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

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WHOLE NUMBER 2145

AN AUTOPSY OF A DEAD CHURCH

By RAY HIATT
Hollywood, Florida

(PART ONE)

"I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3:1).

Death is never an easy companion although he companions with each of us. There is a fetid smell to death that cautions us to walk warily. It so depresses the spirit that we are hesitant even to discuss it and yet we have an unsated curiosity about it.

When we see a dead body we have a natural curiosity to know what killed it. This is normal. Our curiosity is accentuated when the dead body happens to be a church. Dead churches mar our landscape. It would be a kindness if someone would perform the office of a pathologist by determining the causes of church deaths and then bury them out of our sight.

This paper is by way of being an autopsy to look into the causes of church deaths. A healthy body

that is vibrant, full of love and a sense of mission can throw off



RAY HIATT

any number of diseases. Bacteria assails it for sickness is in the air of this world. Yet, if it is healthy it shall survive.

Bodies weaken with age, neglect, poor diet and lack of exercise. The weak are prey to the wolf pack of predators I shall describe. Weak churches are pulled down and destroyed by illness as the weak deer is pulled down by the pack at bay. When the Hell hounds of the devil's diseases are unloosed only the strong survive.

Christ's church is a living light bearer. Any disease that attacks the life attacks the light and when the light is extinguished death has triumphed.

I shall present a deadly decalogue of diseases in two parts that, either singularly or combined, can kill a church. The suffix "itis" speaks of an inflammatory condition, so in Part I, I shall elevate this suffix to a spiritual plane and speak of the inflammatory diseases of:

1. Woman-itis; 2. Deacon-itis; 3. Argument-itis; 4. Politic-itis; 5. Clandestine-itis. The last half of the decalogue are diseases that are perhaps less inflammatory but no less deadly. Part II shall deal with: 1. Constriction; 2. Mental illness; 3. Cowardice; 4. Dishonesty; 5. Laziness. Now to the task.

WOMANITIS

"Those women who labored with me in the gospel" (Phil. 4:3).

Womanitis is a particularly virulent disease that can attack each micro-organism of the body. Its symptoms are gossip, malevolence, a biting tongue, an acid disposition and, above all, injured feelings. I emphasize "injured feelings" for womanitis is a dis-

(Continued on page 6, column 4)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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WCMI — Ashland, Ky.
8:00 - 8:30 a.m.

WFTO — Fulton, Miss.
1:00 - 1:30 p.m.

Sanctification Of The First Day Of The Week

ALEXANDER CARSON
(1776-1844)

(PART TWO)

Having proved that the original Sabbath could not be abolished with the law of carnal commandments, let us next see if there is any evidence that the day of its observance is changed. We may observe, in the first place, that our Lord prepares us for a change, when — after a copious



ALEXANDER CARSON

enumeration of arguments, showing its nature — He asserts that He is Lord of the Sabbath. This implies His absolute authority over it; and not obscurely hints that He designed to make some

alterations with respect to it. But that He did not intend to use His Lordship over it, for the purpose of entirely destroying it, we are assured by what He previously declares: "The Sabbath was made for man."

That the day of its observance was actually changed, and that the first day of the week is now entitled to that honour, is clearly intimated by the meeting of the churches on that day, and the marked respect that our Lord paid to it. On the mere circumstance of His appearing to His disciples on the evening of the first day of His resurrection I would build nothing, taken independently; but even that appearance seems to be related in a marked manner by John: "Then the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." But connecting this with His next appearance, it is impossible not to suppose that there was a design in marking the particular day. "And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst."

If the disciples did not meet during the preceding week, which is not likely, then there must have already been a command for meeting — (Continued on page 4, column 4)

"FUTURE SIN"

By KENNETH GILLESPIE

"What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" (I Cor. 4:21).

I believe if the Apostle were alive today he would come to the Sunday School Board and SBC "leaders" WITH A ROD.

As if their present sin of disobeying God's plan for local church responsibility for missions wasn't enough, these "church leaders" have the need somehow or other for mapping out their future sins! With none other than Alvin Toffler, author of FUTURE SHOCK, and an admitted humanist, to help them discover their potential for blundering, they rush headlong and headstrong into future trends for the church. Speaking of FUTURE SHOCK, for those who disavow the pattern set forth for us by Jesus Christ, indeed the blueprint to follow which

clearly teaches us church doctrine, I would say they are in for some future shock!

Let's examine briefly the information set down for us concerning "the future and its implications for Southern Baptist planning" as reported by FACTS AND TRENDS of the Sunday School Board.

First of all, with the great warfare of our day, the great apostasy of our day, centering around secular humanism with all its various tentacles stretching from education to social integration to world socialism and the universal man-becoming-god, devil-inspired teaching of reincarnation — with all this devil's religion, who do we find speaking to these so-called Baptist "leaders?" An affirmed humanist! Why not Henry M. Morris of the Creation Institute? Or several preachers I know in Mississippi and North Carolina who could preach 'em a sermon to put the fear of God in their bones? But NO, not doctrine for learned men — they need to know "Today's Responsibility For Tomorrow's Changes" — changes that they will direct, courses that they will take, trends that they will follow.

Let's look more closely. Edward B. Lindaman, president of Whitworth College told the four-day conference — a first of its kind "FUTURISTIC" Conference—that the church must plan for its own future if it is to maintain a significant role in a future characterized by increasing rapid ethnological and SOCIAL changes (as stated in Facts and Trends).

Note the word SOCIAL changes! It's very important that you do. For we in this country have so long been laboring under just so much of this "social" legislation. Where does the social legislation (Continued on page 6, column 2)

Universal Church Theory — A Satan Counterfeit

By ROY MASON
Aripeka, Florida

Perhaps there is no theory that is so widely held as the "universal, invisible church" theory. Fundamentalists are wedded to this theory. It is a part of their mental furniture, and most of them accept it without ever giving it any examination at all. Some will not examine it. They only get violently angry when it is questioned. Yet, no theory is more un-



ROY MASON

scriptural or completely lacking in proof.

The theory is that while there is such a thing as a local church, it is relatively unimportant. The important thing is "the true church" as they call it. This "true church" which is considered as the Body and Bride of Christ, is composed of all true believers everywhere. The "Body" as they term it, is a mystical something that is formed by the Holy Spirit who mystically "baptizes" each believer into the "Body."

If anyone questions this theory, the holder of it trots out I Cor. 12:14, "For by one Spirit are we all baptized into one body . . ." The assumption is that the "one body" of this passage is this mystical "Body" composed of all believers. A mere assumption it is, for those holding such do not read the context. Paul in the same chapter, tells us exactly what kind of a body he is talking about, and it is not a mystical body of unorganized and unassembled people — it is the church at Corinth! Referring unmistakably to that church, he says in verse 27 of I Cor. 12: "Now ye are the body of Christ and members in particular." No more wicked trick could ever be worked on a passage of Scripture than to make it mean what the writer plainly declares (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

PURPOSE OF THE SEVENTY WEEKS

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most High" (Dan. 9:24).

The prophecy of the Seventy Weeks, recorded in Daniel 9:24-27, has always been an important portion to students of the Scriptures. The views which men take in regard to this passage are legion. But in our generation there is renewed interest in this

section of the Word due to events in the Middle East. An exposition of these verses are sorely needed in our generation.

The Prophet Daniel had spent a long time in prayer, confession, and entreaty for his nation and the city of Jerusalem, which was at that time in ruin (Dan. 9:3-20). By reading the Prophet Jeremiah (Ch. 25:8-14; 29:10) he understood the Babylonian Captivity would last seventy years (Dan. 9:1-2). The Jews were to remain in Babylon seventy years to repay for the seventy sabbatical years they stole from Jehovah (II Chron.

36:19-21).

Daniel was carried captive to Babylon in 605 B.C. The events of the ninth chapter happened in the first year of Darius the Mede (Dan. 9:1). This would have been about 535. The prophet knew he was near the end of the Babylonian Captivity. Soon his people would return to their homeland (Ez. 1:1-4; Zech. 1:12-17). It seems that Daniel believed the final restoration of his nation was about to be accomplished and the full covenant blessings realized. But on this point he was mistaken as (Continued on page 2, column 1)

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MILBURN COCKRELL — Editor

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Seventy Weeks . . .

(Continued from Page One)

seen from the prophecy of the
Seventy Weeks given by the angel
Gabriel.

The angel came to interrupt
Daniel's prayer to give one of the
most important prophecies in the
Bible. Gabriel came to inform the
prophetic statesman of what God
had decreed before Israel enjoyed
permanent restoration in her
homeland. In the prophecy of the
Seventy Weeks the angel related
that Israel's seventy years in
Babylon was a type of a longer
dispersion which would last seven
times as long.

"SEVENTY WEEKS"

Many are puzzled by the expres-
sion "seventy weeks." Because
"week" in English connotes "sev-
en days" great confusion has re-
sulted from the translators' use
of the word "weeks." In the He-
brew it is the word "shabua" which
means "seven." It does not
tell us if it is seven days, weeks,
months, or years. The context
alone is to decide what is indicat-
ed by this word.

