:36).

When the disciples asked Him  
about His return and the restora-  
tion of the kingdom to Israel, He  
replied: "It is not for you to know  
the time and seasons, which the  
Father hath put in his own power"  
(Acts 1:7). Here is an area of  
knowledge marked: "It is not for  
you." Let us cease to meddle with  
the exact time of His coming and  
be satisfied to watch for His com-  
ing at all times.

The coming of Christ for the  
saints will be a surprise to those  
who are His children. Jesus said  
to His disciples: "Be ye therefore  
ready also: for the Son of man  
cometh at an hour when ye think  
not" (Luke 12:40).

McCheyne, the Scottish preacher,  
once said to some friends, "Do you  
think Christ will come tonight?"

One after another said, "I think  
not." When all had given this  
answer, he solemnly repeated this  
text: "Therefore be ye also ready:  
for in such an hour as ye think  
not the Son of man cometh"  
(Matt. 24:44).

Why is the exact time of Christ's  
coming concealed? That the Sec-  
ond Coming might be viewed  
throughout the Christian Dispen-  
sation as an event ready to take  
place at any moment. If Christ  
had said, "I will not come back  
for 2,000 years," none of His dis-  
ciples would have begun to watch  
for Him until the time was near.

Divine wisdom has arranged it  
so that it is the proper attitude  
of a Christian to be always look-  
ing for His return. Just as Simeon  
and Anna watched and waited for  
His First Coming, even so we  
should watch and wait for His Sec-  
ond Coming. It is not enough to  
know that you are saved and all  
right. You are not all right unless  
you obey Christ's command to  
watch for His coming!

### CHRIST AND THE IMMINENT COMING

Whenever Christ spoke of His  
Second Advent, He would stress  
that it would be sudden, unexpect-  
ed, and a surprise. In Matthew  
24:42 He declared: "Watch there-  
fore: for ye know not what hour  
your Lord doth come." It is the  
duty of all disciples to watch for  
the Lord's coming. To watch im-  
plies not only to believe that Christ  
will come, but to desire that He  
would come. As the Apostle Paul  
put it, we are to "love his appear-  
ing" (1 Tim. 4:8). We should be  
often thinking of His reappearing  
and talking about it as something  
sure and near.

The Saviour gave many illustra-  
tions to His imminent coming. He  
taught that His coming would be  
as sudden and unexpected as the  
flood. "But as the days of Noe  
were, so shall also the coming of  
the Son of man be. For as in the  
days that were before the flood they  
were eating and drinking, marry-  
ing and giving in marriage, until  
the day that Noe entered into the  
ark, And knew not until the flood  
came, and took them all away;  
so shall also the coming of the  
Son of man be" (Matt. 24:37-39).

The coming of the flood had been  
clearly foretold by the building  
of the ark and by Noah, "a preach-  
er of righteousness." Yet neither  
the people nor Noah knew when  
the flood would come. The Lord  
gave no definite sign or date. The  
flood came suddenly. That is the  
way it will be at the Rapture of  
the saints.

The imminent coming is symbol-  
ized by the lightning: "For as the  
lightning cometh out of the east,  
and shineth even unto the west;  
so shall also the coming of the Son  
of man be" (Matt. 24:27). No  
mortal can predict the when and  
where of a flash of lightning which  
seems to split the sky in half. We  
can only watch for it. This is true  
of the coming of Christ.

The Rapture coming will be like

the sudden coming of a thief.  
"Watch therefore: for ye know not  
what hour your Lord doth come.  
But know this, that if the good-  
man of the house had known in  
what watch the thief would come,  
he would have watched, and would  
not have suffered his house to be  
broken up. Therefore be ye also  
ready: for in such an hour as ye  
think not the Son of man cometh"  
(Matt. 24:42-44). Christ told the  
church at Sardis: "If therefore  
thou shalt not watch, I will come  
on thee as a thief, and thou shalt  
not know what hour I will come  
upon thee" (Rev. 3:3).

A thief comes secretly, silently,  
softly, while all are asleep, when  
no one is watching. He takes the  
treasure and is gone. The Lord's  
coming will be as suddenly and  
secretly as that of a thief. Unlike  
the real thief, Christ comes to  
snatch away the pearl of great  
price and all His jewels.

Again, the Saviour likened His  
coming to the coming of the bride-  
groom whose bridemaids have been  
waiting until late at night. This  
is found in Matthew 25:1-13. The  
virgins knew the bridegroom was  
coming, but they were uncertain  
of the time. At midnight the bride-  
groom came unexpectedly. The  
meaning of the parable of the ten  
virgins is stated in verse 13:  
(Continued on page 3, column 1)

## BRIEF NOTES

The New Testament Baptist  
Church, Bristol, Tenn., and Pas-  
tor Dan Phillips will conduct re-  
vival services Oct. 18-24. Services  
will be nightly at 7:30 p.m. with  
Elder Oscar Mink, Crestline, Ohio,  
the speaker.

The Olmstead Baptist Church of  
Olmstead, Kentucky, and Pastor  
Harold Harvey will conduct re-  
vival services Oct. 18-23 with the  
editor as the speaker. Make your  
plans now to attend these services  
and fellowship together.

The mission of the Pinehaven  
Baptist Church, Columbus, Miss.,  
located in the Athen Community  
of Aberdeen, was recently consti-  
tuted into a New Testament  
church. It was organized with 40  
charter members. Elder Richard  
Vaden was called as pastor and  
will be on the field full time. Elder  
Charles Salmon, pastor of the  
Union Grove Baptist Church, Til-  
den, Miss., preached the organiza-  
tional sermon.

This is the third church which  
Pinehaven Baptist Church and  
Pastor Elvis Gregory have organ-  
ized in the last few years. This  
has all been done without a mis-  
sion board or missionary commit-  
tee. It has been done by the local  
church and pastor. This is New  
Testament missions. We are to be  
"missionary," not "omissionary."

### PROPHECY

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## Imminent Coming

(Continued from Page Two)

Watch therefore, for ye know neither the day nor the hour where-  
the Son of man cometh." The  
is: The coming of Christ is  
imminent. We should be prepared  
at any moment.

Finally, the Redeemer's return  
is imminent as a master re-  
turning to his home after a long  
journey. "For the Son of man is  
a man taking a far journey,  
to leave his house, and gave  
authority to his servants, and to  
every man his work, and command-  
ed the porter to watch. Watch ye  
therefore: for ye know not when  
the master of the house cometh,  
even, or at midnight, or at the  
morning: coming suddenly he find you  
sleeping. And what I say unto you  
unto all, Watch" (Mark 13:  
34-37).

Jesus Christ may come today!  
We are like "unto men that wait  
for their lord. . . Blessed are those  
servants, whom the lord when he  
cometh shall find watching" (Luke  
13:35-37).

## THE EPISTLES AND THE IMMINENT COMING

To open-minded person can read  
the epistles of the New Testament  
without seeing Christians of that  
expected an imminent coming  
Christ. Those early believers  
expected Him to return in their  
lifetime.

At the church at Rome Paul  
wrote: "And that, knowing the  
time, that now it is high time to  
wake out of sleep: for now is our  
salvation nearer than when we be-  
lieved. The night is far spent, the  
day is at hand: let us therefore  
cast off the works of darkness, and  
put on the armour of light" (Ro-  
m. 13:11-12).

No matter what others may say  
about the Second Coming of Christ,  
the apostles and the church at  
Rome lived in expectation of it.  
Paul speaks of the coming  
of the Lord as rapidly approach-  
ing. On the certainty of the event  
his faith was grounded; by the  
certainty of the time their hope  
was stimulated and their watch-  
fulness aroused.

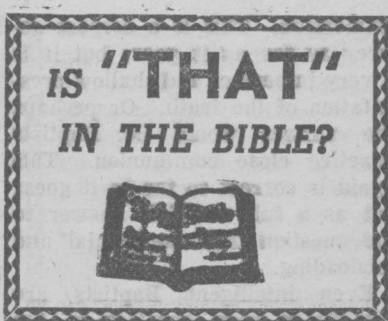
In addressing the Corinthian  
church, the Apostle Paul said:  
"that ye come behind in no  
way, waiting for the coming of  
the Lord Jesus Christ" (I Cor.  
15:58). The Greek word for "wait-  
ing" implies "to expect constant-  
ly, not only for a certain time,  
even to the end, till the ex-  
pected event happens." Again,  
Paul speaks of the coming of Christ  
as an imminent possibility.

In the 15th chapter, of this first  
letter to the Corinthians, he af-  
firms the Lord is coming to change  
the living and raise the dead. He  
loved some of the Corinthians  
who would be alive when Christ came.  
"We shall not all sleep, but we  
all shall be changed" (I Cor. 15:  
51). The "we" means Paul and  
the Corinthians and true believers  
of every successive age since were  
designed to stand waiting, as if  
Christ would come again in their  
lifetime.

