

BOOK SALE NOW IN PROGRESS!

FOR THE NEXT THIRTY DAYS YOU CAN PURCHASE BOOKS AT A 20% DISCOUNT ON MOST TITLES. ALL BIBLES WILL BE 15% OFF. WE PAY POSTAGE. WATCH NEXT FEW ISSUES FOR LISTINGS OF BOOKS OR WRITE FOR OUR FREE CATALOGUE.

CHURCHES OF TODAY ARE NOT AS FREE AS IN BIBLE TIMES

By ROY MASON
Aripeka, Florida

Beyond any question, the churches of New Testament times were FREE. They were simple, local, self-governing bodies. Let us note some Scriptures that serve to make this clear:

Matt. 23:8, No graded ministry



ROY MASON

... One Master ... Christians all "brethren."

Acts 6:5, "The multitude" (of believers) here handle an important matter.

II Cor. 8:23, Here we have "messengers" of churches. They were not delegates, but representatives. (Continued on page 3, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 45, No. 9

ASHLAND, KENTUCKY, MARCH 19, 1977

WHOLE NUMBER 2112

THE ANGEL OF THE LORD

By JOE WILSON

Winston-Salem, North Carolina

"And the Angel of the Lord found her by a fountain of water in the wilderness . . . And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude . . . And she called the name of the Lord that spake unto her, Thou God seest me" (Gen. 16:7-13).

The doctrine of angels is a prominent doctrine in the Bible and would repay much study with great blessings. The word itself means messenger and is sometimes, but not frequently, applied to man. I am convinced that the angels of the churches in Revelation chapters two and three are the pastors of the churches. However, the word usually refers to an order of created spirit beings. Some have fallen and are the angels of Satan, and I believe they are the demons of the Bible. Some are the elect angels who are preserved in the holiness of their original creation by the power of God.

Upon the pages of the Old Testament there are the footprints of a strange and mysterious being who is referred to as the Angel of the Lord. I desire to have us study together some of what the Bible says about this Being. Let us see if we can discover who He is and learn therefrom some lessons that should bless our souls.

The first Bible reference to this



JOE WILSON

reference to the Angel of the Lord. This Being finds Hagar by a fountain of water as she flees from the hard dealings of her mistress, Sarai. I might suggest that this pictures how the Holy Spirit finds God's elect by and through the Word of God, but I forbear. But do note that He finds Hagar and not that she finds Him. Now this Being knows Hagar's name and that she was a servant and that Sarai was her mistress. This Being asks Hagar questions that only a Divine Being has authority to ask. In verse 9 this Being makes demands upon Hagar that she obey Him implicitly in what He says. In verse 10 this Being makes promises that indicate that He is more than man and more than a mere created being. He says that He will multiply her seed exceedingly, and remember that life is in the hands of a sovereign God and He alone can give it. In verse 13 Hagar refers to this Being as the Lord and calls Him the God of Seeing.

Now look at Genesis 18:1-19:1. Verse 1 tells us that "the Lord appeared to Abraham," and verse 2 (Continued on page 3, column 2)

ABC'S OF DESTROYING A CHURCH

- A—Aggravate problems that exist in her.
 - B—Be uncooperative in her program.
 - C—Cause disturbances at the worship.
 - D—Deny the moving of the Spirit of God.
 - E—Excuse yourself from most services.
 - F—Find fault with everything about her.
 - G—Guard against any emotion.
 - H—Hold resentment toward others.
 - I—Ignore Christian and Church duties.
 - J—Judge others by your standards.
 - K—Keep your Bible on the bookshelf.
 - L—Look at the dark side of life.
 - M—Minimize the importance of the Church.
 - N—Never pray except when in trouble.
 - O—Object to things you don't understand.
 - P—Praise yourself, but not others.
 - Q—Quash approaches if they are new.
 - R—Rejoice over others' problems.
 - S—Spend money due to the Church.
 - T—Trust nobody and nothing.
 - U—Underestimate the power of God.
 - V—Vaunt yourself before others.
 - W—Walk out during services.
 - X—Xert as little energy as possible.
 - Y—Yield to daily temptations to sin.
 - Z—Zip uncarefully through duties.
- copied

HEAVENLY CITIZENSHIP

By A. J. GORDON
(1836-1895)

A man's dwelling in one country, and holding citizenship in another and far remote country, is not an unknown circumstance. In such a case, we may have the singular anomaly of one being most a



A. J. GORDON

stranger in the land in which he is present, and most at home in the land from which he is absent. Our blessed Lord was the first perfectly to realize this idea respecting the heavenly country. For He speaks of Himself as "He that came down from Heaven, even the Son of man who is in Heaven." So truly a citizen of the other world was He that even while walking with men and talking with men He regarded Himself as there, not here. And this saying of His occurs in that discourse where, with an emphatic "verily, verily," He declares that "except a man be born from above he cannot see the kingdom of God."

Here is the key to the whole

mystery. As the only begotten of the Father, Christ's native country was above; and during all the days of His flesh He neither relinquished His heavenly citizenship nor acquired an earthly residence.

"Blessed be the Lord God of Israel: for He hath visited and redeemed His people," is a significant note in the prophecy of His birth. And four times in the Gospels is our Lord's advent to earth spoken of as a visit. But it was a visit which never for a moment looked toward a permanent abiding. At His birth He was laid in a borrowed manger, because there was no room for Him in the inn; at His burial He was laid in a borrowed tomb, because (Continued on page 5, column 3)

being, as well as the first Bible usage of the word "angel" is found in the text in Genesis 16:7-13. There is a good law of hermeneutics, or principle of Bible interpretation known as "the law of first mention." It is that whenever a word or subject is first referred to in the Bible, usually and often there is much said then that helps in interpreting that word or subject throughout the Bible.

Let us look at this first Bible

TUNE IN TO
**THE INDEPENDENT
BAPTIST HOUR**
EACH SUNDAY

WCMI _____ Ashland, Ky.
8:00 - 8:30 a.m.

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

THE "CHURCH"

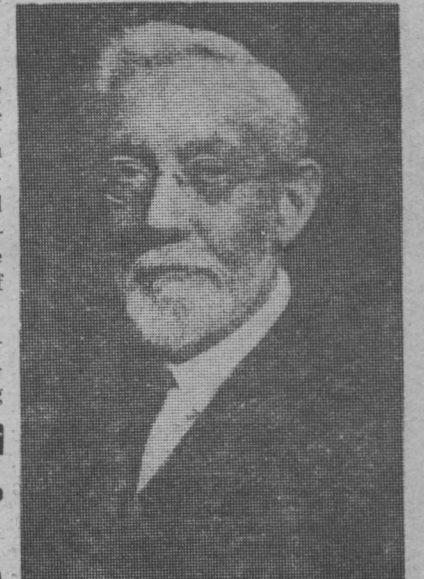
CLARENCE LARKIN
(1850-1924)

The Greek term, "ekklesia," translated "church" more than a hundred times in the New Testament, is compounded of two words, meaning "to call out of."

The Baptists hold that a "Scriptural church" is a local congregation of baptized believers, independent of the State, and of every other church, having in itself authority to do whatever a church can of right do, and whose members are voluntarily associated under special covenant to maintain the worship, the truths, the ordinances, and the discipline of the gospel.

Churches are visible organizations, the visible ceremonial qualification for membership being

baptism. That the membership of the apostolic churches was composed of baptized believers, is clear from the whole tenor of the Acts of the Apostles, and of the Apostolic Epistles. On this point there is no controversy between



CLARENCE LARKIN

Baptists and Pedobaptists. The difference between them is — "What is baptism?" The Baptists hold that any church, whose membership have not been baptized, that is, immersed in water after a profession of their faith, though they may be believers, is not a Scripturally constituted New Testament church.

A church is a "local congregation," and may consist of many, or few members. We read of "the church at Jerusalem," "the church of Ephesus," and Paul refers to Aquila and Priscilla, and "the church that is in their house." (Continued on page 4 column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE MAN OF GOD'S OWN CHOOSING

"Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed."

"O Thou that hearest prayer, unto thee shall all flesh come."

"Iniquities prevail against me: as for our transgressions, thou shalt purge them away."

"Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple" (Ps. 65:1-4).

According to the inscription,

David is the author of this Psalm. The date of its composition is not given. Some believe it was intended as a song for the Day of Atonement. It opens with the silence which reigned when the people waited in expectation of the return of the high priest from the presence of God. The sins of the year were covered over as expressed in verse 3. Then he speaks of the blessedness of those accepted of God and admitted to unspeakable fellowship with the Almighty.

GOD'S SOVEREIGN CHOICE

Observe in the text the sovereign

selection of God. David spoke of "the man whom thou chooseth." Here is seen the free choice of God. There was no merit or management on the part of man which caused God to make this selection. God made this choice according to the good pleasure of His will. This is an election of grace.

This choice is personal and individual. Psalm 65:4 does not speak of an election of nations, continents, or such loose generalities. God's eternal choice is fixed upon persons. This selection distinguish (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 communications should be sent. Address: P.O. Box 910, Zip Code 41101.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED WEEKLY, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$4.00; Two years — \$7.00
Five years — \$14.00; Life — \$50.00
CLUB RATE: 15 or more — each \$3.00

When you subscribe for others or secure subscriptions — each \$3.00

BUNDLES: 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$20.00 for each 10 yearly.

FOREIGN: Same as in the United States.
PLANNING TO MOVE? — Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the Act of March 3, 1879.

God's Own Choosing

(Continued from page one)

es them from others left to themselves.

The psalmist did not cavil with God's choice of a people to grace and to glory in eternity past. He rejoiced in this great truth. To him election is the root of all blessing, the source and fountain of every spiritual mercy the soul receives. He sees in it a stream in which the redeemed will bathe throughout the never-ending ages of eternity. David said: "Blessed is the man whom thou chooseth." Nothing brings greater joy to a soul than knowing his election of God and making it sure.

Man thinks it highly reasonable that he should have the right to choose. He claims the right to choose his own friends, his own business, his house, his own automobile, his own clothing, and his own wife. Then why can he not see that God has the sovereign right to choose His own bride and to choose the people in whom He will be glorified. Why do some allow God less privileges than they enjoy?

Men cavil at the right of the Sovereign of the universe to select those He will make happy. They rebel at this teaching, but woe unto those who dare to strive with their Maker. Sooner or later, all such contention will end in the destruction of the contenders. It is wisdom not to cavil at election, but to admit that the Bible teaches it.

THE FRUIT OF THIS CHOICE

What blessing flows out of God's choice of a person? Listen to the words of the psalmist: "Blessed is the man whom thou chooseth and causest to approach unto thee." The original choice is the root; the approach unto God is the fruit. The one precedes and is the cause of the other. But note the certainty of each thing. Everyone whom God chooses He causes to approach unto Him, or vice versa. There is no such thing as one chosen of God who fails to approach God — infants notwithstanding. Neither is there one who

approaches God and was not already chosen of God.

The natural depravity of man is seen in the expression, "causest to approach." By nature the sinner is at a distance from God, alienated from Him, carnal, callous, dead in sin, without any spiritual feeling, or heavenly desire. There is an impenetrable barrier between him and God. Worst of all, man desires to stay at a distance from God. He is progressively going farther and farther, and, apart from sovereign grace, he will fall into the bottomless pit!

Oh, what a blessing election is to fallen man! God did not choose His people to die as they were born. They were not elected to live in ignorance, enmity, and sin, and then after death go to Heaven without a change. Instead, He purposed to break down the barrier between Himself and their souls. He determined to make them new creatures and to bring them to Himself.

THE BARRIER OF SIN

Sin is the greatest barrier between God and His chosen ones. The Lord said in Isaiah 59:2: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Sin stands as a partition wall dividing between them, hindering communion. It makes allegiance between the two impossible. It provokes God to withdraw His gracious presence and to hide His face.

To resolve this problem the Father sent His Son. "He appeared to put away sin by the sacrifice of himself" (Heb. 9:26) and "to make an end of sins" (Dan. 9:24). In prospect of the coming atonement of Christ the psalmist said: "As for our transgressions, thou shalt purge them away."

To the Ephesian church Paul wrote: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:12-13).

By unregeneracy man is afar off from God and His law. The sinner is afar off from salvation by Christ and the promises of the gospel. He is at a distance from the saints of God by Adam's sin and his own transgressions. The blood of Jesus gives nearness of access to and communion with God. Upon conversion, by union with Christ, he is brought home to God.

THE BARRIER OF SHAME

When the Spirit touches the conscience with God's holy law, he charges the sinner with being "guilty before God" (Rom. 3:19). This produces a feeling of shame and confusion of face. Adam and Eve knew no sin until they broke God's law. Sin brought shame into the world. The sinner cannot draw near with confidence to the Lord because of this sense of shame before God.

God's grace removes this sense of inward shame. The means of this is the "blood of sprinkling" which purges the conscience from guilt. Then we can "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience" (Heb. 10:22). Through the propitiation of Christ the conscience is cleansed, and the soul finds access to God. "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth" (Isa. 54:4).

THE DIVINE DRAWING

The convicted sinner needs more than the sight of the atoning blood that cleanses from all sin. He must have the secret drawing of the Spirit, if he is to approach God. Jesus Christ said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). Thus he is made

to cry out, "Draw me, and I will run after thee" (Sol. Songs 1:4). The Lord then answers back: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jer. 31:3). By this powerful operation of the Spirit the sinner is secretly drawn in his heart and affection toward God, he is drawn with the cords of everlasting love. He is irresistibly caused to approach unto God.

COME IN REPENTANCE

But how shall the sinner approach God? He must not rush recklessly and heedlessly into His holy presence. The convicted sinner must come in godly fear and with confession of sin. Efficacious grace breaks his heart, humbles him, and causes him to acknowledge he has acted wrongfully.

BRIEF NOTES

Elder Steven L. Hamilton, 12635 Pearl Street, Southgate, Mich. 48195, has accepted the pastorate of the Sovereign Grace Landmark Baptist of Marshall, Mich. His phone is 313-282-6953.

The Independent Baptist Hour, the radio program of Calvary Baptist Church, Ashland, Ky., will be heard on WCMI in the Ashland area from 8:00 to 8:30 on Sunday morning rather than from 7:30 to 8:00.

EIGHTH ANNUAL BIBLE CONFERENCE

PINEHAVEN BAPTIST CHURCH
COLUMBUS, MISSISSIPPI
MARCH 15-17

The theme of this year's conference is "Adorning the doctrine of God . . . in all things" (Tit. 2:10). All services will be held in the meeting house of the church, located on Highway 69 South, southeast of Columbus, three miles from Highway 82 East. All guests will be given lodging and food will be provided for all.

On Tuesday morning the speakers are Elders Joe Bell, Ray Hiatt, and Cecil Lawrence. In the afternoon Elders Ralph Hawkins and Willard Pyle will preach. The evening session will feature Elders Tom Sollosi and Gerald Price.

