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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 44, No. 45

ASHLAND, KENTUCKY, NOVEMBER 13, 1976

WHOLE NUMBER 2096

Halliman Continues Trip To Calabar

By ELDER FRED T. HALLIMAN
Missionary To New Guinea

September 27, 1976

Dear Friends:

We trust that each of you have gotten rested up some from the trip from London to Lagos and the excitement of the Lagos Airport. We must now transfer from the International to the National Airport.

As we walk out the door, we meet face to face with dozens of taxi drivers, each of them wanting the fare. Two fellows took hold of my large suit case and tried to go in opposite directions. I thought they were going to rip the handle off. Finally, one man let go and the other fellow took off running across the street and finally stopped at a parked car. All the while, several men were walking along with me, trying to convince me to let one of them take me to the other airport. I was soon in the taxi with the man that had carried my bag and we were off to the airport.

Not since I was in San Juan, Puerto Rico, in 1958, have I seen such driving in a city. Insofar as I could tell, after the driver got the key in the car, the next thing he did was to get the horn blowing and I do not think it ceased more than a few seconds at the time until we reached the other airport. The roads and-or streets were full of people, cars, buses, etc., and all appeared to be going in different directions. Somehow we managed to weave in and out among the masses

with nothing more than a near nervous collapse on my part, and in due time we were at our destination.

If the International Airport was chaos this one was even worse, for while the other airport had signs where to go, this one had none.

I took a corner for a few minutes to try to decide which line

ticket and disappeared into the crowd. It seemed that he was gone for a long time before he returned. I had begun to wonder if he would ever come back.

In due time, the man returned with my tickets and after going through them all to show me that none were missing, he handed me my boarding pass and told me to wait there until my flight was announced. He told me that my bag had been checked and gave me my claim ticket. I got my hand bag to put my ticket, etc., in it and looked up to talk to the stranger who had been so kind to me and found that he was gone. (Continued on page 2, column 4)



FRED T. HALLIMAN

I should get into when, just as at the other airport, a man walked up to me and asked if he could help me. I told him where I was going, but did not know where to check in. He then asked if I had a ticket or would be buying one. I told him I had a ticket, but did not have positive confirmation of a seat. He asked to see my ticket and after looking at it asked if I were Mr. Halliman. He said the waiting list was a week for those on standby and the only way I could possibly get on the plane today, would be to go directly to the inner office where the manager was but, he promptly added, I do not think there should be too much difficulty in your case.

From what I had begun to piece together, even the folk here knew about me. The stranger directed me to the waiting lounge and said that my luggage would be taken care of and if I would give him the ticket he would take care of the rest. He took the

Biography Of William Carey

By RICHARD ECKSTEIN
Liverpool, New York

THE LATER YEARS

In 16 difficult years of plodding, Carey had overcome the hyper-Calvinism of the Particular Baptist Association of Northamptonshire and God moved men as a result of his labors to the establishment of the Foreign Mission Society. In just 21 years a total stranger in a land located half a year's journey from home he had fully established a missionary colony, a printing industry, influenced legislation to benefit humanity, and most importantly had published God's Word in over 40 tongues.

In 1813 at age 52 the mission staff had grown to over 30 workers. Mission stations were established in Upper India, Bengal, Orissa, Burma, Java, and Mauri-

tius totaling over 12 in number. In 1814 Parliament passed a new charter permitting missionary work in India. Imagine if you can



WILLIAM CAREY

that until this time Carey and his fellow missionaries had been working illegally. From that time expansion was rapid. Their efforts were rewarded with hundreds of conversions that by 1818 totaled over 1,000 adults being baptised. These were 1,000 Indian souls that now belonged to Christ!

Carey knew that with genuine conversion comes a yearning in men's hearts for knowledge of His Word. Working with Dr. Marshman he then was able to establish 45 schools throughout the country in just one year.

Carey expected great things from (Continued on page 7, column 2)

and sincerely promise and swear that I will always hail, forever conceal and never reveal any of the secret arts, parts or points of this hidden mysteries of Freemasonry which may have been heretofore, or shall be at this time or at any future period be communicated to me as such, to any person or person whatsoever, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of Masons, nor unto him nor them until by strict trial, due examination or lawful information. I shall have found him or them as lawfully entitled to them as I am myself.

"I further promise and swear that I will not write, print, paint, stamp, cut, hew, mark, or engrave them on anything movable or immovable, capable of receiving the least impression of a sentence, syllable, word, letter, or character, whereby they may become legible or intelligible of any persons under the canopy of heaven, and the secrets of Freemasonry be thus unlawfully obtained by my unworthiness.

"All of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without the least equivocation, mental reservation or secret evasion whatever; binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots and buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I in the least knowingly or wittingly violate or transgress this my Entered Apprentice obligation. So help me God and keep me steadfast in the due performance of the same.

(In token of his sincerity of purpose in this solemn engagement, the candidate kisses the Bible.)

SECOND OR FELLOW CRAFT DEGREE



Dress of Candidate Fellow Craft.

"I, (person's name), of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge, erected to Him and dedicated to the Saint John, do hereby and hereon (here the Master places his right hand on that of the candidate's) most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Fellow Craft degree, to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or within a regularly constituted Lodge of Fellow Crafts; and neither unto him nor them until by strict trial, (Continued on page 6, column 5)

CRIME AND THE MINISKIRT

"No nation is higher than its womanhood. Women set the standards and what they are our nation will become. When women lower their standards the whole nation suffers and we will all go down together."

Dress outwardly doesn't make the inward but the inward ought to make the outward.

Paul Harvey makes this observation: "Girls' skirts started creeping upward in 1964. The higher hemline was then most conspicuous only because it rode up when she sat down. Simultaneously, however coincidentally, crimes against women began a dramatic increase. FBI crime files show the rate of forcible rape shot upward in 1964 and each year since. In England, where the short skirts had a head start, the rape rate those five recent years increased 90 per cent. In the U.S. the increase has been 66 per cent. Last year forcible rapes increased more than any other violent crime.

"Is there a correlation? The consensus of law enforcement officers in 50 states is 'Yes.' Women do not see miniskirts from the same point of view as men do. A girl accustomed to appearing in public in a swimsuit cannot comprehend the difference between (Continued on page 8, column 5)

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EACH SUNDAY

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7:30 - 8:00 a.m.

WFTO _____ Fulton, Miss.
1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE JUDGMENT SEAT OF CHRIST

PART I

"Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your conscience" (II

Cor. 5:9-11).

In verses 1-4 of his second letter to the Corinthians the Apostle Paul expresses his desire to be among the living saints at the coming of Christ "that mortality might be swallowed up in life." In verses 1-11 he gives two reasons to quicken himself and others in the path of duty: First, the well-grounded hope of Heaven (vv. 1, 8). Second, the consideration of "the judgment seat of Christ" (vv. 10-11).

The security of the saved must be joined to the expectation of our being judged by Jesus Christ the righteous; otherwise, the doctrine of eternal security might lead to slothfulness and sinful living. A proper understanding of our accountability to Christ will make us ambitious to please the Redeemer, whether we be found at His coming in the body, or absent from it (v. 9).

The Judgment Seat of Christ will (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

Editorial Department, located in
ASHLAND, KENTUCKY, where
all subscriptions and communica-
tions should be sent. Address:
P.O. Box 910, Zip Code 41101.

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The Judgment Seat

(Continued from page one)

manifest what manner of men
we are to an assembled universe
of the elect (v. 10). The word
"appear" in II Corinthians 5:10
of the Greek means "to be made
manifest" (I Cor. 4:5; II Cor.
5:11). "Appear" is not strong
enough, since it implies only pres-
ence at the judgment seat. Paul
is stressing the fact of our being
revealed in our true character.

There are two different words
translated "judgment seat" in the
New Testament. The first is "crite-
rion," used in James 2:6 and
I Corinthians 6:2-4, which means
"the rule by which one judges."
The second is "bema," used in
Romans 14:10 and II Corinthians
5:10, which means "the official
seat of a judge." The use of this
second word has caused scholars
to call the Judgment Seat of Christ
sometimes "the Bema Judgment"
or "the Reward Seat."

The revelation of God's Word
concerning the Judgment Seat of
Christ has been slighted and
ignored by commentators and ex-
positors. It is to be feared that
even pre-millennialists have failed
to emphasize this truth as we
should. In these days of ever-
increasing immorality among pro-
fessed Christians, we need as never
before a revival of preaching on
this subject. Paul referred to this
time as "the terror of the Lord"
when he addressed the loose-living
Corinthians. He told them that
they would be called upon to
give an account of the deeds done
in their mortal body, "whether it
be good or bad." He urged them
to labor in order to have acceptable
service on that coming day.

I. A PLACE OF RESERVATION

There is nothing more certain
than the believer's standing be-
fore the Judgment Seat of Christ:
"For we must all appear before
the judgment seat of Christ." This
judgment is for all believers:
"For we must all appear." That
this judgment is for none but the
elect of God is proven by I Corin-
thians 3:15 where even the man

who has all his works burned is
saved. The matter of salvation is
not under consideration at the judg-
ment. No one will be there un-
less he is already saved. In
other Scripture the subjects of this
judgment are described as those
in Christ (I Thess. 4:16), those who
belong to Christ (I Cor. 15:23),
and as those gathered together
unto Christ (II Thess. 2:1). They
are said to receive new bodies
and to be in a resurrection unto
life.