Paul longed to be among those  
who would be taken up in the Rapture.  
In the 5th chapter, of Second Corinthians,  
he tells them if he died his body  
would be taken down as a tent,  
but his spirit would go to Heaven.  
But he did not want to die.  
He wanted the Lord to come while  
he was alive that his mortal body  
might be swallowed up by the im-  
mortality.

Paul desired such because he  
believed in an imminent coming of  
Jesus Christ. He believed Christ  
might come in his day, might come  
any time and save him from  
decay, from the worms, from cor-  
ruption and from the grave.

Some might have told the great  
apostle when he was in jail at  
Rome, "Paul, you are an old man.  
You will never live to see the  
coming of Christ. You are a de-  
voted old fool." Sitting in jail  
Paul wrote his last communication  
to the Philippian Church: "For our



Question:  
"WHAT WOMAN WAS PREPAR-  
ING HER LAST MEAL WHEN  
ASKED TO HAVE A PREACHER  
TO DINNER?"

Answer:  
The Widow of Zarephath, First  
Kings 17:10-12:

"So he (Elijah) arose and went  
to Zarephath. And when he came  
to the gate of the city, behold, the  
widow woman was there gathering  
of sticks: and he called to her, and  
said, Fetch me, I pray thee, a  
little water in a vessel, that I  
may drink. And as she was going  
to fetch it, he called to her, and  
said, Bring me, I pray thee, a mor-  
sel of bread in thine hand. And  
she said, As the Lord thy God  
liveth, I have not a cake, but an  
handful of meal in a barrel, and  
a little oil in a cruse: and, behold,  
I am gathering two sticks, that I  
may go in and dress it for me and  
my son, that we may eat it, and  
die."

conversation is in heaven; from  
whence we look for the Saviour,  
the Lord Jesus Christ: Who shall  
change our vile body, that it may  
be fashioned like unto his glorious  
body. . . (Phil. 3:20-21).

Paul was still looking for his  
Lord. He yearned for the Lord to  
come and gather the citizens of  
the New Jerusalem. He is wait-  
ing for the appearance of the  
Saviour of his body. He looks for  
Him at anytime to change his vile  
body. These words proclaim the  
intense fact that when he wrote  
this letter he still believed in an  
imminent coming of Christ. The  
great apostle died a martyr's  
death, but he died a lover of the  
Lord's appearing (II Tim. 4:8).

In his first letter to the church  
at Thessalonica, he commanded  
them "to wait for his Son from  
heaven" (I Thess. 1:10). In his  
Second Epistle to them he wrote:  
"And the Lord direct your hearts  
into the love of God, and into pa-  
tient waiting for Christ" (II Thess.  
3:5).

To wait for the Lord's coming  
is a characteristic of members of  
a true church. It is significant  
that Paul in such a brief period  
of ministry among this young  
church had faithfully taught them  
about the coming of the Lord. This  
proves that in New Testament  
times the return of Christ was a  
major theme, not a non-essential.

In chapter 4, of I Thessalonians,  
he told the church not to worry  
about their departed brethren be-  
cause the Lord was coming (vs.  
13-17). He would come in the air  
and raise the dead and translate  
the living. In verse 16 he speaks  
these significant words: "We which  
are alive, and remain unto the  
coming of the Lord." It would not  
be possible to state in any more  
forceful way the apostle's belief  
that in all probability he would con-  
tinue to live till the Lord came. If  
this language does not mean immi-  
nency, then language has no in-  
telligent meaning.

In I Thessalonians 5:23 he prays  
that the entire spirit, soul, and  
body of the members of this church  
be preserved blameless "unto the  
coming of the Lord." This is noth-  
ing but a prayer that not one of  
them should die till the Lord should  
come.

Writing to young Titus of the  
Blessed Hope, he urged him to be  
expecting it at any moment:  
"Looking for that blessed hope,  
and the glorious appearing of the  
great God and our Saviour Jesus  
Christ" (Tit. 2:13). The grace  
which saves teaches us to look for  
the Lord to come. The phrase  
"looking for" has the sense of

"awaiting expectantly in faith for  
Christ's return." The term "bless-  
ed hope" refers to the Lord Jesus  
Christ who is called "our hope" in  
I Timothy 1:1.

The writer of Hebrews declared:  
"For yet a little while, and he  
that shall come will come, and will  
not tarry" (Heb. 10:37). "A little  
while" means "a very little while"  
in the Greek here. The Second  
Coming was something the early  
Christians believed would take  
place in a little while.

James testified of the imminent  
coming of Christ. He made sev-  
eral statements of this glorious  
event. In chapter 5, of his epistle,  
he penned these words: "Be pa-  
tient therefore, brethren, unto the  
coming of the Lord. . . Be ye also  
patient; establish your hearts: for  
the coming of the Lord draweth  
nigh. Grudge not one against  
another, brethren, lest ye be con-  
demned; behold, the judge stand-  
eth at the door" (Jas. 5:7-9). If  
this is not the language of immi-  
nence then the language of the  
New Testament is a compound of  
meaningless phrases. James be-  
lieved the coming of the Lord was  
at hand in the sense that it could  
be any moment!

Peter believed in the imminent  
coming of Christ: "But the end of  
all things is at hand: be ye there-  
fore sober, and watch unto prayer"  
(I Pet. 4:7). The contention of  
some that Christ could not come  
until Peter died is refuted by  
Peter's own statement. Peter did  
expect to die, if the Lord did not  
come first. The very same thing  
could be said of all of us.

In his Second Epistle he relates  
how scoffers would come and cry,  
"Where is the promise of his com-  
ing?" In reply to them he af-  
firmed: "The Lord is not slack  
concerning his promise" (II Pet.  
3:9). Then he later added: "Look-  
ing for and hastening unto the  
coming of the day of God" (II Pet.  
3:12). It is scoffers who do not  
believe the Lord is likely to come  
soon.

## REVELATION AND THE IMMINENT COMING

When John was about to close  
the New Testament canon of  
Scripture, he recorded five warn-  
ings that Christ was coming soon.  
In verse 6 he said he had written  
in this book "the things which  
must shortly be done." John want-  
ed the reader to believe the things  
in this book could happen soon.  
Why did he say this? Because the  
next event on God's calendar is the  
Second Coming of Christ.

In verse 7 Christ says: "Behold,  
I come quickly: blessed is he that  
keepeth the sayings of the prophe-  
cy of this book." If Christ is to  
come quickly, then His coming  
must be imminent. Unless the  
Bible is a fraud, we must under-  
stand it thusly. We are to watch  
and be always ready.

It is written in verses 10 and 12:  
"And he saith unto me, Seal not  
the saying of the prophecy of this  
book: for the time is at hand. . .  
And, behold, I come quickly; and  
my reward is with me, to give  
every man according as his work  
shall be."

In verse 20 we have the last  
words of Jesus Christ to His  
church: "Surely I come quickly."  
Listen to these words well! They  
can be understood to mean nothing  
less than that the next thing is  
Christ's coming. He is telling us  
that we must watch and wait for  
this. It is next and nearest and  
therefore possible at any moment!  
His coming is imminent and al-  
ways will be till He actually does  
come. All who believe the Bible  
must say with John: "Even so,  
come, Lord Jesus."

## READINESS FOR HIS COMING

The word "watch" is used again  
and again in connection with our  
duty toward the Second Coming  
of Christ. "Watch" is an action  
word and suggests at least three  
things: First, there is meant by  
it an upward look of expectation.  
The Christian is not to look for  
death, or Heaven, or the Great  
Tribulation, or the Antichrist, but

he is commanded to watch for  
the coming of Jesus Christ. Those  
who love His appearing must live  
in fellowship with Him. This is  
what John means when he writes:  
"Little children, abide in him; that,  
when he shall appear, we may  
have confidence, and not be  
ashamed before him at his com-  
ing" (I John 2:28).

Second, it suggests the inward  
look of preparation. We are to  
watch with our loins girded about  
and our lights burning (Luke 12:  
35). "Therefore let us not sleep,  
as do others; but let us watch and  
be sober" (I Thess. 5:6). John  
wrote: "Beloved, now are we the  
sons of God, and it doth not yet  
appear what we shall be: but we  
know that, when he shall appear,  
we shall be like him; for we shall  
see him as he is. And every man  
that hath this hope in him puri-  
fieth himself, even as he is pure"  
(I John 3:2-3). The Lord may  
come at any moment to take an  
account of our service and to  
examine our sincerity in watching.

Third, our action word implies  
the outward look of occupation.  
The Saviour always linked this  
word with a job to be done. His  
word to His waiting and watching  
servants is "Occupy till I come"  
(Luke 19:13). Let us then be ever  
watching, waiting, and working.  
Let us never be found sleeping at  
the post of duty, but rather serving  
in a spirit of expectation, prepara-  
tion, and occupation.

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Are you ready as a professed  
Christian to be summoned any mo-  
ment to the Judgment Seat of  
Christ? Are you listening for a  
voice, a shout and a trumpet? Keep  
watching the eastern sky, for some  
golden daybreak Jesus will come  
in the clouds of Heaven! Remem-  
ber, it is written: "Blessed are  
those servants, whom the lord  
when he cometh shall find watch-  
ing: verily I say unto you, that he  
shall gird himself, and make them  
to sit down to meat, and will come  
forth and serve them" (Lk. 12:37).