The Hebrew word merely ex-
presses seven. Sometimes it is us-
ed of seven days (Lev. 23:15-16)
and at other times of years (Lev.
25:8; Gen. 29:27-30). The question
would naturally arise: what does
it mean in Daniel 9:24? The con-
text favors years, not days or
months. Daniel had been medi-
tating on the seventy years of the
Babylonian Captivity in the writ-
ings of Jeremiah.

Elder John Gill says on this ex-
pression: "... this space of sev-
enty weeks is not to be under-
stood of weeks of days; which is
too short a time for the fulfill-
ment of so many events as are
mentioned; nor were they fulfilled
within such a space of time; but
of weeks of years. . . ." Most other
scholars agree with Gill.

Even if you make the weeks to
be seven days, you still cannot
escape the thought of years. Of-
ten in the Bible a day stands for
a year. In Numbers 14:34 it is
written: "After the number of
days in which ye searched the

land, even forty days, each DAY
FOR A YEAR, shall ye bear your
iniquities, even forty years, and
ye shall know my breach of prom-
ise." The Lord says in Ezekiel
4:6: "I have appointed thee each
DAY FOR A YEAR." Thus I con-
clude that in Daniel 9:24 the Sev-
enty Weeks are a period of 490
years.

"ARE DETERMINED"

Daniel is told this period of
time is "determined" by God for
the accomplishment of certain
events. Our God is a God of
foreordination. He has a compre-
hensive plan in which future
events are rendered certain. With
our God "that determined shall
be done" (Dan. 11:36). Peter re-
ferred to this as "the determinate
counsel and foreknowledge of
God" (Acts 2:23).

"UPON THY PEOPLE AND THY HOLY CITY"

This period of 490 years has to
do with Daniel's people, the Jews.
It concerns the city of Jerusalem.
The prophet had been praying for
his nation and city (Dan. 9:2,12,
16,19). These events are not deter-
mined upon scattered churches
throughout the world. The church
has no claim to some of the prom-
ises made to Israel. Any attempt
to read the church into the Sev-
enty Weeks of Daniel 9:24 is a de-
liberate and premeditated effort
to add to the sacred Scriptures.

Since the 490 years are deter-
mined upon the Jew in Jerusalem,
we can see that this period of
time is counted by God only when
the Jews are in Jerusalem dwell-
ing in their own land. The Jew in
Jerusalem is God's time clock.
The rise and fall of Gentile na-
tions has no bearing on this chron-
ology.

THE SIXFOLD PURPOSE

What is to be accomplished in
the 490 years? According to Dan-
iel 9:24, six different things are
to be accomplished at the end of
the 490 years. All six of them con-
cern Daniel's people and Jeru-
salem, not the church.

"TO FINISH THE TRANS- GRESSION"

The first reason for the Seventy
Weeks is "to finish the transgres-
sion" of Israel. The word "trans-
gression" is single, not plural.
This points to a special sin of
Israel — the sin of rejecting
their Messiah. This was a matter
which was revealed to both Dan-
iel (Ch. 9:25) and Isaiah (Ch. 53:
1-12).

When the Messiah came He was
rejected by His own nation: "He
came unto his own, and his own
received him not" (John 1:11).
The Jewish Sanhedrin delivered
Jesus Christ to Pilate for cruci-
fixion (John 18:35) and said: "We
have no king but Caesar" (John
19:15). Jesus Christ told Pilate:
"He that delivereth me unto thee
hath the greater sin" (John 19:
11). The nation of Israel commit-
ted the greatest sin in the world,
and they dared to cry: "His blood
be on us, and on our children"
(Matt. 27:25). How great was the
sin when the nation of Israel "cruc-
ified the Lord of glory" (I Cor.
2:8) and "killed the Prince of life"
(Acts 3:15).

Because of this terrible sin, Is-
rael has been scattered among
all the Gentile nations and endur-
ed untold sufferings and hard-
ships. This transgression of Israel
is not yet finished, for she is still
in a state of disfavor with God.
It will not be finished until the
end of the 490 years when they
repent and turn to God (Deut. 30:
1-10; Ezek. 36-37).

"TO MAKE AN END OF SINS"

The second purpose is "to make
an end of sins." "To make an
end" means "to shut, close, seal."
This word was used to indicate
the closing of a state document or
letter. This is the special sins of
Daniel's people. The 490 years are
required to clear the Jewish na-
tion from their sins. There are
some special sins of the Israel-
ites, and there is a special sense
in which Christ died "for that na-

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"TITHING"

"Render therefore unto Caesar
the things which are Caesar's;
and unto God the things that are
God's"—Mt. 22:21.

I am sure that when the Phari-
sees and the Herodians made an
attempt to trap Jesus with His
talk, they were certain that they
had Him cornered. If He said
anything at all in answer to their
question about paying taxes, He
was certain to offend either the
Pharisees or the Herodians. How-
ever, when they asked Him this
question, the Lord Jesus Christ
very craftily answered them by
saying, "You pay your taxes to
Caesar and give to God what be-
longs to God," to the extent that
He did not offend either the Hero-
dians nor the Pharisees.

I would to God that in my mes-
sage I could preach the same as
the Lord Jesus Christ did two
thousand years ago. I want to
talk to you, as I do at least once a

year, on the subject of tithing,
growing out of this text of Scrip-
ture when Jesus said to pay your
taxes to Caesar and pay your
tithe to God.

THE HISTORY OF TITHING.

All through the years when I
have preached concerning tithing
as taught in the Word of God, I
do not remember a single time
that I ever took the time to show
the history of tithing as it is laid
down in the Word of God. I would
like to read to you some Scrip-
tures from God's Word that you
might see the history of tithing.

"And blessed be the most high
God, which hath delivered thine
enemies into thy hand. And he
gave him TITHES of all"—Gen.
14:20.

This is a reference to the time
when Abraham had delivered Lot
at the battle of the four kings
against the five, with the result

that after the battle was over,
Abraham was so pleased with the
way in which God had blessed
him, that he sought out Melchi-
zedek, and the Word of God says
that "he gave him tithes of all."

Every once in a while I hear
from someone who doesn't be-
lieve in tithing, who says, "Bro.
Gilpin, the tithe is under the law
and the man who preaches tithing
is going back to live under the
law."

I would have you notice that
Abraham paid tithes to Melchi-
zedek four hundred years before
the law was ever given. That
puts an end to the argument that
tithing is under the law. The law
wasn't given for over four hun-
dred years after Abraham paid
tithes to Melchizedek, which
shows that tithing was in exist-
ence long before God gave the
law.

(Continued on page 3, column 1)

cross for elect Jews and Gentiles
(II Cor. 5:19). While the provi-
sion was made at the cross, the
actual experimental benefits to
Israel in the main await the sec-
ond coming of Christ. At the end
of 490 years Israel will confess
all of their sins and be reconciled
unto God from all of their iniqui-
ties.

When Christ returns to the
Mount of Olives the Jews in Jeru-
salem will mournfully receive
their Messiah. "Behold, he cometh
with clouds; and every eye shall
see, and THEY ALSO WHICH
PIERCED HIM: and all kindreds
of the earth shall wail because of
him" (Rev. 1:7). "And there shall
appear the sign of the Son of man
in heaven: and then shall all the
TRIBES of the earth mourn, and
they shall see the Son of man
coming in the clouds of heaven
with power and great glory"
(Matt. 24:30).

At the return of Christ the Jews
in Jerusalem will with weeping
claim their true Messiah. "And
I will pour upon the house of Da-
vid, and upon the inhabitants of
Jerusalem, the spirit of grace and
of supplications: and they shall
look upon me whom they have
pierced, and they shall mourn for
him, as one mourneth for his only
son, and shall be in bitterness for
his firstborn. In that day shall
there be a great mourning in
Jerusalem . . . In that day there
shall be a fountain opened to the
house of David and to the inhabi-
tants of Jerusalem FOR SIN and
for uncleanness" (Zech. 12:10-11;
13:1).

The Prophet Isaiah wrote of this
time: "Who hath heard such a
thing? who hath seen such things?
Shall the earth be made to bring
forth in one day? or shall a na-
tion be born at once? for as soon
as Zion travailed, she brought
forth children" (Isa. 66:8).

"TO BRING IN EVERLASTING RIGHTEOUSNESS"

The fourth goal of the 490 years
is "to bring in everlasting right-
eousness," or as some translate
"the righteousness of the ages."
This points to the time when the
kingdom of Heaven will be estab-
lished in everlasting righteous-
ness. This is the time when the
rules of righteous conduct, prov-
en to be right in all ages, will be
universally observed. But this
righteousness of the ages will not
be brought in until the Seventy
Weeks are terminated. Then the

world will enjoy a regime of
righteousness where God's stand-
ards of ethics and morals are in
force.

In the Millennium Israel will
receive the righteousness of God
by faith (Jer. 33:14-16) and live
righteous lives before the Lord
(Isa. 60:21). Christ's regime of
righteousness will bring regenera-
tion, righteousness, and restora-
tion to the elect of Israel. The
righteousness of God will be
(Continued on Page 8, Column 1)

BRIEF NOTES

We are happy to announce two
new little booklets for free distri-
bution. "Who Are You?" tells
what kind of Baptists we are. "A
Snake In A Bottle" is a booklet
against the abuse of alcohol. Both
pieces of material appeared some
weeks ago in TBE. Write us and
request as many as you may
prayerfully use. Postage appreci-
ated.

