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## Biography Of William Carey

By RICHARD ECKSTEIN  
Liverpool, New York  
PART II  
INDIA

On Nov. 11, 1793, at 32 years of age, William Carey and his small missionary party arrived at Calcutta to begin his life's work. Shortly after his arrival in India, Carey was forced to part company with Thomas. Dr. Thomas had a flair for becoming involved in losing financial enterprises, constantly overspending and then borrowing from money lenders, always hoping to turn a fast profit. Dr. Thomas had exhausted all of the funds intended for their first year's expenses in less than ten weeks.

On Jan. 15, 1794, Carey wrote in his diary: "I am much dejected, . . . I am in a strange land, alone, no Christian friends, a large family, and nothing to supply their wants. I blame Mr. T. for leading me into such expense at first, and I blame myself for being led . . . I am dejected, not for my own sake, but for my family's and his, for whom I tremble."

For weeks, then months Carey continued on, hiking, walking, searching, looking for a place to settle, a way to earn for himself the wherefore to purchase the necessities of life for his family. Every door seemed closed to him. He had nothing, it seemed, except the oppressive heat, hunger and dysentery. Still he writes, "Hav-

ing walked in the sun about fifteen or sixteen miles; yet, had the satisfaction of discoursing with some money-changers at Calcutta . . .



WILLIAM CAREY

about the importance and absolute necessity of faith in the Lord Jesus Christ." Carey never lost sight of his calling. No matter what the circumstances throughout his entire life he could always be found (Continued on page 6, column 1)

## MY DAD KNOWS GOD

Business executive and singer, Hilding Halverson, told the following story:

"When my son was a small boy playing with his buddies in the backyard, I overheard them talking one day — and the conversation was, amusingly, one of those 'I can whip your dad' routines. I heard one boy say proudly, 'My dad knows the mayor of our town!' Then I heard another say 'That's nothing — my dad knows the governor of our state!' Wondering what was coming next in the 'programs of bragging' I presently heard a wonderfully familiar voice (that of my own little son), saying, 'That's nothing — my dad knows God!' I swiftly slipped away from my place of eavesdropping with tears running down my cheeks. I dropped on my knees in my room and prayed earnestly and gratefully, Oh, God, I pray that my boy will always be able to say, 'My dad knows God.'"

—Christian Ministries

## Wine — The Proper Element In The Lord's Supper

By J. B. FENISON  
Lexington, Ky.

Where are the Scriptures that definitely indicate it was grape juice? Can you actually find any? Honestly? Substantiously? For 15 years I have studied into this thing, but never have found even one Bible verse teaching grape juice for the Lord's Supper. Can you find one Scripture that teaches grape juice is a symbol of Christ's sinless blood? Name them.

### A COMPARISON OF THE TRAITS OF CHRIST'S BLOOD WITH THE TRAITS OF ITS ONLY

**SCRIPTURAL SYMBOL—WINE**  
Christ's blood is powerful (Rev. 12:11). If this blood of Jesus is misused as in I Cor. 11:27-31, and Hebrews 10:29, it is powerful to bring about upon its misusers weakness, sickness, and destruction. Wine is powerful (Prov. 20:1; 23:32). If wine is misused

the Scriptures declare it will bring sickness, weakness, and destruction.

Christ's blood is a cleanser (I John 1:7). It cleanses from the germ of sin called leaven. Wine is a cleanser (Luke 10:34). It



J. B. FENISON

cleanses from the germs that would infect and destroy our bodies and lives.

Christ's blood is to be washed in (Rev. 1:5; 7:14). "These have washed their robes and made them white in the blood of the Lamb." Wine is used to wash in: "He washed his garments in wine, and (Continued on page 4, column 5)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

## The Baptist Examiner

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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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## Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN  
Missionary To New Guinea

September 24, 1976

Dear Friends:

Greetings to you once again from Nigeria. While I have been here for several days, insofar as the articles that I am writing on the trip is concerned, we are still traveling.

Let us pick up where we left off



FRED T. HALLIMAN

in the last article. We were in Heathrow International Airport, London, England. While the plane did not leave until 10:00 p.m. that night, British Airways employees had warned me to be there no later than 8:00, and 7:30 would be better, for the place would be a madhouse with people trying to get on the plane. I elected to be there by 6:30.

Upon arrival at the airport I went directly to the Nigerian Airways counter and while only a few people were there at that time, baggage of all types was lined up and stacked so far back it was

almost impossible to get up to the ticket counter. People must have started bringing their luggage by 4:00 p.m. In a few minutes two people arrived and by 7:00 p.m. tickets were being checked for the trip to Lagos. With only a few there, everyone, it seemed, wanted to be first. After about the fourth time of being courteous and getting shoved out of line and someone taking my place, I decided I had better start obeying I Corinthians 16:13 and act like a man if I was to get on that plane. So the next one that tried to shove me out of line, I simply gave him a sharp elbow and in pretention of almost falling, I came down on his toe real hard with my foot. After that I managed to hold the line quite well.

I thought for a few seconds after reaching the ticket counter that I was going to run into trouble again about getting a seat on the plane, as the man scoured the (Continued on page 7, column 3)

## WHEN SHOULD THE PASTOR PACK HIS BAGS?

When is it time to make a pastoral change? Clare Willcuts, a pastor for 40 years, offered guidelines in the Evangelical Friend (March) that are brief and to the point:

"When the burden for the church and community seems to be lifting, when I find it difficult to get new messages from the Lord, when I note a falling off in attendance, when people are noticeably not moved by the messages, and when new ideas are not taken seriously . . . it is time to think of relocating."

—The Gospel Standard

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## God's Way or Man's, Which?

By FURMAN JONES  
Aurora, Ind.

In John 6:27 Jesus is quoted as saying, "All that the Father giveth me shall come to me." In John 6:44, our Lord said, "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. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

There are those who presume that they can lead to Christ more than the number given to Christ. By their efforts they think to change God's purpose. Their unscriptural programs and organizations they think to be improvement over the Bible programs. And what religious organization is scriptural except a New Testament church?

If in one certain area not many are being saved, the critics say that it is the pastor's fault and that, if they were there and put-

ting into use their wisdom and efforts, more would be saved. Especially, if a preacher preaches the doctrines of election and predestination, he will hinder souls from being saved, say Satan and his followers. Even some who pretend to believe these doctrines think preaching them will keep souls from salvation, and that, by leaving them off and begging and cajoling sinners, more will be saved. How great some so-called Baptists conceive themselves to be!

Jesus gives a call to those whom the Father gave Him. Read Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In John 10:27 Jesus said, "My sheep hear my voice, and I know them, and they follow me." Remember John 6:45 where He said, "They shall all be taught of God," and all that have heard and learned of the Father come to Jesus. In verse 44 He had said that no man can come to Him except the Father draw him.

We believe we should obey the great Head of the church in preaching the gospel to every creature, but we know that Jesus must quicken the dead sinner (John 5:21; 17:2) before he can hear Jesus' call, and that telling the dead how to be saved, though repeated a thousand times, can produce no good results. All unregenerate sinners are "dead in trespasses and sins" (Eph. 2:1).

In John 10:11, Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep." Also, in verse 26, He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold (flock), and one shepherd." Notice that the elect are sheep before their regeneration and that (Continued on page 6, column 4)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE CAUSE, EVIDENCE AND NECESSITY OF REPENTANCE

"Salvation without repentance would fill Heaven with people who hate God and love sin. It would perpetuate rebellion by transferring sin, not merely from a sinful environment. Faith toward Christ without repentance toward God would make Christ nothing more than a fire escape — nothing more than a Deliverer from Hell. But Christ is the Saviour from sin as well as from the punishment of sin" (DEFINITIONS OF DOCTRINES by C. D. Cole, p. 80).

**REPENTANCE BEFORE FAITH**  
For centuries theologians have sought to determine whether repentance precedes faith, or faith repentance. It appears from the Scripture that such an argument is needless, as the Bible teaches that repentance is preparatory to belief in the gospel. "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not after-

ward, that ye might believe him" (Matt. 21:32).

These words of Christ teach that repentance precedes faith; they reveal that there can be no saving faith without repentance first. The verse also discloses that real repentance is followed by faith. Christ will never enter a soul where the herald of repentance has not been! To urge an impenitent sinner to trust Christ is like urging a well man to take medicine. (Continued on page 2, column 1)



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## The Cause, Evidence

(Continued from page one)

icine. A person must first be con-  
victed of sin, made sorry for it,  
and caused to want deliverance  
from it, before he can trust Christ  
Who put away the sins of penitent  
souls.

In five distinct passages of the  
New Testament (Matt. 21:32; Mark  
1:15; Acts 20:21; 19:4; Heb. 6:1)  
where repentance and faith are  
joined together, repentance is al-  
ways mentioned before faith. Why  
did God confuse us by putting re-  
pentance before faith, if faith pre-  
cedes repentance as Puritans and  
Campbellites claim? If repent-  
ance follows faith, what does the  
person repent of? Does he repent  
of his faith in Christ?

"The Divine order, when repent-  
ance and faith are used together,  
is repentance and faith; not faith  
and repentance. In repentance the  
sinner takes the place of a sinner;  
in faith he takes Christ as Sav-  
iour. In repentance one sees him-  
self as a sinner before God; in  
faith he sees Christ as Saviour  
from the wrath of God. In repent-  
ance one is sick of sin; in faith  
Christ is precious. In repentance  
the sinner is helpless; in faith  
Christ is mighty to save. In re-  
pentance there is sorrow for sin;  
in faith there is joy for salvation.  
In repentance the sinner distrusts  
himself; in faith he trusts the Lord  
Jesus Christ" (DEFINITIONS OF  
DOCTRINES by C. D. Cole, p. 77).

### FAITH ALWAYS FOLLOWS REPENTANCE

There is a very close connec-  
tion between repentance unto life  
and faith in Christ. Article 8 of  
the New Hampshire Confession of  
Faith reads: "We believe that re-  
pentance and faith are sacred du-  
ties, and also inseparable graces,  
wrought in our souls by the regen-  
erating Spirit of God; whereby  
being deeply convinced of our  
guilt, danger, and helplessness,  
and of the way of salvation by  
Christ, we turn to God with un-  
feigned contrition, confession, and  
supplication for mercy; at the  
same time heartily receiving the

Lord Jesus Christ as Prophet,  
Priest and King, and relying on  
Him alone as the only and all-suf-  
ficient Saviour."

