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MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

CALVARY BAPTIST CHURCH'S THANKSGIVING PROPHETIC BIBLE CONFERENCE PROGRAM

NOVEMBER 24, 1977

- 9:30 a.m.—Congregational Singing
- 9:45 a.m.—The Promise of His Coming — James Hobbs
(John 14:1-3) — McDermott, Ohio
- 10:15 a.m.—The Preceding Signs — Willard Pyle
(Matt. 24:3) — South Point, Ohio
- 10:45 a.m.—The Persons Rewarded — Milburn Cockrell
(Rev. 22:11) — Ashland, Ky.
- 11:15 a.m.—The Program of Armageddon — Owen Croy
— Ashland, Ky.
- 11:45 a.m.—Lunch Served To All Who Attend At This Time
- 1:30 p.m.—Congregational Singing
- 1:40 p.m.—The Predicament of the Nations — Oscar Mink
(Matt. 25:31-46) — Crestline, Ohio
- 2:10 p.m.—The Plan for Israel — Martin Holmes
(Ezek. 37:15-28) — Sunbury, Ohio
- 2:40 p.m.—The Purpose of the Millennium — Harold Harvey
(Isa. 11:1-9) — Olmstead, Ky.
- 3:10 p.m.—Dismissal

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 46, No. 44

ASHLAND, KENTUCKY, NOVEMBER 19, 1977

WHOLE NUMBER 2147

FULFILLING THE LAW OF LOVE

By JACKIE DASHER
Glennville, Georgia

"For he that loveth another hath fulfilled the law of love" (Rom. 13:8).

Are you an Antinomian in your belief and practice? Most brethren are insulted to the nth degree if they are labeled with this charge. Perhaps we should re-evaluate ourselves just in case we are slipping into the dreadful heresy of Antinomianism. And believe me, it is a heresy. Our Saviour and Redeemer hates Antinomianism.

Antinomians have no use whatsoever for God's Law. Most of them are under the delusion that God saved people in the Old Testament if they kept the law and made sacrifices. They believe all that was changed when Christ died. The law was abolished and grace replaced the law.

Should any reader be presently

entertaining wrong notions concerning salvation, let us tell you a wonderful and blessed truth. No man was ever saved by keeping the law. Men have been crooked and perverse in all their faculties ever since the fall of Adam. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23).

The only One to completely keep the holy law of God was the second Adam. Read Romans 4 and Hebrews 11 and this will answer most of your questions concerning the salvation of the Old Testament saints.

Grace has always been and ever shall be the way men are made just in the sight of God. Saving faith in the Redeemer, the Christ of God, has always been the manner whereby men have become the recipients of God's everlasting salvation. "But as many as re-

ceived him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

Now it is manifestly evident that Antinomians have very little regard for the law of God. In some cases they even despise God's HOLY Law. The Nicolaitanes were among the Antinomians of the blackest dye who tried to spoil the chastity of the Lord's churches during the first century.

"But I have a few things against thee, because thou hast there them that hold the doctrine of Ba-

(Continued on page 7, column 3)

"I FOUND IT"

BY THE EDITOR

In traveling across America I have of late noticed a good number of bumper stickers on cars which declare, "I found it." The sign seems to mean different things to a variety of people. To charismatics it means they have found the gift of tongues. To some hippies and young liberals it means they have found something in foreign religions which surpasses Christianity as they know it. To a host of Arminians it means they have found Jesus Christ as Saviour.

In the case of the latter appears the doctrine of salvation by the free will of man to the exclusion of the free grace of God. Modern Arminian evangelism teaches the

(Continued on page 8, column 2)

No Authoritative Confession Of Faith In Baptist Ranks

FRANCIS WAYLAND
(1796-1865)

The question is frequently asked, What is the creed, and what are the acknowledged standards of the Baptist churches in this country? To this, the general answer has ever been, "Our rule of faith and practice is the New Testament." We have no other authority to which we all profess submission. To this it will be replied by Christians of other denominations, "We all make the same profession, but we have also

our authorized confessions, creeds, and formularies, to which every one who enters our churches must subscribe; they are framed by



FRANCIS WAYLAND

our highest ecclesiastical tribunals, and they, to a greater or less extent, govern the profession of all our members. It is in this

(Continued on page 8, column 3)

So Also Is Christ One Body

Interdenominationalists have foisted the false notion upon believers that the body of Christ is an aggregate of all believers. This theory has been perpetrated by twisting Bible terminology to make it seem that a person is not saved unless he is in the body of Christ. While we would readily agree that a saved man is "in Christ" positionally, regardless of his church affiliation; we are not prepared to agree he is in the body of Christ, the church.

Consider with me I Corinthians 12:13 in its proper context: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

"FOR"

"And, but, for; see what they are there for" is the wise old ax-

(Continued on page 6, column 2)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

WCMI — Ashland, Ky.

8:00 - 8:30 a.m.

WFTO — Fulton, Miss.

1:00 - 1:30 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE PARENTHESIS OF THE 70 WEEKS

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (Dan. 9:26).

A-millennialists hold that the Seventy Weeks followed in succession. They reject the thought of any gap in this period of time. To them the Seventy Weeks ended sometime during the life of Christ. Others, like myself, hold there is

a parenthesis between the Sixty-Ninth Week and the Seventieth Week. Those who believe the first view hold to the continuous fulfillment theory, while we hold to the gap or parenthesis theory.

Generally, a-millennialists argue against a gap between the Sixty-Ninth Week and the Seventieth Week by calling attention to the 430 years Abraham's descendants sojourned in Egypt (Gen. 15:13; Ex. 12:40; 3:17), the 40 years the children of Israel wandered in the wilderness (Num. 14:34), and the 70 years of Baby-

lonian captivity which were fulfilled to a day. But they ignore the fact that there is no indication of a gap in any of these prophecies, yet the Seventy Weeks is given in three different time periods: 7 weeks, 62 weeks, and one week. A-millennialists have no explanation for the threefold division of the Seventy Weeks.

THE ERROR OF THE CONTINUOUS THEORY

Most a-millennialists attempt to make the Seventy Weeks to end at Calvary. The fallacy of this

(Continued on page 2, column 1)



BENJAMIN KEACH

tice, it is as ancient as this world; the world, and singing of the praise of God, came even in together, or very near each other. I have respect to that triumphant singing of the angels.

When Jehovah laid the foundation of the earth: "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

I find an eminent writer paraphrasing thus on these words, viz: "Where wast thou when I laid the foundation of the earth? etc., at

which sight the morning stars sang together, and all the sons of God shouted for joy." Taking the words as carry an allusion to, or a similitude taken from some noble buildings or structures, whose foundations use to be laid with solemnity, and with singing or shouting acclamations.

See Mr. Caryl on the place, who after he hath given several opinions of men about these morning stars, some supposing they mean the stars in the firmament of Heaven, he gives two reasons to prove, by them are meant the angels of God.

"There are some (saith he) who take these stars metaphorically or figuratively, for the angels, and then their singing is proper: and there are two reasons given why, by the stars in this place, we should understand the angels.

First, if we consider the truth or course of the history, because the earth being created the first day, the stars were not in being till the fourth; unless we comprehend them (as was said before) as to their matter and reality, under those words of Moses, "In the beginning God created the heaven

(Continued on page 6, column 1)

Story Of The English Bible

Far back amid the mists of the early dawn of Anglo-Saxon history — before Alfred had given us the "trial by jury" or laid the foundations of the "common law" — the story of our English Bible commences. For even then the church had Bede's translation of the New Testament and the Psalms, and succeeding saints and scholars consecrated their best efforts, rendering portions of the Holy Scriptures into the popular idiom.

The Norman Conquest, and the change of language growing out of it, gradually, however, destroyed the claim of these Saxon translations to the vernacular; while Papal domination tended still further to seal up the oracles of God. Yet as early as the thirteenth century there were renewed efforts for a Bible in the current English. In the Bodleian Library is preserved not only the Ormin version of the Gospels, but also a copy of the whole Scriptures by

(Continued on page 5, column 1)

The Baptist Examiner

The Baptist Paper for the
Baptist People

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

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1879.

The Seventy Weeks

(Continued from Page One)

continuous theory is seen from a
number of things. First, Daniel
9:26-27 indicated the Messiah
would be crucified after the Sixty-
Ninth Week and before the con-
firmation of the covenant in the
Seventieth Week. Second, the pur-
pose of the Seventy Weeks were
to be accomplished at the end
of the whole period, not at a part
of the period. Third, the Seventy
Weeks were determined upon Dan-
iel's people and Jerusalem, not
the crucifixion of Christ. Fourth,
two events predicted to happen
between the last two weeks, the
crucifixion (A.D. 30) and the de-
struction of Jerusalem (A.D. 70),
required a period of at least 40
years. There is no way the four
events of Daniel 9:26 can be
crowded into the brief ministry
of Christ on earth.

THE GAP THEORY VINDI- CATED

Those who hold to the paren-
thesis theory believe there is a
great gap of time between the
Sixty-Ninth Week and the Seven-
tieth Week during which the four
events predicted by the Prophet
Daniel came to pass. Our basic
arguments are as follows:

First, two gaps of time are in-
dicated between the 49 years and
434 years and between the 434
years and the 7 years. Thus two
parenthesis are indicated in Dan-
iel's prophecy; otherwise, there
is no reason for the threefold di-
vision of time. Between the Sixty-
Ninth Week and the Seventieth
Week is an indefinite period of
time without any chronological
bounds. This gap takes in the en-
tire church age, a thing not re-
vealed to the Old Testament
saints. This period has already
lasted over 1900 years. When the
churches and the saints are re-
moved from the earth by a pre-
trib rapture, the Seventieth Week
will begin and run its appointed
course.