There will be a special Thanks-
giving Prophetic Conference Nov.
24, at Calvary Baptist Church of
Ashland, Ky. Services will begin
at 9:30 a.m. Lunch will be served
by the church for all who attend.
This conference is being held in
connection with a revival effort of
the church from November 21-25
with Elder Harold Harvey of Olm-
stead, Ky. doing the preaching.

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"Tithing"

(Continued from Page Two)

As further proof, listen:

"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take TITHES of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received TITHES of Abraham, and blessed him that had the promises" — Heb. 7:5,6.

The writer of the book of Hebrews says that the sons of Levi collected taxes according to the law, but Melchizedek who antedated the law some four hundred years and whose descent was not according to the law, received tithes of Abraham. To me that is all conclusive that the tithe is older than the law, and the individual who says that tithing is putting people back under the law is certainly going contrary to the Word of God.

Here is another great verse prior to the giving of the law:

"And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the TENTH unto thee" — Gen. 28:22.

This was the statement of Jacob when he was at Bethel. The Word of God says that he was fleeing from his brother and when he lay down at Bethel to sleep, during the night's time God raised up a ladder between earth and heaven. On that ladder he saw the angels of God ascending and descending. When he awakened in the morning, the Bible says that he was afraid, for he realized that he was in a place where God was. The result was that he got up and took the stone that he had used for his pillow the night before and set it up to be a pillar in the house of God. He said, I have three things that I want to promise. First, God shall be my God; this shall be God's house; and thirdly, of all that thou shalt give me, I will surely give the tenth unto thee." Now that happened 250 years before the law was given at Sinai.

Notice another passage of Scripture tracing the history of tithing through the Bible:

"And of all the TITHE OF THE LAND, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the TITHE OF THE HERD OR OF THE FLOCK, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" — Lev. 27:30-32.

Here our Lord says that all the tithe of the land, all the tithe of the tree, and all the tithe of the beast, whether it be of herd or flock (that is, whether it be cattle or sheep), a tithe of all of it belonged unto the Lord.

Listen again:

"And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the TITHE of all things brought they in abundantly" — II Chron. 31:5.

I might say that this was the time when there had been some great religious reform instituted under Hezekiah, and one thing that the people did as they renewed their pledges to God was that they brought in their tithe.

Notice that it says, "And the tithe of all things brought they in abundantly."

Notice a similar passage:

"And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the TITHES of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our village" — Neh. 10:37.

You doubtless remember that the book of Nehemiah was written to tell the story of the building of the wall around the temple of God that the Jews had built at Jerusalem when they came back out of captivity. When this wall was built immediately afterwards, under Nehemiah's leadership, they made a covenant with the Lord. They confessed their sins unto God and when they tried to have a revival that would put them back in proper relationship with God, among other things that they did as they signed a covenant before God was that they brought their tithes of all the land unto the Lord.

Listen again:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole generation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" — Mal. 3:8-10.

This tells how that the people had robbed God. The word for "rob" is really the word for "hijack." It isn't a matter of stealing. It isn't a matter of being a thief. He doesn't accuse them of robbery, but He accuses them of thievery, but He accuses them of robbery. You are a thief if you steal and nobody sees you. You are a robber if you steal in broad open daylight. God says that the man who does not tithe is a robber — a God-robber, a hijacker.

Then God offers a statement that I don't see how any individual could turn down, for He says, "Bring ye all the tithes into the storehouse. Put me to the test and see if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Do you want God's blessing? Do you want what God can do for you? If you do, then put God to the test. He says, "Test me, then just see if I will not open to you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

I come to the New Testament and I find that Jesus says:

"Woe unto you, scribes and Pharisees, hypocrites; for ye pay TITHE of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" — Mt. 23:23.

In this chapter, the Lord Jesus Christ is giving to us the marks of a Pharisee and pronouncing His woes upon him. Then He ends the chapter by saying, "How can ye escape the damnation of hell?" This plainly shows that this crowd of people were all on the road to Hell, and all going to Hell, yet He said to this crowd that was unsaved — to this crowd that was on the road to Hell, He said to this crowd that had nothing but the damnation of Hell to look forward to — He said to them, "These ought ye to have done. You have tithed your mint, anise, and cummin, which you should do, but you have left the other undone. You have left undone judgment, mercy and faith."

These people were so religious

IS "THAT" IN THE BIBLE?



Question:

"WHAT WOMAN GAVE A MAN BUTTER AND THEN KILLED HIM?"

Answer: Jael, Judges 5:25-26, "He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workman's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through the temples."

and so strict about the keeping of the law that they went out into the garden and got the mint, anise, and cummin — the garden vegetables, and tithed those garden vegetables. Jesus said, "These ought ye to have done."

To whom was He talking? He was talking to unsaved people, people of whom it is said that they had nothing but the damnation of Hell to look forward to, yet He said to them, "These ought ye to have done."

I tell you, beloved, you can't read this passage of Scripture without the realization that if you are lost, you owe a tithe of your income to God.

I read again: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" — I Cor. 16:2.

Notice that Paul says, "Upon the first day of the week let every one of you lay by him in store." This doesn't specifically refer to the tithe, but I take for granted that he is talking about the matter of laying by in store just the same as in Malachi 3:10 when God says, "Bring ye all the tithes into the storehouse." I think there is a very definite relationship between the word "storehouse" in Malachi 3:10 and the words "lay by him in store" in I Corinthians 16:2.

We find Paul saying concerning Christ:

"Thou art a priest for ever after the order of Melchisedec" — Heb. 7:17.

What kind of priest was Melchisedec? If you will go back to the first reference that I read to you, you will find that Melchisedec was a tithe-receiving priest, because he received tithes of Abraham.

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raham. It says "Christ is a priest for ever after the order of Melchisedec." If Melchisedec were a tithe-receiving priest and Christ is a priest forever after the order of Melchisedec, then the Lord Jesus Christ is a tithe-receiving priest today.

Some people say, "The tithe was in the Old Testament and it is all forgotten about today." I have noticed this to be true, that the individuals who oppose tithing today are very, very slack in regard to their giving. The fact of the matter is, I have never known a man yet who was a liberal giver that wasn't a tither. Every man who opposes tithing that I have ever known (and I have known some good men that opposed tithing), were never liberal givers.

I look upon this that if Jesus Christ were a priest after the order of Melchisedec and Melchisedec was a tithe-receiving priest, then Jesus Christ is a tithe-receiving priest today. He says that He is "a priest for ever after the order of Melchisedec," as if to say that as long as time shall last, the Lord Jesus Christ will be a tithe-receiving priest.

Notice another Scripture as to tithing:

"Honour the Lord with thy substance, and with the firstfruits of all thine increase" — Prov. 3:9.

The word "tithe" is not to be found in this verse, but it says we are to honor the Lord with the firstfruits of all of our increase. In the light of these verses that I have read to you, I would say that every individual is enjoined by Solomon that whenever we have a payday, or whenever any money comes to us, we are to take out of it the firstfruits unto the Lord.

I say to you, whether you be saint or sinner — whether you be a child of God or a child of Satan, if I were you, I would never allow a payday to go by without bringing to God one-tenth of your income to the Lord. I say that in the light of my own experience. I say that in the light of my observation of others. I say that in the light of what God says within His Word. I tell you, you ought never at any time, saint or sinner, try to live without bringing your tithe unto the Lord.

II

THE SERIOUSNESS OF OPPOSING TITHING.

The person that opposes tithing or refuses to tithe is involved in a very, very serious matter.

First, he is claiming that he knows more about life than God does. If God commands the tithe, it is for our blessing and our benefit, yet the man who does not tithe is defying God and claiming that he knows more than God does. I say that is serious.

In the second place, the individual who does not tithe is claiming that the Bible is not true; he is claiming that God is a liar. I say that God would not put something in the Bible that is untrue. Tithing is in the Bible from cover to cover, as I have shown you, and it must be true, and the man that opposes tithing is denying that the Bible is true. I say this is serious not to tithe.

In the third place, the man who doesn't tithe is claiming that he does not need God's partnership in life, that he can get along without God. Tithing is nothing but an acknowledgment of God's rule over our lives. If a man doesn't tithe, you can be certain of one thing — he doesn't worry too much about being obedient to the rest of the Bible. With all that is said in the Bible about tithing, the man who doesn't tithe, does not worry too much about being obedient to the rest of the Bible. I tell you, beloved, I need God's partnership, and you need it.

As a boy in college, with no money, and working hard every day trying to make ends meet that I might stay in school, and working until 9:00 o'clock every

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night in order to be able to stay in college, and studying after 9:00 o'clock in the evening, I tried to tell God that I couldn't tithe until I got out of college. God showed me that I needed to be in partnership with Him. As I have often said, if I had waited until after I got out of college to start tithing, I would still be in college. God told me that I needed Him as my partner, and from that time down to this, I have realized the meaning of that text when He said, "I'll open the windows of heaven and pour you out a blessing, that there be not room enough to receive it." I say it is a serious thing for a man not to tithe.

In the fourth place, if an individual does not tithe, he proves thereby that he does not love Christ. Jesus said:

"If ye love me, keep my commandments" — John 14:15.