Repentance which is not followed  
by saving faith needs to be re-  
pent of. There must be an un-  
real faith where there is no repent-  
ance, just as there must be an  
unreal repentance where there is  
no faith. John the Baptist called  
upon men to repent and believe on  
Christ (Acts 19:4). Jesus Christ  
said: "Repent ye, and believe the  
gospel" (Mark 1:15). The Apostle  
Paul preached "repentance toward  
God, and faith toward our Lord  
Jesus Christ" (Acts 20:21). There  
can be no true repentance which  
is not accompanied by faith in  
Christ.

It is not only said that "the men  
of Nineveh . . . repented at the  
preaching of Jonah" (Matt. 12:41),  
but it is also recorded that "the  
people of Nineveh believed God"  
(Jon. 3:5). Repentance and faith  
are inseparable graces. Every  
true believer is a true penitent,  
and every true penitent is a gen-  
uine believer. An impenitent be-  
liever, or a penitent unbeliever,  
have no existence but in the vain  
imaginings of some men.

### THE CAUSE OF REPENTANCE

Bible repentance is not the work  
of nature but of grace; not of a  
man's own spirit but of the Spirit  
of grace. The primary cause of  
repentance is owing to the regen-  
erating work of the Holy Spirit.  
In Zechariah 12:10 it is said: "And  
I will pour upon the house of  
David, and upon the inhabitants of  
Jerusalem, the spirit of grace and  
of supplications; and they shall  
look upon me whom they have  
pierced, and they shall mourn for  
him, as one mourneth for his only  
son, and shall be in bitterness for  
him, as one that is in bitterness  
for his firstborn."

Here the sinner's mourning over  
his sins which crucified Christ is  
the fruit of the Spirit of grace, and  
the evidence of a work of grace  
in the soul. The true penitent  
weeps over his sins in love to Him  
Who in love suffered for him. He  
mourns because his sins necessi-  
tated the death of Jesus Christ.

The sinner by nature cannot re-  
pent, even though he is respon-  
sible before God to do so. It is  
written in Romans 8:7: "Because  
the carnal mind is enmity against  
God: for it is not subject to the  
law of God, neither indeed can  
be." The unrenewed mind could  
never be subject to the law of  
God, or realize its condition be-  
fore God, apart from the work of  
the Spirit of grace. Man by na-  
ture is "carnally minded" (Rom.  
8:6) and can never be "spiritually  
minded" until he is "renewed in  
the spirit of his mind" (Eph. 4:23)  
by the Holy Spirit.

Before regeneration he is the  
enemy of God (Col. 1:21). He  
walks in the vanity of his mind  
(Eph. 4:17). His mind is corrupt  
(I Tim. 6:5; II Tim. 3:8), defiled  
by sin (Titus 1:15), and blinded by  
Satan (II Cor. 4:4). The fleshly  
mind is "corrupted from the sim-  
plicity that is in Christ" (II Cor.  
11:3).

The carnally minded person can  
only have another mind by the  
working of the Holy Spirit. "I have  
surely heard Ephraim bemoaning  
himself thus: Thou hast chastised  
me, and I was chastised, as a bul-  
lock unaccustomed to the yoke;  
turn thou me, and I shall be turned;  
for thou art the Lord my  
God" (Jer. 31:18).

Here Ephraim is seen bemoaning  
himself because of his sins. The  
Spirit had awakened a holy indig-  
nation in his breast. Ashamed and  
confounded, he cries out: "Turn  
thou me, and I shall be turned."  
This implies he can never be  
changed in mind and actions un-  
less God changes him. In this  
statement he acknowledges his  
utter dependence upon converting  
grace.

Then he adds: "Surely after that  
I was turned, I repented" (Jer.  
31:19). He could have never re-  
pent until God gave him another  
mind. All the pious working of

"Except the Lord build the  
house, they labour in vain that  
build it"—Psa. 127:1.

As an illustration of this text,  
let's go back to the fortieth chap-  
ter of Exodus. This chapter is the  
culmination of the building of the  
tabernacle. God told Moses how  
to build the tabernacle, out of what  
to build the tabernacle, and the  
size of the tabernacle inside the  
courtyard. God told him how to  
make the various pieces of furni-  
ture — the size, the shape, and  
the material out of which those  
pieces were to be built. Every-  
thing that Moses needed to know  
for the building of the tabernacle  
and the furniture thereof, and the  
worship thereof, was told him by  
Almighty God.

After the Lord had thus spoken  
unto Moses as to the building of  
the tabernacle, Moses and the  
people got together the materials  
they needed, and the tabernacle

our hearts toward God is the  
fruit and consequence of the pow-  
erful working of the Spirit of  
grace.

### THE GIFT OF CHRIST

Repentance is the gift of God to  
the sinner: "Him hath God ex-  
alted with his right hand to be a  
Prince and a Saviour, for to give  
repentance to Israel, and forgive-  
ness of sins" (Acts 5:31). In this  
verse the ascended Christ is seen  
as the Dispenser of the grace of re-  
pentance. All that embraces the  
change of mind which issues in  
the faith which secures forgiveness  
comes from the Prince of life. He  
alone can grant "repentance unto  
life" (Acts 11:18). This is so that  
grace may reign in every stage  
of man's salvation.

Jesus Christ is sovereign in the  
dispensing of the grace of repent-  
ance. Some are denied certain  
signs which would bring their re-  
pentance. Jesus said in Matthew  
11:21 that if the mighty works  
which He did in Chorazin and  
Bethsaida had been done in Tyre  
and Sidon, "they would have re-  
pent long ago in sackcloth and  
ashes." Others are given the  
means to repent. It is written in  
II Peter 3:9 that the Lord is not  
willing that any of the elect perish,  
"but that all should come to re-  
pentance."

God gives some space to repent  
who never repent. Of the woman  
Jezebel in the church at Thyatira  
Christ said: "And I gave her  
space to repent of her fornication;

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## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



## "VAIN LABOUR"

was completely put in place and  
all the furniture was put in position  
inside the tabernacle. In other  
words, everything was done just as  
God commanded, for we read:

"Thus did Moses; according to  
all that the Lord commanded him,  
so did he"—Ex. 40:16.

Everything that Moses did con-  
cerning this tabernacle was in the  
light of God Almighty's instruc-  
tions and directions to Moses. He  
wasn't left to himself to do any-  
thing. It wasn't left up to Moses  
how to build the tabernacle, nor  
the materials to use, nor the furni-  
ture to put inside it, nor the size,  
the shape, and the materials out  
of which that furniture was to be  
built. Instead, beloved, it was all  
told Moses by God and all that  
Moses had to do was to do as God  
commanded him.

When we read in this fortieth  
chapter of Exodus how the taber-  
nacle and all the furniture was set

in place, we find that it tells us a  
number of times that Moses did  
as God commanded. Listen:

"Thus did Moses; according to  
all that the Lord commanded him,  
so did he"—Ex. 40:16.

". . . as the Lord commanded  
Moses"—Ex. 40:19.

". . . as the Lord commanded  
Moses"—Ex. 40:21.

". . . as the Lord commanded  
Moses"—Ex. 40:23.

". . . as the Lord commanded  
Moses"—Ex. 40:25.

". . . as the Lord commanded  
Moses"—Ex. 40:27.

". . . as the Lord commanded  
Moses"—Ex. 40:29.

". . . as the Lord commanded  
Moses"—Ex. 40:32.

If you read these verses you  
can see that eight times the writ-  
er says that everything that Moses  
did was according to Almighty  
God's command. Moses didn't use  
(Continued on page 3, column 1)

power to give repentance. I am  
encouraged in this preaching of  
the gospel, "knowing that the good-  
ness of God" leads men to repent-  
ance (Rom. 2:4).

### THE EVIDENCES OF REPENTANCE

Evangelical repentance has  
fruits and evidences. John the  
Baptist commanded the Pharisees  
and Sadducees: "Bring forth fruits  
meet for repentance" (Matt. 3:8).  
He who professes to be penitent  
must act as becomes a penitent.  
He must through grace forsake all  
sin and cleave to that which is  
good.

To King Agrippa Paul said: "But  
showed first unto them of Damas-  
cus, and at Jerusalem, and  
throughout all the coasts of Judea,  
and then to the Gentiles, that they  
should repent and turn to God,  
and do works meet for repentance"  
(Acts 26:20). As a tree is known  
by its fruit so repentance is known  
by good works. He who professes  
repentance must practice it. Pen-  
itent words call for penitent deeds.

### A CAREFULNESS NOT TO SIN

The penitent believer is careful  
to keep himself from the practice  
of sinning (I John 3:6-7) and to  
abstain from all appearance of  
evil (I Thess. 5:22). The Apostle  
Paul declared: "Let every one that  
nameth the name of Christ depart  
from iniquity" (II Tim. 2:19).

Evangelical repentance is being  
sorry enough over sins to forsake  
them. Proverbs 28:13 says: "He  
that covereth his sins shall not  
prosper: but whoso confesseth and  
forsaketh them shall have mercy."  
Sin is forsaken by the penitent  
without any thought of returning  
to it. The penitent says: "If I have  
done iniquity, I do no more" (Job  
34:32). He forsakes the wicked way  
for ever (Isa. 55:7). He who  
claims to have repented while con-  
tinuing in sin is a liar and a hypo-  
cite. To pretend to have turned  
from iniquity with bitter remorse,  
and yet to feed sweetly on the  
fruits of it, is vain.

### RESTITUTION

Zacchaeus sought to show the sin-  
cerity of his repentance and faith  
by making restitution for past evil  
acts. He told our Saviour: "If I  
have taken any thing from any  
man by false accusation, I restore  
him fourfold" (Luke 19:8). Zac-  
chaeus did not say, "If I be sued  
and compelled by law, I will re-  
store what I have taken by unlaw-  
ful means." He promised to re-  
(Continued on page 5, column 2)



## "Vain Labour"

(Continued from Page Two)

his own imagination. He didn't use his own intuition. He didn't use his own intelligence in the matter at all. Rather, he did everything as the Lord commanded him.

Now, having followed the instructions that God gave him in setting up the tabernacle, the Word of God says that a cloud came down and covered the tent of the congregation and the glory of the Lord filled the tabernacle. Notice when the glory of the Lord filled the tabernacle. It wasn't when they began to build, but it was when they had done the building as the Lord commanded Moses. In other words, when everything was done according to the command of Almighty God, it was then that the glory of the Lord filled the tabernacle.