It may be at morn, when the day  
is awaking,

When sunlight through darkness  
and shadow is breaking,  
That Jesus will come in the fullness  
of glory,

To receive from the world His  
own.

It may be at midday, it may be at  
twilight,

It may be, perchance, that the  
blackness of midnight,  
Will burst into light in the blaze  
of His glory,

When Jesus receives His own.

While its hosts cry Hosanna, from  
heaven descending,

With glorified saints and the  
angels attending,

With grace on His brow, like a  
halo of glory,

Will Jesus receive His own.

Oh, joy! oh, delight! should we  
go without dying,

No sickness, no sadness, no  
dread and no crying,

Caught up through the clouds with  
our Lord into glory,

When Jesus receives His own.

O Lord Jesus, how long, Ere we  
shout the glad song.

Christ returneth! Hallelujah!

hallelujah! Amen,

Hallelujah! Amen!

## The Baptist Way . . .

(Continued from page one)  
inhabitants. There are in it six  
or seven Protestant denominations.  
Each has its own house of worship,  
minister, services. These repre-  
sent thousands of dollars every  
year. Yet the people who attend  
services might be easily gathered  
into one house of worship and  
served by one minister. Before the  
bar of reason and conscience, the  
remaining five or six with the at-  
tendant cost must stand as a need-  
less expenditure of labor and  
means, for which I believe God will  
hold men responsible. The need-  
less consumption of men and  
means in this way is today more  
than enough to supply the destitu-  
tion of our country.

In our own state it is more than  
we all have ever done to give the  
gospel to the heathen. If we had  
all the men and the money that  
we need for Christian work at  
home and abroad the case would  
be different. But how does it  
stand? Here are six or seven men  
to supply a population of 1,500;  
and in China or India there is one  
minister to four or five million.  
Needlessly to multiply denomina-  
tions because we wish to, while the  
bulk of the human family is dying  
without the knowledge of Christ,  
is folly and wickedness; it is re-  
bellion against the last command  
of Christ; and argues an indiffer-  
ence to the perishing souls of  
man. Again, I say, with increased  
emphasis, God forbid that Baptists  
should justify their separate de-  
nominational existence on the  
ground that this is a land of re-  
ligious liberty and no one has the  
right to interfere with us.

## RECOGNITION OF UNITY

In the further discussion of this  
subject, it would be an injustice  
not to recognize the substantial  
unity that exists among the var-  
ious Protestant denominations  
upon many of the cardinal doc-  
trines of the gospel. I need men-  
(Continued on page 4, column 3)

## THE BAPTIST EXAMINER

OCTOBER 16, 1976

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Why are we told to baptize in the name of the Trinity in Matthew 28:19 when people in the Book of Acts were baptized in the name of the Lord?"

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH  
9272 Euclid-Chardon  
Road  
Kirkland, Ohio



Matthew 28:19 is the record of Jesus Christ instructing His church as to her responsibilities.

Bear in mind that when a Jew (Jesus) spoke about "nations" to other Jews (apostles) he always understood that heathen (goim) were being referred to. Any non-Jew was a heathen!

Since the Jews were not considered heathen, the Apostles evidently concluded that Trinitarian statement was not warranted when a Jew was baptized. The earliest converts in the Jerusalem Church were all Jews (Acts 2:5).

JAMES  
HOBBS

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McDermott, Ohio

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



The passage in Matthew 28:19 is giving explicit instructions regarding the work of the church. Naturally God makes it clear that the ordinance is to be done in the name of the Father, the Son, and the Holy Spirit. When God gives instructions such as is found in this passage, He gives clearly designed instructions so that we know how it is to be done.

We are not given instructions in the actions of the church as recorded in the book of Acts, but examples of service. Obviously, it was necessary to repeat the formula in the book each time the church observed this ordinance.

It is interesting to note that the word baptizing or one of its derivatives was used in 25 verses in the book of Acts. Out of those 25 verses six were in reference to the baptism of John or of John baptizing; two times in the name of Jesus Christ; and only one in the name of the Lord. That leaves 15 times where it doesn't mention any name. Why not just baptize and not mention any name? Why? Because Matthew 28:19 gives us the instructions, that's why.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The Great Commission certainly makes plain that baptism should be in the name of the Father, Son and Holy Spirit. That is the expression that we commonly use. I have never seen anyone baptized through all the years who was not baptized in the name of the Trinity. Yet, in speaking of baptism, I have often heard people speak of people being baptized "in the name of the Lord."

I think of a case in which a person made reference to a modernist who didn't believe in the actual Deity of Christ. He baptized in the name of the Father, Son and Holy Spirit. Someone raised the question, "Why does he baptize in the name of Christ when he doesn't believe in His Deity?" The person asking this question believed in the Trinity, and he knew that the baptism of which he spoke was in the name of the Trinity. Yet, in speaking of the baptism, he only mentioned baptism in the name of Jesus. I have no doubt but that baptism in the name of God . . . in the name of the Son . . . in the name of the Holy Spirit has been mentioned many times. The person speaking did not mean to leave out other members of the Trinity. Their emphasis was on Father, or Son, or Holy Spirit, and thus they mentioned only the one whom they were directly discussing. I believe that these cases given in the Scriptures in which one member of the Trinity only is mentioned came about in the same exact way. The name of the Trinity was involved, but in speaking of only one member, He alone was mentioned. We can be sure and absolutely certain that the people of New Testament times were not mixed up, nor were they self-contradictory. When the writer of Acts said: "And he commanded them to be baptized in the name of the Lord" (Acts 10:48), we may be sure that they were baptized in the name of the Father, Son, and Holy Spirit.

E. G.  
COOK

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It is not uncommon to run into a sect who through ignorance have been led astray on this subject. I know some people who were baptized in the name of the Father, and of the Son, and of the Holy Spirit who because they were led astray found them a preacher

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who would baptize them in the name of Jesus only.

There is nothing wrong with the baptism in the name of the Lord in Acts. The thing that is wrong with the sect mentioned above is their ignorance of what it means to be baptized in the name of Jesus Christ. The word "name" comes from ONOMA, and one of the meanings of this word is on the authority of. The same is true in our own language. If a policeman knocks on your door and says, in the name of the law open up, you know he means on the authority of the law.

So the word "name" is used the same way in Acts 3:6, 16:18 and in other places. So to be baptized in the name of Jesus simply means to be baptized on His authority. That means for us to do it like He said to do it. And in Matthew 28:19 He said to baptize them in "the name of the Father, and of the Son, and of the Holy Spirit." That is the way the baptizing in Acts was done. The Bible does not tell us to baptize in two different ways.

## The Baptist Way . . .

(Continued from page three)

tion only the divinity and messiahship of Christ, His atoning death, His resurrection, ascension and mediatorial reign, the office of the Holy Spirit, the inspiration of the Holy Scriptures, the necessity of repentance and faith, the general judgment and the rewards and punishments of the future life. I gladly recognize all this and rejoice in it. While not agreeing about everything, I praise God that there is so much about which we are agreed.

Some one may say: "If there exist this substantial unity why let minor differences disturb you? Let each go his way as he thinks best and all live in peace." In answer we ask, Does not so great unity demand that we strive after complete unity and escape the many and grievous ills of having so many different sects? If we differed about the things upon which we are agreed and agreed only upon the things about which we differ, then truly we would be compelled to say, Let each go his way and live in peace. But since there exists so great community of sympathy and thought and effort among us, why should there be six or seven Protestant denominations in a town of a few hundred inhabitants? There should be an intelligent, candid and loving discussion of this subject.

## GETTING A BETTER VIEW

I wish now to clear the subject of a serious misapprehension. The Baptists are often charged with dividing Christendom upon a bare ordinance, and that one of the externals of religion. We are charged with building up a denomination upon the shallow and narrow basis of a mere rite; with filling the air with our cries about the little thing of how much water is to be used in baptism. We are charged with separating ourselves from others by the arbitrary restrictions that we have placed around the Table of our common Lord, and with bigotry arrogating to ourselves a wisdom and sanctity superior to others. These are the characteristics that are supposed to mark the people called Baptists.

Even among many Baptists this subject fails of an intelligent understanding and therefore of a correct and proper statement. Ask scores of Baptists what is the difference between their own and other denominations and the answer will be; Baptists believe in

immersion. This is a correct answer as far as it goes; but it is a very imperfect and shallow presentation of the truth. Or perhaps the answer would be: Baptists practice close communion. This again is correct so far as it goes; but as a full and fair answer to the question it is superficial and misleading.

Even intelligent Baptists are sometimes very careless in the statement of the fundamentals of the denomination. Dr. Gotch, the president of a Baptist college in England, says in the Encyclopedia Britannica perhaps the most splendid monument of learning in the 19th century, "The Baptists as a denomination are distinguished from other denominations by the views they hold respecting the ordinance of baptism." To proceed from so high a source this statement is a marvel of shallowness and carelessness.