THE TIME

The Master of the World has re-
served the exact time of this com-
ing judgment. It is destined to
occur at the coming of Christ and
the resurrection of the just. Re-
wards are not given out until the
Lord comes to gather the saints
unto Himself in the air. Christ
said in Revelation 22:12: "And,
behold, I come quickly; and my
reward is with me, to give every
man according as his work shall
be." "For thou shalt be recom-
pensed at the resurrection of the
just" (Luke 14:14). Peter tells us
that the trial of our faith will be
"found unto praise and honor and
glory at the appearing of Jesus
Christ." In his second epistle he
speaks of crowns being given out
"when the chief Shepherd shall
appear" (I Pet. 5:4).

The Bible seems to teach the
Judgment Seat of Christ will im-
mediately follow the Rapture. At
the beginning of the tribulation on
earth, the twenty-four elders in
Heaven are seen crowned (Rev.
4:4). That would indicate they have
already been to the Judgment Seat
of Christ. In verse 10 they cast
their crowns at His feet. When
Christ comes to the earth at the
end of the tribulation, He is wear-
ing these crowns which the elders
cast down (Rev. 19:12). This
seems to strongly suggest that the
Bema of Christ is in Heaven dur-
ing the first part of the tribulation
on earth.

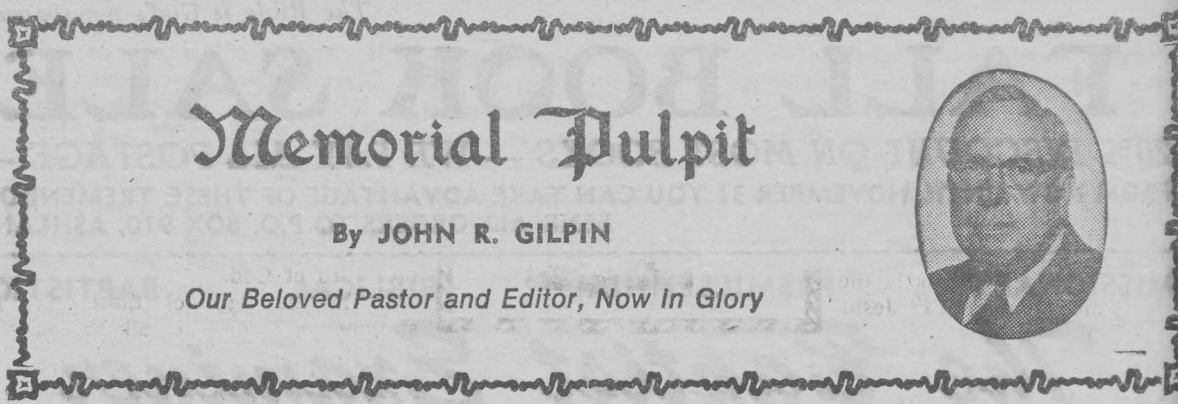
The bride, the true churches, is
already the Lamb's wife at the
end of the tribulation, and she is
seen having made herself ready
by the Judgment Seat of Christ
(Rev. 19:7-8). If she has been
rewarded for her righteous acts,
she must have already been
judged.

It seems to me the Judgment
Seat of Christ will have occurred
during the first three and a half
years of the tribulation. In the
midst of the seven years Satan is
cast out of Heaven, and he gives
his power to the Antichrist (Rev.
12:6-10). Note the statement about
his casting out of Heaven in Re-
velation 12:10: "For the accuser
of our brethren is cast down,
which accused them before our
God day and night." Before his
casting out in the middle of the
week Satan is seen in Heaven ac-
cusing the brethren, and this ac-
cusation implies a trial before a
judge. Since he is cast out in
the middle of the week, the Bema
must end in the middle of the trib-
ulation.

THE PLACE

God has reserved the very place
where this judgment will take
place. At the Rapture the saints
will meet the Lord in the air (I
Thess. 4:14-18). According to John
14:1-3, the saints which are gath-
ered unto Christ are to go imme-
diately to the Father's house of
many mansions. Thus the place
will be the Father's house in
Heaven.

The learned Baptist scholar, I.
M. Haldeman, wrote back in 1915
these eloquent words on this sub-
ject: "He will raise the dead who
have fallen asleep in His name.
He will transfigure the living. He
will take them into the place He
went to prepare two thousand
years ago, into the third Heaven,
into paradise, into the city four
square, the city of jasper wall,
the golden street, the wide-flung
gates of pearl and the river of
crystal, the free flowing river of
life. There He will set up His
judgment seat and require a per-
sonal accounting from each Chris-
tian" — (Ten Sermons on The Sec-



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory

"SOUND DOCTRINE"

"But speak thou the things
which become sound doctrine" —
Titus 2:1.

Some time ago, I either read
or heard six definitely false state-
ments made relative to religion
and religious life. I jotted them
down, and I want to read them
to you.

(1) "Let's have peaceful co-
existence."

(2) "This is the day of Liberal-
ism and Ecumenicalism."

(3) "Join the church of your
choice."

(4) "Let's compromise rather
than contend."

(5) "It makes no difference what
a man believes, so long as he
does right."

(6) "One church is just as good
as another."

Let's notice each one of these
statements.

"Let's have peaceful co-exist-
ence."

and Coming, pp. 313-31).

God the Father has foreordained
Jesus Christ to be Judge of the
living and the dead (II Tim. 4:1).
The apostle calls it "the judgment
seat of Christ" (II Cor. 5:10; Rom.
14:10), as Jesus Christ is the Per-
son to occupy the seat. In Acts
17:31 it is written: "Because he
hath appointed a day, in the which
he will judge the world in right-
eousness by that man whom he
hath ordained; whereof he hath
given assurance unto all men, in
that he hath raised him from the
dead." The entire work of judg-
ing was committed to Christ in
the Everlasting Covenant: "For
the Father judgeth no man, but
hath committed all judgment unto
the Son" (John 5:22).

THE PURPOSE

The Almighty has determined
the purpose of this future judg-
ment. This judgment is not to
determine if one has worked
enough to be saved. The question
of salvation is not considered.
Those who stand at the Judgment
Seat of Christ will be in glorified
bodies (II Cor. 5:3-4). Such im-
mortal bodies are the seal that
they have passed out of alienation
and condemnation into sonship and
fellowship with God forever.

This judgment is to determine
our reward or loss of reward (I
Cor. 3:14-15). All believers must
appear at this judgment seat "that
every one may receive the things
done in his body, according to that
he hath done." Our position in the
Millennial Kingdom will be de-
termined at this judgment (Luke
19:12-27). Some will be rewarded
with rulership over "five cities"
and others over "ten cities." Some
extremely faithful Christians will
be privileged to rule over even
more than one nation (Rev. 2:26-
27).

II. A PLACE OF REVELATION

When Jesus Christ comes at the
Rapture secret things will be re-
vealed: "Therefore judge nothing
before the time, until the Lord
come, who both will bring to light
the hidden things of darkness, and
will make manifest the counsels
of the hearts: and then shall every
man have praise of God" (I Cor.
4:5). At the Rapture Jesus Christ
will judge the things hidden from
human knowledge. He Who knows
the hearts of all men is going to
make known the things of spirit —
the purposes, thoughts, and mo-
tives of the hidden man of the
(Continued on page 6, column 3)

Co-existence is the term that
came into use when Khrushchev
was at the height of his career
in Russia, when some of the so-
called statesmen of Washington
said that it was better to have
peaceful co-existence with Russia
than it was to have any kind of
argument with them.

A lot of people think that it
is better that we have a peaceful
co-existence with the Catholics
and Protestants than it is to have
any contention or any argument
as far as they are concerned. I
say, beloved, whenever you have
co-existence on the part of Bap-
tists with Catholics and Protest-
ants, you have then the lion and
lamb lying down together. The
Baptist lamb is on the inside of
the Catholic lion, and that is one
co-existence that I am not inter-
ested in, in the least.

"This is the day of Liberalism
and Ecumenicalism."

Halliman Continues

(Continued from page one)

I found myself getting up to look
for him and wanted to call for
him, but realized I did not know
his name, where he had come
from, nor where he had gone.

As I was sitting there ponder-
ing these things, I heard an an-
nouncement over the PA system
and thought it said something
about all passengers having to
change their boarding pass, but
could not be sure. I looked at
mine again and noted that it was
simply a piece of plastic, almost
paper thin, about two by five
inches and was blue with white
sections. I put it away again and
waited. About 10 minutes before
takeoff time, some young man,
not the same one as before, came
up to me and handed me another
boarding pass just like the other
one, except it was green, where
the other one was blue. He col-
lected the first one and disappeared
into the crowd.

In a few moments we were go-
ing out the door and towards the
plane on the last leg of my trip
to Calabar.

Leading the line was a big black
man and just as soon as he was
about to step up on the steps that
led into the plane, he was stopped.
Within seconds a hot argument
had developed. Soon he was told
to step aside, while the other pas-
sengers boarded. As I walked
by, I noted he was holding a blue
boarding pass, the same kind I had
been given at first. I handed

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I am ready to grant that this
is the day when Ecumenicalism
is flourishing. All over the coun-
try, the Catholics are draining
their own people dry in order to
be able to do nice things to Bap-
tists and others who might not
be Catholics, to cause them to
drift their way.

I am ready to grant that this is
the day of Liberalism. If you
are a Liberal with my pocketbook,
you are a thief, and whenever
you become liberal with the Word
of God, you are a traitor. I am
not concerned about, and I am
not interested in Liberalism and
Ecumenicalism.

"Join the church of your choice."

Of course, you know where that
one came from without me tell-
ing you. A man who has played
the part of a traitor to all that
true Baptists have held dear
through the years, nearly always
(Continued on page 3, column 1)

the pass collector my pass and
walked on the plane.

For the next several minutes
the argument grew hotter until I
was sure they were coming to
blows. The man was finally escort-
ed away by the police and soon
the plane took off without him. I
can hear some of you sovereign
gracers back there saying, "Broth-
er Halliman, you sure were lucky
to have a sovereign God working
in your behalf."