Beloved, tithing is one of God's commandments.

In the fifth place, the man who doesn't tithe is making it clear that he himself is a robber in the sight of God. God said through Malachi, "You robbed me," yet in the final analysis, the man who doesn't tithe doesn't really rob God, but he robs himself. That is what it actually amounts to.

If you will read in the Old Testament, you will find that it says if a man is found guilty of stealing that he has to restore two-fold. Listen:

"If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him, for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double" — Ex. 22:2-4.

In the Old Testament, if a man was caught stealing, he had to restore double.

Beloved, God has already caught you, for He says, "You have robbed me." If you don't bring your tithe, you rob Him. What can you expect? That you are going to restore double.

As I say, a man that robs God doesn't really rob God, for he is actually robbing himself. To me this is a very serious thing — so serious that I would like to ask you a question. Since God has asked you to bring ten per cent of your income unto Him, I ask you, where would you be if God made your income according to your giving? Let's just think about it. God says, "You bring ten per cent of what I give you." Suppose God made your income on the basis of what you give back to Him? To me this is a serious thing.

CONCLUSION

The fact that a person doesn't tithe is a serious thing, but there is something more serious, and that is not to be in the right relationship with Almighty God. To be a lost sinner is far more serious than for a man not to bring his tithe to the Lord.

What is the only relationship that a man can have with God? Listen:

"Christ died for our sins" — I (Continued on page 5, column 2)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"How many cups should be used in the observance of the Lord's Supper?"

PAUL
TIBER

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The church of which I am pastor uses one cup. I believe that the single cup is most correct because:

- in the gospel accounts our Lord used the singular word CUP;
- the definite article "THE" was also used;
- the Apostle Paul, when delivering the ordinance to the Baptist Church in Corinth also used the singular and definite article.

Since the above is true, then the only argument for the use of a plurality of cups is that it is more convenient and expedient — but then so is sprinkling in lieu of immersing.

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This has been a question that has bothered many. For the life of me I can't see why. Some insist on, and become very disturbed over, the "one cup" as they call it. Their argument is that Christ passed around a single container of wine and every one drank out of that container. Let us examine the Scripture on this. "And he took the cup, and gave thanks, and gave it them, saying, Drink ye all of it" (Matt. 26:27). This verse does not say they all drank out of the same container here. Let us look at Luke 22:20: "Likewise also the cup after supper, saying, This is the New Testament in my blood, which is shed for you." Now was He saying the container was the New Testament in His blood or the contents was? Paul told the church at Corinth, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (I Cor. 11:26). Did he mean that they should drink the container or the contents? Obviously, the emphasis is on the contents, which must be wine, and not the container.

Our Lord does not command His churches to do something that is impossible to do. There is no question that He commanded His churches to observe the ordinance of the Lord's supper. We are told in the commission (Matt. 28:19, 20) to observe all things and the church at Corinth was told to do it as seen in I Corinthians 11:26 as quoted above. On the day of Pentecost the church at Jerusalem grew from 120 to 3,120. People were added to the church daily (see Acts 2:41 and 47). Acts 4 and verse 4 tells us that another 5,000 men were added which gives us over 8,000 people. The Lord, being omniscient, knew the church at Jerusalem would be this large when He instituted the Lord's supper. Now don't tell me He told them that they were to use one

container in a church of 8,000 people. What size of a container would it be? Someone told me that the church at Jerusalem did not observe the Lord's Supper. Well, that is debatable, but whether they did or didn't they were commanded to observe it. And the Lord did not command them to do something they couldn't do.

Brethren, when we pour the wine into the individual containers we see several things pictured. We see the sinless blood of Christ being poured out for His people. We also see a perfect picture of limited atonement. It is poured out for just the number that are there who are members of His body.

Rather than argue over the container let us unite over the proper contents — the fermented wine.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



One of the Scriptures that tells about the institution of the Lord's Supper is found in Matthew 26:27, "And He took the cup and gave thanks and gave to them." This makes plain that only one cup was used in this first observance of the Lord's Supper. Only one cup was needed. But suppose there is a church of two thousand members? It would be difficult to administer the Lord's Supper to such a number with one cup. It would take a huge amount of time, and no reasonable cup that could be transported would hold all the wine necessary. Besides this, in a large group of this size, there could be many contagious diseases represented. Personally, I like the idea of one cup that is passed. But the objections just mentioned stand in the way in most observances.

Years ago, before I became a pastor, I attended a big city church that was the largest Baptist church in the state. It was one of the most orthodox Baptist churches I've ever known, and pastor and leaders were anxious to carry out everything in as nearly a Scriptural way as possible. How did they handle this problem? One of the leaders in the church invented a good-sized container that could hold all the wine necessary for the church's observance of the Lord's Supper. He placed in the container a whole lot of tiny tubes capable of carrying enough wine to fill each tiny cup in the round container or tray. These trays were similar to those used by churches in general. The tray of empty cups was pushed back into the big holder and a button was pressed which immediately filled every cup. The trays were then passed to the people. In this way, all the wine was made to come from one receptacle.

When I became a pastor, I did not like the way the wine was handled, so I instituted this way of doing: The wine was brought in a large receptacle, and the unleavened bread in one piece. This represented the one body from which came both the flesh and the blood. The wine container was equipped with a valve, which when pressed, emitted exactly enough wine to fill the tiny little cups. Since these had to be filled a cup at a time, it took some

time for me to fill all the trays. I arranged to have some good singer to sing a song appropriate to the occasion. This turned out to be the most impressive part of the service, and the church as a whole approved of the whole procedure.

I am not saying that churches are unscriptural that use the usual procedure. I just think that the procedure just mentioned is better. In either case, unleavened bread and genuine wine should be used. Anything else declares that Christ was a sinner, since leaven represents sin in the Bible.

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COOK

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PASTOR
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I have known brethren who contend that every member of the church should drink from one cup. However, they were pastors of rather small churches. On the day of Pentecost there were 3,000 members added to the original 120. And I believe you will agree with me when I say that in a large church everything would have to run rather smoothly in order for two members to drink from the same cup in a moment of time. That would mean that 120 members could drink from that cup in an hour, that is, if you could find a cup large enough. But in order to serve 3,120 members would have

taken some 26 hours. That just includes serving the wine. It does not include the time it would have taken to serve the bread, and for prayer. I just do not believe that the church at Jerusalem spent that much time observing the Lord's Supper. And I do not believe you do either.

The word "cup" comes from "POTERIO" which simply means a drinking vessel. It can mean a cup, a glass, or a gourd that we sometimes drank from in my younger days. And that vessel from which you drink can no more represent the precious blood of Christ than the pew you sit on can represent it. It is the wine in the vessel that represents that precious blood. So let us not strain at a gnat and swallow a camel. Let's have as many cups, or drinking vessels as we have members of that particular church. Others have no business partaking of it. It is a church ordinance.

Sanctification . . First

(Continued from page one)

ing on this particular day; but if they met through the week, and our Lord did not during that time appear among them, allowing the doubts of Thomas to remain all that time, then He surely designed to honour the meeting on that day more than any other of their meetings. Is there no intention in mentioning with such exactness that this appearance was on their meeting eight days after His first appearance. No doubt, our Lord appeared frequently to them on all days of the week; but the marked manner in which His appearance among the assemblies of His disciples on the first day of the week is recorded, evidently intimates design.

But this fact derives additional force from connecting it with the meeting of the churches on that day. When we find that the churches continued to meet on that day, we are confirmed in the

opinion that we have not misinterpreted the preceding intimation. If there is a day in the week to be honoured above the rest, there can be no doubt but on that day the Lord would appoint His churches to meet.

If, therefore, I have proved that there is a Sabbath independent of the Jewish law, obligatory for reasons applicable to all mankind — if the seventh day was neglected by the churches planted by the apostles, and the first day appointed for their meetings — I consider the matter settled. If the seventh day had been continued in its original distinction, it is to me clear as demonstration, that it would have been honoured by the meetings of the churches. When that day is not so honoured, and another day obtains that distinction, the change is proclaimed in language loud and clear. Were not the weekly meetings of the Jews on the day then honoured as the Sabbath, and were not their other stated days honoured by meetings? The day, therefore, that has the honour of the meetings of the churches has the honour of the Sabbath.

Had there been no intention to respect the first day of the week, there is no reason to suppose that the Lord would have fixed any particular day for all the churches in all the different countries of the world. Why did He not leave the day of meeting as open as the hour of the day at which they meet? Since He has not done so, but fixed down all nations and ages to meet on the first day of the week, He must have designed to honour that day. Some admit that the churches ought to meet on that day, but contend that the day is not to be respected. But it strikes me that the only reason for fixing a particular day must have been to honour that day.

But the argument has irresistible weight when considered with reference to Judea. In that country the disciples would not be permitted to follow their civil employments on the seventh day of the week. Now, is it at all supposable, that the Lord would oblige the churches in Judea to meet on the first day of the week, when they must be unemployed on the preceding day, except it was to honour the day of meeting? Would not this have been a useless burden?