On Wednesday morning, Bros. Charles Salmon, Richard Farnham, and F. P. Wolfe will preach. In the afternoon, Bros. Don Prewitz and Charlie Burford will preach and in the evening session the speakers are Demas Brubacher and Milburn Cockrell.

Thursday morning, the speakers are Elders Oscar Mink, Dale Atkinson and Joe Thomas. In the afternoon, Bros. T. L. Griffin and Richard Vaden will preach. During the evening session, Elders J. C. Settlemoir and H. W. Gregory are to speak.

Elder Elvis Gregory is the host pastor.

When tears roll down his cheeks and his bosom heaves with sobs of genuine contrition, he discovers pleasure and sweetness in an honest confession of sin. Of old the Lord said: "They shall come with weeping" (Jer. 31:9).

COME IN FAITH

There can be no approach unto God without a measure of faith. Hebrews 11:6 says: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

By faith the sinner believes the truth as it is in Christ Jesus. He embraces the promises of the gospel. He views the cross of Calvary and sees the blood of sprinkling. He believes on the Lord Jesus Christ to the salvation of his soul. He believes and rejoices with joy unspeakable and full of glory.

COMES IN PRAYER

It may also be said that the believer approaches God in prayer. Those who experience the saving

grace of God call upon the Lord. The psalmist said: "O thou that hearest prayer, unto thee shall all flesh come." The Spirit of grace is the Spirit of supplication (Zech. 12:10).

Every blessing for time and eternity comes from God, and by approaching God in Christ we receive a measure of these blessings. Blessed thought this is to me! In providential trials how good it is to approach the Lord and to come near the eternal and inexhaustible Source of all blessings. If all earth against my soul engage, by the strength of prayer I can face a frowning world. I have found it so. What about you?

In this dispensation each believer is constituted a priest before God. Each believing soul can "enter into the holiest by the blood of Jesus" (Heb. 10:19). What a privilege to approach God in earnest prayer! "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14-15).

COMES IN PUBLIC WORSHIP

Why does the Lord cause the man of His choice to approach unto him? David answers: "That he may dwell in thy courts." The man chosen of God will not only approach God, but he will also tread in His courts. He is said to permanently abide there. There he is at home with God. Why should he go out unto the world? To depart from God's house is to leave the One Who made everything and has inexhaustible treasures.

When this Psalm was written the priests and Levites dwelled at home in God's tabernacle. They were constantly rendering service there. The Israelites were continually bringing sacrifices and offerings to the house of the Lord. The whole religious life of Israel was built around the tabernacle and its worship.

Those chosen of God take pleasure in going to the place of public worship, regardless of what age they live in. David said: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth" (Ps. 26:8). Again he wrote: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" (Ps. 84:2). The child of grace believes in life-long church attendance: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple" (Ps. 27:4).

He who has experienced the grace of God delights in giving his tithes and offerings to his church each Lord's day. Psalm 96:8 commands: "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." In response to this command, David wrote: "I will pay my vows unto the Lord now in the presence of all his people" (Psa. 116:18).

The believer in this age finds the Lord's church among his chief joys. His heart cries out: "A day in thy courts is better than a thousand" (Psa. 84:10). How pleasant he finds the ordinances and doctrines of Christ's church! What a blessing to have fellowship there with God's people! What a privilege to sing the songs of Zion! What a thrilling experience to hear the gospel of grace preached and to see sinners converted! Nothing on earth can compare with this.

How any person can claim to know God and never become a member of Christ's church is a mystery to me. The text indicates that God will lead those He has chosen to serve Him in a New Testament church. While church membership does not save a man, it is good evidence of having experienced the grace of God. If Christ loved the church so much that He died for her, it stands to reason that one saved by Christ

BOOKS ON THE TABERNACLE

The Tabernacle, Priesthood and Offerings—
I. M. Haldeman 6.95
The Pattern, The Tabernacle, The Christ—G. E. Jones 1.50
The Tabernacle: Camping With God—Stephen F. Olford 3.95
The Holy Vessels and Furniture of the Tabernacle—
Henry W. Soltau 5.95
The Tabernacle, the Priesthood and the Offerings—
Henry W. Soltau 5.95

would love his Saviour enough to live for Him in the church. Any professor of salvation who ignores the Lord's church would do well to question his election of God.

A SATISFIED MIND

David concludes by changing the person. He goes from the singular to the plural: "We shall be satisfied with the goodness of thy house, even thy holy temple." God keeps a good house, and it is filled with an abundance of goodness. In public worship the believer can feast upon the provision of God's Word. He can feast upon Christ, the Bread of Life, to full satisfaction. His hunger and thirst for righteousness can be filled. Sweet communion with God suffices him always.

Are you satisfied? No doubt you have tried the world. But I believe that you will agree with me that it gives no solid satisfaction. Hidden behind its pleasures of sin are pain and sorrow. Have you not found them an aching void — a broken cistern without water?

Have you tried Jesus Christ? He alone can satisfy. To be satisfied with the goodness of God's house is to be satisfied with God's goodness in the Person and work of Jesus Christ. There is in Him a righteousness and atoning blood to satisfy the demands of the law and all the cravings of a guilty conscience. There is a power that satisfies, a love that satisfies, a salvation that satisfies, and nothing else will satisfy!

Someone says, "I would be happy to come to Christ, but how can I be sure He has chosen me?" Let me ask you a few questions: Has God caused you to approach unto Him? Are you pouring out your heart to God in humble confession of sin? Do you by faith take hold upon God's promises? If you have done this, or you are willing to do this, you can be assured you are chosen of God. Your willingness is the fruit of this choice.

NEW LONG PRIMER CONCORDANCE BIBLE

This King James Version Bible is highly suitable for presentation on occasions of special recognition. Because of its beautiful large typeface that can be read comfortably by persons of all ages, it is an excellent choice for personal and family reading, and for the pastor's use in the study and pulpit. This Bible is light in weight and can be held and carried easily. It has the following features: Presentation Page, Family Record, 100,000 Chain References, Modified Self-pronouncing Type, Dictionary of Scripture Proper Names, Subject Index, Concordance, and The New Oxford Bible Maps with Index. All have Oxford India paper and are 5 3/4" x 8 5/8" x 1" thick.

French Morocco, half circuit, simulated leather lined, round corners, gold edges, and red lettering. Black. No. 04993X. \$25.95

Natural Grain Morocco, half circuit, leather lined, round corners, gold edges, red lettering. Black. No. 04999X. 38.50

French Morocco, half circuit, simulated leather lined, round corners, gold edges. Black. No. 04883X. 24.95

Natural Grain Morocco, half circuit, leather lined, round corners, gold edges, Black. No. 04689X. 37.50

***Indexing by special order only. Add \$3.50 extra for Indexing.

Churches Of Today

(Continued from page one)
sentatives of churches, sent for the distribution of funds given by the different churches.

How They Did Things In New Testament Times

Each church handled her own affairs, and no other church or religious group meddled. You can find no exception to this.

Missionaries were sent out by churches. (Example — the church at Antioch. See Acts 13:2-4 with 14:27). As indicated here, report was made back to the church that sent them forth.

The churches had pastors and deacons — just these two offices. No president of this, that, and the other. When something needed to be done, a committee was appointed to see to it — like the men who were appointed as "messengers" to go with Paul to take the benevolent gift up to Jerusalem.

What Has Grown Up Through The Centuries

Baptist churches apostatized to form THE CATHOLIC CHURCH, and gradually there was formed a "hierarchy" that culminated in a full-fledged pope with Gregory the Great (590-604 A.D.). Here we have one of the most cruel autocracies that the world has ever known. The clergy is graded and completely dominated until there is no room for freedom. Ecclesiastics do as they are told, and they dare not rebel. When Luther rebelled, his friends had to protect his life with armed force. When people have refused obedience to the pope, they have been put to sword. (Example: The slaughter of the Huguenots in France.) Kings were seated and unseated by the pope in old times.

Protestantism Never Broke The Shackles Completely

The Protestant Reformation of the 16th century did not go back to the Bible — it only made certain changes. The Church of England is not free. It has a system of bishops — superior clergymen, and heads up in the King of England. The Methodist church which came from the Church of England is dominated by bishops. The pastors are bossed and sent hither and yon regardless of the Lord's will. Congregations must take who is sent.

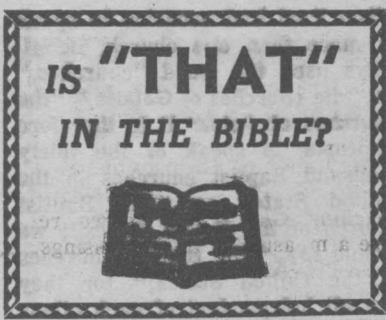
What About Baptists?

Through the centuries they have been a free people, but they are busy today sticking their heads in the "stocks." More and more they are centralizing their power, until what is the present situation. We outline it:

1. The "State Secretary" takes

CAMEO BIBLES

Good print in a handy size, 4 1/2" x 6 7/8" pages. Center References. Self-pronouncing, Concordance, 8 Colored Maps and Gazetteer, India Paper, Presentation Page.
74XRL—Red Lettering, Family Record, Antique French Morocco Binding, Leather-text Lining, Marbled Indigo, Marbled Crimson \$16.95
75X—French Morocco Binding, Moroccoette Lining, Black 16.45
76XRL—Red Lettering, Family Record, Indian Calfskin Binding, Leathertex Lining, Emerald Green 20.95
71XRL—Red Lettering, Family Record, Satin Cowhide Binding, Leathertex Lining, Chocolate, Wedgewood Blue 19.95
77X—Morocco Binding, Leather Lining, Blue, Red 19.95
78X—Water Buffalo Calfskin, Leather Lining, Saddle Brown 25.95
78XRL—Red Lettering, Water Buffalo Calfskin, Leather Lining, Forest Green 27.50
80X—Wide Margins, Water Buffalo Calfskin, Leather-text Lining, Brown, Black 31.95
*Indexing by Special Order only.
Add \$4.00 Extra for Indexing.



Question:
"WHAT NOTED HEBREW HAD A MAGIC CUP FOR DIVINATION?"

Answer:
Joseph, Genesis 44:1-5: "And he commanded the steward of his house, saying, Fill the men's sacks with foods, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. And as soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing."

the place of the "bishop."

2. The church program is made up and handed down to the church, and it must obey or else be branded as disloyal.

3. Pastors are largely placed by ecclesiastical "headquarters." If a pastor does not toe the mark, he is blacklisted, and effort is made to prevent him from succeeding and from obtaining another pastorate.

4. The all-important thing that is stressed among Baptists today is not sound doctrine but cooperation in the program devised by the denomination. If this program were inspired of Heaven, it could not be insisted upon more strenuously. Pastors in the main are NOT free — they do what they are told, for they fear the ostracism, the criticism, and the discrimination that they know they will suffer for any deviation from the program.

Angel Of The Lord

(Continued from page one)

informs us that "three men stood by him." Therefore, one of the three was God Almighty. I pause to point out that whenever angels appear to men in the Bible, they always appear as men. No halo. No wings. Just as men. At least this is usually the case. In verse 9 we learn that this man knew the name of Abraham's wife. In verse 10 this Being promises to cause that Sarah shall have a son.

Now Sarah and Abraham were past the age of having children and it would take a miracle for them to have a child. So Sarah laughed upon hearing this. This Being knew that Sarah laughed though she only laughed within herself, and He rebuked her for it. In verse 14 this Being asks the question: "Is anything too hard for the Lord?" Thus identifying Himself and His promise with God and God's almighty power. In verse 17 and following, this Being identifies Himself as the Lord and reveals to Abraham what He is going to do to Sodom. Verse 22 informs us that the two men who were really angels went towards Sodom but Abraham stood yet before the Lord. Verse 33 informs us that the Lord went His way as soon as He left communing with Abraham. Genesis 19:1 informs us that the other two men of 18:2 were angels and they came to Sodom.

Now look at Genesis 22:11-18 as we meet the Angel of the Lord again. Abraham, in what is probably the greatest human example

of obedient faith in the Bible, has knife in hand and is about to slay Isaac. The Angel of the Lord cries to Abraham, and upon Abraham's response, tells him to spare his son. What blessed words were these! This Angel of the Lord refers to Himself as God in verse 12. Abraham recognizes this fact and names the place Jehovah-jireh. In verse 15 the Angel of the Lord calls to Abraham again and in verse 16 calls Himself the Lord, and in verse 17 and 18 makes promises that only a Divine Being could make.

In Genesis 31:11-13, this strange Being appears again and is referred to this time as The Angel of God, and in verse 13 He calls Himself the God of Bethel. In Genesis 32 we have that mysterious night scene of the wrestling match between Jacob and a mysterious As-sailant. How the commentators wrestle with this wrestling match. Who was the man who wrestled with Jacob through that long night till the break of day? Jacob knew who He was for he named the place Peniel which means "the face of God."

Now look at Exodus 3:2-6 and we meet this Person again. Moses sees a bush burning with fire but not destroyed thereby. Moses turns aside to examine this strange sight. The Angel of the Lord is in the bush. He sees Moses turn aside. In verse 2 we read, "The Angel of the Lord," but when this Being speaks in verse 4, we read, "The Lord saw that he turned aside to see, God called to him out of the midst of the bush." So the Angel of the Lord, the Lord, and God all refer to the same Divine Person. In verse 6 this Angel of the Lord refers to Himself as the God of Abraham, of Isaac, and of Jacob. He tells of His knowledge of the condition of the Children of Israel and informs Moses of His purpose to deliver them.

Now notice Exodus 23:20-23. Here is the promise that an Angel will go with Israel in their journeys and give them leadership and victory. They are warned strongly to obey this Angel. They are told that the name of the Lord is in this Angel. "Name" refers to the Being and

WORKS OF ARTHUR W. PINK

An Exposition of Hebrews	\$17.95
Gospel of John	14.95
Life of David	11.95
The Redeemer's Return	6.95
The Atonement	7.95
Sermon on the Mount	6.95
The Holy Spirit	4.95
Doctrine of Salvation	5.95
Gleanings in Genesis	6.95
Gleanings in Exodus	6.95
Gleanings in Joshua	6.95
Gleanings from Paul	6.95
Gleanings from Elisha	6.95
Gleanings from the Scriptures	6.95
Gleanings in the Godhead	6.95
Interpretation of Scriptures	4.95
The Doctrine of Revelation	6.95
The Doctrines of Election and Justification	6.95
Spiritual Growth	3.95
The Life of Elijah—Cloth	6.95
Paper	3.50
Doctrine of Sanctification	5.95
Spiritual Union and Communion	2.95
Studies on Saving Faith	4.95
Eternal Security	2.95
Practical Christianity	3.95
The Sovereignty of God	4.95
Cloth	1.95
Paper	1.95
The Seven Sayings of the Saviour on the Cross	3.95
The Attributes of God	2.45
The Ten Commandments	2.45
Comfort for Christians	2.95
The Divine Inspiration of the Bible	2.95
Profiting from the Word	1.95
The Prophetic Parables of Matthew 13	1.00
Eternal Punishment	.75
Satan and His Gospel	.75
Regeneration	.75
Tithing	.75
Repentance	.75
Divine Healing	.75
Christian Liberty	.35
The Christian in Romans	.35
Seven	.35

Attributes of Deity, and these are in this Angel.