Beloved, let us check this out for
just a moment. Even if there
were such thing as "luck" or
"chance," the computers would
work the odds out at about one
in five million, that a man would
walk up to a person, as this man
did to me at the first airport in
Lagos and perform the duties that
he did and then just suddenly dis-
appear, but for the same thing to
happen in the same city and at a
different airport and twice at this
last airport, is beyond any odds
that even a computer could come
up with. How then do we account
for all this? Simply by believing
that God "knoweth the end from
beginning" and that He, "worketh
all things together for good to
those that love the Lord, the called
according to His purpose." Be-
loved, this is sovereignty unlimited,
sovereignty in all its beauty. It is
seeing the same God, who by His
power, spoke the universe into
existence and hung the stars and
various heavenly bodies into place;
the One who made man of the
dust of the earth and breathed
into his nostrils the breath of life;
the same God who performed
miracles before the eyes of Abra-
ham, Moses, the Apostles and thou-
sands of others was now perform-
ing miracles before my eyes.

Why was God performing such
miracles? Most of you would say
that miracles belonged to Old
Testament times and ceased with
the Apostle Paul. Where does the
Word of God say such? Certainly
"signs" belonged to the Jews, but
beloved, miracles have not ceased
since the days of Adam to this
present day.

The reason that God was under-
taking for me in such a marvelous
way, was not because of my per-
son, nor that I was greater than
other individuals, but, beloved,
I am an ambassador on a particu-
lar mission and bearing a specific
message to a prepared people in
Nigeria, from one of the Lord's
precious churches, the Philadel-
phia Baptist Church of Birming-
(Continued on page 8 columns 4)

"Sound Doctrine"

(Continued from Page Two)

oses his message, by saying "Join the church of your choice." Tell you, beloved, you don't have church of your own choice. God is the choice, and God has laid out a church for us, and we have no business talking in terms of our choice; we are to talk of the church which the Lord Jesus Christ established.

"Let's compromise rather than contend."

I am ready to grant that it is a mighty simple thing to compromise, and it is a very complex thing to contend, but I am saying that God wants His people to contend when it comes to the Word of God. I have no business compromising the truth of God's Word. I ought to contend for the things of the Bible, just as they are laid down within the Word. "It makes no difference what a man believes, so long as he does right."

This is the one that is the hardest for the average person to analyze. I guess a lot of people would say that it is a good statement, that it makes no difference what a fellow believes, just let him do right, and that is all that is necessary.

I contend, beloved, you will not be right unless you believe right. I contend that doing right is the foundation, or being right and believing right is the very foundation for all that you do. What you do, grows out of what you believe.

"One church is just as good as another."

This is the old adage that has come down to us through the years. To me, it is the most silly, silly statement that I ever heard in my life for any individual to say that one church is just as good as another. If one dinner

IS "THAT" IN THE BIBLE?



Question: WHO WASHED HIS GARMENTS IN WINE?

Answer: Judah, Genesis 49:10-12: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; (RV has 'till he come to Shiloh') and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; His eyes shall be red with wine, and his teeth white with milk." "Until Shiloh come" has been taken by some preachers to be a prophecy of the coming of Christ, although Shiloh is a place not a person, and is not mentioned as a person elsewhere in the Bible. And if Shiloh be a person, and refers to Christ, it becomes embarrassing to account for the fact that his eyes are to be "red with wine."

is just as good as another, then you sit down to half-cooked beans and half-cooked cabbage, and I'll take deliciously cooked fried chicken for my dinner. I don't think that one dinner is just as good as another.

Is one woman just as good as another? I challenge you to say that to your wife, and then expect any dinner this afternoon. I am rather of the opinion that

it isn't quite so, that one woman is just as good as another.

Well, beloved, if one dinner isn't as good as another, and if one woman isn't as good as another, then one church is not as good as another. The only church that is as good as another is the one that is Scriptural and based on the Word of God.

So in the light of these six statements, I come to talk to you about sound doctrine, and I find that there are a number of Scriptures in the Bible concerning sound doctrine. Listen:

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers"—Titus 1:9.

"Preach the word; be instant in season, out of season; reprove, rebuke, EXHORT WITH ALL LONGSUFFERING AND DOCTRINE"—(II Tim. 4:2).

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should EARNESTLY CONTEND FOR THE FAITH which was once delivered unto the saints"—Jude 1:3.

"But the other of love, knowing that I AM SET FOR THE DEFENSE OF THE GOSPEL"—Phil. 1:17.

"But sanctify the Lord God in your hearts; and BE READY ALWAYS to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"—I Pet. 3:15.

Peter says that you ought to be ready at all times to give an answer for what you believe. You ought to be sure you know what you believe, and you ought to have an answer to give to a man if he asks you what you believe, and why you believe it. I don't like the idea of a person saying,

"I believe such-and-such because Paw believes it." I tell you, beloved, we need to be sure that what we believe, we can prove from the Word of God.

Listen again: "Fight the good fight of faith"—I Tim. 6:12.

Notice, he refers to our experience as a fight, for he says, "fight the good fight of faith." Now that doesn't sound like peaceful co-existence. That doesn't sound like Liberalism. That doesn't sound like Ecumenicalism. That doesn't sound like joining the church of your choice. That doesn't sound like compromising instead of contending. That doesn't sound like one church is just as good as another. Instead, it says, "Fight the good fight of faith."

Whenever I think of this, I am reminded of that old hymn which says:

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?"

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sail thro' bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."

Whenever I read that Paul says to us that we are to fight the good fight of faith, I come back to this song and I say, "Lord, give me grace that I can say with Isaac Watts 'I'll bear the toil, endure the pain, supported by Thy Word'."

My text says that we are to lay hold on sound doctrine. I want you to be a sound Baptist. I want this church to be a sound Baptist Church. I want you and me to stand together firmly for the things that I think are absolutely essential to be a sound Baptist or a sound Baptist Church.

BAPTIST PERPETUITY.

If we are going to have sound doctrine, we certainly need to be contenders for Baptist succession and Baptist perpetuity. When I say that, I would go further and say that I believe that the church that Jesus built was, without any question of doubt, a Missionary Baptist Church. I believe that this kind of church has been in existence some place through the years, down to the present time. I say this in the light of several Scriptures within the Word of God.

We read:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT SHALL STAND FOR EVER"—Dan. 2:44.

This is speaking about the kingdom of the Lord Jesus Christ and it says that the God of Heaven is going to set up a kingdom and that kingdom is going to last forever.

I think the church is an outward manifestation of the kingdom. It says that the kingdom is going to stand forever. I believe that Baptist Churches can expect to continue forever.

We find the Lord Jesus saying: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell SHALL NOT PREVAIL AGAINST IT"—Matt. 16:18.

Notice again: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come"—I Cor. 11:26.

Beloved, He wasn't talking to Methodists, here, because they

hadn't come into existence. It was 1700 years before they got here. He wasn't talking to Campbellites, because it was 1800 years before they got here. He wasn't talking to the Lutherans. He wasn't talking to any of these Protestant bodies. He wasn't talking to the Catholics. Rather, He was talking to a group of people that He says has a responsibility of carrying out the ordinances to the end of the age. Here is a promise given in the first century that there is a group of people who are to eat the bread and drink the wine, and to carry out the ordinances, and He says they are to do it until He comes.

Beloved, that is church perpetuity. There has to be Baptist perpetuity here.

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

How long is the church of Jesus going to last? He said that it is going to last throughout all ages, world without end.

I say to you, I believe that Jesus Christ, when He was here in the days of His flesh, established a Baptist Church, and I believe that that church has had an unbroken continuity and a definite succession down through the years, one year after another. I am just as convinced as can be that Jesus' church is going to be here when the Lord Jesus Christ comes again. I don't believe anything could put an end to Baptist Churches. It is true now and then that a Baptist Church passes out of existence, but as far as Baptist Churches in general are concerned, they will be here when the Lord Jesus Christ comes back again. This text is sufficient to prove to me that so far as they are concerned, they will be here when the Lord Jesus Christ comes back again. This text is sufficient to prove to me that they have to exist through the years.

I often think about Napoleon, on the eve of a battle, when his army was encamped on the sandy desert before the Pyramids, and he wanted to make a speech to those soldiers to inspire them for the battle of the next day. Standing there beside the Pyramids, Napoleon said, "Men of France, from yonder heights, forty centuries look down upon you."

Just now I would hope that I might inspire you, as I would point to Baptist Churches all over America that are standing for the truth, and say, "Men of God, women of God, twenty centuries of Baptist history look down upon you today, and may you be true to the twenty centuries that God has already given us, until the time that Jesus comes again."

Beloved, I don't believe you can have sound doctrine — I don't believe that you can say that you are a sound Baptist—I don't believe that we could say that this is a sound Baptist Church, unless we contend for Baptist succession and Baptist Church perpetuity.

THE DOCTRINE OF ELECTION.

I don't believe that we can have sound churches, sound preachers, and sound doctrine unless we believe the doctrine of election — that God elected men to salvation before the foundation of the world.

I was impressed some time ago as I went through the Word of God, just to see how the word "elect" is used. I'd like for you to notice some verses that show us that God is dealing with an elect remnant always.