I demur to the statement of the venerable Dr. Armitage in the North American Review for March, 1887, that the distinguishing difference of the Baptists is "in the demand for a positive moral change wrought in the soul by the direct agency of the Holy Spirit as an indispensable qualification for membership in the churches."

And what shall I say of that popular and useful little book from the pen of the venerable Dr. Pendleton, "Three Reasons Why I Am a Baptist?" A truce to all these brethren, honored and beloved as they are; but in the statement of the fundamental distinction of their denomination they need to go deeper and lay bare the broader foundation that the full truth may be known.

## AT THE VERY BASE

The fundamental principle of the Baptists is their belief in the supreme authority and absolute sufficiency of the Holy Scriptures; and their separate existence is the practical and logical result of their attempt to apply this principle in all matters of religion. This is the bedrock on which the denomination rests; and we do not come down to the true foundation until we reach this. I will show you by the shortest of short methods that the statements of Drs. Gotch and Armitage and Pendleton come short of the full truth.

Ask Dr. Gotch why the Baptists believe in immersion; and he will tell you because the Scriptures teach it. Ask him if some other way would not do as well, his reply would be: We have no right to alter any of the plain and positive commands of the Bible. This brings us to the bedrock truth stated just now.

In the same way you ask Dr. Armitage why Baptists believe in a converted church membership; and he will tell you that it is because the Scriptures so teach. But why not admit to the church all who belong to the same family and nation? The answer would be: We have no right to go beyond the teachings of the Scriptures.

If you ask Dr. Pendleton why he practices close communion so-called, that is, why he restricts the invitation to the Lord's Table to baptized believers; there is but one answer that he would think of giving you: The Bible teaches us that the Supper was ordained by Christ; and He has taught us in His Word that only baptized believers are to approach it; and that we have no right to go contrary to His Word.

Let us look a moment at this principle and its importance. A father says: Son, do this. But his son does something else. When asked about it he says: Well, I thought that what I did was as well as what you told me to do. A master says to his servant: Do this. But he does something else and when asked about it replies that what he did was altogether more convenient and withal more proper. Such a course of conduct in a son or servant when deliberately settled upon is a direct arraignment of the wisdom and authority of the father or master.

Baptists say that in matters of religion there must be absolutely nothing like this. God's Word is the supreme and infallible rule for our guidance. We must not go contrary to it in any article of belief or in any duty enjoined. It is no partial revelation. By it the man of God is thoroughly furnished unto all good works. This is the fundamental position of the Baptists; and every peculiarity which characterizes them is the practical outcome of this principle.

This is the ground on which the Protestants of the sixteenth century planted themselves — the ground on which Luther stood in his great struggle against the Church of Rome. When he stood at the Diet of Worms in the presence of the emperor and the dignitaries of the Church and State and was called on to recant, his reply was, "I am bound by the Holy Scriptures: my conscience is held by the Word of God. Here I stand; I can not do otherwise. God help me. Amen." In accord with this is the justly celebrated saying of Chillingworth: "The Bible, the whole Bible and nothing but the Bible is the religion of Protestants." Baptists say that the decrees of popes, councils, assemblies, conventions or what not are of no authority save as they are sanctioned by the Word of God. Traditions are worthless save for their historical or probative value.

## THIS PRINCIPLE AT WORK

And let me show you how it is that this fundamental principle has led to the separate existence of the Baptists and to the peculiarities that mark their denominational life.

(a) Take for example, the question of baptism. Luther said that the primitive baptism was immersion and that the primitive practice should be restored. The Baptists said the same thing and following out their belief immersed all who came to them even though they had been sprinkled before. Strange to say, for this Luther hated the Baptists hardly less than he hated the Catholics.

Calvin said that the word bapt (Continued on page 5, column 3)

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# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "PREACHER'S CHILDREN"

In I Timothy there is instruction concerning the qualifications of a bishop or preacher. One of these qualifications seems to be overlooked and by-passed more than the others. "... One that ruleth well his own house, having his children in subjection with all gravity" (3:4).

I would like to address my thoughts today, to the children of preachers and their responsibility to this verse. Children, you can be a great help to your father's ministry or a great hindrance. As a preacher, your father has a solemn duty to be an example to others. People look up to him and expect much from him. Every time you misbehave, people blame your father. If you do this constantly they will soon be making fun of your father, doubting if he is really preacher material. God has commanded you: "Children, obey your parents in the Lord: for this is right" (Eph. 6:1). Now, you know what "obey" means. And you know what is "right."

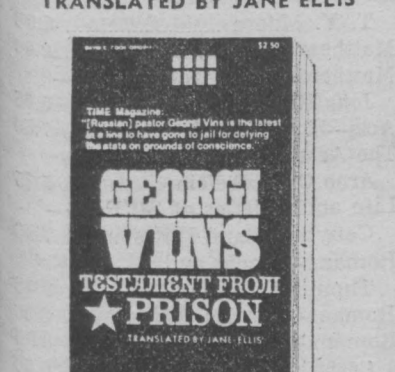
Just as more is expected from preachers, so is more expected from preacher's kids. Sometimes you may not think this is fair. You may get tired of being punished for things that other kids get away with. Perhaps you can't dress the way other kids in the church dress, or go to the same places they go to. It would seem sometimes that the only advice your father and mother give is "no."

But wait a minute. The life of a preacher's kid is not all that negative. Your father has been chosen of God to a high office. It is a place of honor, and therefore, you are to honor him. Your mother was given to be a help-meet for him. And God has placed you in this family. You did not choose your parents. They did not choose you.

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TRANSLATED BY JANE ELLIS



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You were made a family for God's glory. He is the One who placed you all together. You, too, are in a place of great influence. As the preacher's kid, other children look up to you. If the Lord has not saved you yet, you still have the responsibility to obey your parents. If you have been saved, then your opportunities are even greater. You are to treat other children in the church as Christ would treat them. You are in a position to read and understand the Word of God. As you grow in grace and knowledge the Lord will use you in His service.

Jesus said, "For God commanded, saying, Honour thy father and mother: and, he that curseth father or mother, let him die the death" (Matt. 15:4). As you can see it is a very bad thing to dishonor your parents. And God has severe punishment for those who disobey His commands. But He also promises that all will be well with you and that you may live a long life if you obey your parents (Eph. 6:3). See how important this is? It is important to your parents but it is also important to you. And it is important to God. Why not start today, to obey your parents in everything? You'll be surprised how much happier your life will be and what a joy you will be to others.

## Doctrines Of Grace

(Continued from page one)

Arminian Baptist so-called preachers know and preach the last part of this Scripture, but they ignore the first part.

I guess they just do not realize that Jesus is also listening, and that is why He says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt. 7:22).

And as for John 6:44, the Arminian will not touch it with a ten-foot pole. But what saith the Scripture? "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). Not much free will there!

The Apostle Paul was once a Christ-denying preacher, and, if the Lord had not saved him while on the road to Damascus, he would now be in Hell bemoaning the climate with the man who was rich on earth but a fool in Hades!

And still the Arminian preachers of today will sneer at Calvin's doctrine because he believed and taught the doctrines of grace even as our Lord did in Galilee!

I have been saved by grace through faith for over twenty years, and until I learned better as one "taught of God" (John 6:45), I never heard anything but Arminian theories. But when the Lord had taught me His truth by His Word, then I began to sicken of Arminian preachers. They abhor Romans 9, in fact, any parts of Scripture which give all the glory to God! They wish to horn in and claim some glory for man who is but a worm!

God formed Adam of the dust of the ground, and He made him of clay, but you would think — to hear some of our modernistic preachers — that man is a wonderful creature, and if he "accepts" Jesus, he is secure for eternity!

Mr. Preacher, did you know that the Bible says: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9)? This agrees thoroughly with Ephesians 1:4, which reads: "According as he hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before him, in love."

It also agrees with what our Lord told the Pharisees (the Arminians of yesteryear): "My (Continued on page 6, column 1)

## The Baptist Way . . .

(Continued from page 4)

tize means to immerse and that it is certain that immersion was the practice of the primitive churches, but that in this matter the churches ought to have liberty.

Here now are the points of agreement and the points of difference between the Reformers on the one hand and the Baptists on the other. They all agreed that immersion was the practice of the primitive churches. Luther and Calvin thought that they were at liberty to practice another form, the Baptists said that we ought to do what the Master commands; and that we have no liberty to change a positive ordinance which He has ordained. Here the work of separation begins. The issue was not as to what the act of baptism is, but whether we have the right to change it. Before the court of the highest scholarship of the world it has never been an open question as to what the true baptism is. It really is not now, as it was not in the time of Luther and Calvin. The question is about the right to change it; and it is not that Baptists think too much of one form above another.