Now look at Joshua 5:13-6:2. I do urge you to ignore chapter division as you read the Bible. So often they obscure the Scripture. Chapter 6 here continues the incident of the last part of chapter 5. Joshua is the leader of the Lord's armies. He is surveying Jericho and studying how to attack the city. Likely he is praying about the matter. A Man appears to him with a drawn sword. Joshua asks if the Man is for them or against them. The Man replies that He is the Captain of the Lord's hosts and orders Joshua to remove his shoes as he is standing on holy ground. Then continuing without a break this Man—this Captain of the Lord's host—gives Joshua the battle plan for the defeat of Jericho in chapter 6, and this Man is referred to in 6:2 as the Lord.

Now look at Judges 13:16-20. Manoah and his wife are without children, but deeply desirous for a child. The Angel of the Lord appears and informs them they are to have a child, and orders them how to act during the carrying of the child and how to deal with the child after birth. Manoah asks the Angel of the Lord what is His name. The Angel replies that it is secret. This Hebrew word "secret" is the same as the word "wonderful" in Isaiah 9:6. We know who the Wonderful One is in Isaiah 9:6. Well, the same name is given to the Angel of the Lord in Judges 13:18. Furthermore, verse 19 tells us that the Angel of the Lord did wonderfully. In verse 22 Manoah lets us know that he is aware of the fact that in seeing the Angel of the Lord, He has seen God.

Now these are but a small portion of the Old Testament teaching about the Angel of the Lord. But they are enough to teach us clearly the doctrine relative to this Being. And the rest of the Bible on this subject is in harmony with what we learn from these Scriptures that I have given. Now let us notice some lessons we can learn from these Scriptures and this subject.

We learn that the Angel of the Lord is a Divine Being. He is God. Now there is no possibility of doubt about this. If I have not proven from the Word of God the doctrine that the Angel of the Lord is a Divine Person, I should despair of proving anything. I tell you that you can as definitely prove the Deity of the Angel of the Lord as you can the Deity of Jesus Christ or the Father or the Holy Spirit. The Angel of the Lord is God.

From this we see and can easily prove that the Old Testament teaches a plurality in the Godhead. Many seem determined to make the plurality of the Godhead to be a doctrine confined to the New Testament. Not so, beloved. There is God the Father and there is a Divine messenger whom He sends forth known as the Angel of the Lord. There is the Sender and there is the Sent One with the message. From this truth then, we see plurality in the Godhead in the Old Testament. From other Old Testament Scriptures we learn that this plurality consists of the Father, the Son, and the Holy Spirit, and all of this is clear Old Testament teaching.

But the main lesson I want you to learn from the Scriptures studied in this article is that the Angel of the Lord is the Lord Jesus Christ. Oh, beloved, believe me, the footprints of the Angel of the Lord on the pages of the Old Testament are none other than the footprints of our wonderful and adorable Lord and Saviour, Jesus Christ. The appearance of the Angel of the Lord in the O.T. is a Christophany. It is a pre-incarnate appearance of Christ in the form of a man. At His incarnation He joined His Deity with a human nature for the rest of eternity. But previous to that, He often appeared in human form as the Angel of the Lord.

This fact can be connected with Jesus being called "the Word" in

CHURCH STUDIES

Real Churches or a Fog—S. E. Anderson	2.25
What Baptists Believe and Why They Believe It—J. G. Bow	.40
Today's Gospel—Authentic or Synthetic?—Walter Chantry	1.65
Hardeman-Bogard Debate on the Holy Spirit	6.50
Baptist Church Manual—J. E. Cobb—Paper	1.50
The New Directory for Baptist Churches—Edward T. Hiscox	5.95
The Star Book for Ministers—Edward T. Hiscox	3.00
Faith Is the Victory—Buell H. Kazee	2.00
The Church and the Ordinances—Buell H. Kazee	2.00
Nashville Debate—J. B. Moody and J. A. Harding	7.00
Baptist Church Manual—J. M. Pendleton	3.95
The Philadelphia Confession of Faith	1.50

John chapter 1 and other places. A word reveals. A word gives a message. I have something in my mind. You do not know what it is. I speak it forth to you in words. I reveal by words to you what is in my mind. So God, in His supreme glory is unknown and unknowable. He has in His mind what we can never know. But Lo, behold and wonder and worship, Jesus Christ comes forth. He is the "Word of God." He reveals God to us. He reveals the mind and purposes of God to us. He is the "Word." He is the "Angel." We see Him; we know Him, we learn of Him, we love Him, and behold, in so doing, we see, and know and learn of and love God.

This fact explains I Corinthians 10:4: "For they drank of that spiritual Rock that followed them: and that Rock was Christ." What a mysterious Scripture! What on earth does it mean? The doctrine of the Angel of the Lord explains it to us. The Angel of the Lord is Jesus Christ. Seen or unseen, this Angel was with the Children of Israel in all their journeys. Did they have manna from Heaven? The Angel of the Lord provided it. Did they have water from the rock? The Angel of the Lord gave it to them. Did they win great victories? The Angel of the Lord led them forth and gave them victory. Oh yes, every moment of time and every step of the journey — seen or unseen — the Angel of the Lord was with them, and the Angel of the Lord is Jesus Christ, and so Jesus Christ was with them and I Corinthians 10:4 plainly says so.

This fact helps explain Micah 5:2. This Scripture tells of the birthplace of the Messiah — the spot on the earth that shall be blessed and made famous forever by the birth of Jesus Christ. But Micah informs us that this one who shall be born in Bethlehem of Judah, is one "whose goings forth have been from of old, from everlasting." The Babe of Bethlehem has an eternal past. He has been going forth long before Bethlehem. How can we explain this. Well, it needs just believing more than it needs explaining. But it is partly explained by the fact that Jesus, long before Bethlehem, had been going forth as the Angel of the Lord in blessing to His people. Now get this sentence if you forget all else. The truth about the Angel of the Lord as set forth in this article shows forth the eternal concern of Jesus Christ for His people and His activities on their behalf. Please read that again. The activities of the Angel of the Lord show forth the activities of Jesus Christ for His people. And please know that they are as great now as they ever were. What are some of those activities?

The Angel of the Lord was the Revealer of God and the ways of (Continued on page 6, column 4)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Please reconcile Matthew 11:2-3 with Matthew 11:11."

PAUL
TIBER

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



The verses (Matt. 11:2,3) in question deal with the words of John the Baptist, while he was in prison and apparently requiring assurance that Christ was all that he claimed. We certainly cannot fault him for that — we, too, constantly require assurance, and we find myriad promises, which grant us peaceable assurance in the Word of God!

Christ's statement (Matt. 11:11) in no way stands in conflict with John's question, therefore, no reconciliation is necessary. Our Lord is simply granting to John the favor of His praise — may we when we stand before our Blessed Redeemer, have the joy of His praise "Well done, thou good and faithful servant."

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



I'm sorry but I don't understand what needs to be reconciled about these two passages.

Matthew 11:2-3 just shows that John, while in prison, was in need of a little assurance, and so he sent some disciples to make sure that Jesus was the Christ. We all get to the place from time to time that we begin to doubt a little and need some reassurance. John was in prison and no doubt started to feel a little depressed.

Matthew 11:11 simply tells us that Christ shows John's greatness here on earth and his position in Heaven. No man can be so great here on earth that he goes beyond the heavenly creation.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



Take a good look at Matthew 11:2-3. It reads like this, "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?"

Look now at verse 11, "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

Perhaps I can make clear the situation in the following words: John the Baptist believed that he was the forerunner of the Messiah, called of God to prepare the way for Him. He did this fearlessly, until he encountered the anger of the man in rulership and his wife. This ruler slammed him in jail.

John had come preaching that the kingdom of Christ was about to appear, but Christ wasn't acting as he thought He would. The political leaders hated Him. Pharisees and Sadducees and Jews in high position repudiated Jesus. They ridiculed the idea of His being the Messiah, and many of the Jewish people followed off after them. How could the kingdom of Christ come when there was such sentiment against Jesus?

Here John was in jail and Jesus wasn't doing anything that even looked like bringing in the kingdom. John came to wonder, "Is it possible that I have been mistaken — that this is not really the Messiah?" He decided that he would seek to find out, so he sent two of his disciples to ask Jesus "Are you really the Christ or should we look for another?" Jesus let the disciples of John stand around and see the miracles that He was performing. Then He said, "Go back to John and tell him about the things you're seeing. Tell him that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised and the poor have the gospel preached to them. Blessed is the one who doesn't get offended in me."

As these disciples took off to tell John these things, we can well believe that the crowd that was looking on began to grumble at John, and to comment that they hadn't all along had much confidence in John, the man who lives so crudely. Jesus said to them in substance, "John is not only the one whom the prophet said would be the messenger sent to prepare My way, he is as great a man as lives on this earth today. But as great as he is, there is a day coming when My kingdom will be brought in, and then the very least in that kingdom will be greater than John."

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



A question like this one brings me face to face with the fact that there is so much that I do not know about God's precious Word. I hope my co-workers will help me, because I do not find any satisfactory helps in my little library. As to why John sent his disciples to our Lord, some say one thing while others suggest something else. However, even though he was one of the truly great, still he was human. No doubt he had preached from Isaiah 61:1 that the Messiah would open the prison to them that are bound. Still here he was languishing in Herod's prison. And so

THEOLOGY

Systematic Theology—Louis Berkhof	\$9.95
Systematic Theology (8-volume set)—Lewis Sperry Chafer	59.95
Brief Studies in Christian Doctrines—J. E. Cobb	3.50
Christian Doctrine—Walter T. Conner	5.50
Systematic Theology (3 vol.)—Charles Hodge	24.95
Christian Doctrines: A Compendium of Theology—J. M. Pendleton	5.00
Systematic Theology—Augustus Strong	12.95
A Body of Divinity—Thomas Watson	7.95

far as he knew his Lord had forgotten all about him. Try to put yourself in John's place. You would be thinking that after all you had done for the Lord it would seem that He could open that old prison for you. You would be perplexed no little. So I feel sure that it was a puzzle to John as to why his Lord seemed to neglect him in his terrible predicament.

When I come to verse 11 I really need help. There must be something in the original that all the translators have overlooked. As it stands, our Lord seems to be saying that He is no greater than John. We must remember our Lord was born of a woman. So if He means that no one born of a woman is greater than John, He is automatically saying that John is just as great as He is. That simply cannot be. He could say that He and the Father were one, but He would never say that He and some one of Adam's race were one. So I repeat, there simply must be something in the original that the translators have not found.

When our Lord said that the least in the kingdom of Heaven was greater than John, He must have been talking about positional great-

BOOKS BY H. BOYCE TAYLOR (No Discounts)

Studies in Romans	1.00
Studies in Genesis	1.00
Bible Briefs Against Hurtful Heresies	.50
Studies in the Parables	.50
Why Be A Baptist?	.50

ness. John was the herald who was to announce the coming of the king. So these who will be in the kingdom when our Lord comes and sets up His kingdom will be greater positionally than the herald who announced the coming of the kingdom. But most certainly John will be in that kingdom. Then his position in that kingdom will be greater than his position as the announcer of it.

The "Church"

(Continued from page one)

There are three prominent forms of church government, indicated by the terms, Episcopacy, Presbyterianism, and Independency. Episcopacy recognizes the official superiority of a "diocesan bishop" over the "inferior clergy," as well as "the laity."

In apostolic times, "bishop" and "pastor" were terms signifying the same office, the overseer of a single church, not of a diocese composed of a number of churches.

Presbyterianism recognizes two classes of elders — preaching elders and ruling elders. The pastor and the ruling elders of a congregation constitute what is called the "Session of the Church." The "Session" transacts the business of the church; receives, dismisses, and excludes members. The individual members of the congregation have no voice. From the decision of a Session there is an appeal to the Presbytery, which is composed of preaching and ruling elders from a number of churches. From the Presbytery an appeal can be made to the Synod, and from the Synod to the General Assembly, whose decisions are final.

From the above, it is seen that Episcopacy and Presbyterianism imply that it takes several local congregations to make up what is called "the church." We, therefore, often hear of "The Episcopal Church of the United States," "The Presbyterian Church of the United States." Such a form of church government may be deemed expedient, but it is not Scriptural.

When Paul had occasion to speak of more than one church, he always used the word "churches," as, "the churches of Galatia," "the churches of Asia." It is therefore improper to speak of the thirty thousand Baptist churches in the United States as "The Baptist Church of the United States"; we should say, "The Baptist Churches of the United States;" for they are all independent of each other, their "Associations" of churches being merely for mutual sympathy and aid; and their decisions are not binding on any church.

Every Baptist church is an independent and a pure "democracy," and is perfectly competent to do whatever a church can of right do. It is as complete as if it were the only church in the world. A church self-organized, without a council, would be a church; but it would have no right to call itself by the name of some one of the denominations — as the Baptist — without their consent, for the reason that it might hold doctrinal views and practices which would bring discredit on that denomination.

According to the Baptist view, the governing power of churches rests with the members (including pastor and deacons), and should be administered in accordance with New Testament usage. The officers of the church can do nothing without the consent of the membership. The power of a church cannot be delegated, either to its officers, or to any delegates sent to any Association of churches, in any way that will impair its independency. That such a view is Scriptural, can be easily shown from the conduct of the New Testament churches, that, as individual churches, received, excluded, and restored members, appointed their own officers, and whose decision in all cases was final.

Hence it follows, that if a Baptist church were to call a council of sister churches to consider the advisability of ordaining a certain person to be their pastor, and that council would not be bound by the council's action, and could ordain or not, as it might choose. The independency of the church would thus not be impaired by the action of the council; but at the same time, courtesy, and the standing of both church and pastor,

BOOKS ON THE CULTS

Armstrong's 300 Errors—S. E. Anderson	\$4.95
Glossolalia—W. J. Burgess	1.00
Modern Tongues Movement—Robert G. Gromacki	2.95
The Two Babylons—Alexander Hislop	5.25
Billy Graham—The Pastor's Dilemma	1.95
Armstrong's Church of God—Salem Kirban	2.50
Confronting the Cults—Gordon R. Lewis	2.95
The Christian Science Myth—Martin and Klann	2.95
What the Cults Believe—Irvine Robertson	4.95
Mabel Clement (Campbellism) by J. M. Sallee	2.50
Thirty Years a Watch Tower Slave—W. J. Schnell	4.95
Biblical Conclusions Concerning Tongues—C. Norman Sellers	.59
New Testament Teaching on Tongues—Merrill F. Unger	1.95
The Chaos of Cults—Van Baalen	6.95

make it advisable to submit to the action of the council.