"And except those days should be shortened, there should no flesh be saved: but for the ELECT'S sake those days shall be short." (Continued on page 4, column 3)

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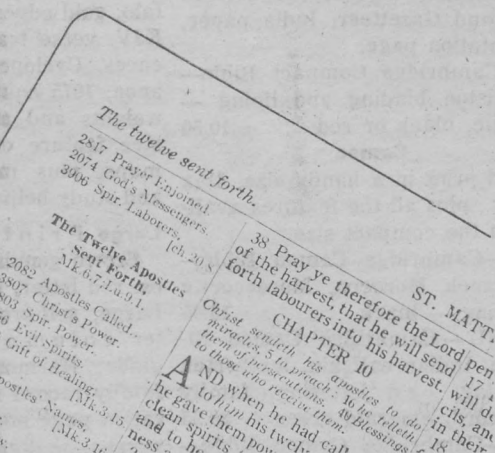
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THE BAPTIST EXAMINER

NOVEMBER 13, 1976

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"How can one reply to the many followers of Dr. Bullinger who teach people not to baptize and observe the Lord's Supper? They say these are kingdom ordinances and have to do with the New Covenant and Israel, not the church."

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



I have never heard of this Dr. Bullinger, nor his teaching on this subject. However, it is not difficult to see the fallacies of his doctrine. All one needs to do is read the book of Acts.

In Acts, chapter two, we see the church on the day of Pentecost having 3,000 saved, baptized, and added to its body. "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41, see also verse 47).

We see the Ethiopian baptized in Acts 8:36,37 which shows that it is not just for Israel. Paul was sent to the Gentiles and was used to bring salvation to many people who were baptized. "But the Lord said unto him (Ananias), go thy way: for he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

Paul wrote to the church at Corinth (see I Cor. 1:2) and instructed them about the proper way to observe the Lord's Supper (see chapter 11).

These are just a few examples of many that could be given, that show clearly such a teaching as you have asked about, is not of the Lord.

E. G.
COOK

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Birmingham, Ala.

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Bullinger's followers should be ignored rather than replied to. In I Corinthians 11:26 we read: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." The time from the writing of this verse until our Lord comes for His saints certainly has nothing to do with Israel. It has to do with the Lord's churches.

In Matthew 28:19-20 we see the church's commission which includes baptism. And our Lord tells His disciples that He will be with them unto the end of the age. Our version says "world." But the word "world" comes from AION which means a definite age or period of time. Our Lord does not say anything about being with His churches after this church age ends simply because there won't be any churches after the rapture. When a church member dies he, or she is no longer a member of the church. And when the rapture comes the saved members who are still living will be changed and caught up to be with the Lord. So they will no longer be members of the church. And when a church no longer has any members she ceases to exist. It takes more imagination than I am able

to drum up in order for me to see a church beyond the rapture.

If you want to see why Bullinger could not see the truth concerning the Lord's Supper and baptism, turn to I Corinthians 2:14 where we read, "For the natural man (like Bullinger and his followers) receiveth not the things of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritually discerned."

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I doubt seriously if it would do much good to seek to correct the followers of Dr. Bullinger. Just common, simple reading of the Bible will prevent one from holding such views as he promulgated. Those views are the result of extreme dispensationalism. One can go terribly wrong through exaggerated emphasis on dispensations. There are several things that serve to make plain that baptism and the Lord's Supper are both to be observed by churches.

1. When Jesus gave the Great Commission, as recorded in Matthew 28:19-20, He distinctly commanded baptism, and He made it plain that this ordinance is to be carried on to the very end of this age.

2. We find that the people of His church so understood this, for wherever the gospel was preached and people won to Christ, they were baptized. Good examples are Lydia, the Philippian jailor, the case of Philip and the Ethiopian.

3. Likewise, we find the Lord's Supper observed among the Churches. In I Corinthians 11:23-24, Paul gives some essential teachings concerning this supper. In verse 26 we read, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." There is nothing in this chapter to indicate that this is a Jewish ordinance, or that it is some kind of a Kingdom ordinance. The Church at Corinth, in the main, consisted of Gentile believers, and cannot reasonably be turned into a Jewish Kingdom ordinance. Plain common sense reading of the New Testament will not lead one into such errors, as are mentioned here.

Years ago, I served as a missionary in Brazil. Many miles away from the city where I lived, some people got hold of a Bible and were saved as a result of reading it. They understood from their Bible reading that they should be baptized. One of this group had heard of the Baptists in our city, and he made the lengthy trip to ask for help. A church pastored by one of the missionaries authorized their pastor to go and baptize this group of believers, and to organize them into a church. The pastor found those people earnestly desiring baptism, and church membership, and the missionary left a thriving young church in that community. It is my belief that this church is still alive and active, and they have doubtless won many people to Christ. I point out that the simple reading and studying of

God's Word led those people to baptism, church membership, and the carrying on of the Lord's work. I am sure that they were never troubled with any thoughts about the New Covenant and Israel. Dispensationalism never troubled them, and unless some heretic with distorted views gets in among them, they'll never be troubled.

"Sound Doctrine"

(Continued from page three)
ened"—Matt. 24:22.

"Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you"—John 15:16.

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for THEM WHICH THOU HAST GIVEN ME; for they are thine"—John 17:8,9.

You can't read this without realizing that God is dealing with us on the basis of election. God has given to Jesus Christ an elect remnant, and that elect remnant is the crowd that the Lord Jesus Christ is dealing with today.

Notice again:
"And as many as were ORDAINED to eternal life believed"—Acts 13:48.

Who are going to believe? Those who are ordained to eternal life. I tell you, there will not be a single one that God has elected and chosen, and ordained to eternal life, who will fail to believe on the Lord Jesus Christ as his Saviour.

Notice another Scripture:
"For whom he did foreknow, he also did PREDESTINATE to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own son, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth"—Rom. 8:29-33.

Notice, it is God that justifies—and He justifies those He predestinates. When you come to a Scripture like this, there is only one thing to say, and that is, "Lord, you certainly are a God in election. You certainly are dealing with us on the basis of the crowd that you chose unto yourself before the foundation of the world."

"For God hath NOT APPOINTED us to wrath, but to obtain salvation by our Lord Jesus Christ"—I Thess. 5:9.

How do you obtain salvation? Because it has been appointed unto you to do so. You would never have salvation if it had not been appointed unto you to be saved.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU to salvation through sanctification of the Spirit and belief of the truth"—II Thess. 2:13.

This isn't a tenth of the Scriptures that have to do with election, but I say to you, when you read these, you can come to this

conclusion, that the God we serve—that the God that we preach from this pulpit, is a God who elects unto salvation. He did it before the foundation of the world, and all those that are chosen of the Lord, shall thus one day come to Him.

Isaiah, speaking for the Lord, said:

"He shall see of the travail of his soul, and shall BE SATISFIED"—Isa. 53:11.

There is not going to be a single one of His elect missing. He wouldn't be satisfied if there were one of His elect that wasn't there. The very fact that He is going to be satisfied with what He sees, proves to us conclusively, beyond a shadow of a doubt, that every one of God's elect are going to be saved, and will be in that number.

I tell you, there will not be one single one of God's elect that will fail to get to Heaven. Why? Because of the doctrine of election. You can't be a sound Baptist, I can't be a sound preacher, and this can't be a sound church unless we believe the doctrine of election.

III.

BAPTIST BAPTISM.

We can't have sound doctrine unless we have Baptist baptism. Some people believe it is perfectly all right to send their laundry out every week and have it done. I guess some people believe it is all right to send their people that are saved out to have them baptized by anybody that comes along. I have a very, very definite conviction that nobody is baptized unless that individual has been baptized under the authority of a Baptist Church, that has been duly established, and

has come into existence, from some other Baptist Church. Let me repeat, you do not have Baptist baptism—you do not have Scriptural baptism unless the church that baptizes you has itself had Scriptural organization, and has come into existence in a Scriptural manner.

Listen:
"There was a man SENT FROM GOD, whose name was John"—John 1:6.

"And I knew him not; but HE THAT SENT ME TO BAPTIZE with water"—John 1:33.

Notice, John came for the purpose of baptizing with water. How important was the baptism of John the Baptist? It was so important that when they chose a successor for Judas, they demanded that this successor have Baptist baptism. We read:
"BEGINNING FROM THE BAPTISM OF JOHN, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection"—Acts 1:22.

What kind of baptism was it that they had? I say that it was Baptist baptism. Not one word is said about this being John the Methodist, or John the Campbellite, or John the Holy Roller, but it says "John the Baptist," and I believe that the only baptism that is approved of God is baptism that is administered by a Baptist Church, which church has come into existence in a sound orderly manner, and that church, and that church alone, has the authority to baptize.

I find the Lord Jesus Christ saying:

"All power is given unto me in (Continued on page 5, column 2)

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"SEEING GOD"

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So often we hear people say when they get to Heaven they are going to see Peter and Paul and Abraham and David and Sarah and Ruth, etc. This was not Job's joy. He looked forward to seeing his Redeemer, Who in the latter days would stand on this earth in glory and might. Yes, Job would have eyes only for His Lord: "And my eyes shall behold, and not another" (v. 27). He did not bother himself with hope of pearly gates or streets of gold or walls of jasper. These would fade into nothingness in the brightness of his Saviour.

Is not this the joyful hope of all God's children? That we may see God? We have the blessing of beholding Him now, by faith, in His ordinances. We see Him in the ordinance of baptism and our communion service. And although this is like viewing Him through a glass darkly, we know there will be a time soon, when we shall see

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"Sound Doctrine"

(Continued from page 4)

heaven and in earth. 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.

To whom was He giving that commission? You can't say He gave it to the disciples, because they, as such, weren't going to last to the end of the age. He was giving this commission to some organization, or to some group, that was going to last to the end of the age, and the organization that has perpetuity guaranteed unto it, is a Baptist Church, and only a Baptist Church has the authority to baptize.