Second, a gap is demanded be-
tween the historical fulfillment of
the two events of verse 26. The

Messiah was cut off in A.D. 30
and the destruction of the temple
occurred in A.D. 70. It would be
utterly impossible to make the
Seventieth Week, a period of 7
years, to be 40 years. Albert Ein-
stein could never do that at his
best state.

In an attempt to escape this
problem the a-millennialist either
makes the Seventy Weeks highly
symbolical numbers, or he says
the Sixty-Nine Weeks were about
literally fulfilled while the Sev-
entieth Week was an indefinite
period. In the main the a-millen-
nial theory does not provide a
literal interpretation of the text
and its numerical chronology. It
seeks to escape all theological
difficulty by the spiritualization
of the Scriptures under considera-
tion.

Third, the events of Daniel 9:24
are yet future to the nation of Is-
rael. There has never yet been
the national conversion of Israel,
or the anointing of a new temple
in Jerusalem. The literal fulfill-
ment is still to occur, if the prop-
hecy is to be fulfilled. Since the
purpose of the Seventy Weeks has
not been accomplished in the case
of Daniel's people, there must yet
remain the Seventieth Week.

Fourth, gaps are not uncommon
in Old Testament prophecy, even
when not indicated in the verse
or context. In Psalm 2 the two
advents of Christ are together,
and in Isaiah 9:6 the two comings
are together in one verse. There
is no indication of a gap in Isaiah
9:6, but we know there is one of
almost 2,000 years. The same may
be said for Zechariah 9:9-10. The
Old Testament prophets foretold
"the sufferings of Christ" and
sometimes in the same verse
"the glory that should follow"
(I Pet. 1:11).

Fifth, Christ spoke in the Olivet
Discourse of "the abomination of
desolation" (Matt. 24:15) being
future and of it being associated
with His return to earth. After
giving the signs of the end of the
age (Matt. 24:3-14), He said:
"When ye therefore shall see the
abomination of desolation, spoken
of by Daniel the prophet, stand
in the holy place, (whose read-
eth, let him understand)." Christ
refers to the idol of the desolator
mentioned in Daniel 9:27 which
is to be set up in the Jewish
temple in Jerusalem.

The Saviour continues: "Then
let them which be in Judea flee
into the mountains: Let him which
is on the housetop not come down
to take any thing out of his house:
Neither let him which is in the
field return back to take his
clothes. And woe unto them that
are with child, and to them that
give suck in those days! But pray
that your flight be not in the win-
ter, neither on the sabbath day:
For then shall be great tribula-
tion, such as was not since the
beginning of the world to this
time, no, nor ever shall be. And
except those days should be short-
ened, there should no flesh be
saved: but for the elect's sake
those days shall be shortened"
(Matt. 24:16-22).

Christ makes this time of un-
paralleled suffering to terminate
by His second coming: "Immedi-
ately after the tribulation of those
days shall the sun be darkened,
and the moon shall not give her
light, and the stars shall fall from
heaven, and the powers of the
heavens shall be shaken: And then
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. 24:29-30).

Christ did not apply Daniel 9:27
to His death at Calvary. He ap-
plied it to the time of "the great
tribulation" just prior to "the
coming of the Son of man" (Matt.
24:21,27). Christ is putting a gap
between the Sixty-Ninth and Sev-
entieth Week, a gap which reach-
ed from His first advent all the
way to His return to earth.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"RAGS—GRACE"

"For ye know the grace of our
Lord Jesus Christ, that, though
he was rich, yet for your sakes
he became poor, that ye through
his poverty might be rich" — II
Cor. 8:9.

The message that I wish to
bring to you has a background
that goes back several years ago.
When Queen Victoria was the
Queen of England, she was visit-
ing, one day, a paper mill in the
city of Lancashire, and as she
passed through this paper mill,
over in one corner she noticed
a big heap of turkey-red cloth
— nothing but rags. She asked
the man who was showing her
through the mill what they could
make out of those turkey-red
rags. He said, "I can make the
most beautiful snow-white paper
— paper that is fit for your Maj-
esty's crown."

Sometime later, at Windsor
Castle, there was delivered to her

a package of beautiful parchment
and on each sheet there was em-
bossed in gold the crown of Eng-
land. When Queen Victoria re-
ceived this gift from this paper
mill, she realized that the paper
that had been presented to her,
which was embossed with the
crown of England in gold on ev-
ery sheet, that the paper had
been made from those turkey-red
rags that she had seen lying in
a corner in the paper mill.

Of course, you and I would say
that was truly a remarkable
transformation, that man could
take turkey-red rags and make
out of them white parchment pa-
per that was fit for the Queen of
England. When I read that thirty-
five or forty years ago, I remem-
ber commenting to myself, "But
that is no greater transformation
than that which takes place so
far as the sinner is concerned."

Beloved, every man who is saved
cut off . . . Please note that
Daniel did not say: "In the mid-
dle of the Seventieth Week," or
"At the end of the Seventieth
Week." This cutting off of the
Messiah was to happen after the
elapse of the Sixty-Ninth Week,
in the great parenthesis before
the Seventieth Week. "After" does
not mean immediately, but it de-
notes that which is to succeed
(Gen. 15:14; 23:19; 25:26).

has been changed by the grace
of God, and in actuality, a greater
change has been wrought by God
in behalf of you and me than
was wrought by that paper man-
ufacturer in behalf of those rags.
Certainly every one of us are
crimson-dyed sinners, and God,
by His grace, has changed us and
transformed us to the extent that,
as Jude says, some day we shall
stand in His presence "faultless
before the presence of his glory."

I think of some individuals in
the Word of God who were truly
crimson-dyed sinners that God
chose. Take, for example, the
Apostle Paul. There couldn't have
been anybody any worse as a sin-
ner than was Paul. I don't mean
that he was immoral. I don't
mean that he was unethical. I
don't mean that the Apostle Paul
was a vicious man from the stand-
point of morality, for he wasn't.
(Continued on page 3, column 1)

CALVARY BAPTIST THANKSGIVING SPEAKER

The Calvary Baptist Church of
Ashland, Ky., will conduct special
services November 21-25. Our
speaker will be Elder Harold Har-
vey, pastor of Olmstead Baptist
Church, Olmstead, Ky. Bro. Har-
vey is an able preacher of God's



HAROLD HARVEY

Word. We invite those within driv-
ing distance to attend these serv-
ices with us.

On Thursday, Nov. 24, we will
host a special one-day prophetic
conference with seven speakers on
the program. Lunch will be serv-
ed to all who attend this special
Thanksgiving Conference. We in-
vite our friends to visit us during
the meeting and especially for the
conference.

A LOOK AT THE GAP

What was to happen between
the two gaps in the program of
the Seventy Weeks? The walls of
the city of Jerusalem would be
rebuilt during the first 49 years,
but as to what would happen be-
tween the 49 years and 434 years
we are not told by Daniel. How-
ever, Daniel 9:26 reveals four
events which are to occur after
the Sixty-Ninth Week and prior
to the Seventieth Week. These
four events strongly demand a
gap in the time element of the
Seventy Weeks, a time which
takes in the time when the Jews
are not in control of Jerusalem.

MESSIAH CRUCIFIED

Daniel says: "After threescore
and two weeks shall Messiah be

cut off . . . Please note that
Daniel did not say: "In the mid-
dle of the Seventieth Week," or
"At the end of the Seventieth
Week." This cutting off of the
Messiah was to happen after the
elapse of the Sixty-Ninth Week,
in the great parenthesis before
the Seventieth Week. "After" does
not mean immediately, but it de-
notes that which is to succeed
(Gen. 15:14; 23:19; 25:26).

The anointed One or Messiah
is our Lord Jesus Christ. He was
cut off by His death upon the
cross of Calvary (Isa. 53:8). The
words, "but not for himself,"
would indicate the substitutionary
aspect of the death of Christ. He
died for the elect of God, for He
had no sins of His own.

Some translated the Hebrew
"shall have nothing," or "there
was nothing to Him." This is
nearer the meaning in the He-
brew text. This would mean
Christ did not receive the king-
dom of David promised to Him
(Luke 1:30-33). Instead of receiv-
ing His throne, Christ was cruci-
fied and did not enjoy the glories
of the Messianic Kingdom. He
received no crown, except the
crown of thorns. The Messiah was
suddenly cut off by a violent death
and so was the expectation of His
disciples (Luke 24:21). This cut-
ting off of the Messiah was all a
part of God's eternal purpose,
foretold hundreds of years before
by Daniel the prophet.

THE COMING PRINCE

The next thing to claim our at-
tention is the expression: ". . .
the prince that shall come . . ."
The prince is not the Messiah
who had already been called a
prince by Daniel (Dan. 9:25), but
it is another prince to come after
Christ is crucified. This coming
prince's people would be the Rom-
ans; Christ was a Jew. This prince
who would come after Christ
is Antichrist. The Saviour spoke
of him thusly: "I am come in my
Father's name, and ye receive
me not: if another shall come in

his own name, him ye will re-
ceive" (John 5:43).

This prince was not Antiochus,
nor Titus Vespasianus, nor Herod
the Great. The use of the words
"people" and "prince that shall
come" imply that neither Titus
(Continued on page 4, column 4)

BRIEF NOTES

The Sovereign Grace Missionary
Baptist Church, Coal Grove, Ohio,
has called Elder Marvin Fulton
as their pastor. Bro. Fulton has
accepted the church.

Calvary Baptist Church has vot-
ed to allow the Independent Bap-
tist Hour (now aired on two sta-
tions) to branch out to other sta-
tions. A fund is being created to
take care of this work called Cal-
vary Baptist Church Radio Fund.
Any person or church desiring to
help in this missionary effort
should send their contribution to
this fund.