I insist, beloved, in the light of this, if we are to experience the blessings of Almighty God, then we must do according as the Lord commands us. There was no indication of the glory filling the tabernacle until Moses built it according to the plans that God had given, and as the Lord had commanded him. I say then, if the glory of the Lord is to be seen in our lives, in our church, in our mission work, and in every phase of our activities, then they will have to be built according to the pattern which God has given unto us.

In Acts 2, we read how the Holy Spirit came down on the day of Pentecost and overshadowed the church to the extent that that church was completely empowered by the Holy Spirit. Men spoke languages which they had never spoken before, and which they had never studied. They were supernaturally given a voice in another language in order that God's message might go out unto other nations, and they had that ability just because the Spirit of God empowered the church mightily on that day of the first Pentecost following the resurrection of the Lord Jesus Christ.

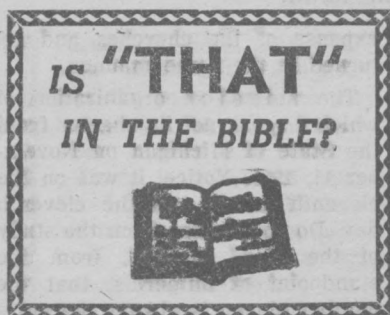
Now I ask you, why was it that that church had that particular power on that day? Why was it that the Holy Spirit overshadowed that church on that particular day? There is a reason. That reason was that that church, on that day, was met in one accord, with their minds centered on the Lord. They were in one accord doctrinally, in one accord so far as fellowship was concerned, and in one accord so far as the Word of God was concerned. In one accord they met that day and the power of God was poured out upon them. They had done according to what the Lord had commanded them as a church, and the power of God overshadowed them.

When I read these two passages of Scripture in Exodus 40 and Acts 2, as well as my text which says, "Except the Lord build the house, they labour in vain that build it," I am convinced that unless the Lord directs, and unless the Lord controls, then everything that is done is all in vain. In contrast, if the Lord leads, if the Lord directs, if the Lord controls, and if the Lord has His way, then we can expect today in our church something similar to what they had at Pentecost and something similar in the experience of Moses when he built the tabernacle. If what we do isn't according to the plans of God as laid down within the Bible, then regardless of how much the world may speak of us, it amounts to nothing, for "except the Lord build the house, they labour in vain that build it."

Now I want to give you some illustrations to show you how some things are built in vain just because they are not built according to God's plans.

**IF THE CHURCHES AREN'T BUILT ACCORDING TO GOD'S PLAN, THEY ARE BUILT IN VAIN.**

The world at large thinks of the Catholic church and the Protestant



QUESTION:

**WHO SLEPT ON AN IRON BEDSTEAD OVER THIRTEEN FEET LONG?**

Answer:

Og, King of Bashan, Deuteronomy 3:11—"For only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man."

The common measures of the early Jews are easy to remember, for they are all taken from a man's hand and forearm, literally the handiest sort of measure. Four fingers made one palm; three palms, one span; two spans, one cubit. The finger's breadth was  $\frac{1}{4}$  of an inch; the palm, three inches; the span, nine inches; and the cubit, eighteen inches. The span was the distance from the tip of the thumb to the tip of the little finger when the hand was stretched to its limit. The cubit (Latin, Cubitus, elbow) was the distance from the elbow to the tip of the middle finger. A bedstead nine cubits long would then be thirteen and a half feet long.

churches that have come out of Catholicism as being something of a grandiose nature. The world at large looks upon Catholicism and the major Protestant denominations as something unusual. Just let Cardinal Spellman sneeze and tomorrow morning 90 per cent of the papers in the United States will carry the story. The fact of the matter is, you pick up Life Magazine, which is edited by a Catholic, and you will find that virtually every issue is tinged with Catholicism. If they make a group of new prelates, or if they have some new cardinals or dignitaries added to their church, there will be some ten to fifteen pages, in full color, showing the beautiful robes that those fellows wore.

Not only is that true of Catholicism, but it is true of the major Protestant bodies. The world at large looks upon them as something unusual. They make a fair showing in the flesh and the world at large thinks they must be all right.

God's Word tells us concerning these organizations:

"Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters"—Rev. 17:1.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"—Rev. 17:5.

Without taking time to give to you a detailed study of Revelation 17 and 18, I will say that these two chapters refer to Catholicism and the churches that have come out of Rome. I think that the old whore that is thus referred to is Roman Catholicism, and the harlot daughters that are spoken of, are the Protestant organizations that have come out of Rome.

Beloved, they do make a fair show in the flesh today, but what is the ultimate outcome? Listen:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire"—Rev. 17:16.

This verse would indicate to us that Catholicism will ultimately be destroyed, and from the depths of my soul, I pray that that shall come to pass. As I say, there is nothing farther from it today. The

Catholic and the major Protestant churches have the patronage of the world, and the world looks upon them as something, and a little church that would dare to criticize them would be considered as absolutely nothing in the eyes of the world, and would be looked upon with contempt. They made a fair show in the flesh and the world at large thinks of them as something. They have built their house, but their house isn't built according to the plan of Almighty God.

If I had the time, I could show you in dozens and dozens of instances how that Catholicism and Protestantism aren't built on the Word of God. I could show you, my brother, my sister, that these various organizations that are referred to as the old whore and her harlot daughters, are all honeycombed with various heresies, one upon the other, so that there are more errors and inconsistencies about them than there is truth and Bible teaching. The world thinks they are something. They have built their house, but my text says, "Except the Lord build the house, they labour in vain that build it."

For about seventeen hundred years Rome has been building a house. Ever since the Protestant Reformation, Protestantism has been building its house, but they haven't been building according to the Word of God. Their house has not been built according to a "thus saith the Lord." They have not done as the Lord has commanded. They haven't built their house upon the doctrines of the Bible. Rather, they have built upon the doctrines which are the inventions of men, and what does my text say? "Except the Lord build the house, they labour in vain that build it."

Revelation 17:16 tells us what the outcome is going to be. They are going to be destroyed. They are going to be burned. Literally, it just means the absolute, total destruction of Catholicism and the Protestant churches that have come out of Rome.

As I have said, nothing can be farther from that today. They are spreading themselves abroad marvelously, and with television, the radio, and newspapers and period-

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icals at their command, they are teaching and promulgating their heresies, and they have greater opportunity for inroads into the homes of America today than ever before. It looks, beloved, like it must be of the Lord, but remember my text: "Except the Lord build the house, they labour in vain that build it." They may look good today, but God is going to have the final answer, and God says that He is going to burn them with fire. I tell you, beloved, as surely as there is a God in Heaven, that day is coming to pass.

II

**IF COUNTRIES ARE NOT BUILT ACCORDING TO GOD'S PLAN, THEY ARE BUILT IN VAIN.**

Take Russia as a good example. Russia is undoubtedly considered by the world at large as something magnificent. Beloved, the countries of Europe are at the feet of Russia today, in adoration and prostration and worship because they feel that Russia has solved the majority of major problems, so far as this world is concerned. I will not take time to paint the picture of Russia and tell you how magnificent Russia is in the eyes of the world. You know as well as I that the majority of the statesmen of the United States tremble when the name of Russia is spoken. The word "Russia" strikes fear and consternation in the hearts of Americans and in the hearts of the people of the world. A nation that was of second rate power fifty years ago now is the controlling nation of the world and perhaps carries more weight and power than any other nation. The majority of the people of the United States are living in consternation, thinking that surely the day will come when Russia will be our enemy and we will have to fight Russia. I think, beloved, I can set your mind at ease in that respect. I tell you, on the authority of the Word of God, Russia will never bomb the United States. No nation in this world will ever destroy Russia, and I will tell you why. God has reserved Russia as His special enemy to completely humiliate and destroy.

If you will read Ezekiel 38 and 39, you will find what God says when Russia looks down upon the mountains of Israel. I think that that day cannot be very far hence in view of the fact that Russia has risen against Hungary and has exercised dominion in other nations roundabout. The fact that Russia is beginning to feel her way southward from her northern latitude makes me feel that the time is not far away when Russia is going to march down into the mountains of Israel. Beloved, when that takes place, mark my word, God is going to rise, and God isn't going to need the United States or any of the other nations of the world to defeat Russia. God is going to defeat Russia Himself.

The Word of God tells us how God is going to defeat Russia and to what extent. Only one-sixth of Russia is going to be left and five-sixths of the population are going to be destroyed. The wood from the arms will be sufficient to last for firewood for Palestine for seven long years, and furthermore, it will take the people of Israel seven months to bury the Russians that die in the land of Palestine.

I am not worried about Russia destroying the United States. I am not worried about Russia having to be destroyed by any nation. Rather, God has reserved her for His special enemy, and He is going to destroy her just like Ezekiel 38 and 39 says. Whenever a nation builds without God, and rejects God, as Russia has done, then that nation builds in vain.

Thirty years ago, I saw a program which was printed in Russia and in it was a cartoon of a man climbing a ladder. It was just after the Communists had taken control of Russia. This man held a mallet and a sickle in his hand and with an angry scowl upon his face he was climbing

the ladder, and he said, "Now that we have finished with the earthly czars, we will tackle the heavenly ones" — as if to say, "we are going to tackle God. We are going to challenge God."

Beloved, they have done it. They have destroyed church after church. They have destroyed religion from the face of their nation. They have done everything within their power to turn their country atheistic and agnostic, and into infidelity. They have built a great nation, so the world says, but "Except the Lord build the house, they labour in vain that build it."

III

**IF MISSION WORK ISN'T BUILT ACCORDING TO GOD'S PLAN, IT IS BUILT IN VAIN.**

I have a definite conviction that all mission work that is done should be done in the name of, and through, the church. I do not believe that any work should ever be done unless it is church-sanctioned and church-controlled. I do not believe in mission boards taking over, and usurping the authority of a church. I do not think that any mission board has any right to exist. I will even go further and say that mission boards are just as Scriptural as the Godless abominations and infidelity of Russia. I will say that mission boards are just as Scriptural as Roman Catholicism and the Protestant churches that have come out of Rome. In other words, I pay my respects to mission boards when I say that I think they are of the Devil from beginning to end, and that Almighty God has never put His stamp of approval upon a mission board. I believe that everything that is done, ought to be done by the church, that through the church Christ might be glorified.