Let's take an illustration: Most every town today, in order to raise more revenue and to grease the wheels of the governmental machinery, has adopted what they call city stickers for automobiles. Here in Ashland that city sticker costs us \$20 for each car, which runs into quite a little sum of money over a period of years. Now we have a printing shop on 13th Street, and we can print those city stickers just the same as they can print them someplace else and sell them at the City Building. Now suppose this next week that I decide this is a good racket — \$20 a car; I am going to start printing city stickers, and I am going to sell mine for \$19.98. There are a lot of folk who would rather buy from me than buy from the city, because they would save two pennies, and just look at all the money I would get because of the selling of those city stickers.

Haven't I a printing shop? Can't I print just as good a city sticker as they can? In fact, I think I could do a better job than most of the ones that they put out. Well, why not do it? If I can print it, why not do it? I'll tell you why. I can't, beloved, because I haven't the authority.

Let's look at it from this standpoint: Money is a hard object to come by. Suppose I get the printing equipment at the shop so we could print some money. How about getting some plates made and printing some money? That would be a lot better than any other kind of printing. In fact, it would be the most pleasant kind I can think of. I just can't think of anything that would be quite as nice, as just every day, whatever I need, print it up and go out and pass it out. Well, what is wrong with that? Just one thing: I don't have the authority to do it.

Now, beloved, the Campbellites and the Methodists and the Holy Rollers, and all these half-baked Baptists around the country have no more authority to baptize than I have to print city stickers or to print money. Do you know what they would do to me if I were to print city stickers or to print money? They would put me in the "pokey," and I would be looking out from between bars at you. Beloved, if they would treat me that way, why should you and I compromise and go along with this crowd of people that haven't any authority to baptize? See what I am saying? If a man were to print money or city stickers, he would go to jail; he would have to pay the penalty. If a man baptizes without the authority of a church behind him, that man ought to be shunned as a plague of smallpox, and we ought to stay completely away from him, for we haven't any business having anything at all to do with him.

Let's use another illustration. In January, all the aliens of the country have to register their whereabouts. That is usually the month when aliens ordinarily take citizenship in the United States, and you will notice about the end of January that several aliens around Ashland and Boyd County will go to Catlettsburg and will become naturalized citizens of the United States at that time.

Well, they have to pay something to do this. Suppose again I can print those certificates just as good as the Government can, and I get a stack of certificates for the naturalization of aliens into the Commonwealth of the United States. When the time comes, I go to Catlettsburg in the Federal building, and I say, "Listen, I am going to charge you \$10 apiece, whereas the government will charge you \$20. I'll naturalize you for \$10." I have those individuals to stand in my presence, and I read the oath to them; I have them hold up their hand and swear to be true to the Constitution and to the flag, and I write them out a certificate and sign it, and give it to them, and they pay me the money.

What is wrong with that? Just one thing: it isn't legal. The law that tells how people are to be naturalized, tells who is to do the naturalizing, and the Word of God that talks about baptism, says that the ordinance was given to that church, and to that church alone.

I have no business to naturalize people. Suppose one of these fellows that I naturalize comes up to the next election, and he walks in to the poles to vote, and they challenge his vote. They say, "You are not a citizen of the United States. You are an alien." He says, "Oh, yes, I am a citizen of the United States," and he pulls out his certificate and says, "Here, this man gave me this certificate,

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and I paid him for it; I took the oath and swore to be true to the Constitution and the flag." Beloved, he will find out pretty soon that he can't vote. Why? Because the law that tells how to naturalize, tells who is to do the naturalizing.

I say to you, the God that tells us about baptism — that is, the immersion of a believer in water — that same God tells us that nobody but His church has the authority to baptize. We have no right to accept anybody's baptism except the baptism that was performed by a New Testament church.

IV

RESTRICTED COMMUNION.

I believe that there are restrictions concerning the Lord's Supper, and those restrictions are such that cause us to hold to what others call "close communion."

A fellow said to me some time ago, "You wouldn't even allow me to eat the Lord's Supper with you." I said, "It isn't a question of what I would allow. The church of which I am a member would have to decide the matter, but as far as I am concerned, I would vote on the side of the church to keep you from doing it. In fact, if you were in the church building, and we were passing the elements of the Lord's Supper, I would bypass you. I wouldn't even offer it to you." He said, "I just don't see how a church can be that narrow and expect to exist in the twentieth century."

Beloved, true churches existed back in the first century, and they have been existing in the second,

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and the third, and all down through the Dark Ages, and I think they will exist until Jesus comes, because He said, "I will build my church; and the gates of hell shall not prevail against it."

We read:

"The CUP of blessing which we bless, is it not the communion of the blood of Christ? The BREAD which we break, is it not the communion of the body of Christ? For we being many are one bread, and one BODY: for we are all partakers of that one bread" — I Cor. 10:16, 17.

Notice, one cup of wine, one loaf of bread, and one body to partake of the Lord's Supper.

Suppose I am away holding a meeting in another church, and that church observes the Lord's Supper. Would I have any right to eat the Lord's Supper in that church? I am not a member of that church. I am in good standing with them as far as doctrine is concerned because they believe the doctrines that I believe, and the things that I teach. They probably support THE BAPTIST EXAMINER every month with a financial offering just because they believe the things that we stand for. But, beloved, I would have no right to eat the Lord's Supper there, because I am not a member of that one body. The Word of God restricts it to one cup, one loaf, and one body.

Another restriction is to its design. We read.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do IN REMEMBRANCE OF ME. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" — Luke 22:19, 20.

What is the design of the Lord's Supper? It is to remember the Lord Jesus Christ.

Somebody says, "I can't even take the Lord's Supper with my mother, for she is a Presbyterian, and I can't take the Lord's Supper with my father, for he is a Lutheran. I can't do that, because you won't allow them to take the Lord's Supper with us."

Beloved, you are not to be taking the Lord's Supper, thinking about your father, your mother, your wife, your sweetheart, your sister, or anybody else. Rather, Jesus said: "This do in remembrance of me." When we take the Lord's Supper, we ought to take it, thinking about the Lord Jesus Christ. When I observe the Lord's Supper, I nearly always sit, and hold my head down, so I won't have to look at the audience. I am afraid if I sit and look at the audience, that it will cause me to think in terms of you. I have no objections to thinking of you ordinarily — it is a pleasurable thing to do, but when I sit at the Lord's Table, I am to do that in remembrance of the Lord Jesus Christ alone.

Let's notice another way that the Lord's Supper is restricted. Listen:

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper" — I Cor. 11:18-20.

You can't eat the Lord's Supper if there are any divisions, any

heresies, or any doctrinal divisions in the church.

Suppose as we take the Lord's Supper, we invite a Campbellite, a Methodist, and a Presbyterian to eat with us. We sit down to the Lord's Table, the four of us — the Campbellite, the Methodist, and the Presbyterian and myself as the Baptist, to take the Lord's Supper. I say, "Brethren, the Bible says if there be divisions among you, or any heresies, you can't eat the Lord's Supper." Someone says, "There is not any heresy. We are all agreed. We all believe in Ecumenicalism. We believe that we are all going to Heaven after a while. We are all agreed." I say, "That sounds good, but let's analyze it and see if that is true. Let's just take some one doctrine and see if we are in agreement. Let's talk about salvation."

I say to the Campbellite, "What do you believe about salvation?" He says, "That hole of water looks so good to me. I believe that all my sins are washed away whenever I go into that hole of water."

But, beloved, it seems to me I remember that John the Baptist pointed to Jesus one day and said, "Behold the lamb of God, which taketh away the sin of the world." I think I'll follow along with John the Baptist. We are not in agreement with the Campbellites.

I turn to the Methodist and I say, "What do you believe about salvation?" He says, "I believe in the blood of Jesus Christ. I don't believe water saves. I believe it is the blood of Jesus Christ, but I do believe that after I am saved I can lose my salvation. I believe I can go to Hell after I have been saved."

Isn't that strange that a man can be God's child today and the Devil's child tomorrow? Today he can be on the road to Heaven and tomorrow on the road to Hell, yet John 10:28,29 says:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

I think I will take what Jesus says.

Then I turn to this Presbyterian and I say, "What do you believe about salvation?" He says, "I go right along with you, Bro. Gilpin, I believe in election, and I believe in depravity, and I believe in limited atonement. I don't agree with the Campbellite that you have to be baptized to be saved, and I don't agree with the Methodist that you can lose your salvation after you have been saved. I believe in security."

I say, "Well, I guess you and I could eat the Lord's Supper together." He says, "But wait, there is something else I do believe that maybe I ought to mention. I believe that after I am saved, any children I have after that time don't need salvation; they get what we call 'inherited grace.' They inherit grace because I am saved."

Beloved, I don't turn to the Bible to answer that, I just go to my own family. I go back and think about my children. I go back to the time when John, Jr., was born. I don't think he inherited any grace from us. He surely did not act like he inherited any grace. I remember when he would be sleeping upstairs, and he would let out a wail, that you would think surely somebody was killing him. I would start up the stairs and directly he would hush up to see if anybody were coming. Does that sound like inherited grace? Somehow I just don't believe it.

Eight years passed, and our first little girl came to our house. I thought Mrs. Gilpin surely has grown a little bit in grace. I had not progressed very much, but she had become a much better woman. (Continued on page 6, column 1)

THE BAPTIST EXAMINER

NOVEMBER 13, 1976

PAGE FIVE

"Sound Doctrine"

(Continued from page five)

Certainly, if inherited grace works, it ought to be working now. I tell you the truth, if ever I saw depravity manifested, it was manifested in my first daughter.

Then a couple of years passed, and our second daughter was born. I am sure by that time that Mrs. Gilpin had grown a lot in grace, but I found the same thing to be true. Inherited grace just didn't manifest itself in the lives of any one of them.

I say to this Presbyterian, "I can't eat the Lord's Supper with you believing in inherited grace." I say to the Campbellite, "I can't eat the Lord's Supper with you because you believe in baptismal regeneration." I say to the Methodist, "I can't eat the Lord's Supper with you because you believe that you can lose your salvation after you are saved."