We are not asking anyone to
pay the time for our own local
broadcast on WCMI Ashland. Our
church pays for this time each
week. We are asking churches and
interested individuals to join with
us in an effort to get the gospel
out into remote areas of the coun-
try. A report of the activities and
distribution of the funds will be
sent to each supporter monthly.

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"Rags - Grace"

(Continued from Page Two)

However, Paul was so bad he thought that he was doing God a service when he killed Christians, and destroyed churches, and hauled Christian men and women before the judgment seat at Jerusalem that they might be tried and condemned.

Paul thought that he was actually doing God a service, yet the time came in Paul's life when God saved him. The Word of God tells us that when Paul was saved, he immediately began to preach the Word of God. He didn't wait for a seminary education.

Instead, the Word of God says that he immediately preached Jesus in the synagogues that He was the Christ. I say to you, it was the grace of God that took Paul as a blasphemer and a persecutor and changed him into Paul the Apostle.

Thirty years later, I see the whole New Testament land dotted with New Testament churches all because of Paul's ministry. I see the Apostle Paul as he preaches the Word of God over a vast area. He himself said:

"From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation"—Rom. 15:19,20.

This would tell us that for eight hundred miles round about, the Apostle Paul had been a missionary of the Lord Jesus Christ. I look at him as he endured suffering. I see him as he was whipped publicly five times, with a total of 199 lashes falling across his bare back. I see the Apostle Paul as he is abused over and over again in various ways, particularly as they stoned him and left him for dead. I ask, what is it that caused this man to undergo and to stand up under all these trials that he had? What changed him from being the blasphemous enemy of Christ? What caused him to change so that he is no longer a persecutor of the church, but rather, he is a sufferer for the cause of Christ. Beloved, just one thing: the grace of God changed him. If it would be almost an impossible task for those turkey-red rags to be changed into beautiful white parchment, how much greater is it seemingly an impossibility, and certainly it is nothing short of a miracle, for the grace of God to take Paul and to change him and make Paul a great servant of the Lord that he was.

I look again in the Bible and I see Zacchaeus, of whom we read in Luke 19. One day, Zacchaeus heard about being saved. He only wanted to see Jesus as a man. When he heard that Jesus was going to pass through the town of Jericho, he hurried to a spot to see Jesus, but he was little of stature and was unable to see over the crowd, to get the view of Jesus that he wanted. So, he climbed up into a tree that God had planted for that very purpose. He climbed up into the sycamore tree and sat there, watching, looking, and waiting until Jesus came by, that he might see Him. Just as Jesus came by, when Zacchaeus was expecting to see Jesus but never expected Jesus to see him — just as Jesus came by, Jesus looked up into that tree and said:

"Zacchaeus, make haste, and

come down; for to day I must abide at thy house"—Luke 19:5.

The Word of God tells us that Zacchaeus turned loose of that limb and fell to the feet of Jesus, and as he fell, he said:

"Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold"—Luke 19:8.

Jesus then said to Zacchaeus: **"This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost"**—Luke 19:9,10.

Beloved, what was it that changed Zacchaeus, a money-grabbing little Jew, who loved money more than anything else, who was a tax-gatherer, and who lived with the idea in mind that he would oppose everybody in any way that he could, in order to get as much money as possible from them? Now he stands in the presence of Jesus Christ and he gives half of his wealth to the cause of Christ, and he restores to every man fourfold for anything that he has taken from him illegally. Zacchaeus stands there a changed man. What did it? It was the grace of God, and nothing short.

Yes, an artisan can take a pile of turkey-red rags and change them, and make out of them beautiful white parchment. Jesus Christ can take a sinner and make out of him a saint, like He did Zacchaeus.

I think also of that woman of Samaria that we read about in the fourth chapter of John's Gospel. She wasn't any saint. Certainly her life had been anything but that which was pleasing in the sight of God and man. The Word of God says that she had been married five times and that she was then living with a man in open sin. This woman of Samaria who came out to the well to draw water had been a vicious woman so far as her morals were concerned, yet when she came to the well to draw water, Jesus Christ came to that same well to save her soul. He had passed through that area because there were some of God's elect there and she was one of them, and the Lord Jesus Christ came to the well just as she got there.

You say that it was, seemingly, coincidence that they both arrived there at the same time? No, beloved, there is no such thing as a coincidence with God. It is God's plan being fulfilled, and God's purpose being fulfilled.

This woman came to the well just as Jesus arrived. After a conversation with Him, I see her as she leaves her waterpot at the well and hurries into the town and goes from door to door and says to the crowd:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:29.

The Word of God says that many of the people of the city believed on Jesus because of the saying of this woman. I tell you, beloved, there is just one thing that changed that woman and that is the grace of God.

I say to you, it is seemingly an impossibility for a pile of dirty turkey-red rags to be changed into beautiful parchment. A man would have to know a great deal of science. He would have to know a great deal about how to tear those rags and how to cleanse them. He would have to know a great deal about the chemicals to use. He would have to know a great deal about various things in order to change those rags into beautiful white parchment paper. Beloved, the man that knows, can do it.

The Lord Jesus worked a greater miracle so far as Paul was concerned, and the woman of Samaria, and Zacchaeus, and you and me the day that He changed us and saved each soul. I tell you, it was a wonderful transformation that God wrought. It was

IS "THAT" IN THE BIBLE?



Question:

"WHAT ONE CAUSE FOR DIVORCE DID JESUS RECOGNIZE?"

Answer: Fornication by the wife, Matthew 19:9. **"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."**

The same statement is attributed to Jesus in Matthew 5:32, but when Mark (10:11) and Luke (16:18) report this conversation, they say nothing about the exception for fornication. The phrase is considered by some critics to have been an interpolation by an editor.

a great change that was wrought so far as you and I are concerned, in that God took us as crimson-dyed sinners and changed us, to the extent that we are made pure as the snow, so that one day we are going to be presented faultless in the presence of His glory. Nothing but God's grace can do it.

I

THE STATE OF NATURE.

May I remind you of the state of nature so far as those rags are concerned, and man is concerned. I can imagine that maybe in that pile of rags, there were rags from possibly a peasant's coat, and maybe rags from a prince's garment, and maybe from a prisoner's clothing. They were filthy rags. I want to tell you, God can take all of us, in spite of any difference there may be in regard to us — God can take us and

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change us in precisely the same way.

Do you realize that in the sight of God we are all just filthy rags? Listen:

"And all our righteousnesses are as filthy rags"—Isa. 64:6.

Notice, He says that your righteousness — the best things about you — the good things about you — in the sight of God are nothing more than a dirty, filthy, repulsive rag that you wouldn't want to touch. We are nothing but rags in God's sight.

The best, I say, looks like a dirty rag. If that be true concerning your righteousness, the best there is about you, I ask you, how about the unrighteousness? How about the immorality? How about the sin? If the best there is about you looks like a filthy rag, what does the sin of your life look like in God's sight?

The interesting thing about all this to me is this: the Word of God says that there is no difference so far as we are concerned. Listen:

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for THERE IS NO DIFFERENCE: For all have sinned, and come short of the glory of God"—Rom. 3:22,23.

Notice, He says that there is no difference in us. As I said, there might have been in that pile of rags a peasant's garment, or a prince's garment, or a prisoner's clothing, but there is no difference when the artisan came to make up that parchment. As far as we are concerned, it makes no difference what we are, or who we are, for in the sight of God there is no difference. We have all sinned and come short of the glory of God, and God can take you, regardless of who you are, or what you are, and God can change you. Isn't it wonderful and isn't it marvelous to know that so far as we are concerned, our state of nature puts us as though we were just a bunch of rags in His sight, yet God can change us and make out of us what He wants us to be.

II

THE STATE OF GRACE.

In order for those rags to be changed into parchment, they had to be carefully torn, and carefully cleansed, and carefully chemicalized. There were many processes that those rags had to go through before they became beautiful white parchment. Every one of those steps or processes through which they had to pass was nothing but a preparation to make beautiful white parchment paper.

Beloved, may I remind you that there were several steps that had to take place in order that you might become a child of God. The Word of God would indicate that you had to be sanctified. That word "sanctified" means "set apart." The Word of God would indicate to us that you had to experience that sanctification, being set apart to the Lord, before anything could be done in your behalf. Listen:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"—I Cor. 1:30.

Beloved, one of the processes in your salvation was that of sanctification. God had to set you apart. He had to choose you. You had to be sanctified in His sight. Not only was sanctification necessary that you be convicted of your sins in order that you might want to obey Him and be humble in His sight in order that you might be saved. God's Word would lead us to believe that a sinner has to be convicted of the Lord for his sin. We read:

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me"—John 16:8.

Listen, beloved, there has to be a convicting so far as your soul is concerned. You'll never be sav-

ed until you are first of all convicted of your sins.

Furthermore, there has to be an experience of faith. Paul said:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God"—Eph. 2:8.

After you have been set apart by the Lord and after you have been convicted by the Holy Spirit, there must come an experience of God-given faith whereby you believe on Jesus Christ as your personal Saviour, and that in turn culminates in your salvation. When Paul wrote to young Timothy, he said:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"—II Tim. 1:9.

There is the state of nature; that is what you are today, sinner friend. There is the state of grace; that is what you are today, Christian friend.

III

THE STATE OF GLORY.

The Word of God goes beyond the state of grace and tells us that there is to be the state of glory which shall be our experience after while. Listen:

"But we all, with open face beholding as in a glass the glory of the Lord, are CHANGED into the same image from glory to glory, even as by the Spirit of the Lord"—II Cor. 3:18.