Notice that God gave His commission to a church and not to a mission board, for we read:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"—Matt. 28:19,20.

He never promised to be with a mission board to the end of the age, but He promised to be with His church down to the end of the age as it carries out the great commission.

As the Apostle Paul prayed, he said:

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

Where is the work to be done? In the church. The work of Jesus Christ is to be church-controlled and church-centered. I am not to go out in my name, to do anything. I am not to go out in the name of any mission board to do anything. Rather, everything that I do ought to be church-controlled and church-centered, that the Lord Jesus might get glory in the church, which is His organization, and the only organization He ever instituted.

Beloved, mission boards exist in such a way that they get the glory. The churches just hand over to the mission boards the responsibility of carrying out the great commission. They give to the mission boards the work that they ought to do, and the result is that the mission board gets the glory that ought to go to Jesus Christ through the church.

Now let's particularize. I speak especially of one mission board—the mission board of the Southern Baptist Convention. The Southern Baptist Convention brought into existence, a little over a hundred years ago, mission boards for the carrying on of the mission work. They took the work of missions

THE BAPTIST EXAMINER

NOVEMBER 6, 1976

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Some say the water was sprinkled on the godly in I Peter 3:20-21 while it was only the ungodly who were immersed. What is the flaw in this argument?"

E. G. COOK

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Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



This question seems to be over my head. I am unable to see any sprinkling in these verses at all whatever. Immersion typifies, or is a picture of both the burial and resurrection. Here in this Scripture the ungodly were just buried and left there. So in my way of seeing it this cannot be called immersion. Noah and his family were saved from that watery grave by the Ark which was a type of Christ. The flood waters did not so much as touch them. So how could they be sprinkled with it?

However, when Noah and his family entered that Ark, and God shut the door, they were buried so far as that world of water was concerned. Then their coming forth from that Ark was a type of the resurrection. So their entering the Ark and their coming forth from it is a type of immersion. In verse 21 we see that "The like figure," or in the same way baptism (should be immersion) is a type of how we are saved. That is, by the death, burial and resurrection of Christ. If Campbellites could see the truth found in this verse they would never be a Campbellite again. There is no way that baptism can save us. But as this verse teaches us it is a type of how we are saved. And you cannot be saved by a type.

JAMES HOBBS

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South Shore, Ky.



Anytime you hear a statement like that you must realize that the speaker does not know what baptism is. Just because a person is immersed does not mean that he is baptized. True baptism, as we have shown in answers in the recent past issues, requires proper authority, proper subject, and proper reason as well as immersion.

To say that Noah and his family were sprinkled, alluding to the rain obviously, shows a lack of knowledge of the Bible. None of them were rained on when God poured out His judgment — which is another lesson to show that the godly do not receive any of God's wrath. Noah and his family entered the Ark, God closed the door and the rain came. (See Gen. 7: 11-16).

Noah and his family were inside the Ark which is a type or lesson of the fact that we who are saved are in Jesus Christ. "But of Him are ye in Christ Jesus..." (I Cor. 1:30). When the flood came the world was immersed in water. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and

the windows of heaven were opened" (Gen. 7:11). Water came from beneath and above so that there was no place of safety — except in the Ark. When we are baptized, it is a picture of the fact that we are safe in Christ Jesus, our ark of safety.

PAUL TIBER

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Road  
Kirkland, Ohio



Yes, the ungodly were immersed, that is their bodies were surrounded by water and they drowned (see last week's Forum).

The godly Noah and his family were saved as the water bore up the Ark. The Ark floating upon the water was Noah's answer of a good conscience toward God. Baptism is the believers answer of a good conscience toward God even as verse 21 states.

If Noah was sprinkled it was with rain drops as billions of others have been since. I find it difficult to see how raindrops enter into this discussion.

ROY MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



One flaw in the argument that relates to this question is the fact that the ungodly were not immersed at all in the sense that we speak of immersion of believers who follow Christ in the ordinance of baptism. Truly, they were submerged in water — not just sprinkled. This passage does not have any connection with the ordinance of baptism.

Some try to argue in favor of salvation by water on the basis of expression in verse 20, where we

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read: "Eight souls were saved by water." We know that Noah and his family were saved in connection with water. It was water that floated them. But the actual rescue from death was furnished by the Ark. The author is speaking figuratively here, as he says in verse 21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." This makes plain that "the filth of the flesh" — in other words, our sins, are not put away by baptism. Baptism depicts the burial and resurrection of Christ, who gave Himself to cleanse us from our sins. When we are properly baptized, we declare our belief in the resurrection of Christ, who saved us when we put our trust in His cleansing power.



## "Vain Labour"

(Continued from page three)

out of the hands of the churches and put it into the hands of boards. It looks big in the eyes of the world. It looks big to say that we have six hundred or eight hundred or a thousand missionaries on the foreign fields. It doesn't look big at all for one little church like ours, to say that we help another church or a half dozen churches to support a few missionaries, but it does look big to say that we have several hundred missionaries on the foreign fields. My brother, my sister, I say to you, it is taking the work that God gave His churches to be custodians of, out of the hands of the churches, and it is putting it into the hands of a group that He never organized, and never sanctioned at all, in any wise in the Word of God.

I say, beloved, I have no more respect for a Baptist hierarchy than I have for a Catholic hierarchy. One is just as bad as another.

I speak again of another mission board which gave birth to itself without ever consulting any church. In other words, it just organized itself, entirely apart from any and all churches. In it there is not the least resemblance of democracy. The churches did not start it. They do not control it. All they do is to pay their money into it. I, for the life of me, can't see how churches can be so blind as to continue on month after month, and month after month, to turn money into a mission board without knowing how that money is spent. Beloved, I speak the truth when I say that that mission organization has never made a financial report to the churches which support it since its inception in 1945. I wouldn't support any organization if I didn't know how the money was being spent.

I grant you, beloved, I wouldn't want to make a report either if I had to tell how the missionaries are getting a tremendous salary for each month on the mission field. I would not want to make a report either if I had to tell how some of the money was being spent. Churches ought not support any man on a foreign field that they would not support at home. Yet, in this instance they are supporting men to live in lavish style in South America — men who in the main could not be pastor of a church even at the head of a creek in America. It is no wonder they are on foreign fields. They would starve to death in this country if they depended upon the salary they would get as pastor here, but they can live high as kings in another country for three years, be brought home for a year's furlough at the

expense of the churches and returned in the same manner.

The mission organization of which I speak got its charter from the State of Michigan on November 11, 1955. Notice, it was on the eleventh month and the eleventh day. Do you realize from the study of the Word of God, from the standpoint of numerals, that the number eleven is always the number for confusion, and would you believe me when I say that that mission organization has had nothing but confusion from its inception down to the present time? And would you believe me when I say that fifty per cent of the missionaries that have been sent out have either failed, or else refused to go back to the field? I tell you, beloved, "Except the Lord build the house, they labour in vain that build it." If God doesn't build it, it is all in vain. I contend that the mission board of the Southern Baptist Convention and the other mission organization I speak of are both of the Devil, and both of them are destined to failure because they have been built contrary to the Word of God.

## IV

### IF SALVATION ISN'T ACCORDING TO GOD'S PLAN, IT IS ALL IN VAIN.

If the Lord doesn't do it, it is all in vain, yet in the majority of instances the Lord is left out in the matter of salvation. I believe from my study of the Word of God that

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God has to give the individual the will to be saved, that no one would ever want to be saved if God did not make one willing. I believe that no man will ever repent and exercise faith in the Lord Jesus Christ if God doesn't give him the gifts of repentance and faith. I believe that God has to save a man, and He saves those whom He has chosen from before the foundation of the world. Beloved, what we believe about this Bible is rejected and repudiated by the world at large, for the world at large says you can be saved anytime you want to — that you make the decision and it is up to you.

Billy Graham said in one of his services, "When you walk out of here, you thwart God's plan for your life." Beloved, that makes man bigger than God. If a man can thwart God's plans, then man is bigger than God. The world at large thinks Billy and his religious program is a wonderful thing. It is big in the eyes of the world, but my text says, "Except the Lord build the house, they labour in vain that build it."

I tell you, beloved, when it comes to the matter of salvation, if the Lord isn't back of it, and if God doesn't control, and if God doesn't direct, and if God doesn't do the saving, then it is all worthless and valueless and means nothing. God has to do it all.

## CONCLUSION

I say that the Catholic and Protestant churches look big in the eyes of the world, but they haven't been built of God and those who have built them have labored in vain. I say concerning Russia as a political institution that it looks big in the eyes of the world, but they haven't been built according to the plan of God, and Russia has labored in vain. I say concerning these missionary organizations that are exterior and ulterior to the church, which are outside the church and in which the church is completely subservient to them,

that they haven't been built by the Lord, and they have labored in vain that built them. I say concerning the matter of salvation, that that kind of salvation which does not give God all the glory, and which does not emanate from God, is all in vain and amounts to nothing. "Except the Lord build the house, they labour in vain that build it."

I said in the beginning that when Moses built the tabernacle according to God's plan, the Spirit of God came down and the glory of God overshadowed them. I have shown you that when you build apart from God's plan, you can expect it to be in vain. Now, let me make this conclusion: As a church, we ought to be mighty certain that what we do, we do it according to the plan of God; and what is true of a church, is true of your life and of mine. I tell you, beloved, if our lives are not built according to the plan of Almighty God, they are all in vain. We may make a fair show in the flesh and what we do may look grand in the eyes of the world, but if it isn't according to God's plan, we labor in vain.

I say to you, in everything we do, we ought to pause, and analyze, and ask ourselves the question: Are we doing it according to the plan of Almighty God? If we are, we can expect the glory of God to overshadow us. If we are not building according to the plan of Almighty God, then we labor in vain. "Except the Lord build the house, they labour in vain that build it."

May God help us to realize this truth, that everything we do must be according to God's plan, and if it is, we can expect God's blessing. If it is not according to God's plan, then we are laboring in vain in every respect.

May God bless you!



## Wine . . . Proper

(Continued from page one)  
his clothes in the blood of the grapes" (Gen. 49:11).

Christ's blood is the source of abundance, fatness and satisfaction (Isa. 55:1-4; Gen. 27:28; Deut. 7:13). "He will abundantly pardon" (Isa. 55:7). Wine is symbolic of abundance, fatness and satisfaction. "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine" (Gen. 27:28). " . . . buy wine . . . without money . . . and let your soul delight itself in fatness" (Isa. 55:1-2).