What does the Bible say? If there be any heresy — if there be any division when you come together in one place, you cannot eat the Lord's Supper. Beloved, I think we are going to have to go right along with what Paul says. I think we are going to have to believe in a restricted communion if I am going to be a sound Baptist preacher, if this is going to be a sound Baptist Church, if you are going to be a sound Baptist, and if we are going to practice sound doctrine.

V

PRESERVATION OF THE SAINTS.

God preserves His own. If you are saved, it isn't because of any thing you have ever done, but you are kept saved because of the preserving power of God Himself.

Somebody may say, "Brother Gilpin, don't you remember that passage in Hebrews that seemingly indicates that a person can lose his salvation after he has been saved?" Let's read it:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, IF THEY SHALL FALL AWAY, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame"—Heb. 6:4-6.

Let's see if this sounds like a man can lose his salvation. This says that if a man can lose his salvation, he never could be saved again, because it is impossible to renew such again to repentance. In other words, if a man could fall, he never could be saved again.

Notice again:

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak"—Heb. 6:9.

He says, "I have used this for an illustration. Though I have thus spoken, I am persuaded better things for you, and I am persuaded that better things will accompany salvation."

Beloved, it doesn't accompany salvation for a man to lose his salvation. Instead of this Scripture teaching falling from grace, it is one of the strongest texts in all the Bible to prove that when God saves a man, he is saved forever.

Hear the Psalmist as he says:

"Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand"—Psa. 37:24.

If you could see yourself spiritually, you would be dangling from the hand of Almighty God, because God upholds you with His hand.

Listen again:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"—Rom. 8:38,39.

Notice, he mentions death. What is death? Walk out in the cemetery and see all the tombstones, and think about all the people that have died from the day of Adam to this, and remember that some of these days, unless our Lord comes, that you and I are going to die, too. In death you leave your loved ones, your friends, and those who have been close associates in this world. Death is a terrible thing to think about. But Paul said, "Death can't take us out of God's hands."

He speaks of angels. What kind of angels do we know about? The Bible talks about angels—the archangel, the cherubim, and the seraphim. The Bible also talks about fallen angels. The angels

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must have great power, but Paul said that they can't take you out of God's hands.

He also speaks about principalities and power. Let's talk about governments. Our Government is a strong government. Russia, France and England are strong governments — strong powers and strong principalities. Paul says that they can't take you out of God's hands.

He talks also about things present. Nothing that is present can take you out of God's hands. Are you afraid? Everyone of us, more or less, have some fears all the time. One thing or another causes us to be fearful. But nothing present can take you out of His hands.

He mentions also things to come. I don't know what is around the corner. I often say that we as Christians serve under sealed orders every day. I don't know whether there is a beautiful landscape or a belching volcano around the next corner. I don't know whether there is a crib or

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a coffin around the next corner. I don't know what is there, but I know one thing, there is nothing that can take me out of God's hands.

Then he speaks of height. Look up, beloved, up, up, up — 20,000, 30,000 feet in the air. Let's look up into the stars, the moon, the constellations. Surely height ought to be able to take us out of God's hands. But Paul says that height can't take us out of God's hands.

Paul says that depth can't hurt you either. You can't go so deep, you can't fall so far, that you can be taken out of God's hands.

Then, having mentioned all of these things, Paul says, "Nor any other creature." Isn't it wonderful that he mentions nine of these agents and agencies — infernal, internal, and external — and he says that these nine nor any other creature shall not be able to separate us from the love which is in Christ Jesus our Lord.

Aren't you glad that you believe the doctrine of preservation? Aren't you glad that you believe in a God that not only saves, but a God that keeps you; a God that not only saves you to start with, but a God that keeps you saved from day to day?

As the old song says:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?"

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes,
That soul, though all Hell should endeavor to shake,
I'll never, no, never, no, never forsake."

There are many doctrines beside these five we ought to believe. In fact, to be a sound Baptist, you have to believe the whole Bible. May God help you to be just such a Baptist.

The Judgment Seat

(Continued from Page Two)

heart.

Secret services will be revealed before a believing host in Heaven.

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). All prayer warriors are to be openly rewarded by the great Intercessor.

Secret unconfessed sins will be uncovered. "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known" (Luke 12:2). The very hidden things of darkness will be made manifest. The bad deeds done in our mortal bodies will be exposed. In speaking of the Judgment Seat of Christ Paul stresses the fact that the deeds done in the body will be considered, "whether good or bad" (II Cor. 5:10). God will not reward us for the bad deeds. This sobering truth should motivate us not to permit sin to reign as king in our mortal bodies (Rom. 6:12).

III. A PLACE OF REVIEW

All the deeds done in our mortal body from conversion until death, or the Rapture, are to be examined by the Judge. In Revelation 14:13 it is said of the blessed dead that "their works do follow them." It is true that all works of the believer will follow him to the judgment Seat of Christ.

"Every man's work shall be made manifest" (I Cor. 3:13); that is, laid open to view for himself and others to see. You cannot give an account for me. I cannot give an account for you. At the Bema "every one of us shall give an account of himself to God" (Rom. 14:12). Each must give an account

to his own Master. No believer will be lost in the crowd or overlooked.

As a young man I recall upon many occasions bringing my report card home to my parents. This was a time of mixed emotions. Sometimes I was delighted with my good grades; at other times I was ashamed of my bad record. One day after a while each Christian will present his report card to God. What a day that will be! Daniel Webster said the most serious thought he ever had was his personal accountability to God.

God is keeping a record of our actions on earth. Job said: "My witness is in heaven, and my record is on high" (Job 16:19). The tears I shed are recorded in God's biography of my life: "Thou tellest my wanderings: put thou my tears into thy bottle; are they not in thy book?" (Ps. 56:8). Jehovah not only remembers what I do, but He also has it written down in Heaven in His book: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

The Judge of all the earth shall review our thoughts and idle words which we never confessed on earth. Jesus Christ said: "That every idle word that man shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). These idle words are the "foolish talking" and "jesting" which are forbidden (Eph. 5:4; Job 15:3).

The very aims and motives of service are to be reviewed at the Judgment Seat of Christ. "Every man's work shall be made manifest: 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" (I Cor. 3:13).

The fire which tries the works of Christians is a figure denoting the fiery judgment of Jesus Christ (Heb. 12:29; I Thess. 1:8). At the Judgment Seat of Christ believers will face the judging, testing fire of Divine approval, or disapproval. Christ is to test "every man's work of what sort it is," not how much it is. If the quality is bad, the quantity is worthless. The motives behind our service is what will really count there.

IV. A PLACE OF REWARDS

"Verily there is a reward for the righteous: verily he is a God that judgeth in the earth" (Ps. 58:11). The God whom we serve "is a rewarder of them that diligently seek him" (Heb. 11:6). If Christ fails to reward obedience and faithfulness at the judgment, He would be unrighteous. But in Hebrews 6:10 it is written: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Our righteous Judge will not suffer one good act done in His name to go unrewarded.

The Lord Jesus Christ will reward each servant with respect to his opportunities and personal abilities. Luke 12:48 says: "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." God has given some greater capacity of mind and more numerous talents. Their account to Him will be accordingly (Matt. 25:14-30; Luke 19:12-27).

Beware of a great position in the kingdom work of God! It means you will be judged more severely at the Judgment Seat of Christ. "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (Jas. 3:1 ASV). Many want a great position in a church or the denomination, but they fail to realize the responsibility which accompanies such a position.

When I was first called to Calvary Baptist Church as pastor and

editor of The Baptist Examiner, I was scared to death. I thought what a great capacity to do good. Then fear filled my heart when I thought of James 3:1. What a fearful judgment awaits one whose writings affect thousands of people!

Whatever capacity God has given you had better be used for His glory. Otherwise, you will have no treasures in Heaven. All cannot be ministers or missionaries. All cannot be soloists or piano players. All cannot write books or edit a Baptist paper. All cannot give a million dollars to their church. But each one can be faithful to use what he has for the glory of Christ. It is said of a woman in Mark 14:8: "She did what she could." Can this be said of you at the Judgment Seat of Christ?

(Continued Next Week)



Obligations - Masons

(Continued from page one)

due examination, or legal information I shall have found him entitled to the same as I am myself.

"I furthermore promise and swear that I will conform to and abide by all the laws, rules and regulations of the Fellow Craft degree so far as the same shall come to my knowledge.

"Furthermore, that I will answer and obey all due signs and summons sent to me from a lodge of Fellow Craft or given to me by a brother of this degree if within the length of my cable-tow.

"Furthermore, that I will aid and assist all worthy distressed brother Fellow Crafts, I knowing them to be such, so far as my ability will permit without material injury to myself.

"Furthermore, that I will not cheat, wrong nor defraud a lodge of Fellow Crafts, nor a brother of this degree, nor supplant him in any of his laudable undertakings.

"All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my left breast torn open, my heart plucked out and given as a prey to the beasts of the field and the fowls of the air should I ever knowingly violate this my solemn obligation of a Fellow Craft Mason, so help me God and keep me steadfast in the due performance of the same."

(Again in sincerity the candidate kisses the Bible.)

THIRD OR SUBLIME DEGREE OF MASTER MASON



"I, (person's name), of my own free will and accord, in the presence of Almighty God and this Worshipful lodge, erected to Him and dedicated to the Saint John, do hereby and hereon (the Master at these words places his right hand upon those of the candidate) most solemnly and sincerely promise and swear:

"That I will always hail, ever conceal and never reveal any of the secret arts, parts or points (Continued on page 8, column 1)

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

PASADENA, Calif. (EP)—"What is the least amount of money you would take to push a button to kill a person inside a black box—(no one would ever know what you did)?"