Further, if no respect is designed to the first day of the week, why are the meetings weekly? Why are they not every fourth day, every fifth day, every sixth day, every tenth day? If all regard to that primitive division of time be done away with, why is it still pressed upon our view by weekly meetings? If the frequency of meetings was not left to ourselves, why did we not get the French decade? Does not the establishment of a weekly meeting recognize the primitive division of time, and the utility of one day in the week being taken from civil employments? In giving weight to the argument from the meeting of the first churches, various circumstances concur with the simple fact, why were the meetings weekly? If weekly, why on the first day of the week, especially in Judea? Let it be remembered, also, that it is not merely the meeting on that day that proves the day holy, although nothing but respect for that day can be assigned as pointing it out for that purpose. The meeting of the churches on that day, taken in connection with the fact that there is a Sabbath independent of the Jewish law, forms an argument in my mind not to be resisted.

From the resurrection of Christ, some reason in favour of the sanctification of the first day of the week, as an independent argument. From the importance of the event, they deduce a Christian Sabbath. But this is a foundation upon which no well-taught Christian (Continued on page 5, column 2)

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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"REMEMBERING"

MRS. SHARON R. HAYNES
Chardon, Ohio

"I will remember the works of the Lord: surely I will remember thy wonders of old" (Psa. 77:11). One does not realize the value of memory until one becomes old enough to remember.

Have you ever been downcast, felt dejected or low in heart and mind and been uplifted by a memory? I find this happens more often as the seasons pass before my eyes.

How is it that during our young years while so many sweet and later to be precious memories are being made, we do not notice the passing of time?

I am convinced it has to do with one being ripened by the sun and rains brought on by the changing seasons of one's life.

The changing of seasons must finally bring about a maturity or awakening, when one notices there is more to life than what goes on within one's self or within one's own little world.

Can it be we do not really live until this time? I feel this is true.

Now that I have some maturity, I can think back to a pleasant moment in my early life and during that contemplation I can experience a "HIGH" more enjoyable than anything I felt during that actual moment. Now, why is that true?

It must be because a child has not experienced life. He is still within himself. A youth has not had enough exercise of his emotions and feelings. One must with the honings of life become tempered so sharply as to be sensitive to the feelings and moods of those around you; to the beauty and inspiration in the sights and sounds of God's creation.

I have come to a time in my life when I can fully enjoy one of God's blessings — that of a clear, sharp memory. My memories are not only appreciated by me now, but loved by my children, who are always begging, "Mama, tell me about when you were a little girl."

I suppose anyone who would read this might get the impression that I am quite ancient; although I often feel I am, my husband tells me I'm not. It must be a feeling that comes with

climbing many mountains and crossing many valleys, but how else does one gain experience and wisdom to make memories to share as encouragement for those who have just begun life?

"Remember, O Lord, thy tender mercies and thy lovingkindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord" (Psa. 25:6-7).

"Tithing"

(Continued from page three)

Cor. 15:3.

"Without shedding of blood is no remission"—Heb. 9:22.

"The blood of Jesus Christ his Son cleanse us from all sin"—1 John 1:7.

"Unto him that loved us, and washed us from our sins in his own blood"—Rev. 1:5.

Beloved, the only way that you can be in the right relationship with the Lord God is by the blood of the Lord Jesus Christ. You talk about a thing that is serious. Yes, it is serious not to be a tither. It is serious not to bring your tithe to God. But I will tell you something that is more serious and that is for you to be out of relationship with God in Jesus Christ.

Do you know the Son of God as your Saviour? May you trust Him, may you receive Him, may you believe Him, and may you be saved.

May God bless you!

Sanctification . . First

(Continued from page 4)

tian can hold any truth. This basis would bear the whole fabric of superstition and will-worship. If an ordinance can be deduced from our own views of the importance of any event, there will be no end to ordinances. But though this is irrelevant as an independent argument, it has much weight when coupled with the evidence of the sanctification of the day of Christ's resurrection. It is like a cipher in figures — placed on the left hand it is nothing; on the right, it has the power of increasing the force of the figures that precede it. All the arguments in favour of the sanctification of the first day of the week will receive an additional force from the consideration of the import of that illustrious fact — the resurrection of our Lord Jesus Christ on that day. On that day He ceased from the mightiest of almighty works. If the finishing of creation was worthy of a day of commemoration, why will we resist the evidence of a day commemorating the finishing of the more glorious work of redemption?

Nor does the day appear to have been overlooked by the prophets. It seems evidently anticipated in the 118th Psalm. Speaking of the triumph of Jesus, the Psalmist exclaims, "This is the day the Lord hath made; we will be glad and rejoice in it." The time he refers to is when the stone rejected by the builders was made the head of the corner — when this day of the Lord appeared wonderful in the eyes of His peo-



The Mission is marked "Mission Station" on the map, at the left center.

Many times, we are asked, "Exactly, where is the mission work of Bro. Halliman?" The above map pinpoints the exact location of the Mission Station and the small circle gives you an idea of the location in relation to the continent of Australia. Remember him in your prayers often and support him with your offerings, that this great work may continue to expand as the Lord directs.

ple. But was not this when Jesus was declared to be the Son of God with power, by His resurrection from the dead? Why, otherwise, does He couple a certain day with the celebration of that glorious triumph?

But the nature of the evidence of the passage usually quoted on this subject from the book of Revelation, is such as cannot ever be evaded. This is calculated, not only to satisfy the candid inquirer, but to stop the mouth of evasion itself. "I was in the spirit," says John, "on the Lord's day." If after reading this, any one should venture to assert, that

there is, under the new dispensation, no day to be regarded above another, I should not feel myself bound to reason with him, as one who did not perceive evidence, but as one who resisted evidence. If anything can be established from the New Testament, this passage proves incontestably that the first churches had a Lord's day.

Why, then, have they supposed that any view that can possibly be taken of the law of Moses, should sap the foundations of this edifying ordinance? Long after the abrogation of the Jewish law, John shows us that he had a Lord's day; and from the manner

in which he refers to it, it is evident that none of those, to whom he wrote were ignorant of the particular to which he alluded. It might as well be supposed, that when we date our letters by the day of the week, the persons to whom they are addressed should not understand what particular day we mean. There was, then, at that time, a Lord's day, universally known and acknowledged among Christians.

Will any one now object that they cannot find out what day of the week is this Lord's day? Grant the objection to be well founded, and what follows? It follows that the Scriptures are an imperfect rule; that they set apart a particular day, without giving us any information with respect to what day they mean. Let persons who entertain this view burn their Bible, for surely it is not the book of God. Can anything be more absurd and even blasphemous? The New Testament informs us, that there is a Lord's Day, but gives us no hints from which we may discover that day!

But even this scepticism will not free them from a Sabbath. If the first day of the week has not received that honour, the seventh appointed at first must still retain it.

But after observing the honour put upon the day of the resurrection of Jesus Christ, can any candid mind doubt of the day called the Lord's day? Look at the churches in all parts of the world, meeting from the beginning on the first day of the week, and not on the seventh; and after this try to doubt any more. The passage in the book of Revelation establishes a Lord's day, and these other passages clearly fix the particular day so-called.

Even this passage itself affords no trifling evidence that the day referred to is the notable day of Christ's resurrection. What day is so likely to be the Lord's, as the day of His triumph? The most remarkable day ever the world saw. Besides it is evident, that John marks this day as honoured by the Lord, in giving these important discoveries of His will with respect to things, till the second coming — "I was in the spirit," says John, "on the Lord's day." The Lord then honoured His own day in this way. Now, compare this with the accounts in which

(Continued on page 6, column 1)

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Sanctification . . First

(Continued from page five)
we see Him honouring the first day of the week, and we will have a sufficient criterion by which we may distinguish the day that is here called the Lord's day—the day that these other passages mark as being honoured as the first day of the week. The day here honoured is called the Lord's day. May we not then conclude that they are the same day—that the first day of the week is the Lord's day; or that the Lord's day is the first day of the week?

It has been said that this book is figurative, and that this appellation is figurative also. I would not wish to hear any Christian making use of such an objection. It argues so much perversion of mind, so much obstinacy of unbelief, that it would be difficult for me to suppose that it satisfied the conscience of him who should use it. The book is indeed in its general character figurative; but every thing in it is not figurative. If the appellation, Lord's day, marking the time of receiving the revelation, be not plain language, there is no dependence to be put upon language at all. As well may it be said, that the Apostles' banishment was figurative, that Patmos is figurative, that the testimony of Jesus Christ is figurative, and that the name Jesus itself is figurative. There are no bounds to absurdity, when obstinacy will think itself justifiable in availing itself of anything that an ungoverned imagination can suggest. Instead of plying such an objector with arguments, I should judge the most wholesome discipline for him would be to warn him against the perverse disputings of men of corrupt minds.

Among the various ways by which Satan has attempted to rob us of this precious ordinance he has suggested, that if the respecting the Lord's day so far as to meet, cannot be denied, no more of it ought to be sanctified than what is employed in the meetings. But if Satan quotes Scripture, Scripture can be retorted on Satan to his confusion. It is the Lord's day: if so, the whole of the day is His. How it is to be employed privately, is to be learned from our Lord's lessons on the nature of the Sabbath. There is no doubt, that if some have erred by rejecting the observance of this day, there are others who have erred by insisting on pharisaical strictness.