I am frank to say for myself, that if it were a matter left to our choice whether we should immerse or sprinkle, while immersion is a beautiful and significant ordinance and sprinkling is a meaningless ceremony, still I would give up immersion rather than divide Christendom on a mere rite: — I say if it were left to our choice. But it has never been left to our choice: And when others say that they will change the ordinance, the question between them and us is, not what is the true baptism but whether there is any right or authority to change it.

Baptists do not yield their position about baptism because it is the surface indication of a great underlying principle. Principles are of use to us because of the guidance they afford us in practical life. What honor or consistency is there in avowing a principle and then denying it in our daily conduct? We see how it is then the peculiarity of Baptists

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upon immersion results from their fundamental position. They must be peculiar or they must give up the principle that the Word of God is our supreme and all-sufficient rule.

(b) Take the Baptist peculiarity upon infant baptism, so-called. They refuse to practice it or to recognize it, because the Scriptures afford no warrant whatever for it. Luther's struggle here was great. He saw that the Bible says nothing in favor of infant baptism. The question with him was: Shall we give it up as our principle requires? In fact, infant baptism had gained so great a hold upon the public heart that Luther feared the consequences of his radical and penetrating principle and hence modified his position and said: The Word of God does not forbid it and so I will retain it. Zwingli was hesitating and perplexed and failed at last, because he did not have the courage of his convictions.

The Baptists said: We will stand by the principle. The Word of God does not authorize the baptism of infants but only of believers. Here the work of separation is still going on and upon the same principle; namely, the supremacy and sufficiency of the Holy Scriptures. The question of the baptism of infants was simply the surface indication of the underlying principle. The opposition of the Baptists to infant baptism was also strengthened by the vicious error that lay under it, viz: the doctrine of bap-

## THE PREACHER'S LIFE

By ELDER JOHN LELAND

How arduous is the preacher's fight!  
What pangs his vitals feel!  
To preach the gospel day and night,  
To hearts as hard as steel.

While some blaspheme and show their spite,  
And mock at all they hear,  
Others, in chase of vain delight,  
Like adders, stop the ear.

To Heaven he turns his weeping eyes,  
To antidote despair,  
With broken heart, and longing eyes,  
He tries the effect of prayer.

If God, propitious, hears his cry,  
And some small fruit he see,  
How soon the hopeful prospects die,  
How short the jubilee.

When sinners hear the Saviour's voice,  
And feel the power Divine,  
The preacher's heart and soul rejoice,  
To see the gospel shine.

What courage, faith, and holy zeal,  
Transport his ravished breast,  
What inward joy his spirits feel,  
To see his labors blessed,

But ah! how short the shining day;  
How soon the night appears!  
All those of Asia turn away,  
How gloomy then his fears!

Good God! he cries, with anxious breast,  
Are all my labors vain?  
Must all the lambs and sheep of Christ,  
Turn goats and wolves again.

tismal regeneration. Infant baptism had its rise in the mischievous idea that any one dying without the waters of baptism went straight to the flames of torment. This is one of the palpable facts of history.

Baptists are sometimes charged with making too much of baptism. In the light of history the charge is ludicrous. One of the peculiarities of the Baptists is their opposition to those who, in times past, made so much of baptism as to contend that without it new-born infants could not get to Heaven. If you will suffer the remark, I will say that the Baptists are the only people who have never made either too much or too little of the ordinance of baptism. They make no more of it and no less of it than the Scriptures require.

(c) Take the peculiarity of the Baptists respecting the Lord's Supper. They believe that it is the Lord's ordinance, not theirs; and that they have no right to make any other use of the ordinance than that which the Lord has ordained. He tells us that it is to show forth His death till He comes; and that it is to be administered only to baptized believers. We do not profess to be better, wiser, holier or in anywise above others except in our rigid adherence to the terms that He has ordained for the government of this ordinance.

Suppose that a citizen of the English government should undertake to vote at one of our elections for president of the United States. The judges of the election would be compelled to refuse him. He might claim to be a more intelligent man than any of the judges, of better social position, of greater wealth, of truer knowledge of American institutions; still they could not allow him to vote because he was unnaturalized. It would involve a violation of their solemn oath if they should allow him to vote. Pity 'tis that sometimes the administrators of human law have more respect to a strict obedience to its requirements than do the administrators of the divine law.

## STANDING BY THE PRINCIPLE

I am not a Baptist because Baptists practice restricted communion, or immersion, or refuse infant baptism. I am a Baptist because

by the fundamental principle of Protestantism I am bound by the Word of God in all matters of faith and practice. I believe in immersion not because I believe in one act above another but because the Bible teaches it; so of close communion; and so of the rejection of infant baptism. For these peculiarities as peculiarities I care nothing at all. Indeed I am sorry that we are peculiar in these matters. But these peculiarities embody an underlying principle in religion that is more important than reputation or life itself. And to surrender these peculiarities is to surrender that principle. And if an honest endeavor to practice it brings odium upon us let us have the manliness to bear it. To seek odium is detestable; to run from the post of conscience or of duty to avoid it, is cowardly and traitorous.

And let us give our principles our hearty sympathy, our earnest prayers, our cordial and liberal support. To what better cause can we devote our time, our energies, our means, ourselves? As a group of Christian men and women were standing on the shore gazing after a ship, going out to sea and on which a number of missionaries had embarked for foreign lands, one of the group enthusiastically exclaimed, "That is what ships were made for, to carry missionaries to the heathen."

If I am a Baptist and if I am proud of it, I want that it shall affect me not in the way of making me narrow and bigoted and intolerant, but humble, patient, loving towards those who differ from me, and hearty, generous, energetic and persevering in the use of my time, talents and means for the furtherance of the good cause. Let us show our devotion to our principles, not by boastfulness and arrogance, but by a watchful attention to the needs of the cause we love. Thus shall we best show to men our fidelity and zeal; and thus best help the truth in its onward march to complete and final victory.



## Halliman Report . . .

(Continued from Page One)

tically all the truth he has up to this point has come as a result of his reading TBE. He has just told me that the funeral sermon that I preached and was printed in TBE was a tremendous blessing and help to him.

At this point, I would like to take a moment of your time and point out to you the tremendous value of supporting such a work as THE BAPTIST EXAMINER. For example, how many of you would have ever dreamed of the fact that the offerings that you were sending to TBE from 1964 up until Brother Gilpin's death would make it possible for him to send TBE free of charge to a man in Nigeria, and in due time this man would seek out help to be Scripturally baptized and Scripturally organized into a Baptist church with the group he pastors. Beloved, let me emphasize at this time, there is no greater missionary in the world than THE BAPTIST EXAMINER. I urge you to support this work as you are led of the Lord.

Through reading TBE, Brother Imah felt led to write to Brother E. G. Cook of Birmingham, Ala. In due time he learned of the correspondence Bible course that Brother Cook and his church sends out.

Brother Imah enrolled in these Bible courses and then wrote Brother Cook to come over here and help them to get started off on a Scriptural basis. Due to Brother Cook's age and some physical problems, he felt led to write to me, asking me if I could possibly come here on my way back to New Guinea and perform this work for and on behalf of the church he pastors.

Upon the receipt of Brother Cook's letter, I immediately consulted with my pastor and he brought the matter before the church at Ashland. Authority was voted by the church that night for me to come by Nigeria. Soon after that, I was in Birmingham and the church there held a special business meeting in which they voted authority be granted me to do this special work for them. I realize that in this day, there is an abundance of words being put on authority, and I am all for church authority, and I would not be surprised to hear that some of our brethren will soon require church authority from Sunday to Sunday before you could put in your tithes, that there will be those who will disagree with what I am doing, but be that as it may, I am here and in the first day here, I held seven different services — five of them in different places.

See next week's paper for follow-up on this work.

## Doctrines Of Grace

(Continued from page five)

sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27,28).

John the Baptist, also had this to say to the ones who came to him: "A man can receive nothing, except it be given to him from Heaven" (John 3:27).

This I know: If my salvation had depended on me, I would have landed smack-dab in the middle of Hell long ago!

The Apostle Paul had this to say before his departure: "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27). The prophet Isaiah asks the question: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1).

As the saying goes: "This is a good question." If the truth were

known, (and it will be at the judgment), very few preachers of this modernistic age know "the Report" at all. Satan has many more preachers on his staff than the Lord in these latter days! Many who call themselves preachers are but "wolves in sheep's clothing" (Matt. 7:15). They preach a "soft" gospel, and in truth know not "the Report."

God's own preacher, the Apostle Paul, was once a Christ-denying preacher, whom the Lord saved by grace while he was in his sins, and on the road to Damascus to commit still more sins. He knew — after his salvation — that there were many of these around, for he wrote: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

These verses of Scripture very aptly describe the modernistic Arminian preacher of these latter

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days, "Ever learning and never able to come to the knowledge of the truth" (II Tim. 3:7). "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables (lies)" (II Tim. 4:3,4).

One question for all preachers: If a person says he believes, yet denies the things taught by our Lord when upon His earthly ministry, how can such a one be saved when he calls the Lord of glory a liar? The Bible says: "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

The doctrines of grace were taught by our Lord on the shores of Galilee. The doctrines of grace that Calvin taught are practically the same ones as taught by our blessed Lord, and they glorify the Word of God. The doctrines held to by Arminian preachers are doctrines of man and lead downward to the pits of Hell!