Christ's blood gives gladness of life (Lev. 17:11; Acts 13:28-32, 37; Ps. 92:4; Rom. 10:15). All these references has to do with the Gospel of Christ shedding His blood and the resulting gladness. Wine is a symbol of gladness (Isa. 25:6-9). "A feast is made for laughter, and wine maketh merry" (Eccl. 10:19).

Christ's blood shed for us to drink by faith is the wisdom of God (John 6:56; I Cor. 1:30). Wine (mingled) symbolic of Christ's blood is offered by wisdom for all to drink (Prov. 9:1-5).

Christ's blood purges (I Peter 1:22; Isa. 4:4; Joel 3:21). "The blood of Christ . . . purge your conscience from dead works" (Heb. 9:14). Wine as its symbol purges (I Cor. 5:7-8). "Purge out the old leaven." "Blood" in the Bible is equal to life (Isa. 4:4; Joel 3:21). "Leaven" in the Bible is equal to sin of all sorts (leaven). Christ's life (blood) was absolutely pure and clean. Sin was bringing forth death in us and we were helpless to retard it. Jesus in shedding His blood in giving His life to subdue sin (leaven), in His purity took on leaven (sin) in our place. (This is symbolized in the pure blood of the grape being crushed out and coming in contact with the leaven outside the grape and in this air which Satan is the prince of.) And as seen in the process of fermentation a war is waged against the leaven and (Continued on page 5, column 3)



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

A WOMAN TO BE  
REMEMBERED

"Remember Lot's wife" (Luke 17:32).

God seems to have burned these words in the Scripture with fire and brimstone. There are hardly more than a dozen words in the Old Testament given to this woman, yet Jesus reminds us to remember her. He seems to be referring to the way she lingered, looking, longing, lusting after Sodom. But for our purpose today, I'd like to remember her in another way. In her home as a wife to Lot.

From every indication in the Scriptures she was an unsaved person. Yet, she was married to a righteous man. She probably was born in Sodom or close by. It was the most wicked place on earth at that time. It was probably of great interest to the whole town when Lot pitched his tent toward Sodom. He had a lot of servants and cattle. A very rich man. A perfect "catch" for the right girl. She may have been the reason Lot moved into Sodom.

I can't help but wonder about the kind of home-life they had. She, yearning for the old life of Sodom, and Lot vexed by their wicked deeds. In fact, she may have been the greatest vexation Lot had. An unsaved woman in his home as his wife and the mother of his children, has caused many a godly man great sorrow.

Sometimes when we listen to preacher's wives talk, we are reminded of Lot's wife. They seem so discontent with their role. They think it is a hard task to be the wife of a pastor. Sometimes it would seem they are married to their children instead of their husband. They want their children to be like the other kids. To participate in the same things. Be

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careful, ladies, remember Lot's wife. Some of her daughters married the men of Sodom and were lost under the pile of fiery brimstone.

There is a lot we don't know about this woman. We don't know her name. How many children she had. Whether she was happy or sad, flighty or serious, skinny or fat. But we are told to remember Lot's wife. Remember — remember — remember!

## The Cause, Evidence

(Continued from Page Two)

store fourfold as far as he could recollect, or find by his books, those he had overcharged. He did this to testify of the change of mind he had experienced.

The truly penitent person will make reparation for injuries done to other persons in their reputation, influence, or family. James 5:16 says: "Confess your faults one to another." Under the mighty agency of the Holy Spirit, a penitent believer is disposed to employ every proper means to counteract his former bad conduct. Woe to the person who lays claim to repentance, who yet will on no account condescend to make the smallest reparation for injuries done. Such repentance is no better than that of Ahab, who humbled himself, but neither restored Naboth's vineyard, nor turned from any of his sins.

### AN ABIDING GRACE

Real repentance is a permanent and abiding grace in the soul of man. It is a lasting disposition, not a passing act. It is an attitude which belongs to the whole Christian life.

As the new-born babe grows in grace, sin becomes increasingly hateful. More and more he sees the need of exercising repentance daily. He continually laments the great imperfection of his heart and life. Each hour on earth he finds unbelief, hypocrisy, inordinate affections, vain thoughts and evil inclinations that he cannot but groan under (II Cor. 5:4).

The penitent soul does not want to dishonor God: "But the evil which I would not, that I do" (Rom. 7:19). He does not desire to put a stumbling block before the unconverted, or a weak brother (I Cor. 8:13). He seeks to never bring reproach on the doctrines and ordinances of his Saviour. The least act of disobedience is more than he desires in the inward man to commit.

### A ZEAL FOR GOD'S GLORY

The evangelical penitent, under the sanctifying influence of the Holy Spirit, will perform Christian duties with speed, activity, and perseverance for the glory of God (Micah 7:3; Deut. 6:17; I John 5:2-3). Both John and the Apostle Peter enjoined water baptism upon penitent believers to declare their remission of sins (Matt. 3:8; Acts 2:38). Real repentance will lead to the performance of all good works. Christ charged the Ephesian Church: "Repent, and do the first works" (Rev. 2:5).

### THE NECESSITY OF REPENTANCE

The necessity of Bible repentance was emphasized by Christ when He said: "Except ye repent, ye shall all likewise perish" (Luke 13:3). Men deserve to perish eternally because of sin. Repentance is the only sure way to escape perishing: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Ezek. 18:30). Those who do not repent are certain to perish; they will become monuments of the judgment of Heaven. Therefore, it concerns all men to be sorry for what they have done amiss and to do so no more.

A man must repent because he is a sinner. If he were not a sinner there would be no need to repent, and if God were not gracious it would do no good to repent. Since all men are under sin, they

all stand in need of repentance. Even those who feel they need no repentance really need to repent.

Men in all nations, Jew and Gentile, are commanded to repent: "God . . . now commandeth all men every where to repent" (Acts 17:30). The message of "repentance and remission of sins" (Luke 24:47) is being preached "among all nations" by His churches.

Repentance is something for this life. There is no space for repentance after death. The wicked in Hell are incapable of repentance. They weep and wail, yet they never repent. Repentance must not be procrastinated.

No one has ever repented of real repentance, and they never will even when Heaven and earth are passed away. But refusal to repent is worse than the sin for which one ought to repent! To delay repentance is infinitely perilous. It is to live in imminent danger of eternal death. Can you, a worm of the dust, stand before the omnipotent Jehovah, whose vengeance is intolerable and whose indignation will burn to the lowest Hell? "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it" (Ezek. 22:14). Don't be so foolish as to suppose you do not need to repent! Such deceitful thoughts shall issue in utterable and eternal torment!

## Wine . . . Proper

(Continued from page 4)

the impurities of it are separated, leaving the pure powerful product of the vine. The blood of the grape had to come in contact with heaven (sin) before it could have any power to cleanse, purge and heal the germ-ridden wounds of men within and without (Luke 10:34; I Tim. 5:23). And that, dear friends, is a perfect picture and symbol as you could get to portray what Christ's blood does for our spiritual wounds from sin. Grape juice fails to portray this.

Christ's blood causes rejoicing (Rev. 5:8; Acts 8:58). "Philip . . . preached Christ unto them . . . and there was great joy in that city." Wine is a symbol of this rejoicing: "And their heart shall rejoice as through wine" (Zech. 10:7).

Christ's blood heals: "By his stripes we are healed" (Isa. 53:6). Wine heals (Luke 10:34). "Drink . . . use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23).

Christ's blood purifies (Isa. 4:4; Heb. 9:13-14; Titus 2:14). Wine purifies (I Cor. 5:6-8; I Tim. 5:23; Luke 10:34).

### JUST WHAT DOES GRAPE JUICE REPRESENT IN THE BIBLE?

We want to note the Scriptures where grape juice is used as a symbol and what it symbolizes:

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Rev. 14:19-20).

In the above Scripture we see God gathering the armies of the wicked up around the city of Jerusalem in the valley of Jehoshaphat. This was called the winepress of the wrath of God. Those being trodden down without the city is God treading them down in His anger as related in the next passages we shall note. When you step on grapes in a winepress, what is it that comes out immediately? You're right, it is grape juice and not wine. This is called a winepress, for making of wine is the general purpose of it. But before you can have wine you must have grape juice, and grape juice here is clearly symbolic of wicked men's blood.

"And he was clothed with a vesture dipped in blood . . . and

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he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:13; 15:21).

If all the above Scripture was read, you would see readily that the ones Jesus was treading in the winepress were the wicked and thus His garment was stained with wicked men's blood. Tell me, was the blood that stained His garment fresh or fermented? Right, it was fresh, and once again we see that grape juice freshly squeezed from the grape represents wicked men's blood.

Jeremiah 25:30 states that God "shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." Once again you have wicked men's blood splattered on the Lord's garments. Grape juice symbolizes the blood of the wicked every place it is found.

Compare Isaiah 34:18 with 63:1-6. In these verses, if diligently compared, will be seen Christ, coming the second time in wrath from the way of Bozrah and Edom. He thus stains His garments with wicked men's blood in wrath against them in order to bring salvation (physical and spiritual) to the remnant of National Israel when a nation will be born in a day (Isa. 68:5-10; Zech. 9:14-15; 10:5-7; 12:9-10; Rev. 1:7).

Note Joel 3:9-12, 13, 15, 18. Here again "the press is full" and the "vats overflow" speaking of wicked men and their blood being pressed out as grape juice.

The Holy Spirit defines grape juice in every recorded place as a symbol of wicked men's blood. How dare foolish men to change this record by their assumptions that grape juice symbolizes the powerful saving blood of Christ! It does not until the process of burning the heaven out of it is complete.

If these Bible definitions of grape juice as a symbol of wicked men's blood does not satisfy you, you will not be satisfied with the Scripture.

When considering the supper we are considering salvation portrayed through the symbols of bread and wine. While there are absolutely no indication of Scriptures to support grape juice, there are many which demand the use of intoxicating wine.

"I did not drink henceforth of this fruit (product) of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). This definitely indicates that what they were drinking at the time was old fruit of the vine (wine). Not that the old is worse, but in Heaven or the kingdom all things are new and the best.