The advantages of such a form of church government are many. It gives every member in the church a voice in its management; the rich and influential cannot lord it over the poor. Then each church knows which of its members are best fitted, both spiritually and in a business sense, to conduct successfully its affairs as church officers. And who are more competent to choose a pastor than those over whom he is to preside? How often we see or hear of churches crippled, and their usefulness impaired, by pastors who have been placed over them, not of their choice?

Again, it prevents the circulation of doctrinal errors. "A little leaven leaveneth the whole lump." But among independent Baptist churches, it has no opportunity to spread; for a local church, under a sense of its responsibility, is quick to detect, and as quick to stamp out a heresy. It would not have to be carried from Presbytery, to Synod, to General Assembly, as in the Presbyterian Church, until the whole denomination was divided on it. It was in great part by a single case of discipline that

(Continued on page 5, column 2)

BIBLES

NELSON BIBLES

Nelson KJV Large Print Reference Bibles—Large, self-pronouncing type, red lettering, center column references, comprehensive concordance, reading guide, Harmony of the Gospels, maps, and family record section with presentation page. Size 6 3/8" x 9 1/4" x 15 1/16" thin.

686—Black genuine leather, gold edges	\$21.95
686Br—Brown genuine leather, gold edges	\$21.95
689—Black genuine morocco, gold edges	\$41.95

Nelson Giant Print Bibles—KJV red lettering, 16-point type on high-contrast paper, full-color family record section with presentation page, maps, Harmony of Gospels, section on Messianic Prophecies fulfilled in Jesus Christ, Bible study helps, and Holy Land photos. Size 6 3/8" x 9 1/4" x 1 1/4" thin.

585—Black Leatherflex, gold edges, semi-limp	\$17.95
585Br—Brown Leatherflex, gold edges, semi-limp	\$17.95

Nelson Deluxe Gift Bibles—KJV, red lettering, personal record section, section on the parables and miracles of the Bible, Harmony of the Gospels, and dictionary-concordance. Size—4 1/4" x 6 3/8" x 3/4" thin.

No. 116—Genuine leather, gold edges, limp. Colors: Black, Brown, Red, White.	\$11.95
--	---------

Nelson Church-School Bibles — KJV, red lettering, reading guide, full-color Holy Land photos and map inserts with presentation page, self-pronouncing type, dictionary-

concordance, and study helps. Size 5 3/8" x 7 1/2" x 13 1/16" thin.

No. 161—Leatherflex, edge coloring to match binding, flush cut. Colors: Black, Brown, Green, Red, Blue, White

Special Nelson Gift Bibles—KJV, red lettering, dictionary-concordance, reading guide, summary of the books of the Bible, Harmony of the Gospels, full-color Holy Land photo and map endsheets with presentation page. Size—5 3/8" x 7 1/2" x 13 1/16" thin.

No. 173—Leatherflex binding, Velva-Gold edges, limp. Colors: Black, Blue, Brown, Green, Red, White.

No. 174—Same as above, except this Bible has a zipper closing. Colors: Black, Blue, Red, White \$ 6.75

The Open Bible — KJV, verse translations and references, concordance, equivalents for Biblical weights and measures (an exclusive feature of The Open Bible), maps, plus many other features and study helps.

No. 657—Top grain cowhide, gold edges, limp, leather lined, two ribbon markers, and florentine edges.

Burgundy or Brown \$44.95
Nelson Reference Bible — American Standard Version, Concordance, Maps, and Dictionary of Scripture Proper Names.

No. 260T—Black, balacron over board binding, white edges, square corners.

(No Discount) \$12.50
*Indexing by Special Order Only. Add \$4.00 extra for Indexing.

An Old Editorial Showing The Fallacy Of Unionism

While we do not understand how a religious democracy and a religious episcopacy can unite without the sacrifice of principle on the part of one or both; if you can manage it, it is none of our business, and we would most certainly bid you "God speed" in the union.

And while we do not understand how a denomination that believes in immersion, and immersion alone as baptism, and believes that baptism is one of the conditions of salvation, can unite with people who believe that sprinkling or pouring is baptism, and fight immersion as baptism and administer it only under pressure and in order to get members that would otherwise be lost. But if in spite of this difference a Christ-honoring union can be formed by your denominations, we are glad of the union and will bid those so forming it, "God speed."

While we do not understand how people that believe that baptism only for those who can believe and repent for themselves, can unite with those who sprinkle babies (who all know cannot believe) and live in peace with them, but if it can be done and a brotherly union and cooperation be preserved we will rejoice in it and bid you "God speed."

Our Position Concerning Cooperative Evangelistic Work

We have a general principle which governs us in all such matters. We do not want to put ourselves in such a position as that we will be compelled to be disloyal to Christ in order to be courteous to our brethren with whom we do not agree, or else be discourteous to our brethren in order to maintain our loyalty and obedience to Christ. We look upon the truth we hold, wherein we differ from others, as a peculiar trust committed to us. We think that to fail to hold it ourselves as sacred and inviolate, and to fail to teach it to others is both disobedience and disloyalty to Christ. We think that to be silent when Christ would have us speak is disobedience to Him, and is a practical denial of Him.

We believe that if we are to go into union or co-operative meetings with others, who do not agree with us, and a preacher of some other faith were to be the spokesman for all of us, that in order to show proper courtesy to his co-operating brethren the preacher would be restrained from preaching some of the things which should be preached because he thinks our Lord commanded it. We know that if he withheld speech where he felt the Lord would have him speak, that he would be disloyal to Christ. This we would not have him do under any circumstances. We feel that if we were in a union meeting and the preacher were to preach what we consider the most deadly heresy, though something we knew he and his people held before we entered the union service, we would be compelled to keep silent because he had a right to preach what he and his people believe, for this is the right of every American citizen. We know that if we kept silent that by many our silence would be interpreted to be endorsement of what we consider to be error. We do not propose to be put in such a position.

We know also that if we went into a union meeting with brethren, with whom we were not in agreement in doctrine, and one of our brethren was the preacher, and should preach all we believe he should be justly considered discourteous. If, on the other hand, he, for the sake of being courteous to the co-operating brethren, were to withhold a part of the message that he considered a part of God's message to the world, he would

be disobedient to Christ and disloyal as well. We do not mean to be hung on either horn of this dilemma, nor do we intend to be a party to hanging anyone else on either horn of this dilemma. No man who believes either of the following statements from the New Testament, can enter a union meeting and be loyal to Christ:

"If ye love me, ye will keep my commandments," John 15:15 (American revised version), or "If any man love me, he will keep my words," John 14:23 (American revised version), or "Ye are my friends if ye do whatsoever I command you," can consent to ask anyone to withhold any word he thinks Christ commands. Nor will he consent to be silent when he thinks loyalty to Christ demands that he should speak.

We are sure that the very demand upon the part of men, that we should keep silent about any part of God's message puts us under the necessity to speak out about what men demand that we should keep silent on. The man who under such circumstances keeps silent denies his Lord and is traitor to Him. — J. W. Gillon.

Ed. Note: This was written approximately 50 years ago as J. W. Gillon's courteous but positive refusal to have part in a union revival effort. It still answers all unionists.

The "Church"

(Continued from page 4)

the Presbyterian denomination in this country was divided into the Old and New Schools; and a petty dispute in a small parish has been known to embroil the whole English hierarchy.

The wonderful uniformity among Baptist ministers as to matters

ZONDERVAN BIBLES
Amplified Bibles
Unlocks subtle shades of meaning to give today's reader a richer, fuller understanding of every passage in the Bible.

- 9029—Red cloth binding, red edges, two-color jacket — \$14.95
- 9008X—Black leatherette, limp binding, gold edges, silk marker — \$22.95
- 9007X—Black calfskin, limp binding, gold edges, simulated leather lined, silk marker \$29.95

of doctrine, in spite of the independence of the churches, has been, and is, a matter of surprise, and can only be accounted for by the fact, that they derive their doctrinal views directly from the New Testament Scriptures.

More satisfactory corrective discipline can also be obtained by the "independent" method of church government. A member is quietly approached according to the rule mentioned by Christ (Matt. 18:15, 17); every opportunity is given here to explain and confess; and if, after a full hearing, it is deemed best for the glory of God and the good of the church to exclude him, he is excluded; and the world at large knows nothing of it, and the denomination is not scandalized, or rent by his misconduct.

Heavenly Citizenship

(Continued from page one)
He owned no foot of earth; and between the cradle and the grave was a sojourn in which "the Son of man had not where to lay his head." The mountain top whither He constantly withdrew to commune with His Father was the nearest to His home. And hence there is a strange, pathetic meaning in that saying, "And every man went unto his own house; Jesus went unto the Mount of Olives."

Now, as it was with the Lord,

DOCTRINAL STUDIES

The Holy Spirit—Edward H. Bickersteth, cloth	4.95	Holiness—H. A. Ironside	2.50
paper	2.95	Paper	3.50
The Trinity—Edward H. Bickersteth	4.95	Four Hundred Silent Years—H. A. Ironside	2.25
paper	2.95	Complete Works of Josephus—Flavius Josephus, cloth	12.95
Immortality—Lorraine Boettner	2.95	Paper	9.95
The Reformed Doctrine of Predestination—Lorraine Boettner	5.95	God's Key to Health and Happiness—Elmer A. Josephson	3.95
Life of Robert Murray M'Cheyne—Andrew Bonar	1.45	Exposition of the Parables—Benjamin Keach	12.95
Memoirs and Remains of Robert Murray M'Cheyne—A. Bonar	8.95	Preaching from the Types and Metaphores—Benjamin Keach	12.95
The Reign of Grace—Abraham Booth	3.95	Parliamentary Law—F. H. Kerfoot	3.25
It Happened in China—Cyril E. Bousfield	1.00	The Battle for the Bible—Harold Lindsell	6.95
The Office and Work of the Holy Spirit—James Buchanan	5.95	Bondage of the Will—Martin Luther	6.95
Confidence in God—Alexander Carson	1.95	Virgin Birth of Christ—J. Gresham Machen	4.95
In Defense of the Faith—W. A. Criswell	1.25	Simon Peter—Hugh Martin	3.50
Biblical Numerology (A Basic Study of the Use of Numbers in the Bible)—John J. Davis	2.95	Unto Him That Loved Us—Harm Rust	1.00
Chemistry of the Blood—M. R. DeHaan	1.50	Men of the Covenant—Smellie (Story of the Scottish Church in the Years of the Persecution)	10.95
Angels—Elect and Evil—C. Fred Dickason	2.95	Notes on the Parables of Our Lord—R. C. Trench	2.95
Principles of Teaching for Christian Teachers—C. B. Eavey	7.95	Jesus Christ Our Lord—John F. Walvoord	3.50
Apathy, Apostasy, and Apostles—G. Russell Evans	4.50	The Holy Spirit at Work Today—John F. Walvoord	1.25
Which Bible?—David Otis Fuller	3.50	The Holy Spirit — John F. Walvoord	6.95
True or False?—David Otis Fuller	3.50	The Person and Work of Christ — Benjamin B. Warfield	5.95
What The Bible Says About Angels—A. C. Gaebelein	1.25	Inspiration and Authority of the Bible—Benjamin B. Warfield	5.95
Divine Inspiration of the Bible—L. Gaussen	5.95	The Ten Commandments—Thomas Watson	7.95
Angels—God's Secret Agents—Billy Graham	4.95	The Lord's Prayer—Thomas Watson	7.95
Can the Dead Communicate with the Living—I. M. Haldeman	1.25	The Work of the Holy Spirit—Octavius Winslow	1.45
Whosoever Will—Herman Hoeksema	1.95	The Holy Spirit in the Old Testament—Leon J. Wood	3.95

THANK YOU GOD

He gave Himself that life we might receive.
My pen seems to run dry as I would explain
My wonderings of God's purpose for man.
Yet the Word explains it ever so plain,
As it carefully lays out all of God's plan.
Before He even the World would create
God knew you and me and our future fate!

God would someday have to send us His Son
To be born of a virgin, from sin free.
He had to be our justification;
Was born to die, shed His blood on a tree.
Our only hope is in Him to believe.
He gave Himself that life we might receive.

I thank you God our sin you did sever.
I thank you God that you gave us your love.
I thank you God that our life is forever,
I thank you God that you returned above.
You're preparing that place for us to come,
Your Spirit in us, until we reach home.

—HERB ENGELSON
Melbourne, Florida

so it is to be with His disciples. "For our citizenship is in Heaven," says the apostle. Herein is the saying of Lady Powerscourt true: "The Christian is not one who looks up from earth to Heaven, but one who looks down from Heaven to earth." A celestial nativity implies a celestial residence; and with a certain divine condescension may the Christian contemplate the sordid, self-seeking children of this present evil age and say, with his Lord: "Ye are from beneath; I am from above; ye are of this world; I am not of this world."

Let us be admonished, however, that to say this truly and to live it really may subject us to the experience indicated by the apostle: "Therefore the world knoweth us not because it knew Him not." There is a certain quaint beauty in the apology which an old reformer made for the hard treatment which he and his friends received from the men of this world. "Why, brethren," he would say, "they do not understand court manners or the etiquette of Heaven, never having been in that country from whence we come; therefore it is that our ways seem strange to them." Would that in the Christians of today celestial traits were so conspicuous as to occasion like remark! Perhaps it is because there are so few high saints in the church that there are so many low sinners outside the church, since the ungodly can never be powerfully lifted up except by a church that reaches down from an exalted spiritual plane.

What means that lofty address to the apostle, "Wherefore, holy brethren, partakers of the heavenly calling"? (Heb. 3:1). The reference is not merely to our final destiny as those who are to be called up to Heaven, but to our present service as those who have come down from Heaven; sons of God rejoicing in a celestial birth, bringing the air and manners of glory into a world that knows not God. As such we are exhorted to "consider the Apostle and High Priest of our profession, Christ Jesus"; an apostle being one who comes forth from God, and an high priest one who goes in unto God. And Christ Jesus not only fulfills both these offices in Himself, as He says, "I came forth from the Father and am come into the world; again I leave the world and go to the Father," but He makes us partakers with Him of the same heavenly calling, sending us into the world, as the Father hath sent Him, and permitting us "to enter into the holiest by the blood of

Jesus," as He has entered in by His own blood.

Confessing that our citizenship is in Heaven, it should be easily determined what our conduct and bearing towards the world must be. One is expected to pay taxes and make investments where he holds residence. Therefore, all calls to bountiful giving and all demands for rigid self-denial are to be esteemed as reasonable assessments, not as gratuities. Christianity is no paradox, in which believers are required to do peculiar things for the sake of being peculiar, and to exhibit startling contradictions for the sake of arousing the contradiction of sinners against themselves. When we are called to lay up treasures in Heaven, it is because that is our country; when we are enjoined not to love the world, neither the things that are in the world, it is because this is not our country.