Many Christians would certainly have taken part with the Pharisees in their charges against Jesus for breaking the Sabbath. They hold it in such a way as to make it a yoke and a bondage, not a privilege and a blessing. Such persons ought to study the reasons by which our Lord justifies His conduct to the Scribes and Pharisees on this subject. They will find that no work of love to the human race is improper on this day; and that, every thing belonging to a church, however much it may lead into temporal matters, ought to be attended to on it. If the priests in the temple service did the work of the shambles, and were blameless, nothing that concerns a church of Christ can pro-

fane the day which He claims as His own. The view in which many keep the Lord's day condemns Jesus Christ as a Sabbath breaker.

Some take offence at the name Sabbath, as applied to the Lord's day. There is no doubt but the names, Lord's day, and first day of the week, are those by which alone it is designated in the New Testament; but it appears to me that this fastidiousness is too nice. Sabbath imports a day of rest; such a day is the Lord's day; and if it agrees to the idea imported in the name, why refuse it the name? Besides, it appears to me evident, that the Lord's day includes the commemoration both of the finishing of creation, and of redemption. The original sabbath was never abolished, therefore must still exist. It can be found no where, but in the first day of the week. It is asked if the Lord's day is a Sabbath, why not so called? For a very sufficient reason. Another day had already engrossed that name, and therefore, although it deserved that name ever so well, the irreversible foundations of the laws of language, would not permit it to be given. In the age in which the New Testament was written, the Sabbath always referred to the seventh day. They discover more precipitancy than deep research, who deny this name as applicable to the Lord's day. Some people arrive at the perfect knowledge of the Bible, as Gil Blas got to the bottom of medicine, not by mature study, but by adopting hastily a few insignia of perfection.

"Future Sin"

(Continued from page one)
come from? Ask the Heritage Foundation and other concerned conservative political bodies. It comes from social planners—experts, specialists—liberal men intent on promoting the brotherhood of the family of man-without his creator.

But this, even this, is not the most important point of his statement. Look closely: "the church must plan for its own future . . . to maintain a significant role." Their basic doctrine is all perverted! God's providence, God's will directs the church. God who is sovereign and holy and designed the beginning and who has already designed the ending—He has the plan—He controls the future—we maintain nothing except prayer and supplication seeking His will and thus He receives glory in the churches. Let's set aside this higher-mindedness that the church must be responsible for its own future.

Our responsibility is to follow God, and evidently several million Baptists some many years back decided to lay their own track!

Lindaman, according to Facts and Trends, went on to say—as if he hadn't said enough—that increased interdependence of the human family, world, hunger, and soaring population growth are among the issues the church must confront.

Well, I beg to differ. Those are problems, surely, and immense problems—of the state, (EXCEPT for the family, ordained and sanctioned of God and set within the state—within the church where Christian families are concerned). The church with the power of the Holy Spirit confronts the devil and "rightly divides the Word!" But it doesn't confront social issues with the intent to teach the faithful, for example, that mothers should work more and be more independent, or that we should teach our members that socialism is best for America so that the third world can best benefit from our new lowered standard of living. This human garbage taught at this humanist conference is none other than the devil's own "social gospel!"

Toffler added his part. "Church-

es have an absolutely critical role to play in the future." Oh yes? Well, I'd like to know just how the humanist of today's man-centered world sees the church's role. "If we're not clear about values, we cannot make good decisions," he said. "Churches today have a tremendous opportunity TO HELP PEOPLE UNDERSTAND THEIR OWN INTERNAL VALUE SYSTEMS." (Emphasis mine).

Oh, I see, the psychoanalysis role to keep people on an even keel. As the future gets rough the church can hear more confessions, teach a little ethics, and just keep cool. Yes, I see. The church can help people understand themselves. Nothing here about the church having a good ol' country preacher preach Hell fire! Nothing here about a church led by the might of the Holy Spirit who brings sinners to repentance.

Toffler went on to say that the church should break away from its "traditional" role, that is, stop telling people "what their values should be" meaning, of course, to refrain from talking about sin, which, as every educated man knows, doesn't exist, and start "helping them clarify their internal values—to help them cope with change . . ." We could start stress centers with directional advice and sensitivity training—and have a church of, by, and for humanists. (And God would destroy us!)

According to Facts and Trends both men said that planning for the future—whether dealing with government, industry, the church—OR ANY OTHER MAN-MADE INSTITUTION . . . Yes, isn't that what they're saying when they list the CHURCH THAT JESUS INSTITUTED right along with other MAN-MADE institutions, that the church is like everything else!

In conclusion, maybe I am wrong. Perhaps the enlightened "leaders" of the SBC just wanted the professional opinion of the "enemy"—to know what the world was thinking—to see where, God willing, we could minister. NO! I believe it's evident. These men want to see social integration in the church, women's rights in the church, alien Baptisms in the church. How do I know? They were willing enough to "pinpoint" six major trends that they want for Baptists. I'll quote them from Facts and Trends and you can see for yourself.

1. Greater worldwide cooperation among Christian groups. (We know what that's called).
2. Increasing emphasis on practical Christian stewardship of time, energy, and other resources. (The Bible says to "redeem the time, for the days are evil." I can think of no better way than with the Bible and prayer. The world and all therein will pass away. Let us seek righteousness).

3. (Here is the big one). A significant increase in the number of women and ethnic minority persons involved in positions of "leadership" in the SBC, with ORDAINED WOMEN PASTORS AND WOMEN DEACONS BECOMING MORE WIDESPREAD. (Emphasis mine).

4. Increased use of modern communications, including telecommunications for mass Bible study, two-way television, cable TV and for broadcasting the gospel message worldwide via satellite. No need to "assemble yourselves" together for worship before our holy God—say "amen" over two-way TV. No need for church discipline.

5. (This one takes a lot of intestinal fortitude). A need for greater emphasis on a Biblical basis for future planning. (A Biblical basis strikes out numbers 1-4 and 6, also including the whole future-trend-possibilities concept!)

6. Calling for sophisticated means of gleaning input from Southern Baptists at all levels of

denominational life in order to include more people in decision-making processes. (I have one question: Who among this group thought to include the Holy Spirit in decision making)?

Autopsy . . . Church

(Continued from page one)
ease predicated on feelings. Women feel much more often than they think. Please don't be angry, for it is true. Most women will admit that it is true. This is not to say that women CANNOT think but that simply when their feelings are involved they DO NOT think. It is a characteristic of the sex.

I am not a woman hater, nor was our brother Paul. I regard the godly women of God highly. Many times godly women have been the strength of the church when the men have been either too sorry or too few. Many times it is the women who, with prayers, sacrifice and kindness, have kept the church going.

However, there are the other kind. The kind that brings a cloud and a bane to the body. The kind with an ill-curbed tongue and a fault-finding eye. The kind that senses insults from afar where none were meant or designed. The kind that tears asunder the very church of God in a fit of pique when whimsical feelings are offended. The kind that bears death instead of beauty, plague instead of peace.

I shall be sharply censured but I must speak on. Only a small portion of our Baptist ladies are "silly women" (II Tim. 3:6). Most ennoble the church of Christ. I am impressed by the graciousness and manners of our Baptist ladies. Most are stalwarts in the faith. Yet, not all. There are enough of the other kind to slay a church.

Risking greater censure I must say that there is an ever deeper reason than we usually imagine for women keeping silent in the church. With no apologies to our friends in the N.O.W. I insist that women do not possess the judgment to deal pragmatically with matters in a public forum. I don't question their intelligence, only their JUDGMENT. A WOMAN

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THAT CAN DEAL WITH EMOTIONAL ISSUES DISPASSIONATELY IN A PUBLIC FORUM IS A RARITY UNDER THE SUN. Therefore, they are commanded to be in silence and so says the law as well. We do not question Eve's intelligence but we do call her judgment into question.

I shall no doubt hear from women with various academic degrees. Therefore, I shall say that quite often women are the most intelligent members of the church. Praise God! We desperately need their abilities and intelligence. The "woman's place" we hear so much about is a place of SERVICE. They have restrictions but there is much they can do.

Womanitis is a disease of the emotions not of the mind. Churches have been brought down to death for centuries by this plague when inflamed. Women by their nature deal in intrigue and artifice. Men do also but it is accentuated in women. They inherited the trait from their mother Eve. This disease must be curbed or it shall inflame the church unto its own funeral pyre.

DEACONITIS

"Let these also first be proven" (I Tim. 3:10).

This is the disease of the elevated nose. It attacks the body under pretensions of grandeur but is really just common germs. Its symptoms are a wry spirit and a struggle for power. It can be prevented. A deacon is a man that must FIRST be proven. A (Continued on page 7, column 3)

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

Salesmen from the New York publishing firm of Farrar, Straus & Giroux are out urging school libraries to purchase a book that describes in explicit detail the sexual acts of male and female homosexuals. The book is entitled **GAY**, and it is subtitled, "What You Should Know About Homosexuality." It contains 210 pages and is intended for children of 12 years of age and older.

Its author, Morton Hunt, takes the position in the book that homosexuality is as natural as heterosexuality. The book tells the children that homosexuality develops from heredity, hormone imbalance, improper upbringing, and seduction. To him such things are beyond the child's ability to control.

Satan is trying to corrupt the minds of our young children by such trash in our public school libraries. True believers must better acquaint themselves with what the Bible says about homosexuality that they might teach their children.