"When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken" (I Cor. 11:20-21). It is quite clear that the beverage here must have been intoxicating for them to be drunken. Paul never condemned the element, but rather the eating and drinking in division to be filled and not in remembrance of the Lord. If they were coming together to satisfy their physical hunger by eating the Lord's Supper, Paul said it was better for them to eat in their houses. And not to despise the church (assembly) of God

by coming and eating up all the bread and wine leaving others of the assembly without any. You may say, how could anyone get full on wine and unleavened bread? The unleavened bread my wife fixes is so good that if you don't let the children have some after the supper they will beg for it. This happens all the time.

It remains then that the elements were not condemned. Rather the misuse of them, "another is drunken" (v. 21). It has been said that "methuo" the Greek word here for "drunken" can be translated "over stuffed." But indeed, this is a vain assumption unwarranted by all Scriptural use. Even in John 2:10 it means "softened with drink" in so much that one is unable to judge in the matter of whether old or new wine is best. Read it. Therefore intoxicating wine was used at Corinth for the supper.

Genesis 14:18 is the account of Melchisedec bringing forth bread and wine to Abraham, as a figure of Christ's provision at Calvary.

In Proverbs 9:1-5 wisdom (Christ impersonated — I Cor. 1:30) is spoken of here as "Mingling her wine" and inviting guests to turn in and "Come, eat of my bread, and drink of the wine (yayin) which I have mingled. Forsake the foolish, and live; and go in the way of understanding." Commentaries say this is definitely speaking of the feast of salvation provided for the sinner.

Isaiah 55:1-3 is another Scripture that uses wine to portray salvation in Christ: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine (yayin) and milk without money and without price . . . and let your soul delight itself in fatness."

Numbers 15:5, 7; 28:7-9, 14, 15, teaches that wine (yayin) was to be given as a drink offering for a sweet savour unto the Lord. Did not Christ's blood become a sweet savour unto the Lord. Did not Christ's blood become a sweet savour unto God for us. Is not this a proper symbol then? The priest did eat the remains of the burnt offerings with the wine that was considered as a part of his inheritance (Numbers 28:7-8, Lev. 10:12).

Isaiah 25:6-9 is one of the strongest Scriptures in the Bible that declares even the strongest wine to be a symbol of salvation in the blood of Christ: "In this mountain (Calvary) shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined . . . He will swallow up death in victory; and the Lord God will wipe away tears from off all faces . . . the Lord hath spoken it."

Note the Wine Maker, the Lord of hosts. The Hebrew word for wine here is "shemarin" the very strongest word for "strong drink" in the Bible. What will you do with the truth, friend?

### FRUIT OF THE VINE DEFINED BY SCRIPTURE

When the Lord said: "Drink . . . the fruit of the vine" if there were no other Scripture to define what it is, He may have meant any vine: tomato juice, watermelon wine, gourd wine, etc. But we have other Scripture to show us what fruit of the vine symbolizes salvation in the blood of Jesus. That we have given to you.

Secondly, the word "fruit" in this text does not mean solid fruit as picked off the vine, for Jesus refers it to being drunk. "Fruit" here is the "product" of the vine. And that could be, unless otherwise defined by the context and other Scripture, grapes, grape preserves, grape jelly, grape juice, grape wine, etc. But again, we know it is a drink and that it is old (Matt. 26:29). And we know that it is wine, for only wine in the Bible is a symbol of the blood (Continued on page 8, column 3)

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PAGE FIVE



## ... William Carey

(Continued from Page One)  
to be "plodding." Faithful!

Finally, Dr. Thomas in a moment of conscience borrowed 150 rupees at 12 per cent interest. He gave the money to Carey. William and his family then began a river journey to Deharta, hoping to live by farming and for the opportunity to learn the language. They were awed as the days slowly passed. From their small boat they passed a constant parade of crocodiles, buffalo, monkeys and tigers. Carey always mindful of man's spiritual need writes of his observation of the natives making food sacrifices to their god, "these poor people, I felt much concern, but I could not speak to them."

The boat journey caused much long lasting sorrow to Carey. His wife became sick from the constant temperatures between 110 and 115 degrees. They stayed at Deharta for only four months as guests of an Englishman whom Carey described as "un-godly Mr. Short." Dorothy's sister became the bride of Mr. Short, and when Carey departed on May 23rd his sister-in-law was left behind in Deharta.

## BRIEF NOTES

The Landmark Baptist Church and Pastor Ray W. Sexton have now obtained land and are meeting at 12800 Castle Road in Louisville, Ky. Pastor Sexton's phone is 502-937-8167.

The First Baptist Church of Unionville, Tenn., and Pastor E. R. Roberts are now putting out low cost Sunday school lessons for the adult department. Pastor Roberts stresses that these lessons are written for Independent Landmark Missionary Sovereign Grace Baptist churches. For information write: First Baptist Church, Route 1 Box 99-B, Unionville, Tenn., 37180.

For another 24 days the Careys made their way up the Maharunda River to Malda. Here he was hired by a Mr. Udney to manage an indigo factory at Mudnabatty. For three years Carey and his family worked at Mudnabatty supervising over 90 people at wages of approximately 300 pounds per year. Carey looked upon this time as his second apprenticeship. Here he learned the language, and as he observed the animal sacrifices and idols being erected by the natives he learned their culture. It was a time of severe trial. His wife became lonely since leaving her sister, and the sun had become more than she could bear. She became incapable of simple domestic duties and lived the rest of her life as what Carey described as "ideal insanity."

What a burden must have been upon Carey's heart as he realized that his wife's suffering was a result of the hardship his mission had imposed, she would continue in her suffering for a total of 12 years.

Imagine if you can Carey's loneliness. For 17 long months he waited in India before he received his first letter from England. His joy was mixed with concern because the Missionary Society were concerned that being employed he had lost sight of his first call. They were concerned for him "lest he be spoiled by the deceitfulness of riches!" Little could the people at home in England realize his condition. He kindly assured them "I am indeed poor, and shall always be so till the Bible is published in Bengali and Hindoostani and the people want no further instruction." To be so misjudged by those at home caused no little pain to his already aching heart.

In mid-1796 Carey was feeling it was time to launch out into a

more vigorous enterprise. He could report to Fuller only that his efforts had brought three Mohammedans to the point of "hopeful concern" for their spiritual welfare, but no conversions. He wrote of establishing a missionary colony, and to his surprise in October of that year a young man showed up at Carey's residence announcing that he was John Fountain, sent by the society to help in the work.

In 1799 Carey could still not report any conversions. But great progress had been made. He had purchased a second hand printing press. The Indians and Europeans as well had begun to understand him, trust him. He had a home at Kidderpore. Then news, four more missionaries had arrived from England!

Carey's friends in England, Fuller, Ryland, Sutcliffe and Pearce, "the rope holders" were creating missionary interest at home.

Of the four new missionaries was Carey's old friend, William Ward, the Derby printer, and Joshua Marshman. These three men became known as the Serampore Triad, and they labored together without one word of conflict between them for 23 unbroken years.

After much concern Carey abandoned his home at Kidderpore and moved to join his friends at Serampore for the sake of the ministry. He abandoned his home, garden and an investment he had made which represented 3,000 rupees. The English government at Calcutta was unfriendly to the mission, and they were offered protection under the Danish flag at Serampore across the river.

In 1800, at age 39, William Carey had completed his second apprenticeship. He had considerable knowledge of the people, and grasped many essential principles of missionary work. Still no conversions. He plodded on.

On March 18, 1800, Ward handed to Carey the first sheet of the New Testament. The printing work continued and soon gospel tracts and literature were flowing from the Serampore press. Soon money began to come into the mission as a result of selling copies of the Bible. Marshman set up a school for European children which provided another source of income. How God blessed their efforts! By the middle of the first year the press was employing a compositor, five pressmen, a folder, a binder in addition to Ward, Missionary Brunson and Carey's son, Felix.

For seven full years Carey had labored without the joy of a single convert. Carey writes that for Hindus and Mohammedans to respond to His "follow me" meant the loss of all men hold dear, and when the hour of decision came they drew back. This had happened so often that whenever a new "enquirer" showed promise, the missionaries "rejoiced with fear" lest they should experience a new disappointment.

In October, 1800, Dr. Thomas paid a visit to the missionary compound at Serampore, bringing with him a Mohammedan sugar-boiler. What great joy swept through all of them as they sat and listened to the man tell of his simple faith in the Lord Jesus Christ! They all arose and sang "Praise God From Whom All Blessings Flow." God had begun His work!

That very same day a poor Serampore carpenter, a Hindu named Krishna Pal met with an accident dislocating his shoulder. Dr. Thomas went to his assistance and after having tied the poor man to a tree, he jerked his bone back into the socket. In his pain the man cried out "I am a great sinner! A great sinner I am! Save me! Save me!"

Further instruction proved the genuineness of that profession. Krishna Pal testified of confessing his sin, proclaimed his freedom in Christ. He reported for daily Christian instructions and on Dec. 28, Krishna and Carey's son Felix were baptised in the Hooghly River, the mouth of the sacred

Ganges. That Sunday evening, the Lord's Supper was celebrated for the first time in the Bengali language!

That first baptism was speedily followed by others. Early in 1801 Krishna's sister-in-law was baptized, a month later Krishna's wife



Krishna Pal.

and Dr. Thomas' convert, the sugar-boiler, took up his cross and followed Jesus.

These joys were not without heartbreak. By October of 1801, of the seven missionaries sent out by the Baptist Missionary Society, four were now dead. The heat and the fever had taken a toll in human life. Dr. Thomas had been committed to a Calcutta lunatic asylum.

From the mission base firmly established now at Serampore, plans were laid for wider evangelism. The presses continued.

William Carey accepted an appointment to the Fort William College in Calcutta as a professor in the language department. During this time he was able to compile a Bengali Grammar, a Sanskrit Grammar and a series of colloques. Carey began a new career as a tutor of Oriental languages.

Never did Carey depart from his rule that any money earned privately should go to the mission. He began at a salary of 600 pounds per year, and later, earned 1200 pounds per year and never did he regard this money as personal. A month after entering his duties at Fort William he wrote to Fuller that the income from his own salary and from Marshman's school would enable them to do without further help from England. The mission in India had become self supporting!

Carey and his missionary friends began to influence the customs and laws governing the Indians. One subject that had been very heavy upon Carey's heart was the practice of infanticide by the Hindu. To satisfy a religious vow, mothers would throw their babies into the Ganges to be drowned and devoured by crocodiles or sharks, or leave them hanging in baskets in the jungle to die of starvation or be consumed by beasts. He also was appalled at the practice of "sati," the burning alive of the widow upon her dead husband's funeral pyre. He was able to use his influence at Fort William College to have the government enact and enforce laws against these heathen practices.