Two practical errors spring from an earthly theology, viz., that the world is the Christian's home, and

BOOKS BY CLARENCE LARKIN

(No Discount)

Dispensational Truth	\$12.90
Revelation	6.00
Rightly Dividing the Word	5.40
Daniel	5.40
Spirit Word	4.60
Second Coming	1.00

the grave the Christian's hope. On the contrary, one possessed of a clear advent faith would choose for himself such an epitaph as that which Dean Alford composed for his tomb: "The inn of a traveler on his way to Jerusalem." Ah, yes, that is it! A pilgrim's portion, food and raiment and contentment therewith; the mansion which fortune has provided, or the cabin which penury has reared, each alike counted a hospice where one lodges, as "a pilgrim and stranger in the earth"; and the grave a narrow inn whose windows look towards the sunrising, where the sojourner sleeps till break of day — this, without question, is the ideal of the Christian life as outlined in the Gospel.

An impracticable ideal, it will be said. But it was not so in the beginning. To say nothing of apostolic Christianity, let us ask what it was that gave the Christianity of the first two centuries such extraordinary vigor in its conflict with heathenism. An eminent writer, Gerhard Uhlhorn, has shown with a graphic hand (Continued on Page 7, Column 4)

THE GOOD FIGHT

*Be strong in the Lord, in the power of His might,
When He calls you to battle, then fear not the fight;
If summoned to witness, face bravely the throng
While the battle is raging, in faith be you strong.*

*We live in a day when but few fear His name;
The majority glory and pride in their shame,
They search not the Scriptures to find out God's will,
But drink at the broken cisterns their fill.*

*God has been forsaken by church and by state
To such an extent that His precepts they hate;
And wolves in sheep's clothing lead people astray
To make them believe there is no narrow way.*

*Great minds in high places believe but a lie,
And the truth of God's word arrogantly deny;
O great is their guilt in deceiving the nation,
While at the same time undermining their station!*

*'Tis true they enjoy a prosperous lot,
But to attribute this to the Giver they ought;
O that divine love by the masses were found!
The praise and the glory to God would redound.*

*'Tis time to awake, Christian, gird yourself now
With the strength of the Spirit, and show the world how
A return to the Bible might reverse the trend;
What country would covet an untimely end?*

—Contributed

Halliman Would Like Letters Of Advice On Mission Areas

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

Greetings to each of you from Papua, New Guinea. It has been some time since I have been able to get a letter out to you and now I count it a joy to be able to send you word of the mission work in New Guinea.

While we work under adverse conditions here many times, we have not had to do so to the same degree that most of America has had to do for the past few months. We have been keeping up with the news pretty well regarding the severe winter that has covered most of America and have been much in prayer regarding the situation, especially the areas that are so severely affected by fuel shortage. As a contrast, we have continued to enjoy 70 to 80 degree weather during the day and no cooler than 55 at night.

We have many problems, but in spite of them all, God continues to bless the work here and it continues to grow. Our services are well attended most of the time. Right after I returned from America last October, I started teaching the book of Revelation here at the church on the Mission Station. I have taught most of the books of the Bible, and some several times, over the years that I have been here, but have never seen such interest shown in any portion of the Bible as is being shown in the study on Revelation. For nearly three months now our attendance has averaged about 400 per service. During the month of January we held services every day except Monday and Saturday and then again this week we have done the same. I believe that I could say without any fear of contradiction that this is the only place in all of Papua, New Guinea where this book has ever been taught. It is a real blessing to see God's people show so much interest in His blessed Word.

Our ministry could be easy here, should we elect to go along with the religious crowd, but when we "Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," we find that the time has already "... come when they will not endure sound doctrine" (II Tim. 4:2-3). When we

"... earnestly contend for the faith which was once for all delivered unto the saints," we are immediately confronted with "... certain men ... who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness,



FRED T. HALLIMAN

and denying the only Lord God, and our Lord Jesus Christ" (Jude 3-4).

However, while several around here are saying of me like Festus said of Paul, "... thou art beside thyself" (Acts 26:24), I freely "... confess ... that after the way which they call heresy, so worship I God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14).

Recently, we have been battling with the Universal Church crowd. I should re-state that and say a part of the Universal Church crowd, for I know of none of the religious groups here, including the Australian Baptists, but what believe in the Universal Church. This heresy of course leads to all sorts of other heresies.

About two weeks ago, folk from four different Mission Stations, mostly the pastors and missionaries and not all of them were black, converged on the Mission Station, demanding among other things, an explanation as to why we of the Sovereign Grace Baptist Mission baptized all that came to us from their missions. For almost four hours I argued with these heretics regarding the Lord's church and finally had to close the discussions and walk off due to the fact that they were almost ready to stone me. It has been a long time since

I have seen a mob so mad and some of the last words spoken were by the opposing crowd threatening me with violence, if I ever came back to what they call "their area" to preach.

Since then they have tried twice, unsuccessfully, to drag me into court over the fact that I refuse to stop baptizing all that come from their organizations. They have threatened to do bodily harm to our pastors and missionaries and burn the Baptist church buildings down, but we keep right on going and preaching the truth, expecting God to fight our battles for us and He is doing a much better job than we could do. As each time in the past, when persecution like this has arisen, our work has been strengthened both numerically and spiritually.

The Lord willing, next week on Tuesday, I plan to go on a mission patrol. I will be going over into the Huli area. This is the area where the people have been asking me now for over a year to put in a Mission Station. As yet, I do not know what the Lord would have me to do. One of the purposes of this trip, is to try to discern the will of the Lord in the matter. In my last letter to TBE, I asked for as many of you as desired to write to me and give me your opinion on the matter and to date I have heard from no one on the matter, however, as I write this, there has not been time for any replies. I trust that several of you, especially the supporters of the work will write to me and let me know what you think. With enough resources and manpower, there is no limit to where we could go here in New Guinea.

An illustration of most of the Papua, New Guineans that we talk

SCOFIELD BIBLES

Special Features

Introduction to each book, Chronologies, subheadings, complete Scofield References, Revised marginal renderings, footnotes and helps on same page with text, Comprehensive Index, Concordance, Indexed Atlas and maps.

Handy Size Edition — 5" x 7 3/8" x 15/16" thick.

153X—French Morocco, India paper, half circuit round corners, gold edges, presentation page and family record. Black, Blue, Brown, or Burgundy. \$23.50

157X—Antique Grain Cowhide, India paper, half circuit, bonded leather lined, round corners, gold edges, gold fillet, presentation page and family record. Black, Blue, Brown, or Burgundy. \$29.95

Large Size Edition—5 1/2" x 8 1/4" BIBLE PAPER STYLES — 1 3/8" thick.

180—Cloth, square corners. Printed jacket. \$10.00

172 — Moroccoette, limp, round corners, gold edges, Bible paper, 1 3/8" thick, black or red. \$18.50

173 — French Morocco, half circuit, round corners, gold edges, Bible paper, 1 3/8" thick, black. \$22.50

INDIAN PAPER STYLES—7/8" thick.

183X—French Morocco, half circuit, round corners, gold edges, India paper, 7/8" thick, black, blue, or red. \$26.95

186X—Cowhide, Oasis grain, half circuit, simulated leather lined, round corners, gold edges, gold fillet, India paper, 7/8-in. thick, black, blue, brown, burgundy, or green. \$29.95

179X — Natural Grain Morocco, half circuit, leather lined, round corners, gold edges, India paper, 7/8" thick, black, blue, or red. \$36.50

187X — Hand-grained Morocco, half circuit, bonded leather lined, round corners, gold edges, India paper, 7/8" thick, black, blue or red. \$39.00

**All Scofield Bibles are in stock in Black binding. Colors are by special order.

***Indexing by Special Order Only. Add \$3.50 extra for Indexing.

BOOKS BY C. D. COLE (No Discounts)

Doctrine of Election	\$.50
Definitions of Doctrine (Vol. 1)	1.50
Definitions of Doctrine (Vol. 2)	1.50
The New Testament Church (Vol. 3)	1.50
Heavenly Hope	.30
Divine Order of the Sexes	.15
Lectures in Biblical Theology of the New Testament	1.50

to from other mission groups that attend our services is as follows: "We get nothing but soup where we go, but you Baptist feed the people on strong meat." Even for the New Guinea native, it only takes a service or two until they can tell a marked difference in what we preach and what they are used to. I can well remember when I was quite satisfied with a spiritual "soup" diet, but once I got a taste of the strong meat of the Word, I have never been satisfied with soup since.

As yet I have not been able to patrol into the Pori-Auwi Valley where we have a large work, but expect to be going there before too long after I return from this trip. May the Lord bless each of you.

Angel Of The Lord

(Continued from page three)

God to God's People. So Jesus Christ reveals God to us. I know, love, and worship Him. In so doing, I know, love and adore the Triune God of the Bible. I study the Bible about Jesus Christ. I get to know Him better through fellowship with Him. And as I do this I learn more and more about the Triune God.

The Angel of the Lord was the Leader of God's people. Jesus is my Leader. He tells me through His Word what I am to do and not to do. He leads me through His ordering of the events of Providence. He leads me as He speaks to my soul, and He does speak to the souls of His people. The Angel of the Lord guided the children of Israel through the wilderness. Where to stop. How long to stay there. When to start out again. Where to go as they went forth. The Angel of the Lord was in the Cloud and in the Pillar of Fire. He was leading them. So does the dear Lord Jesus lead us today. Oh, to be aware of this! To look for and ask for that leading. And to follow it when it is given.

The Angel of the Lord was the Provider of the needs of the chil-

dren of Israel. Two million people in a waste and howling wilderness. No convenient stores or supermarkets nearby. No clothing goods stores, no drug stores. What will they do? How can they possibly survive? The Angel of the Lord is there. He provides food. He provides water. He heals them of their sickness. He causes their clothes to last for forty years. He sees that all needs are met. So does Jesus supply the needs of His people today. He supplies all their needs according to His riches in glory. They shall lack nothing that they truly need.

The Angel of the Lord was the Protector of Israel. He led them in battle and gave them every victory they achieved. It was not by might or strength they conquered. So Jesus protects us, and leads us and gives us victory in our lives and in our service for Him. Not always. Oh, not always. Not as often as it should have been and could have been. I say this to my shame. But to God's glory, I will say that I have known the victory. I have had victories in my life. I have had victories in serving the Lord. Oh, blessed hours! Blessed songs of victory over some problem, some temptation, some trouble. Yes, praise God! I have known some victories. And I know where they come from. Jesus is the one who is the Giver of Victory to His people.

The Angel of the Lord — unseen or seen — was the ever-present Companion of the children of Israel. I Corinthians 10:4 says that Rock followed them. That Rock was the Angel of the Lord. That Rock was Jesus Christ — always there — ever present. And so it is with Jesus. He is always there. He is ever present. He will never leave or forsake a one of His own. We may not be aware of His presence. We may not draw the blessings we could from His presence, but He is there. In the dark hours of the night, in the sadness, in the conflict, He is there. And, oh, how blessed it is when we become aware of His presence and turn to Him for leadership, for strength, for supplies, for victory, and yes — when there is nothing else, no special need — just to turn to Him for companionship! Oh, no earthly joy can compare with the blessedness of just having companionship and fellowship with Jesus Christ! Yes, He is always there.

The Angel of the Lord in the Old Testament — Jesus Christ in the New Testament. One and the same Being. Doing the same wonderful things for the people of God. I hope that from this day forth, you will never be able to read the words "the Angel of the Lord" in the Old Testament without there discerning with Spirit-taught discernment the wonderful person of our Lord Jesus Christ. May the Lord bless you all!

THE BIBLE AND EVOLUTION

The Philosophy of Science and Belief in God—Gordon H. Clark	\$1.75
Why Scientists Accept Evolution—Robert T. Clark and James D. Bales	1.95
Did Man Just Happen?—W. A. Criswell—(Cloth)	2.95
(Paper)	1.25
Evolution and Christian Faith—Bolton Davidheiser	4.95
Why We Believe in Creation and Not in Evolution—Meldau	6.00
Studies in Bible and Science—Henry M. Morris	2.95
The Twilight of Evolution—Henry M. Morris	1.50
Paper	2.95
Cloth	2.95
The Biblical Flood and the Ice Epoch—Donald Wesley Patten	9.00
The Flood—Alfred M. Rehwinkel	4.95
Flaws in the Theory of Evolution—Evan Shute	3.50
The Genesis Flood—Whitcomb and Morris	7.95

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

American auto manufacturing giant General Motors has reportedly provided the financing for a controversial six-hour film designed to "destroy" the "myths" about Jesus Christ. **THE LIFE OF CHRIST**, directed by G. Franco Zeffirelli, is scheduled to be shown in hour-long segments at Easter-time on NBC-TV in the United States, A-TV in Great Britain, and RAI-TV in Italy.

Director Zeffirelli told a news magazine reporter, "I... see Jesus as an ordinary man — gentle, fragile, simple... Of course, the public is going to be annoyed that I am destroying their myths... Yet in view of the constant reinterpretation of Jesus' life and the tone of our contemporary society, I believe the changes which I have made are valid."

Zeffirelli has discarded the miracles of Christ. The Lord will not

be shown walking on the water of the Sea of Galilee, nor will He turn water into wine at the Canan wedding feast. The whole affair is blasphemy by humanizing Christ and denying His deity.

A General Motors spokesman, who at first denied that the vehicle manufacturer had anything to do with the film, then later admitted providing a "modest sum" to finance it, could not understand the objection. He said a panel of "notable Christians," including the Archbishop of Canterbury and a representative of the Vatican, had reviewed the film and approved of it. The "notables" are all apostates who do not believe in the deity of Christ, so naturally they would be delighted to have the film shown.

To protest the showing of **THE LIFE OF CHRIST**, write to Mr. E. M. Estes, president, General Motors Corporation, 11-265 GM Building, Detroit, Michigan 48202, or Mr. Herbert S. Schlosser, National Broadcasting Company, 30 Rockefeller Plaza, New York, N.Y. 10020.

Louis Hillendahl, pastor of the United Methodist Church in Ingle-side, Ill., says a counseling program conducted by his church included nude therapy sessions. Mr. Hillendahl, 56, said the sessions were held with 20 to 25 men and women participating. At least one of the sessions was held in the church building.

Pastor Hillendahl said Robert Schumm, the United Methodist Church's district superintendent, "was kept informed about what we were doing and said that we had his full support."

Bishop Paul Washburn, head of the Northern Illinois Conference of the United Methodist Church, and his cabinet of seven clerics have charged Hillendahl with "imprudent conduct and unministerial behavior" for organizing nude therapy sessions for his parishioners. (Adapted from **METHODIST OBSERVER**, 2-77).

The U.S. Census Bureau's annual report on population trends shows that the fertility rate of American women continues at the record low of 1.8 children per woman.

The fertility rate is based on the total number of children borne by each woman aged 15 to 44. The 1.8 figure is well below the 2.1 figure cited by population experts as the "replacement rate" required to keep the population on a level keel. This condition has largely been brought about by abortion and the use of the pill.