Notice, right now, we behold Him, and we are changed from glory to glory. God's grace has begun to work within us and as we look upon Him, we are changed, even now, from glory to glory.

As we look forward into the future, the Word of God speaks much about the glory that is going to be ours after while. We read:

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"—Jude 1:24.

It is going to be a wonderful experience that is ours out yonder after while.

Notice again:

"And in their mouth was found no guile: for they are WITHOUT FAULT before the throne of God"—Rev. 14:5.

Notice, "they are without fault." That is your future, Christian friend.

Today, sinner friend, you are in a state of depravity, but you can be saved through the state of grace, and out yonder, after while, there is the state of glory when God sees you then without fault before the throne of God.

I am glad that in spite of all the faults that I have today that God is going to see me some day without fault before His throne. He is not going to see me thus because of any goodness on my part. He is not going to see me thus because of anything that I have done myself, but I thank God for this truth, the God who sees me today in a state of depravity, who gives to me the grace of God and thus I stand today in the state of grace — that God, after while, is going to see me in a state of glory, completely transformed.

Yes, talk about the rags transformed into beautiful parchment, with the coat of arms of the Queen embossed in gold on each of those sheets! You say that it is marvelous that an artisan could do thus with a pile of rags! Beloved, it is nothing in comparison with what God does for us in that He takes us as sinners in a state of depravity and changes us into a state of grace, and someday, in a state of glory, we are going to stand in His presence without fault before Him in glory.

May God bless you!

THE BAPTIST EXAMINER

NOVEMBER 19, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Is it right for a woman to ask a question during the Sunday School hour? Isn't it the same as the church?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
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Birmingham, Ala.



Really, the Sunday School is something that has been added to the church. Paul never heard tell of a Sunday School. If you have a dozen classes assembled in a dozen different rooms you would have a dozen assemblies. Would you say you have a dozen churches? I hardly think you would. So, as I see it, until the members of the church are all assembled in one place you do not have a church.

It would seem that in many Baptist churches the great commission has been perverted. Christ said in Matthew 28:19-20 to make disciples, baptize them, and then teach them. But it seems that so many churches begin with the teaching. It is true that a lost person can memorize the names of the Books of the Bible. And by means of something like the sword drill he can become very proficient in finding Scripture references. But when it comes to the great truths, the doctrines of the Bible, they are foolishness to him. There is just no way for him to learn the things of the Spirit of God because they are spiritually understood (I Cor. 2:14). And the lost person does not have the Holy Spirit to help him.

So when the whole church is assembled together in one place, being taught the Word of God by a competent teacher, it is the church. And I Corinthians 14:34 applies just as much as if the pastor were in the pulpit, as I see it. But when you have different groups, or classes I am unable to see it as a church. A church is an assembly, and they have to be assembled together in one place. As I see it, I Corinthians 14:34 applies only in the church. I realize that I am not an authority on this subject. But you have it as I see it.

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Sometimes it is necessary for us to use a little common sense when we consider various questions. Questions as to various activities of the Sunday school or Bible class, whichever you prefer to call it, must be answered in keeping with Scriptural objectives.

In the strict sense of the word, when the church divides into classes it is not an assembly. At the same time, if it divides as a part of its worship service it is still a church. The same idea is true in respect to membership. A missionary, for instance, is a member even though he is not in attendance.

As for your question regarding a woman speaking during the Sunday school hour, this same thought must be considered. A woman can-

not teach or ask questions if the class is a mixed class. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:12). At the same time we know that a woman is to teach other women. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3,4).

A woman can misuse anything if she is not a godly humble woman. On the other hand, there is much that a woman can do and be in the will of God. A woman that teaches other women or children can be of great service to the church if she remains obedient and in her place. The same is true of a man. He can do great work or harm depending on his attitude and servitude. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (I Cor. 13:1).

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



The question reads like this, "Is it right for a woman to ask a question during the Sunday School hour? Isn't it the same as the church?"

As to whether it is right for one to do this depends upon the situation. If it's a woman's class taught by a woman, she would certainly be able to ask a question. As to the question, "Isn't it the same as the church," the answer is "No." No meeting of a Sunday School is the same as the meeting of a church.

If you were asked where to look in the Bible for a Sunday School, where would you find it? The questioner, speaking of the Sunday School, says, "Isn't it the same as the church?" No, it isn't for many reasons. First, Jesus started His church. He never started a Sunday School, nor did He ever mention such a thing. Second, He calls men to teach His Word as well as to preach, yet in many churches, the pastor teaches no class. Perhaps there are dozens of teachers whom God never called. Third, God gave His Word to be taught and preached, but great publishing houses get out tons of "literature," and this takes the place of the Bible. Fourth, Sunday Schools have with multiplied thousands become the substitute for church worship, for when the classes are over, people scatter by the hundreds, utterly ignoring the church or the church service.

After some years, I became dissatisfied with Sunday Schools. I got my church to make some changes. We cut out "literature," and began to study the Bible. We cut out the interlude between Sunday School and church, and we quit having people to leave by the dozens before church worship. We made numbers of other changes, and we came to have some good Bible classes. If I had

had some further years before retirement, I would have led the church to make many more changes. I believe that a church can develop a fine Bible-teaching school that beats the Sunday School a thousand miles.

Going back to the two questions asked, I would say it isn't right to ask questions during the Sunday School hour if the class is composed of mixed sexes, and the Sunday School isn't the same as the church, as I have just been saying.

PAUL TIBER

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No, I don't consider Sunday School the same as church. In the first place there are some of our denomination, who would argue the legitimacy of Sunday School altogether. Setting (that) consideration aside, however, Sunday School is not the same as church because:

- a Sunday School class does not comprise the entire assembly as classes are often segregated according to age and sex (sub-assemblies).
- a "school" is a place of instruction with a teacher-student relationship where questions are asked by teacher and student alike; where interchange is both proper and necessary.

Because of these considerations,

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I find it difficult to condemn the woman's verbal participation as a class student without also condemning the class itself — if I Corinthians 14:34-35 is to be violated the entire assembly must be involved.

The Seventy Weeks

(Continued from Page Two)
nor Herod could be the prince, for the words "shall come" mean the prince would come after the destruction of Jerusalem. This coming prince was well-known to Daniel as the Little Horn, the head of the revived Roman Empire (Dan. 7:7-8,23-27).

JERUSALEM AND THE TEMPLE DESTROYED

Now observe the words: "... and the people of the prince that shall come shall destroy the city and the sanctuary..." This refers to the destruction of Jerusalem in A.D. 70 by the Roman legions under Titus Vespasianus. Caiaphas, the high priest, had foretold this event: "The Romans shall come and take away both our place and nation" (John 11:48). The Gentile invaders destroyed their place of worship and deprived them of what little share they had in the government. Since A.D. 70 the children of Israel have been "many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without a teraphim" (Hos. 3:4). They have had no temple or nation. Jerusalem has been "trodden down of the Gentiles" and the Jews "led captive into all nations" (Luke 21:24).

Jesus Christ ceased to recognize the Jewish temple as God's house after the events of Matthew 21. He said in Matthew 23:38: "Behold, your house is left unto you desolate." On the evening of the next day He looked over Jerusalem from the Mount of Olives and foretold its destruction: "And Jesus went out, and departed from the temple: and his disciples came to him for to show him

the building of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:1-2).

This was literally fulfilled. Josephus says that Titus finally ordered the whole city and the sanctuary to be razed to its foundations, except three towers and part of the western wall, and that all the rest of the city wall "was so completely leveled with the ground that there was no longer anything to lead those who visited the spot to believe that it had ever been inhabited" (WARS OF THE JEWS, Book VII, Chap. I, Sec. 1).

THE DESTRUCTION OF PALESTINE

The last expression reads in our Authorized Version: "... and the end thereof shall be with a flood, and unto the end of the war desolations are determined." The Septuagint reads: "... and to the end of the war which is rapidly completed he shall appoint the city to desolations." The Latin Vulgate renders it: "... after the end of the war desolation is determined." Prof. Stuart translates it: "... and unto the end shall be war, a decreed measure of desolations." Albert Barnes has it: "... and unto the end of the war desolations are decreed." A. C. Gaebelein gives it: "... and the end thereof shall be with an overflow, and unto the end war, the desolations determined." Regardless of the rendering you may choose to accept, the meaning is the sudden destruction of Jerusalem and the decreed desolations upon her to the end.

This is exactly what happened in A.D. 70. The war the Romans waged with the Jews ended in the destruction of the city and temple and overthrew the whole Hebrew polity. No war was ever marked by more desolations.

The Great Jewish War of A.D. 66-70 deserves our attention that we might better comprehend the desolation of Jerusalem in Daniel's prophecy. When Procurator Gessius Florus demanded 17 talents from the temple treasury, this led to a local rebellion and the rise of Jewish nationalism in the form of Zealotism. The rebellion exploded into a full war. After Gessius, King Agrippa II, and Procurator Cestius Gallus failed to stop the spread of it, the emperor of Rome sent a large army under Vespasianus.

In A.D. 70 he besieged Jerusalem a few days before the Passover. He had at his disposal four legions plus numerous auxiliaries. For five months the Holy City held out against this force. At last the central fort — Antonia, the Temple, and the Herodian Palace — were taken foot by foot. The temple lay in ruins and as many as a million Jews were killed or captured. The city was so razed that there remained nothing but three towers (Hippicus, Phasael, Mariamne) and part of the west wall. These stood lonely against the hard sky in the midst of desolation.

The depth of the tragedy is seen in the bitter cry of the Talmud that "for seven years the Gentiles fertilized their vineyards with the blood of Israel without using manure" (Babylonian Talmud, Nashim VII, Gittin, 57a, Vol. XXI, 264-265).