The years brought their share of temporary setbacks from time to time as Carey and his mission were hindered by such diplomatic difficulties arising out of conflict between the British, Danish and local government. But in Carey's tradition, he plodded on.

In 1814 Carey was able to give Fuller a list of 26 versions of Scripture, finished, or then in the press, or in the course of translation. By 1832, complete Bibles, New Testaments or separate books of Scriptures had issued from the mission press in 44 languages and dialects. Carey himself would never accept credit for translating the Scriptures into 40 different languages, but always insisted that it was the result of "team work" in which all the missionaries and their Indian pundits all had some more or less important share.

The record, the life, the devotion, the faithfulness to God's call is a testimony to the man William Carey.

William Carey, unique in mis-

sionary enterprise. It is fitting to bring this part of his ministry to a close with his own testimony: "If, after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he gives me credit for being a plodder, he will describe me justly. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything."

We have looked briefly at William Carey's life as he lived it for His Lord and Saviour. How much more effective would our lives be, how much more could each one of us attempt for God, if we, too, would only realize "I can plod!"

(To be continued next week)

## God's Way Or Man's

(Continued from page one)

Jesus Christ did say, "Them also I must bring." He will bring only sheep, but all of them. Also, note that He said, "They shall hear my voice." The sheep SHALL hear His voice and SHALL come to Him.

Not all people are sheep, for Jesus said to some unbelieving Jews, "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26). Everybody is not a sheep, Jesus died for only His sheep, therefore He did not die for everybody. THEREFORE, you can visit, invite, plead with, and pray for those who are not sheep and keep it up for a lifetime, and lead not one more soul to Christ than those God chose before the foundation of the world (Eph. 1:4).

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

CHARLESTON, S. C. (EP) — A South Carolina Baptist committee has charged that changes made by the Baptist College at Charleston to comply with federal guidelines against sectarian teaching and worship have made it impossible to carry out the purposes of the college as it relates to the South Carolina Baptist Convention.

The convention's Government Funds Evaluation Committee, according to a report by John Robinson, editor of the Baptist Courier, "continual monitoring of college activities" by the U. S. Department of Health, Education and Welfare (HEW) "creates an intolerable atmosphere for the operation of a Christian college."

It declared that "none of our educational institutions should accept any further funds for acquisition or construction of buildings," which it said is the root of the problem at Baptist College at Charleston.

WASHINGTON, D. C. (EP) — The number of families headed by women who do not have husbands with non-relatives has increased per cent from 1970 to 1976, according to a report issued here by the Bureau of Census.

The report also indicated that while the number of households with both husband and wife present has gone up six per cent since 1970, the number of households in which persons live alone or with non-relatives has increased per cent during the same six-year period.

President Ford recently attended the televised services at the First Baptist Church of Dallas, the largest church in the Southern Baptist Convention. Its pastor, W. Criswell, publicly endorsed the president.

Elder Criswell was sharply critical of Carter in his sermon because of his interview with Playboy magazine, calling it a "salacious, pornographic magazine." He called Ford a president who lacks Godly wisdom in making decisions. Ford, he said, had asked for an interview by Playboy and had refused. The congregation of 6,000 persons applauded.

Jimmy Carter a tither? Really he released a financial statement showing that he made gross income of \$136,138. His taxes would have been \$58,494. He allowed to deduct \$41,010 from tax bill. Thus he paid a 1975 bill of \$17,484. He contributed \$1 to the Baptist church.

OLVER SPRING, Md. (EP) — Lew Leigh Gunn, executive director of Americans United for Separation of Church and State, warned that "abuses of tax privileges by religious and other organizations could well bring on widespread tax rebellion and the collapse of existing tax exemption laws."

In a statement, the United Methodist clergyman declared that "the situation into the so-called United Church of many hundreds of residents of the Catskill Mountain community of Liberty, N. Y., might be a shot heard round the world of such a tax revolt."

The Americans United executive said that "religious tax exemptions are an extremely complex affair. They apply to federal and state income taxes and state and local property taxes. Policies vary widely from state to state. Exemption policy are properties used for worship, education, welfare projects, recreation and summer camps and income from donations, sales, lot-

teries, stocks and bonds and businesses."

NEW YORK (EP) — Jeff Carter, 24, son of Democratic presidential candidate Jimmy Carter, stirred a minor controversy when he made some critical remarks about Billy Graham at a campaign appearance in Tulsa.

In a question-and-answer session with students at the University of Tulsa, young Mr. Carter said, "I hate to talk about religion, to tell you the truth. I think that the thing that people should watch out for are people like Billy Graham, who go around telling them how to live. That's my personal opinion. I'm not saying that about Dad."

The candidate's son continued, "You know, Billy Graham is a Doctor of Religion. If you want a

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Doctor of Religion that is just as good as Billy Graham, you can get it from the United Life, or whatever it is."

(He was apparently referring to the Universal Life Church, which sells divinity degrees through mail-order courses.)

"You know," young Mr. Carter said, "they sell it for \$2. You know Billy Graham's Doctor of Religion doesn't come from a college. It's just one that he bought. It cost \$5, and you can get one that's just as legitimate."

(Mr. Graham does not have an earned doctorate, but has received several honorary doctoral degrees. He prefers not to use the honorary title "Doctor" in references to self.)

DALLAS (EP) — Dale Evans Rogers, the one-time "Queen of the West," has dropped her western movie image and is now jetting across the country to give talks on her staunch Christian faith.

Mrs. Rogers, 63, has emerged as a vivacious and courageous woman with a radiating charm and religious faith as she talks about her trials and triumphs and Christian testimony.

"Most of my requests for Christian talks come from the South, Midwest and East Coast," she said during an appearance here. "And many are with the Southern Baptists."

Miss Evans and her famous husband, cowboy Roy Rogers, now belong to a Presbyterian church in Apple Valley, Calif., a desert resort near Los Angeles. But she was raised a Southern Baptist here in Texas and in Arkansas.

LONDON (EP) — Publishers of a British edition of the Bible that gives measures in meters, centimeters and kilograms predict that their "Good News Bible" to be released Oct. 11 will be sold out by Christmas.

The Bible Society and Collins Publishers are planning to release one million copies of the newest translation of the world's best-selling book. The volume also acknowledges women's liberation.

Goliath in the British Bible is no longer six cubits and a span tall, but instead reaches nearly three meters. His coat of armor, which once weighed 5,000 shekels of brass is now recorded at 57 kilograms.

Noah's ark is 133 meters long, 22 meters wide and 13 meters high.

Awareness of women's liberation can be detected in several pas-

sages. Paul wrote to the Ephesians hoping they would be strengthened with the might of the Holy Spirit in the "inner man." In the Good News Bible this becomes "inner selves."

Instead of, "Man that is born of a woman is of few days, and full of trouble," the new version declares: "We are all born weak and helpless."

GRAND RAPIDS, Mich. (EP) — Johnnie B. Robinson, 52, and his wife Lena, 46, were free on bond of \$2,500 and \$1,000 after a Michigan judge charged they had raised money illegally to transport and maintain a non-existent bubble-dome plastic tent.

The Robinsons sought \$8,000 to take the plastic cathedral with them in which they announced 100,000 people would be converted to Christ.

Sgt. Donald Yerrick of the Kentwood Police Department attended an entire service before arresting the couple. At the time of arrest Robinson had nearly \$10,000 on his person in checks and cash and could not tell the officer the location of the "cathedral."

BUDAPEST (EP) — The Council of the European Baptist Federation (EBF) has designated 1977 the "Year of the Bible."

The various European Baptist bodies which belong to the federation were urged by the council, at its six-day annual meeting here, to emphasize personal and church Bible reading plans, Bible study, and evangelism efforts.

The approved Bible-year emphasis came following statistics released earlier this year showing a drop in European Baptist membership.

A continent-wide conference on evangelism and church training methods was set tentatively for next spring.

Mormon officials in Salt Lake City, Utah, are busy trying to explain why a recently deciphered Egyptian manuscript, which was "translated" by Joseph Smith, founder of the cult, and made a part of Mormon scripture, turns out to be nothing more than the record of an Egyptian burial service. The manuscript had lain unnoticed for years in the New York Metropolitan Museum. The translator who made the discovery has resigned from the church. The passages in question are used by Mormons to deprive blacks of offices in the church.

—The Church Around the World

## Halliman Continues

(Continued from page one)

sheet with names of those that were to board and said I was not listed but this was not for long as he looked over his desk again. I soon had my baggage checked for Lagos and had my boarding pass for Flight 901 to Lagos. Now I had a three-hour wait and while most of the folk that were traveling on the same flight started looking for the bar I sought out a quiet place where I could talk to the Lord.

Beloved, I had much to be thankful for. Not only had the Lord turned the head of a nation to grant my visa to travel, but permitted a flight to be cancelled so that His mighty power could be observed once again in turning the heads of airlines so that I could get aboard in spite of all human odds. Beloved this is sovereignty unlimited. But please wait, all has not been told yet.

We have been sitting in the waiting lounge now for 2½ hours. It is now 9:30 and the message comes on the teletype board that Flight 901 to Lagos is now ready for boarding. This time there is not such a rush as many are still in the bar ordering that last drink.

I was surprised to find that no security precautions were taken to see if any passengers were carrying weapons. I could have walked

on board that night with enough weapons to hijack a dozen aircraft. There were no electronic detecting devices, nor even a personal check was made before boarding the aircraft.

We have not actually boarded the aircraft as yet, but now the word is given that all passengers should go aboard. If you are still traveling with me, you are about to discover that now you are, as it were, in a completely different world — you are now in a world almost exclusively of black people. Insofar as I could see, there was only one other white person on the plane other than myself. This is a black man's plane, occupied by black passengers, and if you have taken a seat beside me, you have suddenly begun to feel and made to realize that the fact that your skin is white, gives you no priorities here. The only difference that I have noticed, in having white skin here, it is a great disadvantage financially. For example, if a black man would be charged one dollar for a given distance for a taxi fare, it would be two dollars for a white man. We may use this illustration for almost anything that you would buy other than a few things with a set price such as fares, etc.