## Pre-Trib Rapture . . .

(Continued from page one)

come? The message Enoch believed and preached was that when Methuselah dies God shall come! Methuselah lived 969 years.

Methuselah was 187 years old when Lamech, his first child, was born (Gen. 5:25). Methuselah was 369 years old when Noah, his first grandson, was born—Lamech was 182 (Gen. 5:28). Methuselah was 869 years old when Shem, his first great grandson, was born — Noah was 500 (Gen. 5:32). Thus when Noah was 500, Methuselah was 869, Methuselah had 100 years left when Noah was 500. Now read Genesis 7:6: "And Noah was six hundred years old (Methuselah was 969—the day of his death) when the flood waters were upon the earth." When he dies it shall come — Methuselah.

Why did Methuselah live longer than any man? Because he pictured "the long-suffering of God"

which "waited in the days of Noah" (I Pet. 3:20). God let Methuselah live so long to show the world His pleasurelessness in their death (Ezek. 33:11) and also to seal their doom without excuse for their rejection of this act of God's goodness.

## THE PURPOSE OF THE RAPTURE

Enoch is one of two in all history who never died. The purpose of Enoch's rapture was that he should never die. Three facts show this:

(1) In Genesis 5, where Enoch's translation is recorded, the last three words of every man there is "and he died" (verses 5, 8, 11, 14, 17, 20, 27, 31). But not so with Enoch! Why? Because he did not die — "For God took him."

(2) Translate means "to carry over or across." God carried Enoch across. Across what? Across death. B. H. Carroll said, "Death is the river that divides this world from the world to come, and here was a man that never did go through the river at all. God transferred him, God picked him up and carried him over and put him on the other shore. And walking along here in time and communing with God by faith, in an instant he was communing with God by sight in another world."

(3) "Enoch was translated that he should not see (Greek, to perceive, to know mentally, to apprehend) death" (Heb. 11:5).

The purpose of our rapture at the Lord's coming is also for the aim of us not knowing death. We shall be translated in order not to die. I Corinthians 15:51-52: "Behold, I show you a mystery; We shall not all sleep (i.e. die, John 11:11-14), but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Our English word "cemetery" is from the Greek word translated "sleep." The coming of Christ is more sure than death! We are not to look for death. We are to look for the coming of Christ. What a "Blessed Hope" (Titus 2:13).

## THE PERSON OF THE RAPTURE

Who was translated before God's wrath was poured out upon the wicked by the flood? The man who was walking with God! Christ is coming for those "that look for him" (Heb. 9:28). Looking up toward the clouds is not "looking for Him." (A personal preparation for the advent is "looking for Him"). Matthew 25:10 says: "The bridegroom came; and they that were ready went in with him."

## THE PERIOD OF THE RAPTURE

When was Enoch raptured? There were three classes in Noah's day in relation to the flood:

(1) Enoch was translated before the flood.  
(2) Noah and his family were kept during the flood by the ark.  
(3) The wicked were destroyed in the flood.

Now God is going to destroy this world again. Not by water, but by fire (II Peter 3:7)! "The days of Noah" (Matt. 24:37) shall never be repeated! Thus the same three classes shall appear again. The lost shall perish in the flood of fire of the Great Tribulation. The Jews shall be preserved in Christ during the flood of fire of the Great Tribulation (Jer. 30:7). The believers shall be translated before the flood of fire of the Great Tribulation. As Enoch was translated before God's wrath fell upon the wicked world, so shall we believers be raptured before God's wrath falls upon the wicked world! Revelation 3:10 says: "I will keep thee (vs. 13 "churches") from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." We are exhorted in Scriptures to look for Christ, not for the Antichrist, the Great Tribulation, or the signs of the last days.

## COVENANT LOVE

Far beyond all comprehension  
Is Jehovah's covenant love;  
Who can fathom its dimension,  
Or its unknown limits prove?

Ere the earth upon its basis  
By creating power was built,  
His designs were wise and gracious  
For removing human guilt.

He display'd His grand intention  
On the mount of Calvary,  
When He died for our redemption,  
Lifted high upon the tree.

Oh, how sweet to view the flowing  
Of His soul-redeeming blood!  
With Divine assurance knowing  
That it made my peace with God.

Why, O Lord, was I elected  
Thy salvation to enjoy,  
While such myriads were rejected,  
Equally as good as I?

Naught foreseen Thy love excited  
Faith or good desires in me,  
But because Thy grace delighted  
To be sovereign and free.

Freely Thou wilt bring to Heaven  
All Thy chosen, ransom'd race,  
Who to Thee, their Head, were given,  
In the Covenant of Grace.

—Lee

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



COWETA, Okla. (EP) — Members of a fundamentalist church here are expecting God to resurrect five fellow members killed in a car crash following a revival meeting.

"Deep in my heart I know Jesus will raise these people from the dead," David Steele declared. He is a former drug addict and one of eight ministers of the New Testament Holiness Church of Jesus Christ. "I believe it because I know He can do it. He can do anything. He healed me."

Grant McCary, a deacon in the church, said the Lord would raise the dead members as a sign so others would return to God.

If He doesn't? "I won't be discouraged," he said. "I'll just realize that we need to be more faithful . . . that we need to do more . . . that somehow we have failed."

DENVER (EP) — Pastor Chas. Blair of Calvary Temple has been convicted by a jury on 17 counts of securities fraud involving investors in his church, foundation and nursing home complex. Although each offense carried a prison sentence of one to three years and a \$5,000 fine, Deputy District Attorney Duncan Cameron said he would ask for probation, because the minister is attempting to repay the investors. "He won't be able to do that if he is in prison," Mr. Cameron said. District Judge Clifton A. Flowers granted defense attorneys a 30-day period in which to file appeals, and continued Pastor Blair's personal recognizance bond throughout that period.

RALEIGH, N.C. (EP) — Prayers in public meetings have become an issue here after three members of the City Council questioned the propriety of invocations which traditionally have opened council meetings.

Council members Miriam P. Rock, Randolph T. Hester, Jr., and James T. Quinn expressed reservations about the prayers after a minister delivering the invocation at a recent meeting pressed being a "Christian."

Mayor Pro Tem Jack B. Keeter said prayer opening public meetings is common in both houses of the North Carolina State Legislature. And City Attorney Broxie Nelson said he knows of no law court decision prohibiting prayer in public meetings, similar to the court ban on prayer in schools. He latter said if prayer in public meetings is unconstitutional, "I can't believe someone hasn't thought it up before."

NEW YORK (EP) — Police are investigating the death of a 23-year-old member of the Unification Church, who fell from the 10th floor of the New Yorker Hotel, which the church bought last year.

The man was identified as Kimi Ogata of Tokyo, a member for four years of the controversial sect founded by the Rev. Sun Myung Moon. He had been in the U.S. for four months.

Susan Reinbold, a spokesman for the church, said Mr. Ogata was a missionary team here and had been "doing quite well." She said his family was "close to the church in Japan" and had been notified.

DALLAS (EP) — More than 200 women preachers of the Church of God (Cleveland, Tenn.) attended the denomination's 56th General Assembly here, but not as fully ordained ministers.

The church has accepted women in active roles in the ministry for years but does not grant them full ordination. They enter the ministry as "lady ministers" and are entitled to preach, serve as

evangelists and serve also as pastors in churches.

Women clergy are not allowed to baptize, receive members into the church, administer communion, or perform marriages. They are not permitted to participate in the General Council, one of the governing bodies of the church.

R. Hollis Gause, head of the denomination's Graduate School of Christian Education, said the position of the church is "an attempt to observe Scriptural decorum which places God as the head of Christ, Christ as the head of the church and man as the head of woman."

BONN (EP) — More than half the people of West Germany expect trade unions to gain in influence but 59 per cent look for churches to lose their influence and authority, according to the German Evangelical Alliance.

A survey by the Emnid Institute in Bielefeld and published exclusively by Die Welt, a leading West German newspaper, said the number of those who expressed positive views on the future position of the churches was highest among civil servants (8 per cent) and lowest among farmers (3 per cent).

The opinion poll showed that 44 per cent of all Germans no longer believe in life after death. In 1956 a survey showed that 42 per cent of the Germans still believed in life after death.

NEW YORK (EP) — Five months ago, famed American astrologer, Jean Dixon a Republican, predicted that Ronald Reagan would be the Presidential nominee of the Republican Party.

In what was described as "an exclusive interview" with the weekly National Enquirer (March 30, 1976) "the world-renowned seer" also predicted that President Ford would be wounded slightly in an assassination attempt "probably in July" in "a northern city."

Mrs. Dixon added: "Shortly before the (Republican) nominating convention, a health crisis will arise for Ford — and he will resign."

She also predicted that "the charismatic Jimmy Carter" would be the Democratic presidential nominee, but only after "a battle between Carter and Humphrey at the Democratic convention."