The number of children under age 5 dropped by 1.8 million or 10.6 per cent, from 1970 to 1976. The elementary school age population (5-13) dropped by 5.8 million or 10.1 per cent.

CINCINNATI (EP) — "Hustler," the national, sex-oriented men's magazine and its editor and publisher, Larry C. Flynt, were convicted here of engaging in organized crime and selling materials judged obscene.

Mr. Flynt was sentenced to 7-to-25 years in prison and fined \$10,000, the maximum penalty for engaging in organized crime, which is defined by state law as five or more persons engaged in an illegal act. He was concurrently sentenced to six months in the Hamilton County Workhouse and fined \$1,000 for selling obscene material.

ANNAPOLIS, Md. (EP) — A bill providing "one moment" for silent meditation before classes each morning could "restore order and calm down" students in this day of "violence, disruption and disorder," its sponsor claims.

Delegate Decatur W. Trotter (D-

Prince Georges County) defended his measure, submitted earlier in the Maryland House of Delegates, in an appearance before that body's Judiciary Committee at a public hearing on it.

He had proposed making mandatory a "silent meditation" measure which is voluntary in Prince Georges County schools. That change is necessary, he told the committee, because of "the great deal of violence, disruption and disorder" influencing students in today's society.

NEW YORK (EP) — Churches in Zaire are being allowed to resume operating primary and secondary schools that were taken over by the government in 1974.

Reports reaching here indicate that the transfer involves more than three million students and 80,000 teachers. Even when the government nationalized the primary and secondary schools, 80 per cent of the public schools continued to be administered by various church groups.

MIAMI (EP) — Members of Miami's Beth David Synagogue were recipients of court summons to help assist the facility in financial need.

"The temple needs money, too," Attorney Michael P. Gale explained to Richard and Nina Kaufman, former members who were assess-

WORKS OF JOHN BUNYAN

Grace Abounding to the	
Chief of Sinners	.95
Pilgrim's Progress—Cloth	11.95
Paper	1.25
Pilgrim's Progress in	
Today's English	2.50
The Holy War	9.95
Mary Bunyan by S. R. Ford	6.95
John Bunyan by	
Frank M. Harrison	1.45

ad \$235 plus interest and attorney fees. "When you sign for membership you agree to pay dues."

He said the Kaufmans, and other members, knew they were obligating themselves when they joined the synagogue.

LONDON (EP) — Danish filmmaker Jens Joergen Thorsen, who caused a nationwide controversy in Britain last year when he announced plans to produce a pornographic movie there on the "sex life" of Jesus, has been barred from entering the country.

Mr. Thorsen was detained when he flew into London's Heathrow Airport from Copenhagen on Feb. 9 and referred to the Home Office (Interior Ministry). Later, Home Secretary Merlyn Rees announced in the House of Commons that Mr. Thorsen's entry into Britain was "not conducive to the public good" and that Mr. Thorsen would be sent back to Copenhagen later in the day.

The Danish movie producer has been refused permission to film his controversial "Life of Jesus" in Denmark, Sweden, France, Italy, and Israel.

LAWRENCE, Kans. (EP) — The "Bible Belt" of America, a term coined by H. L. Mencken a generation ago to describe the Midwest, has shifted about 1,000 miles to the south, a University of Kansas geology professor contends.

David Shortridge, in an article published by the Geographical Review, said the "buckle" of the belt is in Jackson, Miss. He based his observation on research gathered during a two-year study.

"Mencken, if one reads his writings, particularly hated the Southern Baptists and Methodists," Shortridge said. "I think the Methodists have changed, from very conservative to the liberal side. And I think that's carried Kansas with it."

"Mencken wasn't wrong. I think that times have changed." The professor predicted that the South will become more liberal religiously because of the election of Jimmy Carter as President.

Heavenly Citizenship

(Continued from page five)

that it was just this quality of absolute unworldliness which constituted the secret of its power. The men who conquered the Roman Empire for Christ bore the aspect of invaders from another world, who absolutely refused to be naturalized to this world. Their conduct filled their heathen neighbors with the strangest perplexity: they were so careless of life, so careful of conscience, so prodigal of their own blood, so confident of the over-coming power of the blood of the Lamb, so unsubdued to the customs of the country in which they sojourned, so mindful of the manners of "that country from whence they came out." The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods, they utterly refused, lest by employing these they might compromise their King. An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered, — this was what so bewildered and angered the heathen, who often desired to make friends with the Christians without abandoning their own gods. But there can be no reasonable doubt that that age in which the church was most completely separated from the world was the age in which Christianity was most victorious in the world.

It was also the undimmed hope of the Lord's imminent return from glory, so that it illustrated and enforced both clauses of the great text: "For our citizenship is in Heaven, from whence also we look for the Saviour, the Lord Jesus" (Phil. 3:20).

Our Lord set forth His departure from the world under the parable of "a certain nobleman who went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). As a Roman, living in Judea, on appointment to the governorship of that province, would go to Rome to be invested with office, and then return to rule, so Christ has gone to Heaven to be invested with the kingship of the world, and now He and His watchful servants are eagerly waiting for the same thing; He sitting at God's right hand "expecting till His enemies be made His footstool," and they expecting till He shall return to reign over the earth.

Of the kingdom, the King and His kinsmen, the same avowal of unearthly origin is made by Christ: "My kingdom is not of this world"; "They are not of the world, even as I am not of the world." The kingdom is the "kingdom of God," the "kingdom of Heaven": its constituency are those who are "begotten of God," and "born from above." True, this kingdom is now in the world in its rudiments and principles,

OXFORD BIBLES

Brevier Clarendon Reference Bible These wide margin Bibles are intended for pastors, teachers, and students. Generous margins and ruled note paper provide space for personal notes. The text is printed on writing-quality paper. These Bibles also have center-column references and the new Oxford Bible maps with index.

Thin Paper Styles —6¾" x 8½" x 1½" thick. Morocco, over board, Red edges. With 32 pages of ruled note paper. Black. No. 03340	\$27.95
Pin Grained Morocco, limp, simulated leather lined, round corners, gold edges. With 32 pages of ruled note paper. Black. No. 03349	34.50
India Paper Style —6½" x 8½" x 1" thick. Fine Grain Morocco, half circuit, simulated leather lined to the edge, round corners, gold edges. With 32 pages of ruled note paper. Black. No. 03350X	47.50

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

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

in its citizens and representatives: those who, like their Lord, have been sent hither to accomplish the work of gathering out a people for His name.

But, lest we fall into fatal error, let us not imagine that we are reigning with Christ on the earth, or that the kingdom of God has been set up in the world. The church's earthly career during the present age is the exact facsimile of her Lord's — a career of exile rather than of exaltation; of rejection rather than of rule; of crossbearing rather than of sceptre-bearing. Grasping at earthly sovereignty for the church while the Sovereign Himself is still absent has proved, as we shall show hereafter, the most fruitful root of apostasy.

It may be said that this picture of the church, as despised and rejected in the world, suffering, outcast, and in exile, does not correspond to the facts. Not to the facts of our own generation, we admit, wherein the world is on such excellent terms with Christians. But that it represents the character of the dispensation as a whole cannot be questioned, when we recall the Dark Ages and martyr ages of the Christian era; the prisons, and racks, and dungeons, and stakes, which stretch on through so large a portion of this age. And the pictures of prophecy are composite pictures, gathering up the main features of the entire dispensation and presenting them in one. Viewed thus, prediction and history perfectly accord.

"The kingdom is now here in mystery, and to be here hereafter in manifestation," one has tersely put it. And to this the predicted destiny of believers corresponds. "Your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). "Sons of God, therefore the world knoweth us not, because it knew Him not" (I John 3:1). "The earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). "If we suffer, we shall (Continued on Page 8, Column 1)

DEVOTIONAL BOOKS

The Crook in the Lot—Thomas Boston	3.50
Human Nature in Its Fourfold State (Primitive Integrity, Entire Depravity, Begun Recovery, Final State)—Thomas Boston	2.45
Grace—Lewis Sperry	
Chafer	3.95
Satan—Lewis Sperry Chafer	4.95
Repentance—John Colquhoun	1.45
The Mystery of Providence—John Flavel	1.95
Works of John Flavel—(6 volume set)	39.95
The Sins of the Saints—Herbert Lockyer	3.50
Solzhenitsyn's Religion—Niels C. Nielson, Jr.	6.95
Out of the Depths—John Newton	1.25
Wilt Thou Go With This Man?—Brownlow North	1.45
The Rich Man and Lazarus—Brownlow North	1.45
Works of John Owens—	
Volume 1 (Life of Owen; Person of Christ)	11.95
Volume 2 (On Communion with God)	11.95
Volume 3 (Discourse on the Holy Spirit)	11.95
Volume 4 (The Reason of Faith; Prayer)	11.95
Volume 5 (Doctrine of Justification by Faith)	11.95
Volume 6 (Temptation; Mortification of Sin)	11.95
Volume 7 (On Spiritual-Mindedness)	11.95
Volume 8 (Sermons)	11.95
Volume 9 (Posthumous Sermons)	11.95
Volume 10 (Death of Death in Death of Christ)	11.95
Volume 11 (On the Saints' Perseverance)	11.95
Volume 12 (Mystery of the Gospel and Socinianism; of the Death of Christ, and of Justification)	11.95
Volume 13 (Duty of Pastors and People; of Schism)	11.95
Volume 14 (Animadversions on "Fiat Lux" or A Guide in Differences of Religion Between Papist & Protestant, Presbyterian & Independent)	11.95
Volume 15 (Concerning Liturgies; Discourse Concerning Evangelical Love, Church Peace, and Unity; Instruction in the Worship of God)	11.95
Volume 16 (True Nature of a Gospel Church; of the Divine Original of the Scriptures)	11.95
In His Steps—Charles M. Sheldon—Paper	.95
Cloth	3.95
Plague of Plagues (Doctrine of Sin)—Ralph Venning	2.45
Georgi Vins: Testament from Prison	2.50
The Mercies of a Covenant God—John Warburton	3.95

THE GOOD FIGHT

*Be strong in the Lord, in the power of His might,
When He calls you to battle, then fear not the fight;
If summoned to witness, face bravely the throng
While the battle is raging, in faith be you strong.*

*We live in a day when but few fear His name;
The majority glory and pride in their shame,
They search not the Scriptures to find out God's will,
But drink at the broken cisterns their fill.*

*God has been forsaken by church and by state
To such an extent that His precepts they hate;
And wolves in sheep's clothing lead people astray
To make them believe there is no narrow way.*

*Great minds in high places believe but a lie,
And the truth of God's word arrogantly deny;
O great is their guilt in deceiving the nation,
While at the same time undermining their station!*

*'Tis true they enjoy a prosperous lot,
But to attribute this to the Giver they ought;
O that divine love by the masses were found!
The praise and the glory to God would redound.*

*'Tis time to awake, Christian, gird yourself now
With the strength of the Spirit, and show the world how
A return to the Bible might reverse the trend;
What country would covet an untimely end?*

—Contributed

Halliman Would Like Letters Of Advice On Mission Areas

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

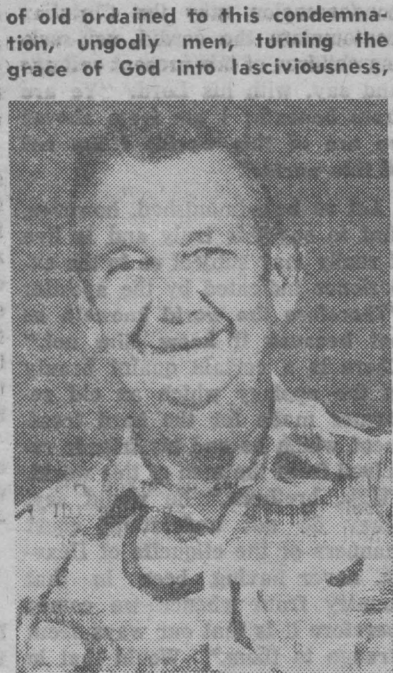
Greetings to each of you from Papua, New Guinea. It has been some time since I have been able to get a letter out to you and now I count it a joy to be able to send you word of the mission work in New Guinea.

While we work under adverse conditions here many times, we have not had to do so to the same degree that most of America has had to do for the past few months. We have been keeping up with the news pretty well regarding the severe winter that has covered most of America and have been much in prayer regarding the situation, especially the areas that are so severely affected by fuel shortage. As a contrast, we have continued to enjoy 70 to 80 degree weather during the day and no cooler than 55 at night.

We have many problems, but in spite of them all, God continues to bless the work here and it continues to grow. Our services are well attended most of the time. Right after I returned from America last October, I started teaching the book of Revelation here at the church on the Mission Station. I have taught most of the books of the Bible, and some several times, over the years that I have been here, but have never seen such interest shown in any portion of the Bible as is being shown in the study on Revelation. For nearly three months now our attendance has averaged about 400 per service. During the month of January we held services every day except Monday and Saturday and then again this week we have done the same. I believe that I could say without any fear of contradiction that this is the only place in all of Papua, New Guinea where this book has ever been taught. It is a real blessing to see God's people show so much interest in His blessed Word.

Our ministry could be easy here, should we elect to go along with the religious crowd, but when we "Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," we find that the time has already "... come when they will not endure sound doctrine" (II Tim. 4:2-3). When we

"... earnestly contend for the faith which was once for all delivered unto the saints," we are immediately confronted with "... certain men ... who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness,



FRED T. HALLIMAN

and denying the only Lord God, and our Lord Jesus Christ" (Jude 3-4).

However, while several around here are saying of me like Festus said of Paul, "... thou art beside thyself" (Acts 26:24), I freely "... confess ... that after the way which they call heresy, so worship I God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14).

Recently, we have been battling with the Universal Church crowd. I should re-state that and say a part of the Universal Church crowd, for I know of none of the religious groups here, including the Australian Baptists, but what believe in the Universal Church. This heresy of course leads to all sorts of other heresies.

About two weeks ago, folk from four different Mission Stations, mostly the pastors and missionaries and not all of them were black, converged on the Mission Station, demanding among other things, an explanation as to why we of the Sovereign Grace Baptist Mission baptized all that came to us from their missions. For almost four hours I argued with these heretics regarding the Lord's church and finally had to close the discussions and walk off due to the fact that they were almost ready to stone me. It has been a long time since

I have seen a mob so mad and some of the last words spoken were by the opposing crowd threatening me with violence, if I ever came back to what they call "their area" to preach.

Since then they have tried twice, unsuccessfully, to drag me into court over the fact that I refuse to stop baptizing all that come from their organizations. They have threatened to do bodily harm to our pastors and missionaries and burn the Baptist church buildings down, but we keep right on going and preaching the truth, expecting God to fight our battles for us and He is doing a much better job than we could do. As each time in the past, when persecution like this has arisen, our work has been strengthened both numerically and spiritually.