Perhaps a word would be in order at this time for our readers, regardless if your skin is white or black, to let you know that I am not prejudiced against the black people. Far from it, beloved. The fact of the matter is, I feel that just as God gave the Apostle Paul a love for all lost souls, but a special commission to the Gentile world, that in like manner He has given me a special calling to the black world. However, dear brother or sister, if you are reading this and your skin is black, while I love you in the Lord if you are saved, and-or having a burning desire to see you saved if you are still lost, there are two things that, generally speaking, I cannot praise you in. One is the lack of consideration, even for your own skin and color, and the other is the lack of organization.

Please do not leave me now for I will bear this out in the next few paragraphs. We have been riding this plane now since 10:00 p.m. last night. It is now 8:30 a.m. and in ten minutes we are due to land at Lagos, Nigeria, in southwest Africa—the home of the black man — the descendants of Ham.

Even while we were in Heathrow Airport at London, one could not help but admire how well dressed and apparently well mannered and cultured most of those were that would be riding on the plane. From personal observation, as I was traveling with them and talking to some of them, it was evident that many of these folk at least were well educated with book knowledge. So academically

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Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN  
Sovereign Grace Baptist Mission  
P.O. Box 19, Koroba, via Mendi  
Papua, New Guinea

speaking, this must have been some of Africa's finest. We have now touched down and are taxiing up to where we shall unload — all is still going smoothly.

No, beloved, you will not believe what I am about to say, but if you have any doubts just visit Lagos once. The moment we walked off that plane and touched foot on African soil, there seemed to be a sudden change that came over those people. As we walked towards the door that led into the incoming passenger and custom clearance room, some folk were actually being shoved aside and all but run over and trampled under foot. In due time, we had all squeezed into a room half the size needed for that amount of people. I looked about me and could hardly believe what I was seeing. Those fine looking, well-dressed, highly educated and apparently well cultured people suddenly had become savages and had caused chaos. Both men and women were breaking line, shoving and pushing to get in front, climbing over other people's bags, everyone trying to talk and ask for something at the same time, and in one case, when a man brought some forms out to be completed, he was almost mobbed. The forms were jerked from his hands never to be retrieved, and others grabbing them from their hands. Some were down on the floor trying to fill them out — others trying to write standing up, while being pushed and shoved and all the time trying to get to the clearing counter. Never have I seen so much chaos in a given time.

You are probably wondering how I made it through all this. I simply got me a corner, where I could, and waited until the mob got through. Here I was to see the power of God at work once again. Since my flight connections had been broken at Washington by the cancellation of Flight 520, this meant that not only at London would I have to be put on standby, but also at Lagos to Calabar.

The waiting list from Lagos to Calabar, I was told usually took (Continued on page 8, column 3)



# WHAT IS OUR HOPE?

By ELD. D. T. TAYLOR  
Peace Dale, R. I.

The first Christians were all aflame with love for Christ's second appearing. They groaned for it (Rom. 8:23). They hastened unto the solemn event (II Peter 3:12). "They assigned to Christ a quick return," writes James Martineau. "Not to sigh after the day of the Lord, was deemed a kind of apostasy," writes the eloquent Massillon. "Our desires," said Tertullian, "pant after the end of this age and the coming of Christ." "Day long wished for by the good," says Pollock. If the first Christians, who lived under the edge of the shadow of Christ's departure, felt and wrote thus, how should we feel who dwell in the ever-brightening aurora of His return in glory?

"We affirm," says David Brown, of Scotland, "that our Redeemer's second appearing is the very polestar of our hope. That it is so held forth in the New Testament is beyond dispute." "The second advent of Christ was the object of longing expectation to all the early Christians," writes Dr. Hodge. "The earnest expectation of the coming of Jesus," wrote Albert Barnes, "became one of the marks of early Christian piety." Bishop George D. Cummings asserts, "We build upon Christ's coming again. Thank God, we believe in a second advent; we have not given up that old hope." E. P. Marvin declares that "Christ's second appearing is the great and blessed hope of this dispensation, the supreme event of the future, the very polestar of the church." And Mr. Spurgeon observes, "The day of the Lord's appearing is the day around which our chief hopes must center."

Ministers and churches of Christ, are these things so? Are these witnesses right? Is that last, per-

sonal, visible, literal coming the one grand, glorious, gospel hope? Admitting it to be so, then, is not the doctrine neglected? "It is neglected," wrote Adam Clarke. "It is neglected," writes the Earl of Shaftesbury. "It is neglected," says Dr. Marvin. "It is neglected," say hundreds of sound, intelligent students of God's Word.

"The priest's lips should keep knowledge." A holy apostle said to the churches: "We made known unto you the power and coming of our Lord Jesus Christ" (II Peter 1:16). Another said: "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). He "kept back nothing that was profitable;" how dare any believer neglect a doctrine mentioned or referred to in the New Testament more times than there are pages — more times than there are chapters in that sacred book? The eminent Robert Hall regretted on his dying bed that he had so much omitted to preach Christ's second and near coming. On the other hand, the pious Bickersteth said exultingly among his latest expressions: "I thank God he ever gave me to preach that blessed truth"; and on his bed of death John King Lord's last message to his flock was, "Tell the church to hold on till Christ comes."

Brethren, why not introduce the "blessed hope" (Titus 2:13) into the prayer meeting, the Christian convention, the family altar, the religious newspaper, the ministers' meeting, and the pulpit? Is not Lord Radstock right in saying, "Let us count on the coming of Christ; let us train our children, lay our plans with this in view; let our conversation, our manner of life be shaped by this prospect?" Is not the Earl of Shaftesbury right when he says, "The subject of Christ's coming must be constantly and regularly preached by the clergy from every pulpit,

and proclaimed everywhere, even at the corners of the streets. It would have a very practical result upon all classes?"

And was Elder Hugh McNeil wrong when he thus solemnly addressed God's servants "My brethren, watch, preaching the coming of Jesus, — I charge you, in the name of our common Master, preach the coming of Jesus — solemnly and affectionately in the name of God, I charge you, preach the coming of Jesus. Watch ye, therefore (for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning), lest coming suddenly he find the porter sleeping. Take care; what I say unto you I say unto all, Watch!"

I beseech you, I pray you, brethren, do not neglect to proclaim to all men THAT BLESSED HOPE!

—The Watchword, July, 1891

## Wine . . . Proper

(Continued from page five)

of Christ as seen.

Well, what does the dictionary or encyclopedia or history say? These are unreliable. Therefore we stand on what saith the Scripture and that alone. Does Scripture define what the fruit of the vine is that you drink for the supper? Yes, and here it is: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it" (Isa. 65:8). The cluster may be considered equal to the fruit of the vine. New wine is found in the cluster. Yet you cannot drink a cluster, therefore, it is speaking of something which is a product of the cluster.

What is the new wine found in the cluster? It is defined in the Bible. Are you willing to accept the Bible definition? The only places where it is defined are as follows: "Whoredom and wine and new wine take away the heart" (Hosea 4:11). ". . . and they shall be drunken with their own blood as with sweet (new) wine" (Isa. 49:26). "These men are full of new wine . . . But Peter answered, For these are not drunken, as ye suppose" (Acts 2:13, 15).

### CONCLUSION

The Bible thus defines its own terms and comes forth demanding that wine and new wine, which is said to be found in the cluster, are intoxicating. Therefore, when Jesus said, "fruit of the vine," I must conclude by Scriptural definition that it is intoxicating fruit of the vine that is to be taken for the cup of the Lord's Supper.

## Halliman Report . . .

(Continued from page seven) a week to clear. I had asked the Lord to work in my behalf to get me on to Calabar in whatever way that He pleased.

As the crowd began to thin out, I began to move forward to process my clearance. There were several places that I had to report. I had managed to get through the first one and was waiting my turn for the next one, when some young man walked up and asked my name and particulars. I told him and he said he had come to help me. He took all my travel documents and told me to wait. I watched him as he went methodically to each clearing desk — ahead of the rest of the line — and whispered something into the ear of the clerk and then gave them my papers for examination. In each case they were promptly attended to and within about ten minutes, I was cleared through every channel except having my baggage checked, and had not personally talked to anyone except this young man.

He then collected my luggage and we started towards the cus-

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toms inspectors. Once again he told me to wait. He went over and talked to what appeared to be the Chief of Customs Officers and came back to me and said I did not have to have my bags checked, that I had already been cleared. I could hardly believe what I had seen and heard.

Beloved, I had been completely cleared through all departments and had only talked to one official. Have you ever read in the Old Testament where upon many occasions, as well as in the New Testament, angels were sent from God in the form of man to perform miracles and speak to other men? Well! beloved, God was doing exactly the same thing here for me and His angel in this case came in the form of a black man. When I had gotten through all this, I did not ask the man where he came from nor why he had singled me out. I simply thanked him for what he had done and he disappeared into the crowd and I saw him no more. I was now out and well ahead of many of those that had been fighting to be first. I was reminded that the first shall be last and the last shall be first.

In our next article we shall travel on to Calabar and meet Brother John A. Imah, but not until we have seen God's marvelous work once again here in Lagos. May God bless you all!

## God's Way Or Man's

(Continued from Page Six)

enemies of God and His Christ. They are very busy destroying instead of building up churches. Worldliness in a church proves there are goats in the membership. The goats are dead in sin, but a true church is built of living stones. Read I Peter 2:5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Even saved people may do works that God will not accept. I Corinthians 3:11-15 reads: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made mani-

fest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Dear reader, are you a disciple of Jesus Christ? "Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free" (John 8:31,32). A disciple of Jesus proves it by continuing in Jesus' Word. He neither adds to Christ's Word nor subtracts from it. Are you, as you think, doing some great work for God? Is it in His Word? If not, stop what you are doing, however appealing it may appear to you. Those who continue in Jesus' Word "shall know the truth," and the truth, and only the truth will make them free.

Are the things we do done to impress or please man or to please God? The Apostle Paul said, "I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). To please God we must obey Him. To disobey or go beyond His commands is to displease Him. When we do things to please men, we displease God and prove we are not the disciples of Christ. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16).

A most solemn conclusion is that a host of working church members are not disciples of Christ. They do not like the thought of doing the things commanded in God's Word, so they invent, at Satan's suggestion, some things they can do to feed their ego and impress the world.

Let no man try to merit salvation by being good, though we should do all the good we can. For Jesus said, "None is good, save one, that is, God" (Luke 18:19). We cannot be good enough to merit salvation. However, we can take heed how we build upon the one true foundation, which is Jesus Christ.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14:23,24).

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