Mr. Carter will go on to occupy the White House, Mrs. Dixon predicted. "I sense that he and Reagan will be in a down-to-the-wire fight for the Presidency — but Carter's vibrations indicate that he will win."

John R. Rice, editor of THE SWORD OF THE LORD, branded TBE "trash" in the August 13, 1976, issue. It may have never occurred to Evangelist Rice that our paper is filled each week with quotations from the Bible, yet Rice says our paper which contains these is "trash." In TBE we teach pre-millennialism and so does Rice in his paper, yet he says TBE is "trash." In TBE we defend the virgin birth and the Deity of Jesus Christ and so does Rice, yet he says TBE is "trash." Evangelist Rice certainly has the right to his opinion, even if he is wrong!

I was pleased to see in his paper that at last he has admitted he did edit Spurgeon's sermons when they were printed in his paper. He said: "I edit Spurgeon's sermons just as I do the sermons of everybody that go in THE SWORD. That is, if they are too long, I cut them down, leaving out such parts as I think are not essential. If it says something I think is wrong, I leave out that paragraph." Rice is very careful to remove any statement which shows Spurgeon was a Calvinist. He

would not print some of Spurgeon's sermons on the doctrines of grace for all the money in the coffers of the Southern Baptist Convention.

Rice says, "There never was a Smith-Rice debate as far as I know." He will be surprised to know that in our book store we still sell the book "Rice-Smith Discussion on Miracles and Divine Healing." The price is \$1.50 a copy, and it may be ordered from our book store. This book would open the eyes of a lot of people if they would read it.

This book quotes Rice's paper on page 64 which gives the account of Mrs. Williams being raised from the dead. Rice seems to have forgotten about this event in his reply to the charges of Elder R. E. Pound. Why will Evangelist Rice not reproduce the article which appeared in his paper, November 13, 1936, page 3, about Mrs. Williams, 5712 Delmont, Dallas, Texas. If he would do so, skeletons would come out of the closet!

Rice will find my reply to his charges about our paper in I Corinthians 4:3-4: "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self, For I know nothing of myself; yet am I not hereby justified: but he that judgeth me is the Lord."

The Vatican no longer insists on international status for Jerusalem, according to Pierre De Contenson, secretary of the Vatican's Commission for Judaism.

The Vatican official said on a recent interview that the Pope only desires international guarantees for preserving the status of holy sites in the city. This is a major change on the part of the Vatican with regard to the future of Jerusalem and Israel's sovereignty over the united city.

The Christian and Missionary Alliance supports 900 missionaries, or about one for every 110 members. The denomination numbers only about 100,000 members. Their missionaries are working in 43 countries and have evangelized 700,000 people in their overseas crusades.

What is your church doing to carry out the Great Commission? Is it debating some fine doctrinal matter to the neglect of preaching the gospel to every creature? Could it be that your church is called a "missionary" Baptist church when in reality it is a "hardshell" Baptist church? The church which does no missionary work is a mission field!

BOSTON (EP) — The Massachusetts State Court of Appeals, after deliberating for three months, has approved a bill permitting one minute of silent prayer and/or meditation in public schools.

The measure, which had been pushed by Rita Warren, a homemaker, does not violate the first amendment, the court declared.

The Sept. 2 vote meant victory for all who desired to keep the tentative bill already in existence but

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which the attorney general formerly would not sign into law ahead of the court decree.

Parents who don't want their children to pray can instruct their children, not to pray, the court opinion stated, adding: And if parents don't want their children to pray they can so instruct them.

The American Civil Liberties Union has not indicated yet if it will appeal the decision. Mrs. Warren told Joe Barger, news director of Radio WCVB in Columbus, Ohio, that she hopes the ACLU does push the measure to the highest court because she is certain she and her supporters would win a national victory there for all the states.

Several years ago 85 per cent of the Massachusetts voters in a popular referendum gave Mrs. Warren's bill their support.

LONDON (EP) — Almost a third of Church of England parish priests — roughly 5,000 — live at or near the poverty line, according to a report published here.

Says John Brown, involved in collecting information for the report "When a vicar sees his wife and family suffering, he begins to doubt his vocation. Which comes first, the church or his family?"

Based on a survey by the Association for the Clergy, an interdenominational professional organization, the report was released by the Low Pay Unit of the Seebohm-Rowntree Studentship Fund.

The World Council of Churches has given \$15,000 this year to the American Indian Movement, a revolutionary Marxist outfit headed by radicals and ex-convicts. This is despite the fact that the Federal Bureau of Investigation lists A.I.M. as a terrorist organization.

Before you vote in the up-coming presidential election be sure to read the book "Kissinger" which gives a detailed account of the secret side of the Secretary of State. You may order it from American Opinion, Belmont, Mass. 02178. The book is \$1.50. There is no charge for postage and handling.

SALISBURY, Rhodesia (EP) — Eight officials of the African National Council, Rhodesia's black nationalist organization, have been sentenced to die by hanging.

The eight men are members of a council faction headed by Salisbury's United Methodist Bishop Abel Muzorewa, now in exile in Mozambique.

They were convicted by the Salisbury High Court of causing explosions on railroad tracks near here and at a beer hall in a black township, and of grenade attacks on a restaurant and a nightclub in Salisbury on July 20.

Two persons were injured in the attack on the restaurant; there were no fatalities.

DUBLIN (EP) — The president of the World Federation of Methodist Women called for "full clergy rights" for women in all churches in an address to the federation's 1976 assembly here.

Mrs. Myrta Pfeiffer of Aurora, Ill., declared that "since women are baptized into full membership in the body of Christ just as men are, all sacraments and rights should be equally open to them."

LONDON (EP) — Christians here are waging a war against the plans of Danish film maker Jens Jorgen Thorsen to make a film in Britain called "The Sex Life of Jesus Christ."

Mr. Thorsen has already been refused permission to make the film in Denmark and Sweden but is now trying to get into Britain to make it here. Efforts are being made to have him banned as an undesirable alien.

Referring to the Dane's application to enter Britain to make the film, Roman Catholic Bishop Alan Clark of the new eastern England diocese of East Anglia told pilgrims at the Carmelite House town

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ship of Aylesford, Kent: "Our society has gone sour on chastity and purity, but those in authority who consider permitting such blasphemy are not reading our country right."

"This man (Thorsen) is not allowed to make it (the film) in his own country. Why should he be allowed to make it in ours?"

Democratic presidential candidate Jimmy Carter is putting on a good religious show to try to secure the votes of about 40 million evangelical fundamentalists in America. Carter recently revealed that his favorite theologians are Reinhold Niebuhr, Karl Barth, Paul Tillich, and Soren Kierkegaard.

I would assume that Carter is in agreement with these men that he admires so much. Reinhold Niebuhr (1892-1971) was a Lutheran minister and a neo-orthodox scholar. He was a radical, long associated with such Communist Front organizations as Americans for Protection of Foreign Born. Karl Barth (1886-1968) was a Swiss theologian and father of Neo-Orthodoxy. Barth denied the verbal inspiration of the Holy Scriptures. Paul Tillich and Soren Kierkegaard are no better.

How can a "born again" Baptist revere men who believed the Bible was filled with historical and scientific blunders? Mr. Carter, these are strange Christian credentials. Jesus Christ warned His followers of men like Carter in Matthew 7:15.

It would seem that Carter does not believe in the inspiration of the Bible any more than Karl Barth did. "When he (Paul) says that a woman's place is with her husband . . . I just can't go along with him on that," said Carter recently.

Miss America 1977, 20-year-old Dorothy Benham, has a high moral standard it would seem. Miss Benham says that she doesn't believe in smoking, gambling, drugs, abortion, or premarital sex, and that she is not sure about the Equal Rights Amendment.

(Continued on page 8, column 3)



THEOLOGY

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Systematic Theology—Augustus Strong	12.95
A Body of Divinity—Thomas Watson	7.95

Bad Books...

(Continued from page one)  
tion and endangers the mind.  
Here, then, we have a definition of "bad books." They neither feed the mind nor purify the heart, but instead intoxicate and corrupt. Works of science, art, history, theology, etc., furnish mental food as medicine. But fiction, whether it deals with romance, infidelity, crime, etc., is "poison" and should be shunned. Like the drunkard's cup, it will "bite like a serpent and sting like an adder."

Books of fiction and fancy are generally bad in their character and influence. Many are written by persons whose principles are far from being Christian, and a stream does not rise higher than its fountain. These writers acknowledge that their purpose is to amuse the reader. The effects are just what might be expected. Reading fiction spoils the taste for simple truth, destroys the love of sober investigation and works against the informing of the mind. It makes profitable reading tedious, and gives false views of human nature which do nothing to prepare the reader for the realities of life. An appetite for fiction makes the Bible a wearisome

book, and kills the desire to read religious classics. It also undermines the influence of the pulpit by diverting the mind from spiritual topics, and it makes it difficult for truth to affect the conscience. It is related that during a religious revival a certain man came under conviction of sin. One day a Christian friend called on him and found him reading a worthless novel. To his remonstrance against such trifling, the man replied, "I am so interested in this book that I must finish it, and then I will attend to the affairs of my soul." He finished the book, but he never did attend to his soul's concerns. Multitudes have perished eternally through the seductive influence of fiction.