The Lord willing, next week on Tuesday, I plan to go on a mission patrol. I will be going over into the Huli area. This is the area where the people have been asking me now for over a year to put in a Mission Station. As yet, I do not know what the Lord would have me to do. One of the purposes of this trip, is to try to discern the will of the Lord in the matter. In my last letter to TBE, I asked for as many of you as desired to write to me and give me your opinion on the matter and to date I have heard from no one on the matter, however, as I write this, there has not been time for any replies. I trust that several of you, especially the supporters of the work will write to me and let me know what you think. With enough resources and manpower, there is no limit to where we could go here in New Guinea.

An illustration of most of the Papua, New Guineans that we talk

SCOFIELD BIBLES

Special Features

Introduction to each book, Chronologies, subheadings, complete Scofield References, Revised marginal renderings, footnotes and helps on same page with text, Comprehensive Index, Concordance, Indexed Atlas and maps.

Handy Size Edition — 5" x 7 3/8" x 15/16" thick.

153X—French Morocco, India paper, half circuit round corners, gold edges, presentation page and family record. Black, Blue, Brown, or Burgundy. \$23.50

157X—Antique Grain Cowhide, India paper, half circuit, bonded leather lined, round corners, gold edges, gold fillet, presentation page and family record. Black, Blue, Brown, or Burgundy. \$29.95

Large Size Edition—5 1/2" x 8 1/4" BIBLE PAPER STYLES — 1 3/8" thick.

180—Cloth, square corners. Printed jacket. \$10.00

172 — Moroccoette, limp, round corners, gold edges, Bible paper, 1 3/8" thick, black or red. \$18.50

173 — French Morocco, half circuit, round corners, gold edges, Bible paper, 1 3/8" thick, black. \$22.50

INDIAN PAPER STYLES—7/8" thick.

183X—French Morocco, half circuit, round corners, gold edges, India paper, 7/8" thick, black, blue, or red. \$26.95

186X—Cowhide, Oasis grain, half circuit, simulated leather lined, round corners, gold edges, gold fillet, India paper, 7/8-in. thick, black, blue, brown, burgundy, or green. \$29.95

179X — Natural Grain Morocco, half circuit, leather lined, round corners, gold edges, India paper, 7/8" thick, black, blue, or red. \$36.50

187X — Hand-grained Morocco, half circuit, bonded leather lined, round corners, gold edges, India paper, 7/8" thick, black, blue or red. \$39.00

*All Scofield Bibles are in stock in Black binding. Colors are by special order.

***Indexing by Special Order Only. Add \$3.50 extra for Indexing.

BOOKS BY C. D. COLE

(No Discounts)

Doctrine of Election	\$.50
Definitions of Doctrine (Vol. 1)	1.50
Definitions of Doctrine (Vol. 2)	1.50
The New Testament Church (Vol. 3)	1.50
Heavenly Hope	.30
Divine Order of the Sexes	.15
Lectures in Biblical Theology of the New Testament	1.50

to from other mission groups that attend our services is as follows: "We get nothing but soup where we go, but you Baptist feed the people on strong meat." Even for the New Guinea native, it only takes a service or two until they can tell a marked difference in what we preach and what they are used to. I can well remember when I was quite satisfied with a spiritual "soup" diet, but once I got a taste of the strong meat of the Word, I have never been satisfied with soup since.

As yet I have not been able to patrol into the Pori-Auwi Valley where we have a large work, but expect to be going there before too long after I return from this trip. May the Lord bless each of you.

Angel Of The Lord

(Continued from page three)

God to God's People. So Jesus Christ reveals God to us. I know, love, and worship Him. In so doing, I know, love and adore the Triune God of the Bible. I study the Bible about Jesus Christ. I get to know Him better through fellowship with Him. And as I do this I learn more and more about the Triune God.

The Angel of the Lord was the Leader of God's people. Jesus is my Leader. He tells me through His Word what I am to do and not to do. He leads me through His ordering of the events of Providence. He leads me as He speaks to my soul, and He does speak to the souls of His people. The Angel of the Lord guided the children of Israel through the wilderness. Where to stop. How long to stay there. When to start out again. Where to go as they went forth. The Angel of the Lord was in the Cloud and in the Pillar of Fire. He was leading them. So does the dear Lord Jesus lead us today. Oh, to be aware of this! To look for and ask for that leading. And to follow it when it is given.

The Angel of the Lord was the Provider of the needs of the chil-

dren of Israel. Two million people in a waste and howling wilderness. No convenient stores or supermarkets nearby. No clothing goods stores, no drug stores. What will they do? How can they possibly survive? The Angel of the Lord is there. He provides food. He provides water. He heals them of their sickness. He causes their clothes to last for forty years. He sees that all needs are met. So does Jesus supply the needs of His people today. He supplies all their needs according to His riches in glory. They shall lack nothing that they truly need.

The Angel of the Lord was the Protector of Israel. He led them in battle and gave them every victory they achieved. It was not by might or strength they conquered. So Jesus protects us, and leads us and gives us victory in our lives and in our service for Him. Not always. Oh, not always. Not as often as it should have been and could have been. I say this to my shame. But to God's glory, I will say that I have known the victory. I have had victories in my life. I have had victories in serving the Lord. Oh, blessed hours! Blessed songs of victory over some problem, some temptation, some trouble. Yes, praise God! I have known some victories. And I know where they come from. Jesus is the one who is the Giver of Victory to His people.

The Angel of the Lord — unseen or seen — was the ever-present Companion of the children of Israel. I Corinthians 10:4 says that Rock followed them. That Rock was the Angel of the Lord. That Rock was Jesus Christ — always there — ever present. And so it is with Jesus. He is always there. He is ever present. He will never leave or forsake a one of His own. We may not be aware of His presence. We may not draw the blessings we could from His presence, but He is there. In the dark hours of the night, in the sadness, in the conflict, He is there. And, oh, how blessed it is when we become aware of His presence and turn to Him for leadership, for strength, for supplies, for victory, and yes — when there is nothing else, no special need — just to turn to Him for companionship! Oh, no earthly joy can compare with the blessedness of just having companionship and fellowship with Jesus Christ! Yes, He is always there.

The Angel of the Lord in the Old Testament — Jesus Christ in the New Testament. One and the same Being. Doing the same wonderful things for the people of God. I hope that from this day forth, you will never be able to read the words "The Angel of the Lord" in the Old Testament without there discerning with Spirit-taught discernment the wonderful person of our Lord Jesus Christ. May the Lord bless you all!

THE BIBLE AND EVOLUTION

The Philosophy of Science and Belief in God—Gordon H. Clark	\$1.75
Why Scientists Accept Evolution—Robert T. Clark and James D. Bales	1.95
Did Man Just Happen?—W. A. Criswell—(Cloth)	2.95
(Paper)	1.25
Evolution and Christian Faith—Bolton Davidheiser	4.95
Why We Believe in Creation and Not in Evolution—Meldau	6.00
Studies in Bible and Science—Henry M. Morris	2.95
The Twilight of Evolution—Henry M. Morris	1.50
Paper	2.95
The Biblical Flood and the Ice Epoch—Donald Wesley Patten	9.00
The Flood—Alfred M. Rehwinkel	4.95
Flaws in the Theory of Evolution—Evan Shute	3.50
The Genesis Flood—Whitcomb and Morris	7.95

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

American auto manufacturing giant General Motors has reportedly provided the financing for a controversial six-hour film designed to "destroy" the "myths" about Jesus Christ. **THE LIFE OF CHRIST**, directed by G. Franco Zeffirelli, is scheduled to be shown in hour-long segments at Easter-time on NBC-TV in the United States, A-TV in Great Britain, and RAI-TV in Italy.

Director Zeffirelli told a news magazine reporter, "I... see Jesus as an ordinary man — gentle, fragile, simple... Of course, the public is going to be annoyed that I am destroying their myths... Yet in view of the constant reinterpretation of Jesus' life and the tone of our contemporary society, I believe the changes which I have made are valid."

Zeffirelli has discarded the miracles of Christ. The Lord will not

be shown walking on the water of the Sea of Galilee, nor will He turn water into wine at the Canan wedding feast. The whole affair is blasphemy by humanizing Christ and denying His deity.

A General Motors spokesman, who at first denied that the vehicle manufacturer had anything to do with the film, then later admitted providing a "modest sum" to finance it, could not understand the objection. He said a panel of "notable Christians," including the Archbishop of Canterbury and a representative of the Vatican, had reviewed the film and approved of it. The "notables" are all apostates who do not believe in the deity of Christ, so naturally they would be delighted to have the film shown.

To protest the showing of **THE LIFE OF CHRIST**, write to Mr. E. M. Estes, president, General Motors Corporation, 11-265 GM Building, Detroit, Michigan 48202, or Mr. Herbert S. Schlosser, National Broadcasting Company, 30 Rockefeller Plaza, New York, N.Y. 10020.

Louis Hillendahl, pastor of the United Methodist Church in Inglewood, Ill., says a counseling program conducted by his church included nude therapy sessions.

Mr. Hillendahl, 56, said the sessions were held with 20 to 25 men and women participating. At least one of the sessions was held in the church building.

Pastor Hillendahl said Robert Schumm, the United Methodist Church's district superintendent, "was kept informed about what we were doing and said that we had his full support."

Bishop Paul Washburn, head of the Northern Illinois Conference of the United Methodist Church, and his cabinet of seven clerics have charged Hillendahl with "imprudent conduct and unministerial behavior" for organizing nude therapy sessions for his parishioners. (Adapted from **METHODIST OBSERVER**, 2-77).

The U.S. Census Bureau's annual report on population trends shows that the fertility rate of American women continues at the record low of 1.8 children per woman.

The fertility rate is based on the total number of children borne by each woman aged 15 to 44. The 1.8 figure is well below the 2.1 figure cited by population experts as the "replacement rate" required to keep the population on a level keel. This condition has largely been brought about by abortion and the use of the pill.

The number of children under age 5 dropped by 1.8 million or 10.6 per cent, from 1970 to 1976. The elementary school age population (5-13) dropped by 5.8 million or 10.1 per cent.

CINCINNATI (EP) — "Hustler," the national, sex-oriented men's magazine and its editor and publisher, Larry C. Flynt, were convicted here of engaging in organized crime and selling materials judged obscene.

Mr. Flynt was sentenced to 7-to-25 years in prison and fined \$10,000, the maximum penalty for engaging in organized crime, which is defined by state law as five or more persons engaged in an illegal act. He was concurrently sentenced to six months in the Hamilton County Workhouse and fined \$1,000 for selling obscene material.

ANNAPOLIS, Md. (EP) — A bill providing "one moment" for silent meditation before classes each morning could "restore order and calm down" students in this day of "violence, disruption and disorder," its sponsor claims.

Delegate Decatur W. Trotter (D-

Prince Georges County) defended his measure, submitted earlier in the Maryland House of Delegates, in an appearance before that body's Judiciary Committee at a public hearing on it.

He had proposed making mandatory a "silent meditation" measure which is voluntary in Prince Georges County schools. That change is necessary, he told the committee, because of "the great deal of violence, disruption and disorder" influencing students in today's society.

NEW YORK (EP) — Churches in Zaire are being allowed to resume operating primary and secondary schools that were taken over by the government in 1974.

Reports reaching here indicate that the transfer involves more than three million students and 80,000 teachers. Even when the government nationalized the primary and secondary schools, 80 per cent of the public schools continued to be administered by various church groups.

MIAMI (EP) — Members of Miami's Beth David Synagogue were recipients of court summons to help assist the facility in financial need.

"The temple needs money, too," Attorney Michael P. Gale explained to Richard and Nina Kaufman, former members who were assess-

WORKS OF JOHN BUNYAN

Grace Abounding to the	
Chief of Sinners	.95
Pilgrim's Progress—Cloth	11.95
Paper	1.25
Pilgrim's Progress in	
Today's English	2.50
The Holy War	9.95
Mary Bunyan by S. R. Ford	6.95
John Bunyan by	
Frank M. Harrison	1.45

ed \$235 plus interest and attorney fees. "When you sign for membership you agree to pay dues."

He said the Kaufmans, and other members, knew they were obligating themselves when they joined the synagogue.

LONDON (EP) — Danish filmmaker Jens Joergen Thorsen, who caused a nationwide controversy in Britain last year when he announced plans to produce a pornographic movie there on the "sex life" of Jesus, has been barred from entering the country.

Mr. Thorsen was detained when he flew into London's Heathrow Airport from Copenhagen on Feb. 9 and referred to the Home Office (Interior Ministry). Later, Home Secretary Merlyn Rees announced in the House of Commons that Mr. Thorsen's entry into Britain was "not conducive to the public good" and that Mr. Thorsen would be sent back to Copenhagen later in the day.

The Danish movie producer has been refused permission to film his controversial "Life of Jesus" in Denmark, Sweden, France, Italy, and Israel.

LAWRENCE, Kans. (EP) — The "Bible Belt" of America, a term coined by H. L. Mencken a generation ago to describe the Midwest, has shifted about 1,000 miles to the south, a University of Kansas geology professor contends.

David Shortridge, in an article published by the *Geographical Review*, said the "buckle" of the belt is in Jackson, Miss. He based his observation on research gathered during a two-year study.

"Mencken, if one reads his writings, particularly hated the Southern Baptists and Methodists," Shortridge said. "I think the Methodists have changed, from very conservative to the liberal side. And I think that's carried Kansas with it."

"Mencken wasn't wrong. I think that times have changed."

The professor predicted that the South will become more liberal religiously because of the election of Jimmy Carter as President.

Heavenly Citizenship Eld. Fred T. Halliman Missionary To New Guinea

(Continued from page five)

that it was just this quality of absolute unworldliness which constituted the secret of its power. The men who conquered the Roman Empire for Christ bore the aspect of invaders from another world, who absolutely refused to be naturalized to this world. Their conduct filled their heathen neighbors with the strangest perplexity: they were so careless of life, so careful of conscience, so prodigal of their own blood, so confident of the over-coming power of the blood of the Lamb, so unsubdued to the customs of the country in which they sojourned, so mindful of the manners of "that country from whence they came out." The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods, they utterly refused, lest by employing these they might compromise their King. An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered, — this was what so bewildered and angered the heathen, who often desired to make friends with the Christians without abandoning their own gods. But there can be no reasonable doubt that that age in which the church was most completely separated from the world was the age in which Christianity was most victorious in the world.

It was also the undimmed hope of the Lord's imminent return from glory, so that it illustrated and enforced both clauses of the great text: "For our citizenship is in Heaven, from whence also we look for the Saviour, the Lord Jesus" (Phil. 3:20).

Our Lord set forth His departure from the world under the parable of "a certain nobleman who went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). As a Roman, living in Judea, on appointment to the governorship of that province, would go to Rome to be invested with office, and then return to rule, so Christ has gone to Heaven to be invested with the kingship of the world, and now He and His watchful servants are eagerly waiting for the same thing; He sitting at God's right hand "expecting till His enemies be made His footstool," and they expecting till He shall return to reign over the earth.