This question framed by a psychologist at Fuller Theological Seminary was asked of 200 persons around Andrews Air Force Base near Washington, D. C., last year and was contained in interviews of an additional 452 people in St. Mary's County, Md.

The answers, according to Dr. Paul Cameron, reveal a disregard for the value of human life in American society.

Interviews were divided between those who have deliberately killed someone (usually in the military) or have tried to do so; those who never killed or tried to kill were in a second group.

Forty-five per cent of those who had killed before said they would murder for money. The average price: \$20,000.

Among those who had never killed or tried to, 25 per cent said they would do it, and their average price was \$50,000, Dr. Cameron said.

"Lethality feeds upon itself," said Dr. Cameron, who now teaches at the Graduate School of Psychology at Fuller. He said an estimated 20 million people in the United States have "participated in killing humans in various contexts."

Their attitudes toward life, he said, "cannot help but influence our society in a deathward direction."

WASHINGTON, D. C. (EP) — The Supreme Court has let stand its July 2 decision upholding the death penalty for murder and lifted the stay that has been blocking the states from putting that decision into effect.

The Justices announced they will soon decide also whether capital punishment may be imposed on persons convicted of rape.

The action was one of the last moves by the court before convening for its 1976-77 term, a year that is widely expected to be

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| Locked in Attic | |
| Lost Campers | |
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| Runaway Rescue | |
| Secret Hideout | |
| Teacher Trouble | |
| Timber Wolf | |
| Treasure Hunt | |
| Western Adventure | |
| Winter Rescue | |
| Blue Cow | |
| Bull Fighter | |
| Colorado Kidnapping | |
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| Screams in Night | |
| Swamp Robber | |
| The \$1000 Fish | |
| Trapline Thief | |
| Watermelon Mystery | |
| White Boat Rescue | |

marked by further development of the Burger Court's trend toward curbing the rights of defendants in criminal cases.

NASHVILLE (EP) — The Southern Baptist Convention ended the 1975-76 fiscal year here September 30 with almost \$86.3 million in total receipts from churches — including over \$46.7 million for the SBC's national Cooperative Program unified budget.

The Cooperative Program figure, \$46,725,721, exceeds the basic operating and capital needs budgets for agencies administering the SBC's worldwide missions program by more than \$4.6 million. But it was \$4.2 million short of a "challenge" goal to meet unfunded mission needs.

AUSTIN (EP) — The Texas Supreme Court has ruled unanimously that an Episcopal church owned and operated camp in Hood County is not exempt from property taxes.

"Certainly, inspiration and a spirit of renewal may be captured by experiences with nature," the court said, "but those experiences can also qualify as wholesome recreation which falls short of religious worship."

The effect of the court's ruling on the tax status of other religious-affiliated camps in Texas has not been determined.

A case involving a Methodist camp at Glen Rose is now in the courts. But Methodist District Superintendent Michael Patison said he believes the ruling will be in favor of the church.

"Our case rests on different bases" than the Episcopal case, Mr. Patison said. "They were pushing the camp as a place of worship while we're emphasizing the church camp as an integral part of Christian education."

ATLANTA (EP) — Rosalynn Carter, wife of Democratic presidential candidate Jimmy Carter, has apologized to Billy Graham for critical comments about the evangelist made by her youngest son, Jeff.

In a question-and-answer session with students at the University of Tulsa, Jeff Carter, 24, had said, "I think that the thing that people should watch out for are people like Billy Graham, who go around telling them how to live."

He suggested that the evangelist had paid \$5 for a Doctor of Religion degree, and remarked that he "fell out with" Mr. Graham because of the evangelist's alleged support for Richard Nixon.

After Mrs. Carter apologized to Mr. Graham in a telephone call, the evangelist told her that he was not offended.

Meanwhile, Jeff Carter has indicated that he still stands by his comments.

... William Carey

(Continued from Page One) God, he was never disappointed. No single man before or since has contributed so much to the civilization of any people.

Carey was never satisfied, never content and always attempting great things for God. He was convinced that India could truly be won for Christ only by Indians, and he resolved to do something about it. Out of his own funds he purchased a tract of land adjacent to the mission station at Serampore and founded the Christian College at a total cost of 15,000 pounds, paid for entirely from the missionaries' pockets. Both he and Dr. Marshman received gold medals from the King of Denmark in recognition, and the king made

BOOKS ON THE CULTS

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a special gift of a large house for Carey on the college grounds.

Carey also believed that those to be employed in the gospel ministry should be familiar with the doctrines he is to combat and the doctrines that he is to teach. Things were beginning to change back home in England. His friends were being replaced in the Mission Society with new men. These men could not see any value in teaching or training men in such lore as Hindu. This seems to be the beginning of sorrows.

The younger men coming to India were a disappointment as Carey writes: "There are two or three circumstances in the Mission which occasion us pain: I mean the un-missionary spirit

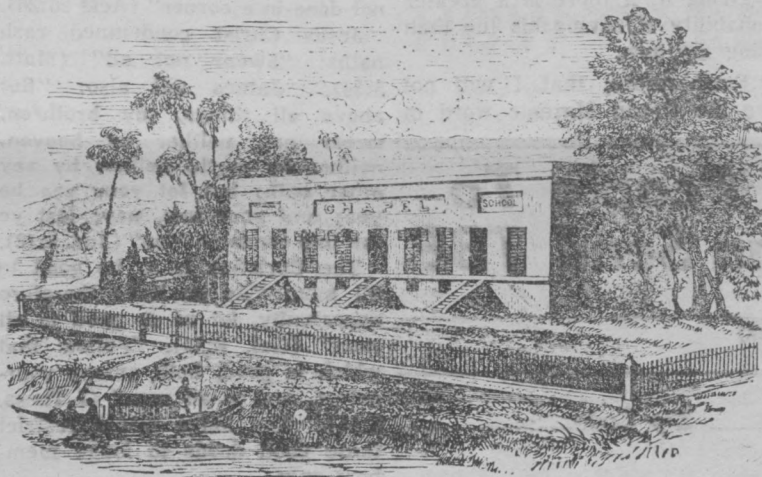
... nor have I to this day a horse to ride."

Tensions increased and finally those at home insisted upon control of every personal fund. In Carey's lifetime it is estimated that he had contributed over 100,000 pounds of his own money into the mission — an amount equivalent to a million dollars by today's standard. He kept only 35 to 40 pounds per year for his own personal use.

Relations with the Foreign Missionary Society continued to deteriorate and by 1827, at age 66 Carey was by signed agreement banished from the mission property and completely severed from the society which he had founded. He lived out his final years on the Christian College campus, living in the house that had been donated by the Danish king.

During his hours of relaxation through the years at Serampore Carey had cultivated a garden on the grounds of the mission complex. He had never lost his love of nature and had introduced to India hundreds of plant variations from England and America, sent as seeds thoughtfully enclosed in the letters he had received from friends.

William had suffered the loss of his wife, his son and his friends as he labored for his Lord and Saviour. The period of longest sorrow was perhaps as he plodded along seed by seed, vine by vine, plant by plant, moving his beloved garden from the mission complex to the grounds of the college. In 1831 the garden was completely destroyed by a cyclone. He spent his final three years rebuilding it as he was pulled around the garden on a special chair fixed on wheels. The years of labor, heat and fever were taking their toll.



Mission Premises at Serampore.

which operates in a life of ease, an anxiety for European society, and other things of the same nature which enervate the soul of a missionary and unfit him for his work." Men were coming to the field who were unwilling to go into the bush, but sought the comforts of preaching to multitudes from established pulpits.

These local squabbles were painful to Carey, Ward and Marshman. However, events were becoming even more terrible at home. Old friends were passing away and new men were taking their place. In six short years Pearce, Sutcliffe and Fuller had died. Carey became conscious of the change almost at once as he wrote to his last friend Ryland that the secretary's letters were cold and official, and he soon came to see the Mission Society as what he calls "an imitation court of directors." The committee in England were calling for full statements of accounts in tones that suggested they were dealing with untrustworthy employees.

New missionaries brought word that those at home suspected Carey and his two friends of being dishonest men, converting mission property to their own use. The agony of Carey's heart is evidenced as he writes back to England "we have exerted ourselves to the utmost of our power, and in the simplicity of our hearts, and have denied ourselves many of the most common conveniences of life to serve the cause of God

The will of William Carey was simple, but painfully reflected his heartbreak over his relationship with the Foreign Mission Society: "I utterly disclaim all or any right or title to the premises at Serampore, called the Mission Premises, and every part and parcel thereof: and do hereby declare that I never had, or supposed myself to have, any such right or title."

At 72 years old as Carey reflected upon the accomplishments of his life he whispered over and over "What hath God wrought!" He confided to his friend Marshman: "I have not a single desire ungratified."

To his last visitor, a young missionary named Duff, Carey almost in a feeble whisper admonished him: "Mr. Duff! You have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey — speak about Dr. Carey's Saviour."

On Monday morning June 9, 1834, William Carey went home to be with his Lord. His death brought tribute from all corners of the world as the news reached abroad. His Will had also contained instruction for his gravestone, and in accord with his directions is this simple statement: "William Carey — Born August 17, 1761, Died June 9th, 1834, a wretched, poor and helpless worm, on Thy kind arms I fall."

May the life of William Carey be a blessing to Missionary Baptists everywhere, a challenge and

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

an encouragement to those who have also answered God's call to a difficult task.

May we forgive him his error of being "The Father of Modern Missions." He suffered much because of the supra-Scriptural organization he helped organize to do the work that Christ had given to His Church.