Beware of the novels which have romance or crime, or a mingling of both, for their subjects. It is rarely true love that these foul books describe, but lust in various forms. The writer often chooses his scenes from the places of debauchery and crime, and familiarizes his readers with characters, events and sentiments that should be known only to the police. Licentious scenes and obscene imagery are unblushingly introduced, and the imagination polluted by suggestions and descriptions revolting to the pure in heart. "Public poisoners" was the title long ago given justly to writers of this class.

Beware of infidel books and all writings which ridicule the Bible. Infidelity is a system of negations; it is nothing, believes nothing, does nothing good. Beware of it in whatever form it approaches you, if you value temporal happiness, the peace of society and eternal well-being. Beware of books built upon imaginary murders and violence. Such have been known to influence their readers to attempt similar crimes. They stimulate the love of unlawful adventure, cultivate the baser passions, and prompt to evil deeds. Away with them! Do you still need to be persuaded to beware of the poison that would par-

alyze your conscience, impair the vigor of your intellect, pervert your judgment, deprave you, and perhaps ruin your soul?

Beware of bad books. If they were let alone, they would soon cease to be published. Every one bought encourages the publisher to produce another. He who buys or borrows them not only endangers his own morals, but helps to ruin others. Beware, because your example is contagious. Your child, your neighbour, may be led to read what will injure them for time and eternity.

Beware, because good books are plentiful and no dearer than the bad, and it is folly to feed on chaff or poison, when substantial, wholesome food for the mind may be obtained. Beware of bad books because they waste your time. You are on trial to see what you will do about your soul, and it is worse than folly to fritter away the period of probation on mere amusement. God did not bring us into being and sustain that being — the Redeemer did not shed His blood as a ransom for sin — the Holy Spirit did not inspire and preserve for us the Scriptures, that we might flit from flower to flower like a butterfly, neglecting all the ends of rational and immortal being and go to judgment mere triflers.

Beware of bad books, because principles imbibed and images gathered from them will abide in the imagination and memory forever. The mind once polluted is never freed from its corruption, unless by an act of boundless grace through the power of the Spirit of God.

Beware of them because they are one of the most fruitful sources of eternal destruction. They are read in solitude; their ravages are internal. Foundations of morality are undermined. The fatal arrow is painlessly fixed in the soul while the victim only sees the gilded feather that guides its certain aim. He is lost and descends to a Hell the more intolerable from the contrast with the scenes of fancied bliss with which the heart was filled by the vile though gifted destroyer. The precious Book of Life was given to show you how you might secure a place among the saints in light. Do not then choose the book of death with its fascination for your corrupt nature, for that is a sure means of securing a dreadful doom. If the epitaph of the impenitent reader of bad books were truly written, the passer-by in the cemetery would read: "He who is buried here acquired a taste for bad books. He died without hope and went to his own place."

Will this be your epitaph, young reader? If you shrink from the thought, resolve before God that by his grace helping you, you will beware of bad books, and never read what can intoxicate, pollute or deprave the mind and heart.

—Young People's Magazine, August, 1976.



"What's Happening"

(Continued from page seven)  
Where is the jerk who said you can't live a good moral life and be successful? Miss Benham is living proof to the contrary. Oh, that our teenagers could realize that smoking, drugs, abortion, and premarital sex are evils to be avoided! Teenage Christians, God promises: "For them that honour me I will honour" (I Sam. 2:30).

A newly recorded song called "Dropkick Me Jesus (Through The Goal Posts of Life)" by Bobby Bare is so offensive that some radio stations refuse to air it.

The greatest mass murderer in modern times, Chairman Mao Tse-

tung, died at the age of 82 on September 9, 1976, in Peking, China. The Communist-controlled press in America has praised Mao as one of the greatest men of our time. President Ford described the Red tyrant as "a most remarkable and a very great man." Nothing could be farther from the truth!

Mao was responsible for the death of 64 million Chinese and tens of thousands of American soldiers. He eliminated by confiscation private ownership and destroyed China's ancient traditions and ethics. This brutal tyrant disrupted family ties and dissolved the marriage system. During his autocratic rule religion was persecuted and churches, mosques, and temples demolished. The massive shipments of heroin to the West characterized his military dictatorship.

Those who want to know the truth about the Maoist regime need to read the book, "I Accuse the Maoist Regime Before the Whole World," by Miss Yuan Mou-ru. It is a powerful eye witness account. Order from Diane Books, P.O. Box 488, Glendale, Calif., 91209. I believe the price is \$1.00.

WASHINGTON, D. C. (EP) — A circuit judge has ruled that 19-year-old Melissa Norris was insane in April when she beat her three-month-old son to death while trying to drive out Satan, and therefore is not guilty.

Montgomery County (Md.) Judge John J. Mitchell also ruled that Miss Norris is now sane and cannot be sent to a mental hospital. Promising not to have anything more to do with the Christian Tabernacle Church to which she belonged at the time of the exorcism, Miss Norris walked out of the court chambers free.

"I'm just happy. I just thank God," she said.

WASHINGTON, D. C. (EP) — President Ford has encouraged all Americans to observe the annual National Bible Week, Nov. 21-28 this year, "to renew our commitment to the principles that are manifested in the Scriptures that have become 'Freedom's Holy Light'."

"The Bible provides a new inspiration to new generations," said Mr. Ford, an Episcopalian and honorary chairman for National Bible Week. "The Word of God continues to ennoble our thoughts and deeds and enlarge our vision."

OKLAHOMA CITY (EP) — A three-year-old boy has been made a ward of the court because his parents' religious beliefs would forbid medical aid if he became ill.

Douglas Owens, whose infant sister died of pneumonia after Mr. and Mrs. Glenn Owens refused treatment, will remain with his parents but he will be monitored frequently by the state welfare department.

"It's the first case I know of," Acting Associate District Judge Charles Halley said, "when no emergency existed."

The Owens family are members of the Church of the First Born.

BUENOS AIRES (EP) — Argentina's military government has cracked down on the country's 31,000 Jehovah's Witnesses.

An order, signed by President Jorge Rafael Videla, bars members of the sect from publishing literature, holding meetings, or otherwise practicing their religion.

In August, a number of members of the sect were arrested in the province of Misiones, some 680 miles northeast of Buenos Aires. They were charged with instructing their children not to sing the national anthem or recite the pledge of allegiance to the flag in school.

ISTANBUL (EP) — Two orthodox Muslim husbands shot and killed their wives when the women

failed to uphold one of the five basic principles of Islam — fasting during the current holy month of Ramadan.

The Istanbul newspaper Daily Milliyet reported that Tahir Akay fired his shotgun at his wife of 12 years after she refused to observe the tradition and was late in setting up the table for breaking the fast after sunset. He surrendered to police.

The other incident took place in Diyarbakir where Mehmet Veyssi had a heated argument with his wife trying to convince her to fast along with him, the Daily Milliyet said. When she refused, her husband shot her with a pistol then fled to the mountains where police found him and arrested him.

PRINCETON, N. J. (EP) — The United States rated the highest in religious beliefs among non-Communist nations of the Western world, according to a 60-nation survey conducted by Gallup International.

"While religion continues to play as important a role in the lives of Americans today as it did 25 years ago, Christianity appears to be in trouble in the Western European nations," George Gallup said.

However, he found that "nearly all people in the nations surveyed report being identified with some church or faith, and throughout the non-communist world there is widespread belief in the existence of God or a universal spirit. A majority of the free world believes in life after death."

The new survey showed religious beliefs were considered "very important" by 56 per cent of persons polled in the U.S., 36 per cent in Italy and Canada, 26 per cent of people in Benelux (Belgium, Netherlands, Luxembourg), 25 per cent in Australia, 23 per cent in United Kingdom, 22 per cent in France, and 17 per cent in West Germany and Scandinavian nations.

Professing belief in "God or a universal spirit" were 94 per cent in the U.S., 89 per cent in Canada, 88 per cent in Italy, 80 per cent in Australia, 78 per cent in Benelux, 76 per cent in United Kingdom, 72 per cent in France and West Germany, and 65 per cent in Scandinavian nations.

Belief in "life after death" was affirmed by 69 per cent in the U.S., 54 per cent in Canada, 48 per cent in Australia and Benelux, 46 per cent in Italy, 43 per cent in United Kingdom, 39 per cent in France, 35 per cent in Scandinavia, and 33 per cent in West Germany.

India topped all the nations polled with 98 per cent of its people expressing belief in God or a universal spirit, 81 per cent holding religious belief to be "very important" and 72 per cent believing in life after death.

Japan rated the lowest among the developed nations with 38 per cent expressing belief in God or a universal spirit, 12 per cent asserting that religious belief is very important, and 18 per cent believing in life after death.

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PAGE EIGHT