Rabbi Joshua summarized the general feeling of the Jews: "Since the destruction of the temple there has been no day without some curse, the dew has not fallen to the good of the crops, and the taste of the fruit is gone."

No Jewish community of any size survived in Judea. The population was destroyed, deported, or reduced to utter destitution. The Jews endured to the fullest extent "the desolations determined" by Almighty God.

Under Hadrian the Romans began to refortify Jerusalem as a (Continued on page 5, column 1)

Seventy Weeks . . .

(Continued from page 4)

Gentile city and called it Colonia Aelia Capitolina. This name described it as a Roman colony. Under the leadership of Rabbi Akiba and Bar Kochba Palestine became the scene of a major challenge to Roman authority. Half-million Jews died as Severus Hadrian's general subdued the country city by city.

Finally, everything Jewish was forbidden — sabbath observance, fasts and holy days, and the study of the Torah. Jews were forbidden even to enter the pagan city built on the site of Jerusalem. A temple was built where the former Jewish temples had stood on Mount Moriah and dedicated to the heathen god, Jupiter Capitolinus.

The name Aelia continued for several centuries. Constantine removed the ban against Jews entering the Holy City. In A.D. 614 the Persians under Chosroes II captured Jerusalem and massacred the inhabitants. From 637-1517 the city alternated between the possession of Moslems and Christians, the Crusaders capturing it in A.D. 1099. Three times since that time has the city been in Christian hands and as many times fallen into the hands of the Moslems.

Jerusalem has been the scene of numerous wars since A.D. 70, for the whole Gentile age is a time of "wars and rumors of wars" (Matt. 24:6). The wars and desolations will continue into the Seventieth Week of Daniel. Revelation 11:2 reveals: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." There will be a war raging in Jerusalem when Christ comes back to the Mount of Olives (Zech. 14:1-9). The desolating wars of Jerusalem will not terminate until the Millennium (Isa. 35:1; 55:13; 67:6; Joel 2:24-26).

CONCLUSION

In 1897 the Zionist movement began. Scattered Jews began to seek a home in their ancient land. In May, 1948, Israel became a nation for the first time since A.D. 70. In 1967 she fought a war which gave her control of the city of Jerusalem for the first time in many centuries. Thus there are some good reasons to believe that God is getting ready to deal with Israel as a nation once again and to terminate the "times of the Gentiles."

You and I live near the end of the great parenthesis, or the gap covering the whole of the church age. Events in the Middle East point to the rapid commencement of the Seventieth Week of Daniel's prophecy. The revival of the ten nations out of the land area of the Old Roman Empire is fast in the making — nine of the ten toes are already visible. Soon the coming Roman prince, the Antichrist, will appear to unite these ten nations and make a covenant with Israel.

The rapture of the saints can occur at any moment. The words of Christ: "Behold, I come quickly," has emphasis today which will increase with tomorrow, until it ceases to be prophecy, and is seen actualized in the sight of them that look for Him.

English Bible

(Continued from page one)

some unknown hand; and in Corpus Christi College, Cambridge, a translation of Genesis, Exodus, and the Psalms; all of which were certainly produced before A.D. 1300. It is rather remarkable that these early efforts are all metrical.

Richard Rolle, of Hampole, made the first prose translation about 1320. It consisted only of the Psalms. This manuscript, to-

gether with one containing Matthew, Mark, and the Pauline Epistles, are preserved in the University of Cambridge; and the British Museum has one of all the Gospels — in the Northern patois — equally old.

Wickliffe, "the morning star of Reformation," first produced an entire prose copy of the Bible in current English. It was made from the Latin Vulgate, and completed A.D. 1380. The corrupt and ambitious church of that day was moved with a strange fear and hatred, and the most strenuous efforts were made to induce the House of Lords to pass a bill for its total suppression. It was bravely defended by the Duke of Lancaster, who insisted on the right of Englishmen to possess "the law of God, which is the law of their fath, in their own language." Unfortunately, as the book had to be written out, very few copies could be completed; yet these shook the religious world of England to its very foundation, and thirty years afterwards, when "a great persecution arose about this way," very many cheerfully suffered martyrdom for the truths learned from Wickliffe's Bible.

Then came the printing press, and the apostle of its noblest work, William Tyndale — in faith, in perseverance in good works, the greatest of all Englishmen. Before he had taken orders, Oxford expelled him for his sympathy with Luther and the Reformation and though Cambridge excused and gave him his degree, he soon got into trouble again; for his heart was so full of the promise that he foresaw for the church and the world, that he must needs plead with all the great ecclesiastics who frequented his patron's house to help on the good work. Most of all, he insisted on the necessity of an English Bible, and being once bitterly scorned and insulted for a proposition so inimical to the power of the priesthood, he declared with passionate solemnity that "the day was coming when every ploughboy should read the Bible in his own language," adding, with an impulse which was a prophecy, "and I will do it."

This bold promise brought on him both impeachment and disgrace, and in the midst of poverty and persecution, unaided by man, uncheered by one word of sympathy, he began to redeem it. In six months the New Testament was ready for the press, but no one in England durst print it. It was in Antwerp that the first printed edition of the English Testament saw the light. It consisted of 1,500 copies, all of which were sent back to London and privately distributed.

The indignation of the clergy was extreme. Every copy that could be found was destroyed, but such as escaped were like leaven hid in a measure of meal. All efforts to suppress it were in vain, the Book lived invisibly. No one sold it; it was forbidden in every church in England; yet it had the freedom of thousands of homes, it was buried in the hearts of the thoughtful and devout, and in that wonderful depth was fast growing a power which was to claim

the kingdom for its own.

Alarmed by the rapid spread of "heresy," Tunstall, Bishop of London, went himself to Antwerp to buy up every copy of Tyndale's work, but he only succeeded in procuring a spurious edition, which was immediately used by Tyndale in bringing out a larger and better edition than had yet appeared. The Testaments which Tunstall bought he took to London, and burnt in Cheapside by the hands of the common hangman.

In the meantime Tyndale had completed his translation of the Books of Moses. Unfortunately the copies were lost by shipwreck as soon as finished; and with them also all his little store of money. For a short time he gave way to

hopeless depression, but the meeting of a kindred spirit in Miles Coverdale restored all his energy and trust in God and himself. The Old Testament was cheerfully recommenced, and he got as far as Nehemiah, when he fell into the most diabolical trap that a cruel, crafty priesthood ever contrived.

A wretch called Philips was hired by the English bishops to go to the continent and secure Tyndale's confidence. Always open to inquiries after truth, Tyndale was easily deceived. He admitted the man to his home and gave him his friendship. When all arrangements had been made, and the Emperor's sanction obtained, Tyndale was invited by Philips to dine with him. As soon as the unsuspecting victim crossed the traitor's threshold he was seized by officers in waiting, and carried to prison. After a confinement of six months, during which he converted the jailer and all his family, he was strangled and burnt at Vilvoorden, A.D. 1536. Yet he died in the midst of victory; fourteen editions of the New Testament had been published, and the first ever printed in England was passing through the press in London at the very time he was receiving the crown of martyrdom at Vilvoorden.

"Lord, open the King of England's eyes!" was his last prayer, a prayer which in less than two years was amply answered — for within that time Henry VIII had not only sanctioned the circulation of the Bible, but had sent Coverdale to Paris to superintend

the printing of the edition known as "Cranmer's Great Bible."

The conduct of the bishops themselves had helped this consummation. Henry had long been pressing them to give his people a translation of the Bible, since they would not sanction Tyndale's; and they had promised and procrastinated until Henry's peculiar disposition asserted itself, and he declared that "in spite of Pope, cardinal, prelate, or priest, his English subjects should have an English Bible, and from his hand, too."

Coverdale was sent to Paris because both the workmen and the paper were better and cheaper there than in England. But although Henry had procured for his work the protection of Francis I, the Inquisition seized the whole edition of 2500 copies, most of which they burnt. A few copies, sold by a greedy priest for waste paper, were recovered and sent to England, and from these the first copy of the entire Scriptures was printed in England, A.D. 1539. It was Tyndale's version, completed by Coverdale, whose rendering of the text was exceedingly terse and vigorous. Henry was well pleased with it, and ordered a copy to be placed in the choir of every church in England, "for all that would to look and read therein."

Henry was no saint, but he was a dauntless king, and his despotic and indomitable will effected what neither the enthusiasm of Cromwell nor the diplomacy of the Stuarts could do — a radical and permanent change in religious thought, and a complete revolution in church government.

"Matthews' Bible" immediately followed Cranmer's. It was a revision of Tyndale's and Coverdale's version, by John Rogers, the intimate friend of the former. The non de plume of Thomas Matthews was assumed through fear or prudence, and it bears it at the present day.

"Taverner's Bible" is a revision of "Matthews' Bible," published two years later.

The "Geneva Bible" is generally supposed to have been the work of exiles who had fled to Geneva during Mary's persecution. But the Eld. William Whittingham translated the whole of the New Testament, and had but two assistants in the Old. It was Tyndale's version diligently compared with the Hebrew and Greek texts, and was the first English Bible in which the verses are designated by numerical figures. It was published at Geneva in A.D. 1557.

The "Bishops' Bible" was a revision of Tyndale's and Coverdale's translations, by eight bishops and six eminent divines. The reprint of 1572 is often called "Matthew Parker's Bible," because Archbishop Parker reviewed the whole.