The Bible condemns homosexuality as a sin: "Thou shalt not lie with mankind, as with womankind: it is abomination" (Lev. 18:22). Lesbianism is also forbidden: "There shall be no sodomites of the daughters of Israel, nor a sodomite of the sons of Israel" (Deut. 23:17). This was the sin that caused God to destroy the ancient city of Sodom in Abraham's time (Gen. 19:5). This sin is still called to this very day "sodomy." Under the old dispensation it demanded the death penalty (Lev. 20:13).

The Apostle Paul speaks of homosexuals as "them that defile themselves with mankind" (I Tim. 1:10). In his epistle to the church at Rome he writes of reprobrates who are given to vile affections. "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is un-

seemly, and receiving in themselves that recompense of their error which is meet" (Rom. 1:26-27).

The Bible teaches that a person is responsible for his conduct. It says nothing about homosexuals being excused from sin because of heredity, hormone imbalance, improper upbringing, etc. Rather, it declares that "abusers of themselves with mankind . . . shall not inherit the kingdom of God" (I Cor. 6:9-10).

In San Jose, Costa Rica, a strongly worded "Open Letter to North American Christians," has been put forth by nine leaders of two evangelical student groups calling for vocal support of the proposed U.S.-Panama treaties.

The signers of the appeal are leaders of the International Fellowship of Evangelical Students and Inter-Varsity Christian Fellowship working in Central America.

They cited three Biblical passages as being "particularly relevant to the new treaty" — the story of Naboth's vineyard in I Kings 21, Nathan's parable in II Samuel 12, and the Year of Jubilee described in Leviticus 25.

Some one should tell these people that when you buy a piece of property it is yours, and the Bible says: "Thou shalt not steal" (Ex. 20:15). It would be foolish to give our Panama Canal away and to give the Panamanians \$100 million a year to take it back. I am sure that the Panamanian government could use the \$100 million a year to pay the \$2.77 billion she owes U.S. banks and their foreign branches, but what is in the new treaties for the U.S.?

NASHVILLE, Tenn. (EP) — About 2,500 shares of American Broadcasting Co. stock have been sold by the Southern Baptist Sunday School Board in disapproval of ABC programming which is "related to the abuse of human sexuality, violence and perversion."

The controversial satire, *Soap*, which bases its story line on sexual situations is aired by ABC.

CLEVELAND (EP) — A task force appointed by the Commission on Ministry of the Episcopal Diocese of Ohio has recommended that practicing homosexuals be ordained and married in the church.

Bishop John H. Burt urged the task force to reconsider its findings, but the eight-member group said it would stand by the report.

The report asserted that "sexual orientation has no relevance in consideration of a candidate for ordination . . . unless there is well documented evidence that the 'sexual orientation' is a 'symptom of some underlying personality problem or psychiatric illness' which, unless treated, would interfere with her or his professional performance as a clergy-person."

HOLLAND, Pa. (EP) — Bucks County Court Judge John Justus Bodley was not impressed by Robert B. Graham's attempt to use religion to obtain a property-tax exemption.

In denying Mr. Graham's appeal of a decision by the county Board of Assessment, Judge Bodley said, "I am surprised that a man of your intelligence would believe that a certificate mailed from the Universal Life Church in Modesto, Calif., would make you a minister."

The Universal Life Church mails ordination certificates to applicants for a fee.

Although Mr. Graham had call-

ed his house a meeting place for the "Holland Universal Life Church of Love," Judge Bodley refused to grant it a property-tax exemption. He called Mr. Graham's claim to being a cardinal "another bit of sham."

Mr. Graham had testified that his church believed in God, the Ten Commandments, the Golden Rule, and the U.S. Constitution. But Judge Bodley said it was "merely a haven for disgruntled taxpayers."

WASHINGTON, D.C. (EP) — A proposal to tax churches and other non-profit agencies is among a series of recommendations being prepared for submission to the Washington City Council by a District of Columbia citizens' advisory commission.

Under the proposal, such institutions as churches, museums, schools and libraries would have to pay the city 10 per cent of what they would pay if they were taxed like other properties.

Another commission proposal would involve national museums, civic groups, and Howard University, all of which have been exempted from property taxes by special acts of Congress.

Congress would be asked to withdraw these exemptions to make it possible to levy a 10 per cent alternate payment on these institutions. But the commission indicated that the city might subsequently exempt some of the properties.

NEW YORK (EP) — A New York City health department report reveals that 30 per cent of all babies born here in 1976 were illegitimate — almost three times the rate recorded 20 years ago.

The report showed that 33,215 of the total 109,995 babies born in 1976, were illegitimate, compared with 11,160 of the 165,553 babies born in 1956.

The number of legitimate births dropped from 154,393 to 76,780 last year.

DALLAS (EP) — More than 3,000 people attended the "Salute to Israel" rally at First Baptist Church here to launch "Evangelicals United For Zion," a Christian witness to the truth of Genesis 12:3, "I will bless them that bless thee . . ."

"E.U.Z. gives Christians everywhere a vehicle for their public witness and an opportunity to demonstrate their faithfulness to Biblical injunctions," said George Samson, communications consultant for the new group.

On the board are W. A. Criswell, Harold L. Fickett, Jr., Douglas B. MacCorkle, Earl D. Radmacher, Larry Ward and John F. Walvoord. Roots for the new organization go back to July 3, 1976 and the Bicentennial Conference on Prophecy in Philadelphia. At that time a Proclamation of Support for the rights of the Jewish people to their homeland was signed as a gesture of love and solidarity by leading evangelicals.

Autopsy . . . Church

(Continued from page six)

church can have no excuse for acquiring an ungodly deacon.

Deaconitis attacks the nervous system for an ungodly deacon unnerves the church to where it cannot function. Satan has the power of death and disease as Job and Hebrews will testify. When he uses an ungodly deacon to infect the church all things bad then happen. An ungodly deacon reminds me of a description I once read of the disparity between airplane pilots and helicopter pilots. "In general, airplane pilots are open, clear-eyed extroverts and helicopter pilots are brooders, introspective anticipators of trouble. THEY KNOW THAT IF SOMETHING BAD HAS NOT HAPPENED IT IS ABOUT TO." When an ungodly deacon is in the reckoning you can know assuredly that

IF SOMETHING BAD HAS NOT HAPPENED IT IS ABOUT TO.

Praise God for dedicated deacons like Carl Connelly, Larry Hayship and others that ennoble the office.

The entire office of deacon is incorporated in the term "servant." A deacon is a tool, not a manipulator. If he spends his time in carping and cupidity what use is he? As well take a snake to your bosom than an ungodly deacon with airy notions of his own worth. What you have then is not a deacon but a demagogue. He must not run the church; the church runs him. If he won't run at the bidding of the church then he will run the church to ruins. An arrogant, out of place deacon is the most exquisite example of entrenched ignorance I have ever seen. He is a biological dimorphism in the body of Christ.

They used to hang horse thieves in the old west. They prized their horses. A refractory deacon has arrived one cut below the social status of a horse thief. By ruin and rampage he steals the life of the church. The only cure for this deadly plague is DISCIPLINE. Firmly wielded discipline. "A servant when he reigneth is confusion to the end," says Kipling in his famous poem. We say, AMEN.

ARGUMENTITIS

"Make no friendship with an angry man; and with a furious man thou shalt not go" (Prov. 22:24). This disease is characterized by a blain of inflammatory swelling. Its most prominent symptoms are redness of face, puffed up pride, incoherent speech and frequent explosions. A church with this infection will soon die if it does not receive massive injections of good will, good humor and love. Sometimes surgery is necessary. It is a fistic philosophy.

Argumentitis begins with an inflated ego and an exalted opinion of self.

It is aggravated when an outside element collides with it by not realizing its puffed up importance. When its opinions are questioned there is an immediate implosion followed quite soon by an explosion. The speech becomes incoherent, the limbs gyrate, the face reddens and the eyes flash fire. It loses all restraint and consciousness of its surroundings; not caring if ladies, babes or strangers are present. It is unrelenting. It will not yield until it has spewed forth its micro of venom. It is subject to re-occurrence at any time.

It is a deadly disease that has slain and slain and yet still slays the body of Christ. I am beginning to believe that argumentitis can only be cured by the new birth. Other remedies have been tried lavishly and often. Injections of love, patience, forbearance, prayer and kindness have all been utilized to counteract this distemper but with limited success. Dogs with distemper are quietly killed so as not to spread the disease. It is highly contagious. One cannot kill a human bearer of distemper. All we can do is pray for

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their salvation (or sanctification) and remove ourselves as far as possible from the catalyst. If a church is ever seriously infected with argumentitis it is doomed to death except for a work of grace.

Argumentitis deranges the body and puts it on a war footing; holy war if you please. In the name of the humble Jesus vitriolic manners are acted out and heads are severed that are found to contain slightly unorthodox opinions.

Some diseases bring only blemishes and discomfort. Even a combination of diseases will sometime not impair a church for long. But, hear me now and hear me well. THIS DISEASE IS DEATH. A person with this ailment knows no restraint. Vulgarity takes many forms and does not always use the words of the world. A monologue need not be profane to be vile. The afflicted person even tries to authenticate his grimy deeds by frequent mention of God.