Of the kingdom, the King and His kinsmen, the same avowal of unearthly origin is made by Christ: "My kingdom is not of this world"; "They are not of the world, even as I am not of the world." The kingdom is the "kingdom of God," the "kingdom of Heaven": its constituency are those who are "begotten of God," and "born from above." True, this kingdom is now in the world in its rudiments and principles,

OXFORD BIBLES

Brevier Clarendon Reference Bible
These wide margin Bibles are intended for pastors, teachers, and students. Generous margins and ruled note paper provide space for personal notes. The text is printed on writing-quality paper. These Bibles also have center-column references and the new Oxford Bible maps with index.

Thin Paper Styles —6 3/4" x 8 1/2" x 1 1/2" thick. Moroccoette, over board, Red edges. With 32 pages of ruled note paper. Black.	
No. 03340	\$27.95
Pin Grained Morocco, limp, simulated leather lined, round corners, gold edges. With 32 pages of ruled note paper. Black. No. 03349.	34.50
India Paper Style —6 1/2" x 8 1/2" x 1" thick. Fine Grain Morocco, half circuit, simulated leather lined to the edge, round corners, gold edges. With 32 pages of ruled note paper. Black.	
No. 03350X.	47.50



FRED T. HALLIMAN

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

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

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

in its citizens and representatives: those who, like their Lord, have been sent hither to accomplish the work of gathering out a people for His name.

But, lest we fall into fatal error, let us not imagine that we are reigning with Christ on the earth, or that the kingdom of God has been set up in the world. The church's earthly career during the present age is the exact facsimile of her Lord's — a career of exile rather than of exaltation; of rejection rather than of rule; of crossbearing rather than of sceptre-bearing. Grasping at earthly sovereignty for the church while the Sovereign Himself is still absent has proved, as we shall show hereafter, the most fruitful root of apostasy.

It may be said that this picture of the church, as despised and rejected in the world, suffering, outcast, and in exile, does not correspond to the facts. Not to the facts of our own generation, we admit, wherein the world is on such excellent terms with Christians. But that it represents the character of the dispensation as a whole cannot be questioned, when we recall the Dark Ages and martyr ages of the Christian era; the prisons, and racks, and dungeons, and stakes, which stretch on through so large a portion of this age. And the pictures of prophecy are composite pictures, gathering up the main features of the entire dispensation and presenting them in one. Viewed thus, prediction and history perfectly accord.

"The kingdom is now here in mystery, and to be here hereafter in manifestation," one has tersely put it. And to this the predicted destiny of believers corresponds. "Your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). "Sons of God, therefore the world knoweth us not, because it knew Him not" (1 John 3:1). "The earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). "If we suffer, we shall (Continued on Page 8, Column 1)

CAMBRIDGE BIBLES
Compact

A small, almost "palm-size" Bible, 4x5½ in., with sharp print. Ideal for pocket or purse. Center references, self-pronouncing index, Concordance, Glossary, 8 colored maps and Gazetteer, India paper, Presentation page.

- 61X—Ariston Binding and Lining, Black, Blue, Red \$10.50
61XRL—Red Lettering, Ariston Binding and Lining, Black, Blue, Red 11.50
67XRL—Red Lettering, Satin Cowhide Binding, Leather-text Lining, Black, Wedgwood Blue 16.95
68X—Water Buffalo Calfskin, Simulated Leather Lining, Saddle Brown 16.95
68XRL—Red Lettering, Water Buffalo Calfskin, Simulated Leather Lining, Apple Red 17.95

Heavenly Citizenship

(Continued from page seven)
reign with Him" (II Tim. 2:12). Obscurity, rejection, exile, and trial in the world now; manifestation, vindication, enthronement, when the King comes — this is the foretold calling of the children of the kingdom.

The unprecedented exemption of the church from persecution, and the extraordinary triumphs of the gospel which have characterized this nineteenth century, may tend to seduce us into the notion that the kingdom has already come, though the nobleman who had gone into a far country has not yet returned. That we may think truly on this subject, let us hear our Lord's voice, saying: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). In spite of widespread conquests of the gospel the church is still "a little flock," amid the vast population of pagans, Mohammedans, infidels, and apostates. This flock in every age has been branded with

Can Baptismal Remission
Be Found In Acts 2:38?

By PROF. A. T. ROBERTSON

Please explain Acts 2:38: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

This is one of the passages appealed to in support of the doctrine of baptismal remission. Advocates of the sacramental theory of salvation insist that "unto" ("eis") here has to mean "in order to" and that Peter clearly makes baptism a prerequisite to the remission of sins. But such a position breaks down so far as "eis" is concerned, for this preposition is frequently employed where purpose is impossible. We have such an example in Matthew

opprobrium, and torn by persecution, and beaten by hireling shepherds, and the end is not yet; for, as good Samuel Rutherford says, "So long as any portion of Christ's saints are out of Heaven, Satan will strike at them."

However favored in our times, this flock is not the kingdom; but it has the promise of the kingdom, in which rejection shall give place to rule, and crucifixion to coronation. When? "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4). Whatever temporary respite from persecution we may enjoy, so that for the time it may be said as of old, "then had the churches rest," no permanent peace is guaranteed until the Lord's return. "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from Heaven" (II Thess. 1:7).

(ECCE VENIT, pp. 85-95, 1889 Edition).

10:41, 42: "He that receiveth a prophet in ("eis") the name of a prophet shall receive a prophet's reward! and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And who soever shall give a drink unto one of these little ones a cup of cold water only in ("eis") the name of a disciple, verily I say unto you he shall in no wise lose his reward." Here we have "eis" used where design is absolutely impossible. "In the name of" means "because one is." In each instance the reception is accorded one because he is a prophet, a righteous man, a disciple, not in order to make one a prophet, a righteous man, a disciple.

So in Matthew 12:41 we read, "The men of Nineveh shall stand up in the judgment with this generation; and shall condemn it: for they repented at ("eis") the preaching of Jonah; and behold a greater than Jonah is here." The book of Jonah shows that the preaching of Jonah led to the repentance of Nineveh, not the repentance leading to the preaching. As a matter of fact Jonah was indignant at their repentance and the sparing of the city which upset his prophecy of the destruction of the city.

There are many more instances in the New Testament where "eis" cannot have the motive of purpose. The preposition can be so employed, but this is only one of many usages. It is perfectly good Greek to translate "eis" "because of" in Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ because of the remission of your sins." The Revised Version uses the colorless translation "unto" (or "with reference to"), which allows any application that one may wish.

The simple truth is that Acts 2:38 must be interpreted in harmony with the general trend of the New Testament teaching on the subject of repentance and baptism. Repentance, faith and confession precede the baptism. Regeneration of the new life is symbolized by baptism, but is not caused by the ordinance. Those that believed were baptized because they had been saved, not in order to be saved. Ceremonialism crucified Christ and clashed with spiritual Christianity. It is inconceivable that this would have been true if Jesus and the apostles had taught ceremonial salvation.

—WESTERN RECORDER

SET APART

By HORATIUS BONAR

"They were mingled among the heathen, and learned their works" (Psalm 106:35).

God meant Israel to "dwell alone," to keep aloof from the nations round about, lest they should learn their works and walk in their ways, and forsake Himself, the "living and the true God!" This isolation might be set down as pride, self-esteem, assumption of religious superiority; but it was done by the command of Jehovah, and was meant both as a testimony against evil and as a preservation against the snares around. Israel was to be "holy unto the Lord," and, as such, was not to be "numbered among the nations."

Thus God has "set apart" the church. It is to dwell alone. "In the world," but not "of the world"; hearing each day from Himself the solemn words, "Love not the world," and the still more solemn warning, "The friendship of the world is enmity with God."

This is not the isolation of the

hermit or the monk, fleeing from the battle, and shutting himself out from his fellowman. It is separation from evil and evil fellowship; from vanity and gayety, and frivolity and carnal mirth; from the lust of the flesh, and the lust of the eye, and the pride of life; from "revelings and banquetings, and abominable idolatries."

I. "Come out from among them" (II Cor. 6:17). Let nothing persuade you to remain in the midst of them, for "evil communications corrupt good manners." Hear the voice that spoke to Abraham in Chaldea: "Get thee out."

II. "Be ye separate." What have you to do with a world which lieth in wickedness? What has a man that has risen with Christ to do with the vanities, gayeties and follies of earth? Is it not written "Who hath delivered us from this present evil world, according to the will of God our Father?"

III. "Touch not the unclean thing." "Touch not, taste not, handle not." Keep aloof from all

that would defile. Be not afraid of being called narrow and precise and puritanical. Be witnesses against all that is unholy.

IV. "Be not conformed to this world." THIS world! No. It is the WORLD TO COME that we are to be molded by. Non-conformity to the present world is the Christian's rule. We cannot be conformed to both.

V. "Be ye holy, for I am holy." This is our standard. Very lofty and uncompromising; very noble and solemn! Like God in holiness and purity and hatred of sin! This is to be our watchword and our aim.

VI. "What concord hath Christ with Belial?" Shall we go from the communion table to the theater? Shall we drive from the prayer meeting to the ballroom? Shall we rise up from praise to sit down at the cardtable? Let us be wholly for Christ, or not at all. Half-heartedness is perilous and hateful.

(THE WATCHWORD, Sept. 1880)

COMMENTARIES

A Commentary on the Whole Bible—Matthew Henry (6 vols.)	\$54.95	Lamentations and Jeremiah—H. A. Ironside	5.50
Abridged—1 vol. edition	17.95	The Prophecy of Ezekiel—Chas. Lee Feinberg	6.95
Matthew Henry's Concise Commentary on the Whole Bible	10.95	The Prophet Ezekiel—Arno C. Gaebelien	4.25
Calvin's New Testament Commentaries, Torrence Edit. (12 vols.)	75.95	Ezekiel—H. A. Ironside	5.25
Jamieson, Fausset and Brown Unabridged Bible Commentary (3 vols.)	44.95	Daniel—H. A. Ironside	4.75
Abridged—1 vol. edition	15.95	Expository Sermons on the Book of Daniel—W. A. Criswell	12.95
Keil and Delitzsch Old Testament Commentaries (10 vols.)	94.50	Daniel—John F. Walvoord	7.95
The Pulpit Commentary—H. D. M. Spence and Jos. S. Exell		The Minor Prophets—Charles L. Feinberg	7.95
Old Testament only (14 vols.)	134.00	Zechariah—T. V. Moore	7.95
New Testament only (8 vols.)	86.00	Zechariah—Merrill F. Unger	7.95
Complete Set (22 vols.)	219.50	Haggai and Malachi—T. V. Moore	5.95
Tyndale New Testament Commentaries—R. V. G.		Matthew—John A. Broadus	10.00
Tasker, Gen. Ed., 20 vols.	46.95	Matthew Thy Kingdom Come—John F. Walvoord	5.95
The Biblical Illustrator (23 vols.)	495.00	Mark (A Portrait of the Servant)—D. Edmond	7.95
Notes on Old and New Testament—Albert Barnes		Hiebert	7.95
Old Testament only (16 vols.)	98.95	The Gospel According to Luke—G. Campbell	6.95
New Testament only (11 vols.)	59.95	Morgan	6.95
Complete Set (27 vols.)	154.95	The Acts of the Apostles (An Exposition)—Arno C. Gaebelien	6.95
Beacon Bible Commentary—(10 vols.)	74.95	Acts—The Expanding Church—Everett F. Harrison	7.95
Clarke's Commentary on the Entire Bible (6 vols.)	42.95	Acts—H. A. Ironside	7.50
Abridged—1 vol. edition	14.95	Life and Epistles of St. Paul—Conybeare and Howson	7.95
Complete set of Commentaries—H. A. Ironside (28 vols.)	125.00	Romans (An Interpretive Outline)—Steele & Thomas	2.95
An American Commentary on the New Testament—(7 vols.)	65.00	Romans—Charles Hodge	8.50
New Testament and Wycliffe Bible Commentary	9.95	Romans—Robert Haldane	8.95
The Genesis Record—Henry M. Morris	12.95	I Corinthians—H. A. Ironside	6.50
Studies in Genesis One—Edward J. Young	1.50	I & II Corinthians—Charles Hodge	7.95
Commentary on Genesis—W. H. Griffith Thomas	6.50	Expository Sermons on Galatians—W. A. Criswell	6.95
Paradise to Prison (Studies in Genesis)—John J. Davis	7.95	Galatians (The Charter of Christian Liberty)—Merrill C. Tenney	4.95
Notes on the Pentateuch—Genesis to Deuteronomy—C. H. Mackintosh	10.95	Ephesians (An Exposition)—W. A. Criswell	6.95
Victorious Christian Living (Studies in the Book of Joshua)—Alan Redpath	5.95	Sermons on Ephesians—John Calvin	14.50
Distressing Days of the Judges—Leon Wood	9.95	The Thessalonian Epistles—John F. Walvoord	1.95
Ruth: The Satisfied Stranger—Philip Mauro	3.95	Commentary on Hebrews—W. H. Griffith	3.95
Victorious Christian Service (Studies in the Book of Nehemiah)—Alan Redpath	5.95	Thomas (Cloth)	2.95
Living Patiently (Job)—J. Allen Blair	3.25	(Paper)	2.95
The Book of Job—An Exposition—Samuel Ridout	4.75	Hebrews Verse by Verse—William R. Newell	6.95
Meditations in the Book of Psalms—Erling C. Olsen	11.95	Hebrews—John Brown	9.95
Psalms 139—Edward J. Young	1.25	Expository Sermons on the Epistle of James—W. A. Criswell	4.95
Proverbs—Charles Bridges	9.95	Commentary on First Peter—Robert Leighton	8.95
Exposition of Ecclesiastes—H. C. Leupold	5.95	Expository Sermons on the Epistles of Peter—W. A. Criswell	5.95
Isaiah—H. A. Ironside	5.25	The Epistles of John—W. E. Vine	1.95
Isaiah—W. E. Vine	2.95	Let's Study Revelation—E. G. Cook	3.50
		The Revelation of Jesus Christ by J. Willard Willis	5.00
		The Apocalypse (Lectures on the Book of Revelation)—J. A. Seiss	9.95
		The Revelation of Jesus Christ—John F. Walvoord	7.95
		The Revelation—Arno C. Gaebelien	3.50
		Revelation—H. A. Ironside	5.25
		Expository Sermons on Revelation—W. A. Criswell	12.95

At Least Five People To
Whom You Can Send TBE

1. _____
(A SINNER)
Address _____
Zip Code _____

2. _____
(A PREACHER)
Address _____
Zip Code _____

3. _____
(A SUNDAY SCHOOL TEACHER)
Address _____
Zip Code _____

4. _____
(A CHURCH MEMBER)
Address _____
Zip Code _____

5. _____
(A YOUNG PERSON)
Address _____
Zip Code _____

Enclosed \$ _____ for _____ Subs _____

Your Name _____

Address _____

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

GIVE US READERS
We Will Give Them The Truth