"King James' Bible" is a misnomer. Though undertaken with the sanction of the king, he never gave it either pecuniary help or special encouragement; and its publication by Robert Parker was a private business speculation. It was Tyndale's version compared with the original Scriptures. All learned men who have examined this Bible bear witness to the faithfulness with which it has seized the very soul of the originals. But the Saxon strength and grandeur, and the simple quaintness so precious to every heart is the work and the genius of one man alone — the great and good William Tyndale.

King James' Bible (which is our Bible) really differs very little from Tyndale's, and where changes occur they are not always improvements.

It is hard for us at the present day to estimate the enthusiasm and gratitude with which Tyndale's version was received. (Continued on page 8, column 5)

THE GOSPEL ATTITUDE

I am a debtor,
For the greatest debt I ever owed;
It is to every creature,
The greatest story ever told.

I am ready to preach,
For His church is authorized
To go and to teach
And to faithfully baptize.

I am not ashamed,
For it is His might and power
Whereby the lost are saved,
And not by one bit of ours.

Terry Turnbeaugh
(Rom. 1:14-16)

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Antiquity Of Singing

(Continued from page one)
and the earth." But as to their appearance and formality, so they were not till the fourth day; and if so, how could they sing together the praises of God at the laying the foundation of the earth?

A second reason is given from this chapter afterwards, verses 31, 32. "Canst thou bind the sweet influences of Pleiades, (or seven stars) or loose the bands of Orion?" Here the Lord treats with Job about the stars in proper senses; therefore probably the morning stars here mentioned, are not to be taken properly, but tropically, for the angels. And then he goes on to prove how fitly the angels may be called stars. And from this of the stars or angels singing, he infers:

First, singing is an act of divine worship, they sang to the glory of God.

Note, secondly, saith he, singing is an expression of joy: 'Tis very remarkable the angels sang at God's bringing forth the first creation, to teach us our duty, and how we should celebrate the praises of Jehovah, by singing for the works of the first creation: doubtless this was, and is, the will of God, and we are to pray that we may do the will of God on earth, as the angels do it in Heaven, i.e., do what is His will, and do it so, viz., with all readiness. Mr. Caryl tells us, they are not worthy to be reckoned sons of God, who have not a readiness, or present disposition in them, to join with all, or any of His true sons in this work, to celebrate the praise of God at His gracious appearances in His mighty works of mercy.

Secondly, as the angels sang at God's laying the foundation of the first creation, so also they sang at the beginning, or bringing in the second creation, as Mr. Caryl also observes, even at the birth of Christ, they sang, "Glory to God in the highest, and on earth peace, good will toward men." To teach us that we should sing the praises of God for the works of creation, and so much the more for the work of redemption. Shall they sing to see the good will of God towards us, and shall we be dumb? Shall we, who are thus raised to glory, and magnified by the mighty God, not sing, or imitate the angels, to join together, with united voices, to sing and celebrate His praises?

When the disciples rejoiced and sang those hosannahs to Jesus Christ, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38), the envious Pharisees, saith Mr. Caryl, did not like the music; and therefore said unto him, from among the multitude, "Master, rebuke thy disciples." By this it appears, that the devil is a great enemy to singing; he does not love such hosannahs and praises should be sung to Jesus Christ; he it is that rules in the hearts of the children of disobedience; and 'twas he, no doubt, that influenced and stirred up these Pharisees with envy, to have Christ's disciples rebuked for singing and praising Him in such a high and triumphant manner.

Take heed, you that are God's people, (who do not see it is your duty to sing hosannahs to Christ) you do not forbid others so to do, lest you are found in doing of it, to degrade the Holy Jesus, and take from Him (through the temptation of Satan) part of the chiefest glory that is due to His glorious name. For, pray observe the answer of our Lord Jesus to those blind Pharisees, "I tell you, if these should hold their peace, the stones would immediately cry out" (Luke 19:40); as if He had said, you labour in vain to suppress or hinder these to sing My praises,

or to give glory unto Me, for should they be silent, the stones would cry shame of them for neglecting their duty; and God would rather cause senseless creatures to proclaim His praise, than to want it.

Some may say, "It is not said they sang."

There is no doubt to be made but they sang; all generally understand those hosannahs were delivered in a song. Our annotators hint, that it might be the name of a song that was used to be sung in festivals.

Moreover they tell you, that the expressions seem to be taken out of Psalm 118:24,25,26. Also, they were uttered as with one voice. "The whole multitude of the disciples began to rejoice and praise God with a loud voice," and uttered these words, "Hosanna, blessed is he that cometh in the name of the Lord; Hosannah in the highest." As God always was praised with singing, so now they seem to be raised with holy triumph, to express His praise in the highest manner, and therefore, they sang.

But that I may close this, take one or two arguments.

First, if angels in singing do the will of God, do that which is pleasing and acceptable to God, and in so doing worship God; then singing, or to sing, is the will of God, well pleasing to Him, and is acceptable in His sight, and is a part of His worship. But angels, in singing, do the will of God, do that which is well pleasing to Him, and acceptable in His sight, and in so doing they worship Him. Ergo, to sing, is to do the will of God, 'tis well pleasing to Him, and acceptable in His sight, and in so doing we worship Him.

I never met with any that deny angels to sing the praises of Jehovah, but all as one man grant, 'tis part of their great work and business. And this, being so, my argument needs no confirmation, but is unanswerable.

Secondly, if Heaven, and all the host of Heaven, or all that is therein, and earth, and all that is in it, are commanded by the Holy Ghost to sing the praises of God; then 'tis the duty of men and angels to sing His praise. But Heaven, and all the host of Heaven, and all that is therein, and earth, and all that is in it, are so commanded to do. Ergo, 'tis the duty of men and angels to sing the praises of God. See Psalm 148. There, and in diverse other places, all in Heaven and earth, all are commanded to praise God in the heights. — (THE BREACH REPAIRED IN GOD'S WORSHIP, pp. 22-26, 1691 edition).

Christ . . . One Body

(Continued from page one)

For studying the Scriptures. I Corinthians 12:13 begins with "for" because it refers to what has been said prior to it. Verse 12 lays the basis for verse 13: ". . . the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." It is evident that we are dealing with a comparison of two bodies in this verse, the visible body of baptized believers and Christ's physical body.

"BY"
The Campbellite loves the word "for" and tries to build his doctrine of water salvation on a preposition. Building a doctrine on a preposition "by" in such a way as to make the Holy Spirit a baptizer in I Corinthians 12:13 is to ignore the contextual use of the word "by." The Holy Spirit is never a baptizer in the Bible. The baptism with the Holy Spirit that was promised in Matthew 3:11 declares Jesus as the baptizer—not the Holy Spirit.

We can determine the way "by" should be used by examining the context. The gift of healing in verse 9 was enabled "by the same Spirit." A man in verse 3 can say

Jesus is the Lord "by the Holy Spirit." For those who love to compare the Greek, the same word "en" is used in all three places. The Holy Spirit is the enabler, not the baptizer. Everything we do, should be done "by the Holy Spirit."

"ONE"
One means one to the exclusion of all others. The "one Spirit" and the "one body" of I Corinthians 12:13 are the same as the "one Spirit" and "one body" of Ephesians 4:4-5. "There is one body, and one spirit . . . one baptism." We recognize that there are other bodies, spirits, baptisms, and even other gods mentioned in the Bible. However, there is one exclusive God, the Triune God; one exclusive Spirit, the Holy Spirit; one exclusive body, the visible church; one exclusive baptism, water baptism.

"SPIRIT"
The Holy Spirit is mentioned

eleven times in I Corinthians 12. We cannot agree that the large "S" in Spirit should be changed to a small "s" in this passage. The same Holy Spirit, Who enables the saved to say that "Jesus is the Lord" in verse 3, enables the saved to be Scripturally baptized in verse 13. Who will dispute the fact that water baptism is a spiritual act?

"ARE WE ALL"
Everyone on both sides of the issue agrees that the "we all" refers to believers who have truly been born again.

"BAPTIZED"
We have shown that, when you are talking about the baptism with the Spirit, Jesus is the baptizer (Matt. 3:11). To say that the Holy Spirit is the baptizer in I Corinthians 12:13 is to say that there are two different kinds of Spirit baptism. This results in a further complication of the one baptism that is declared in Ephesians 4:3

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(which we believe to be water baptism). If Ephesians 4:5 means a Spirit baptism, which one do we choose? The one where Jesus is the baptizer, or the one where the Holy Spirit is the baptizer?

Some may object that there is no water mentioned in I Corinthians 12:13, but there is no invisible, mystical, ethereal, phenomena mentioned there either. We must prove what we say by the context and other related Scriptures, not by arbitrary allegorical interpretations.

"INTO"
If we were to say that a man was baptized into Roman Catholicism or into the Catholic Church, everyone would understand what was meant. They would not imagine that he had been baptized into a mystical Catholic Cathedral. However, when we talk about a man being baptized into Christ, or into the body of Christ, there is mass mystical confusion.

Galatians 3:27 says: "As many as have been baptized into Christ have put on Christ." Romans 6:3 says: "So many of us as were baptized into Jesus Christ were baptized into his death." If these verses mean, as some believe, a believer's mystical entrance into Christ, then do they also mean a believer's mystical putting on of Christ and a believer's mystical entrance into Christ's death? We think not. Both Scriptures are referring to our identification with Christ and His death through the symbolic waters of baptism.

The Israelites drank of Christ, the spiritual rock, and were baptized unto Moses in I Corinthians 10:14. They did not mystically enter Moses. They identified themselves with Moses, who is a type of Christ, and were baptized in reference to him, foreshadowing our New Testament baptism. Water baptism besides being an identification with Christ as a portrayal of our sins being washed away (Acts 22:16), is also a portrayal of the death, burial, and resurrection of Christ. It is also an initiation into a visible body of baptized believers.