These polemicists know nothing of prudence but deliver themselves of tasteless verbiage (garbage) at the least provocation.

They are a vexation to the church. If they could be culled out in their nascent stage it would be a tonic to the body. When you have endured one of their acid bombardments you have seen enough poison for a lifetime. They are antipodes to all good taste and good manners. Their sensitivities are deadened to all but the sound of their own voices. A person suffering from argumentitis over an extended period of time is very likely suffering from a lack of salvation as well.

POLITICITIS

"Diotrephes who loveth to have the preeminence" (III John 9).

This disease is a deadly partner to argumentitis and sometimes generates it. Its symptoms are greed, egomania, lust for power, a slavery syndrome, volumes of pride and an easy willingness to kill. It is a hydra-headed disease that attacks the body with power, for its very basis for existence is power.

"I don't care how we do things as long as we do them my way." (Continued on page 8, column 4)

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Seventy Weeks . . .

(Continued from Page Two)
manifested in the King (Isa. 11: 4-5; 32:1; Jer. 23:5-6).

"TO SEAL UP THE VISION AND PROPHECY"

The fifth idea is "to seal up the vision and prophecy" that concerns Israel which was spoken by the mouth of the holy prophets. To seal up a matter is to complete or finish with it. This vision of the Seventy Weeks will be confirmed by the fulfillment of that predicted.

Visions and prophecies have almost without exception been confined to the nation of Israel. When Israel is regenerated and restored, they will not need any more vision or prophecy. At the termination of these by fulfillment, God will seal them up for preservation.

"TO ANOINT THE MOST HOLY"

The last intention of the 490 years is "to anoint the Most Holy." The Amplified Old Testament translates it "to anoint a holy of holies." A marginal note in the American Standard Version of 1901 says "a most holy place." The Hebrew is "godesh haq-qudashim" which points to "holy things or places." These are the words used many times in the Old Testament of the inner part of the tabernacle or temple. The most holy is a place, not a person. The term is used of the altar of burnt offering (Ex. 29:37; 40:10), the altar of

incense (Ex. 30:10), the two altars with all the vessels of the sanctuary (Ex. 43:12), and the whole new temple in the Millennium (Ezek. 45:3).

The prophecy in Daniel 9:24 concerns the anointing of a most holy place, or the holy of holies in the Millennial Temple (Ezek. 40-48). Christ, the One greater than Solomon, will build this temple: "Behold the man whose name is the **BRANCH**; and he shall grow up out of his place, and he shall build the temple of the **LORD**: Even he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech. 6:12-13). The erection of this temple is future, and it awaits the second coming of Christ to the earth.

The Millennial Temple must never be confused with the church which is a spiritual temple of God (Eph. 2:20-22), nor with the temple in the Old Testament times, nor with the temple the Jews are to construct in the tribulation period (Matt. 24:15; II Thess. 2:4; Rev. 11:1-2). Unless this distinction is made great confusion will result.

But what is meant by the anointing of the Millennial Temple? This anointing is the return of the Shekinah glory from the east. Ezekiel informs us: "Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east . . . And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house" (Ezek. 43:1-2, 4-5). When the new holy of holies is anointed, God says: "I will dwell in the midst of the children

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of Israel for ever" (Ezek. 43:7,9).

CONCLUSION

The sixfold purpose of the Seventy Weeks is still future to the nation of Israel. The first coming of Christ did not end the Seventy Weeks as a-millennialists teach. Only sixty-nine weeks have elapsed as I shall show later in other articles to follow. One week or seven years is yet future and will end with the second coming of Christ to the Mount of Olives. The Seventieth Week must transpire before the righteousness of the ages can be brought in and the Jewish people converted as a nation.

(To Be Continued)



Universal Church . . .

(Continued from page one)
that he does not mean.

People hold to this "universal, invisible" church theory because they want to hold on to it. But why do they want to hold it? We suggest several reasons:

1. The Devil, the great counterfeiter, prompts them to want to hold to this theory. It is so contradictory to the real doctrine of the church as taught in the New Testament that he is pleased to lodge this falsehood in human minds.

2. It justifies unionism. Fundamentalists are drawn from different denominations, and they get together by minimizing doctrinal differences of the different churches. "Oh well, these differences of the local churches don't matter, since the real church is this mystical Body, and since we are all in that." No use to even bother about getting into a local church that is doctrinally correct, for the main thing is this great universal "Body." Thus this theory becomes a sort of "Mother Hubbard" dress that covers over a multitude of sects, groups and organizations.

3. It minimizes the importance of the local church. We have known persons who had no interest in a local church. They belonged to something so much more important — "the Boddy." (That's the way they pronounce it — the Bod-dy). By placing all importance on this BIG church, they escape the local church obligations. Doing, giving, serving, becomes unnecessary for the "universal church" never requires them to

do anything. We recall some persons who used to attend our services at Buffalo Avenue, and they would say, "I believe in the kind of ministry you carry on." "Why then don't you take membership with us? Why don't you come in with us and put your shoulder to the wheel and help us stand for the truth and the right?" They began immediately to protest that they were already members of the "big church" — the "Boddy" of Christ.

4. It is so "broad" — that universal theory. Many people want to appear broad above all things, and it seems to be very broad to team up with all believers in this great "universal church." It is so broad to be able to cast aside all differences, and fraternize as members of the same "Boddy."

5. People want to hold this theory, because for them to give it up would be a painful experience. It would require a whole theological readjustment on their part, and that would be more painful than a chiropractic adjustment.

Scientists are wedded to, and enslaved to the theory of evolution. Many of them dare not declare against it because it would render them unpopular in the whole scientific realm. A lot of other things would have to be given up, if they faced the truth and relinquished their evolution. They haven't the moral courage to oppose a theory so widespread and generally accepted. The same identical thing is true concerning the "universal invisible" church theory. One becomes anathema to many when they junk that theory, but we should have the courage to do it, for the theory is a Satanic counterfeit from its very roots.



Autopsy . . . Church

(Continued from page seven)
Ever heard this expression or something similarly foul? It is the official voice of politicitis. It means every word. The diseased person will brook no interference and will slay those that cross them. They must be **FIRST**.

Diotrephes was eaten up with this megalomania. Notice how it infected the church. He was a plenary committee of one and the commander-in-chief of the wrecking crew. An infected church resembles the South American banana republics which conduct semi-annual revolutions. The world of the coup-detat where junta replaces junta with frightening regularity.

The diseased person has the malady of Narcissus and the pride of the devil. What he (or she) cannot control he will ravage. What he cannot ravage he will erode. The wails of the poor and weak are his daily bread. He has no solicitude and knows nothing of seemliness. He has a martial propensity for destruction. Delicacy and gentility mean nothing to him (or her).

Those who must at all costs **RULE** are dangerous egomanics. They have the internecine outlook that views people as tools and institutions as vehicles. They suffer from the Napoleon psychosis and see all others in the light of inferior inferiority.

The overt symptoms are tumults, storms, blood lettings, destructions and death. A church infected with politicitis becomes quite truthfully a pantheon, for many gods are worshipped. Edmund Burke says in his Conciliation with America: "A nation is not governed which is perpetually to be conquered." Let me say that a church cannot be godly and effective that must be continually refereed.

CLANDESTINEITIS

"In secret have I said nothing" (John 18:20). This disease functions only in the shadows and "the lurking places" (Psa. 10:8). Its symptoms are a shuffling walk, evasive eyes, a guileful manner, a creeping outlook, false

timidity and a cringing staring at the shadows for fear of being overheard. It flourishes well among "**lewd fellows of the baser sort**" (Acts 17:5) who creep and crawl in the marshes and swamps of secretiveness.

An adjunct to clandestineitis is **CONSPIRACY**. Conspiracy, that ancient evil that has so plagued the house of God from the beginning. It seldom operates alone, but is most operative among disgruntled souls with frayed minds who have imagined-grievances to air. They therefore bar the door, extinguish the lights, huddle together and proceed to rend the church of God (or the people of God).

It is a divisive disease that inflames from the shadows. It is a nocturnal malady that cannot stand the clean light of day. It might sometime venture into the light but only to cringe backward in fear of exposure. Its most deadly features are whispers, slurs, slanders, pettiness, hurt feelings and barbed missiles that it hurls

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at the godly walking in the light. Light and darkness cannot cohere so their dark home automatically divides them from "**the saints in light**" (Col. 1:12).

If clandestinitis is ever permitted to rage for long, the darkness will soon diminish the light of the body until blindness and death occur.

Jesus our Lord was open and honest and so should we be. If we must flee to the shadows, then our deeds are evil. Mark one thing well about this disease as it creeps about; its adherents always claim that it exists for the good of the church and the glory of God. This is somewhat akin to the medical dictum that says "the only way to save the body is to kill it."

I shall deal with cowardice as a separate disease but let me speak briefly of the element of cowardice in this disease. It refuses to look you in the eye. It is terribly afraid of a clear and fearless eye so it operates most effectively when the back is turned. Excuse me; it operates **ONLY** when the back is turned. As long as you face the bearers of clandestinitis you have little to fear.

Those who skulk in the shadows are cowards. Snakes hunt at night and so do those furtive conspirators that so blemish the church of Jesus Christ. "**Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son**" (Col. 1:13).

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