Had William Carey been sent out by and with the authority of a New Testament Baptist Church, the hardship imposed by the Dr. Thomas likely would have been avoided. The monster that Carey himself helped to create almost consumed him in the end, forcing him to live his later years as an outcast accused of being dishonest and unfaithful to his calling.

Most importantly, if William Carey's labors had been under the authority of one of our Lord's churches he would have been administering Scriptural baptism. Only a part of Carey's work lives on. The translations of the Scriptures in the various languages are still in use this very day.

Alas! India is still a pagan nation steeped in idolatry and the worship of false gods. May we ask why? It is because William Carey lacked the authority to establish in India that sole organization to which our Lord had made this promise: "Lo, I am with you always, even unto the end of the world" — His Church. William Carey could not, and did not plant a single New Testament church in India. When Carey's converts died, Christianity died to that part of the earth. It is to the church that our Lord gave His commission and promise. The work of the boards, associations, and conventions will not endure.

In retrospect what price is being paid today for our dear brother's error? India could be exporting Christian missionaries to a pagan America today. Instead, India is exporting to our nation her Satanic spiritual counterfeit of the Maharishi Mahesh Yogi known as TM or Transcendental Meditation. The guru from India has been successful in securing federal and state funds to teach his Satanic religion to our children.

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Obligations - Masons

(Continued from Page Six)
of the Master Mason's degree to any person or persons whomsoever except it be to a true and lawful brother of this degree or within a regularly constituted lodge of Master Masons, and neither unto him nor them until by strict trial, due examination or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore promise and swear, that I will conform to, and abide by, all the laws, rules and regulations of the Master Mason's degree, and of the lodge of which I shall hereafter become a member, and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be holden, so far as the same shall come to my knowledge.

"Furthermore, that I will answer and obey all due signs and summons sent to me from Master Mason's Lodge, or given me by a brother of this degree, if within the length of my cable-tow.

"Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted.

"Furthermore, that I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, I knowing

them to be such, so far as their necessities may require and my ability will permit without material injury to myself or family.

"Furthermore, that I will not assist in, or be present at, the initiating, passing or raising of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such.

"Furthermore, that I will not sit in a lodge of clandestine Masons, nor converse upon the secrets of Freemasonry with a clandestine Mason, nor with one who is under the sentence or expulsion or suspension, to my knowledge, while under such sentence.

"Furthermore, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except it be in the necessary defense of my person, family or property.

"Furthermore, that I will not cheat, wrong nor defraud a Master Mason Lodge, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger, if in my power.

"Furthermore, that I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it.

"Furthermore, that I will not give the Grand Hailing sign or sign of distress of a Master Mason unless in real distress, or in cases of the most imminent danger, in a regularly constituted lodge of Master Mason, or in a secure place for Masonic instruction; and should I see the sign given or hear the words accompanying it, I will repair to the relief of the person so giving it, if there is a greater probability of saving his life than losing my own.

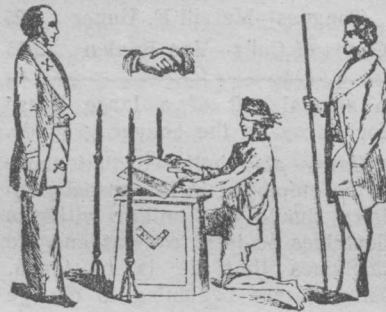
"Furthermore, that I will not give the Grand Masonic word in

any other manner or form than that in which I shall hereafter receive it, and then only in low breath.

"All this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly violate this my solemn obligation as a Master Mason. So help me, God, and keep me steadfast in the due performance of the same."

(Again in token of his sincerity the candidate kisses the Bible.)

THE BIBLE SPEAKS



Candidate being made a Mason.

God is opposed to secrecy in religion: "I have not spoken in secret" (Isa. 48:16). Jesus Christ did not belong to any secret organization: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18:20). The Apostle Paul agreed with Christ: "For this thing was not done in a corner" (Acts 26:26).

Jesus Christ condemned rash oaths: "Swear not at all" (Matt. 5:34). James did also: "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (Jas. 5:12).

The Christian is to be good to all men: "As we have therefore opportunity, let us do good to all men" (Gal. 6:10). "Follow that which is good, both among yourselves, and to all men" (I Thess. 5:15). The lodge would restrict these good deeds to lodge members only.

The Master Mason promises to "keep the secrets of a worthy brother Master Mason," murder and treason being excepted. This would permit a Master Mason to lie on the witness stand in court to protect another Master Mason. If the person kept his Masonic oath, then he could not keep his court oath, or vice versa. He would be forced to lie either way. The Bible says: "Thou shalt not bear false witness" (Ex. 20:16).

The lodge teaches salvation by good works. In the work of the first degree the person is given a lambskin to be "continually reminded of that purity of life and conduct which is so essentially necessary to gaining admission into the celestial Lodge above, where the Supreme Architect of the universe presides." The Bible teaches salvation by grace through faith: "For by grace are ye saved through faith" (Eph. 2:8).

The man who belongs to the lodge binds himself with an oath to God to have his life taken if he make known the secrets of Masonry. Who is going to cut his throat? Other Masons I would assume. The Bible says: "Thou shalt not kill" (Ex. 20:13). Jesus Christ said: "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment" (Matt. 5:21).

The editor finds Masonry and the

religion of Jesus Christ incompatible. He has never been a member of any secret organization and has no future plans of ever doing so. At times he has been asked why he has not joined such an organization. When asked I always reply: "I am a member only of the Grand Lodge of the Redeemer, the New Testament Baptist Church. This is all I care to belong to, or have money to afford."

BAPTIST HISTORY SPEAKS

The Kehukee Baptist Association, the fourth oldest in America, was organized in 1765. On the 20th day of May, 1786, the Association held it to be disorderly to hold communion with a church member who frequented a Free Mason Lodge (*History of the Church of God* by Sylvester Hassell, p. 706). This Association reaffirmed this principle in 1822. When she was asked about members of Baptist churches joining the Masonic Society and frequenting their lodge, she approved the following resolution:

"We, your committee appointed to draft an answer of advice to the churches relative to the above query, would recommend to the churches to admonish such persons thus acting to desist from attending Masonic Lodges, which we think is calculated to injure the feelings of the truly pious; and should they refuse to submit to such admonition, that it would be disorder in them, for which they should be dealt with accordingly" (Ibid. p. 733).

The Steuben Baptist Association was organized in 1817 in the state of New York. In the August 26, 1829, session they adopted this resolution: "That this association have no fellowship with brethren who adhere to the institution of speculative Free Masonry" (*History of the Steuben Baptist Association* by Elder William Carter, p. 14). Historian Carter adds on page 18: "For many years the minutes record the entire disapproval of all secret societies on the part of the association . . ."

The Mississippi Baptist Association was organized in 1807. In the 1818 session the Association received this query from Bayou Pierre Church: "Should a brother be held in fellowship, who prefers the rights and privileges of the Masonic Lodge to the communion of his church?" The answer of the Association was: "No." (*Griffin's History of the Mississippi Primitive Baptists*, p. 90).

The Pearl River Baptist Association in Mississippi was organized in 1820. In 1826 this query was received from Ebenezer Church: "Will Gospel discipline take under dealings any brother for attending the Masonic Lodge as a member of that lodge, to the grief of his brothers?" Answered in the affirmative (Ibid., p. 131).



Halliman Report . . .

(Continued from page seven)
ham. Beloved, I believe that had it required the Lord causing the sun to stand still until I could have arrived here on time, I would not have been one minute late according to God's clock.

The flight from Lagos to Calabar was only about two and a half hours, with one stop in between. At about half past one, we touched down at the airport at Calabar.

While I was exactly on God's schedule, I was one day late according to man's plans. I had written Brother Imah telling him what day to expect me. He along with several other people were there on Monday to meet me, but I was not there on Monday. I had never seen Brother Imah, not so much as a picture of him. I had no way of knowing if he would be there on Tuesday to meet me or not. I had told him in the letter what I would be wearing and that he would have to recognize me and come to me.

A few people were ahead of me

when we started off the plane. Almost by the time I had touched the ground, I saw two men standing looking toward me and after looking at all the other people, I had decided that one of these was Brother Imah. The two men waved to me and I waved back, and soon I was being hugged and squeezed by these two African brethren with tears streaming down their faces. We all three went into the waiting room and immediately had prayer together. I soon discovered that the other individual was Brother Imah's brother.

Soon my baggage was claimed and we were in a taxi on our way to where Brother Imah lives. The Lord has provided a building large enough that they use the front part for workshop services and live in the back. A sleeping room about 8 by 6 feet had been provided for me. In this was a bed and a cabinet with glass doors and a small table for a wash stand.

The room that leads into the bedroom is about 8 by 8 feet and this serves as my dining room where I receive visitors. The toilet is outside and a place has been prepared outside where I can take a bath by first soaping down and then pouring water over the body to rinse.

In the next article, we will tell you about the worship services and other things. May the Lord bless each of you.



Crime . . . Miniskirt

(Continued from page one)
tween that and the provocative promise of a possible view of intimate areas. Professional law enforcement officials in 50 states were asked 'Does the short skirt invite sex crime?' Those in 61 per cent of our major cities reported; 92 per cent said 'yes.'

"The juvenile division commander of one large city spoke the consensus view when he said, 'Some sex crimes are committed by individuals aroused by their sensory perception, and short dresses of some girls could provoke such an attack.'

"Mary Quant, London designer, mother of the miniskirt, said in November 13, 1967, 'Miniclothes are symbolic of those girls who want to seduce a man . . . And, as if to confirm her conclusion, the years the skirts went up, crimes against women demonstrated a parallel increase.'

In I Peter 3:3 and 4 we read: "Whose adorning . . . let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

THE BIBLE AND EVOLUTION

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