"ONE BODY"
The body of Christ into which believers are baptized is a body of service and fellowship. It is defined as the church in Ephesians 1:24 and Colossians 1:18,24. It must not be confused with the body of His flesh in Colossians 1:22. The body of His flesh is one flesh with the church according to Ephesians 5:31-32: ". . . a man . . . joined unto his wife, and they two shall be one flesh . . . I speak concerning Christ and the church . . ."

The context of I Corinthians 12:13 reveals the kind of body under consideration. It is a body where the members can have the same care for one another (v. 25), the kind in which there can be the absence of schism (v. 25), the kind in which all the members can enter into the suffering of a fellow member (v. 26), the kind in which all the members can rejoice when a fellow member is honored (v. 26), the kind in which the members must work together (vv. 14-26). It is the kind of body that has teachers, the kind of body that can wholly be joined together (Eph. 4:16), the kind of body that is knit together (Col. 2:19), the kind of body that can come together as the body of Christ and have communion (I Cor. 10:16-17).

The body of Christ is a visible church that preaches a pure gospel, portrays a pure gospel, and has members who have received and portrayed a pure gospel.

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

Ken Anderson Films of Winona Lake, Indiana, announces the early release of a feature length motion picture based on John Bunyan's famous book, **PILGRIM'S PROGRESS**. This is being done to honor the 1978 tricentennial year of the book.

The film was made in Northern Ireland and at Bedford, England, the home of this famous Baptist preacher. The Anderson crew took great pains to remain faithful to the message of the book, yet they employed techniques designed to heighten visual impact and story content.

The film is scheduled for release early in 1978.

Calvin College made a recent decision to approve social dancing at the college.

According to **TIME** magazine, October 10, Pope Paul VI told a crowd of 100,000 in St. Peter's Square on the day before he turned 80, "The fear of God's judgment at the moment of death is always present and full of mystery."

This statement reveals the faith and heart of this Roman Catholic Pope. Here is seen the fear that is in the hearts of millions of Catholics and multitudes of Arminians of all denominations. Those who believe in self-salvation can never convince themselves that they have done enough good deeds to be accepted by God — not even the Pope of Rome.

Those who believe that salvation is of the Lord have no fear of death (Ps. 23:4; II Cor. 5:8-9; Phil. 1:21-23). Compare the statement of the Pope with that of the Apostle Paul who said in his old days: "I am now ready to be offered, and the time of my departure is at hand" (II Tim. 4:6). The Pope is one of those of which the Bible says: "Who through fear of death were all their lifetime subject to bondage" (Heb. 2:14).

Those who believe in salvation by grace can face death without fear, knowing they will be received to the presence of God in Paradise for Christ's sake. The notable Baptist preacher, John Bunyan, told those who stood by at his death: "Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will no doubt receive me, though a sinner, through the medium of our Lord Jesus Christ, where I hope we shall ere long meet, to sing the new song and remain happy for ever, in a world without end."

Neale Secor, rector of St. Mary's Episcopal Church in New York City, recently condemned Western Christianity for misinterpretation of the Bible on homosexuality. The rector is a long supporter of homosexuals, women, and black rights.

The truth of the matter is that the rector has misinterpreted the Bible.

Billy Graham has announced plans to visit other Communist countries since his visit to Hungary. Named among them are Romania, Russia, Poland, and Yugoslavia. Informed persons know that religious leaders in Communist countries are under the direction of Communist dictators.

Representatives of the Roman Catholic Church and the Christian Church (musical Campbellites) held their first international theological gathering in Indianapolis. This is the beginning of a five-year long conversation on the nature of the church and unity.

I see no reason why these two religious bodies cannot both get

together, for both groups are believers in water salvation — an unbiblical doctrine which originated among the Devil worshippers of ancient Chaldee.

Thirty-nine percent of the people in America are not related to any religious body. Washington and Oregon have the highest percentages of unchurched people, 61 percent. Utah, at 11 percent, has the lowest.

Today I received an invitation to a Baptist church party. The advertisement reads, "Invites all youth to the Bethel SCARE MARE. We PROMISE to scare you. Refreshments will be held. Hot Dogs and Candy Apples AND MUCH, MUCH MORE." It further says, "Will be closed on Wednesday and Sunday for church. Admission \$1.00."

The whole mess is a carnival-like atmosphere. It seems that some churches give out candy and cake instead of the gospel of Christ. Gimmicks and gadgets have replaced grace and God. Bribes and balloons have been substituted for spiritual blessings and Baptist doctrine. To use the devices of the world in order to lure the world is nothing more than rank compromising. To do it in the name of Christ is dishonoring and destruction to God's truth.

Modern Baptist churches are trying to get the world to come in the church, rather than sending the church out to preach Christ to the world. Some Baptist churches talk more about five dollar bills under the lucky bus seat, ten-speed bikes, world's greatest ice cream sundaes, fish pond dips, pie throws, Bozo the clown, cutting-off-the-tie, and Christian games than they do about the Divine and spiritual things.

God has not promised to bless games, gimmicks, and gadgets, but the preaching of the gospel (Rom. 1:16). A church does not honor Christ by carrying on services in a night club atmosphere. Some seem to secure more numerical results from the gospel of amusement than the gospel of God's saving grace. But the growing spiritual ignorance in the religious world and the increase in the crime rate are positive proof the modern religious medicine is not working!

DES MOINES (EP) — A young man who identified himself as a homosexual hit Anita Bryant with a banana cream pie and heard her pray for him as he bolted from the press conference.

Tom Higgins of Minneapolis, who threw the pie, told newsmen: "We have another bigot with a sticky face."

Anita and her husband, Bob Green, prayed for the man "to be delivered."

Outside Green passed Higgins and three friends talking to newsmen. The singer's husband grabbed a pie held by one of the group and shoved it into the face of one of Higgins' friends.

ROME (EP) — The leader of Italy's Communists has told an Italian bishop that his party believes religion plays an important role in solving the problems of society.

While the Vatican had no immediate comment on what appeared to be a major polity statement by Enrico Berlinguer, who heads the Italian Communist Party, political analysts here saw Mr. Berlinguer's words as an attempt by his party to appeal to Italy's overwhelming Catholic population and also to soften the party's alignment with Marxist-Leninist dogma.

Mr. Berlinguer's 13-page open

letter, printed in a Communist Party weekly, was addressed to Bishop Luigi Bettazzi of Ivrea, a city near Turin.

In July 1976, Bishop Bettazzi wrote an open letter to Mr. Berlinguer in his diocesan newspaper, denouncing Marxism as "evidently irreconcilable with Christian faith."

NEW YORK (EP) — Hebrew Immigrant Aid Society (HIAS) the worldwide Jewish migration agency, announced here that it has helped resettle 4,697 Soviet Jews in the free world during the first six months of 1977.

Of the total, 89 per cent or 4,164 were helped to find new homes in the U.S. Some 4 per cent (194) were resettled in Canada with the aid of JIAS (Jewish Immigrant Aid Services) and 5 per cent (237) went to Australia. Western Europe received 92 Soviet Jews and Latin America, 10.

Soviet Jewish arrivals to the U.S. came from 11 of the 15 Soviet republics, about 70 per cent from the Ukrainian Republic and 20 per cent from the Russian Soviet Federated Socialist Republic.

During the first six months of 1976, HIAS helped 3,905 Soviet Jewish refugees reach the West—20 per cent less than this year.

Law Of Love

(Continued from page one)
laam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:14-15).

They were loose morally because they rejected the moral law as the standard for the Christian. They cast a stumblingblock before the Lord's people because they despised the commandment: "Love thy neighbor as thyself." They disobeyed the commandment issued to the Gentile churches in 49-50 A.D. which stated they were to refrain from eating things sacrificed to idols. "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well" (Acts 15:29).

This group was headed up by a man named Nicholas, the proselyte of Antioch who was one of the seven chosen to serve at tables. The Antinomian has been deceived into thinking that godliness and holiness distract from the grace of God. He reasons thus, "If I despise the law, I can make

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the grace of God look so much bigger." Consequently, the Antinomian equips the Arminian with much ammunition; for it is often charged that the believers of grace may take the liberties of the flesh even if it means continuing in sin. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1-2).

Jesus Christ hates Antinomianism. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate" (Rev. 2:6). So much for this little briefing on Antinomianism.

Now the time has arrived for us to see where we stand in relation to that doctrine which Christ hates. Are you interested in fulfilling the law of love? The Antinomian will say, "No!" if not in word, then in deed. He says, "I am sound in my doctrines. Therefore, this gives me the inalienable right to ride roughshod over others." The Antinomian preacher will listen to his less-experienced or younger brethren preach only to find a half mistake. He thinks himself to be God's appointed deputy judge over the brethren. And have not ministers gotten into heated and hurtful controversies with one another, breathing toward each other the most cruel asperities and cruel animosities. God has spoken in His providence in terms too plain and fearful to be misunderstood. "O Israel, thou hast destroyed thyself."

There are three references I would like us to note. Here we shall find the Biblical meaning of "LOVE THY NEIGHBOR AS THYSELF."

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord" (Lev. 19:18).

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:8-10).

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbor as thyself" (Matt. 19:18-19).

Biblical love in these references means to keep the second table of the Ten Commandments.

"Thou shalt not kill." This means we are to respect our neighbor's God-given right to live. According to the Word of God, life is not to be taken except for capital offenses, lawful warfare, and self-defense. In order to fulfill the law of love, we must respect the right of others to live. This includes the elderly, the sickly, and the unborn. In a society which has no respect for God's law, one may expect abortion to be nonchalantly accepted and ov-

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erwhelmingly practiced.

"Thou shalt not commit adultery."

We are to respect the sanctity of our neighbor's home. Adultery is the treacherous sin which attacks the first of God's divine institutions, the home.

"Thou shalt not steal."

To fulfill the law of love, we must respect the property which belongs to our neighbor.

"Thou shalt not bear false witness."

We must respect our neighbor's reputation.

"Thou shalt not covet."

We must not only respect our neighbor's property and rights in word and deed, but also in our thoughts.

Now let us repeat the question, "Are you interested in fulfilling the law of love?" Do you respect the life of your neighbor whether he be friend or foe? Do you respect the sanctity of your neighbor's home? Do you respect your neighbor's property and reputation in word, deed and thought?

Now that we somewhat know what it means to fulfill the law of love, we do not ever need to bow before the cheap charges made against us by the enemies of the truth. Love in our society has come to mean nothing more than silly sentimentalism, easy going and giving in to the whims and demands of others. This is no way corresponds to the Biblical usage of "love thy neighbor."

The Protestants accuse the brethren of lacking in love because the brethren do not join ministerial associations and such like. We are branded as being "mighty sectarian" because we practice strict communion and reject the immersions of societies which are not truly Baptist. Others parade themselves as having love toward their neighbor while the "mighty sectarian" Baptists are isolationists and anti-social. If we are careful to fulfill the law, then the Scriptures have forever shut the mouths of those who accuse us of being unloving. So then, for the sake of Christ and truth, let us be interested in fulfilling the law of love. Think about it!

Faithful And True Sayings

JOHN CUMMING

"These sayings are faithful and true" (Rev. 22:6).

The rush of time, which wastes and weakens all earthly things, brightens and brings out the sayings of this book. Man's works die: God's words endure forever. All man calls great, perishes: all that God pronounces true, abides. We must build little on the one — we may rear the superstructure of our eternal hopes upon the other.

What is true of the sayings of this book, is no less true of the whole Word of God. The state of the descendants of Shem, Ham, Japheth, and Ishmael, as verified by facts obvious to the world — the molten bricks and desolate ruins of Babylon, where the nettle and the brier grow undisturbed, and the cry of the screech-owl and the wild beast is heard — Tyre, with its rocks, on which the fishermen spread their nets — Jerusalem, in which every nation except the Jew has a home — the Jews themselves, trembling and scorned fugitives in all lands — are the fulfillment of prophecy, the performance of promises, the evidence that God's sayings are faithful and true. How satisfying is this fact!

We rest our knowledge of the unseen, our hopes of the future, our acceptance with God, our sense of safety, not upon the wavering results of conjecture, probability, or human syllogisms, but upon the everlasting Word, the faithful and true sayings of God. Our religion is not a result which man reasons out, but a revelation which God makes known. It is not a discovery made by man, which man can expand, but a revelation that comes down from Heaven, which man can neither add to nor may subtract from.

Let us be thankful for that blessed book which contains these sayings of God — that book which has changed the aspect of the world, and left upon the current of the ages impressions that can only be effaced by the last flame. It is still the great of the good, the joy of the pious, the hope of the desponding. It has exalted the poor, broken the shackles of the slave, dotted the wide earth with temples like the sky with stars, arched the tombs of the dead with the rainbow of hope, and made the paths of the pious living more smooth and beautiful. It has turned the war-whoop of the savage into the voice of psalms, and supplanted the clang of battle and the confused noise of war by the chimes of mercy and of peace. Each of these sayings is a precious pearl, and the Bible is the sea whose floor is covered with them; and he that dives deepest and oftenest, brings up the greatest number of the light of day.

(LECTURES OF THE APOCALYPSE, pp. 239-240, 1855 edition).

"I Found It"

(Continued from page one)

sinner to find Christ in prayer on a mourner's bench or by signing a decision card. After a supposed conversion by such humanly invented means, these converts go around saying, "I found it." In most cases they have a poor conception of just what they have found. While some may have experimentally discovered that Christ has saved them by His grace, I fear a multitude of them have only found a new religious experience with the Devil.

The story is told of a visiting Arminian preacher who asked an old man on the front porch of his house, "Are you a Christian?"

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The old man replied, "No, Mr. Christian lives in the next house down the street."

Trying a new approach, the preacher inquired, "Have you found the Lord?" The old man quickly replied, "No! I did not know that he was lost, but I will help you look for him."

Ready to despair, the minister asked, "Don't you know that there is going to be a resurrection day?" The man replied, "No, but don't tell my wife. She will want to attend both days."

Quite often I must for conscience's sake disagree with Jimmy Allen, president of the Southern Baptist Convention. However, I wholeheartedly agree with a recent statement when he said that Biblical illiteracy is of "epic proportions" in America. He concluded with: "The Bible has become a foreign language to many Americans." The little story I told illustrates this all too well, and Arminian evangelism is responsible for much of the ignorance of the Bible and God.

Have you in times past been guilty of saying, "I found the Lord Jesus Christ as my Saviour?" Think a few moments. Was Jesus Christ lost? or were you lost? The plain truth is that you were the one who was lost, not Christ. Therefore, it was Jesus Christ Who found you. It was the good shepherd Who found His lost sheep (Luke 15:3-6), not the lost sheep who found the Shepherd. The Lord says: "I am found of them that sought me not" (Isa. 65:1). It was Christ Who sought Saul of Tarsus, not Saul who sought Christ (Acts 9:1-6).

The new birth is not brought about by a simple act of a man's will. Instead the Bible ascribes it to the sovereign will of God (John 1:13; Romans 9:16; James 1:18). The very faith by which a person is saved "is the gift of God" (Eph. 2:8). Salvation from first to last is of the Lord (Psa. 3:8; Jon. 2:9).

In tenderness He sought me,
Weary, and sick with sin,
And on His shoulders brought me
Back to His fold again.

He washed the bleeding sin-wounds,
And poured in oil and wine;
He whispered to assure me,
"I've found thee, thou art Mine."

No Authoritative . . .

(Continued from page one)
manner alone that our unity is preserved, and our members protected from the seductions of error."

To this we answer, Whether an established confession of faith is desirable or not, with us it is impossible. We believe, in the fullest sense, in the independence of every individual church of Christ.

We hold that each several church is a Christian society, on which is conferred by Christ the entire power of self-government. No church has any power over any other church. No minister has any authority in any church, except that which has called him to be its pastor. Every church, therefore, when it expresses its own belief, expresses the belief of no other than its own members.

If several churches understand the Scriptures in the same way, and all unite in the same confession, then this expresses the opinions and belief of those who profess it. It, however, expresses their belief, because all of them, from the study of the Scriptures, understand them in the same manner; and not because any tribunal has imposed such interpretations upon them. We cannot acknowledge the authority of any such tribunal. We have no right to delegate such an authority to any man, or to any body of men.

It is our essential belief that the Scriptures are a revelation

FINANCIAL REPORT OF TBE

Balance Sept. 1	\$2,732.74
Receipts	\$5,098.76
Total	\$7,831.50
Expenditures	\$6,332.03
Balance Sept. 30	\$1,499.47

from God, given not to a Pope, or a congregation of Cardinals, or an Archbishop, or a bench of Bishops, or a General Assembly, or a Synod, but to every individual man. They were given to every individual that he might understand them for himself, and the Word that is given him will judge him at the great day. It is hence evident that we can have no standards which claim to be of any authority over us. This, however, in no matter prevents those who are agreed from working together, and cooperating every form of Christian effort, and uniting in every manifestation of brotherly love.

If the question be asked, How are we saved from divisions and heresies? We reply, by asking again, How are other denominations saved from them? Have creeds and confessions any power either to create or to preserve unity? Have they done it in the Papal, the Episcopal, the Lutheran, or the Presbyterian churches? Nay, where a creed is most strictly imposed, and even established by law, there is the divergence in sentiment from it the most remarkable. A large proportion, perhaps the majority, of the members of the Lutheran church, believe no more in the doctrines

of Luther than in the doctrines of Confucius.

We reply, secondly, that this very absence of any established creed is in itself the cause of our unity. If the Bible be a book designed for every individual man, and intended to be understood by every man, then the greatest amount of unity attainable among men of diversified character, will be produced by allowing every one to look at it and study it for himself. Here is an inspired record allowed to be pure truth. The nearer the opinions of men approach to its teachings, the nearer they approach to each other. Here is a solid and definite basis of unity. It is such a unity as is adapted to the nature of man as an intelligent and accountable being. Other foundation can no man lay than that which is laid. If we stand upon this, we can not be far distant from each other.

And the fact has proved the truth of this remark. I do not believe that any denomination of Christians exists, which, for so long a period as the Baptists, have maintained so invariably the truth of their early confessions. The confessions of the persecuted Baptists in the time of Charles II are almost identical with those of our churches of the present day in this country, though probably not one in ten thousand of our members ever heard of their existence. The churches which boast of standards of faith and practice, are in this respect certainly much less fortunate than ourselves.

(PRINCIPLES AND PRACTICES OF BAPTISTS, pp. 13-16, 1857 edition).

English Bible

(Continued from page five)

dale's Bible was received; it is still harder to calculate its magnificent and undying results. His life was one of poverty, persecution, and unrewarded toil; his death bitter and cruel to the last degree; yet blessed is he among men, and all generations shall call him blessed!

How precious "the Book" soon became, the stormy days of Mary certify. It had been the hope of centuries, it had been wrested by force from an unwilling church, sanctified by the love and labour of saints, sealed with the blood of martyrs. It became at once part and portion of the strongest and holiest affection of all classes, and time must take the heart out of the Anglo-Saxon race, before it can take the Bible out of their hands.

(THE BAPTIST, December 19, 1873, Vol. II, No. 50).

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