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

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Good Friday And Holy Week Error

By ROY MASON
Tampa, Florida

Usually the devil finds it necessary to mix some truth in with error in order to get people to accept it—much in the same way our parents used to float castor oil on orange juice. However, when it comes to "Holy Week" the devil has palmed off a whole conglomeration of lies without adding one bit of truth.

It used to be that very few Baptist churches or preachers mixed up with others in "Holy Week" observance, but the last few years, Baptists have been going in for the whole Satanic "Holy Week" program. Not only that, churches and pastors who do so, are quick to condemn those who

refuse to take any stock in "Holy Week."

What Is Wrong With
"Holy Week"

1. The origin is wrong. It was started by the Roman Catholic Church, and when Baptists go in for "Holy Week" they become Romanized to that extent. The Catholic church got much of "Holy Week" from heathenism.
2. "Holy Week" is made up of lies. Let us mention three of these: The first is PALM SUN-

DAY. It is taught that Jesus made his triumphal entry into Jerusalem on "Palm Sunday." This is not true, as Mark makes plain in Chapter 11. A careful study will convince that Jesus entered Jerusalem on SATURDAY—the Jewish Sabbath. He came from Bethany which was a Sabbath day's journey." (Acts 1:12). He DID NOT cleanse the temple that day. Why? Because it being the Sabbath no buying and selling was in progress. He merely looked around and went out. (Mark 11:11). But the next day (Sunday) when He came back into Jerusalem, he found the temple being

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1. Does God sometimes punish us by taking our children?

Rev. 2:23.

2. Explain I Cor. 7:14.

The marriage relation is the subject in question. Some believers were wanting to leave their unbelieving companions after conversion because Paul taught that believers should not be married to unbelievers. This Scripture is his answer to that query. While marriage should be in the Lord, yet if either party is saved after marriage, they do not sin if they continue to live together. Their marriage is holy and their children are holy i. e., legitimate.

3. Explain I Pet. 3:19.

"By which," that, by the Holy Spirit. "He," that is, Christ. "Preached to the spirits in prison," that is, in the days of Noah, Christ by the Spirit, through Noah, preached to the Antediluvians while they were still alive. They rejected Noah's message and are now in prison. The preaching was done to them before they died.

4. How long was Deborah judge?

I don't know. All the judging she ever did was done in her own

home. She never judged off of her own premises. Judges 4:4-5.

She was no kin to the modern woman politician. She was a homebody.

5. What should be done with a pastor who will dismiss his 11 o'clock service for a Methodist quarterly meeting?

He ought to be taught the way of the Lord more perfectly as Aquila and Priscilla did Apollos. Then if he persists, he ought to be dismissed.

6. What do you think of a Baptist church who will call a pastor for three successive years, who does not contend for the faith? After he had preached for six or eight months half time the church observed the Lord's Supper and the pastor said he would preach a sermon on the subject of the Lord's Supper and baptism in the near future. That has been two and a half years ago and he hasn't preached it yet.

I think that church like the church at Sardis has a name to live and is dead. Rev. 3:1-6, especially verse 4.

7. How often should the Lord's Supper be observed?

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The Bible Presents Salvation In Its Three-fold Aspect

"The salvation of God (Acts 28:28), is presented to us in a three-fold aspect in the Word. The believing sinner is saved; he is being saved; and he shall be saved. From want of distinguishing these varied aspects of salvation, many become confused.

1. When the Philippian jailer asked the question, "What must I do to be saved?" he received from Paul and Silas the plain reply, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30,31). He did believe, he was saved. Of this aspect of salvation, the believer can speak with certainty and assurance now. Paul wrote to Timothy, "God who hath saved us" (II Tim. 1:9). and to the Corinthians, "by which ye are saved" (I Cor. 15:4). This is salvation from sin's penalty. It is complete and it is "eternal" (Heb. 5:9). This is the present possession of all true believers, who ought to be able at all times to sing, "The Lord is my light and

my salvation" (Psa. 27:1), and "Behold, God is my salvation I will trust and not be afraid."

2. The believer is being saved daily from sin's power and practice, from the temptations of the devil, and the seductions of the world. It is of this aspect of salvation that we read, "He is able also to save them to the uttermost—or evermore—that come unto God by Him, seeing He ever liveth" (Heb. 7:25). "Reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life" (Rom. 5:10). This aspect of salvation is also referred to in the words, "Work out your own salvation with fear and trembling, for it is God that worketh in you" (Phil. 2:12). Some have used this verse as if it meant we have to work for our salvation. But you will notice it is addressed to "saints," that is, sinners already saved, who had a salvation which they could speak of as their "own salvation," and having it already in, they were to work it out.

3. Then there is salvation in prospect. Of this we read, "Now is our salvation nearer than when we believed" (Rom. 13:11). And this future and final aspect of salvation will be accomplished at the coming of the Lord, when He who once appeared to put away sin by His sacrifice on the cross,

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Say, Where Did Your Church Really Come From?

Alexander Campbell was the founder of the Campbellites—A. D. 1827.

John Wesley was the founder of the Methodists—A. D. 1740.

John Calvin was the founder of the Presbyterians—A. D. 1535.

Martin Luther was the founder of the Lutherans—A. D. 1520.

King Henry VIII was the founder of the Episcopalians—A. D. 1534.

Congregationalists—Robert Brown—1580.

Benjamin Randall was the founder of the Free Will Baptists—A. D. 1780.

Joseph Smith was the founder of the Mormons—A. D. 1830.

Daniel Parker was the founder of the Hardshells—A. D. 1832.

Boniface was the first pope of Roman Catholicism. The first universal bishop or pope was enthroned in A. D. 606. He was made pope by Emperor Phocas.

S. F. Breese was the founder of the Nazarenes out of which has come about 17 different kinds of Holiness. A. D. 1835.

C. T. Russell was the founder of the sect known as Russellites or Millennium Dawn—A. D. 1884.

The Greek Church Apostasy separated from the Roman Catholics in A. D. 1050.

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The Influence Of Godly Parents On Their Children

"Once upon a time," so long ago that his grandchildren are now themselves grandparents, there lived in Salem, Mass., a good Baptist deacon, Joshua Upham by name, who took his office seriously. So much so, that every week on the day of the prayer meeting of his church he was accustomed to closing his counting house doors against all comers, and for an hour to give himself to meditation and prayer in preparation for the meeting. It is interesting to follow the careers of the ten children of such a man, and the interest will be all the greater to the readers of this paper from the fact that several of them were directly connected with Baptist work and progress.

Two sons went as missionaries to the Indians in the section of the country now known as Oklahoma, one of them as a missionary printer. The latter returned to the East after a few years, and became the printer of The Watchman. After more than twenty years of missionary service the other came back and was an honored pastor in the East.

Another son, James, who graduated from Newton, was for fifteen years president of the New Hampshire Literary Institute, and later one of the editors of The Watchman.

One daughter married an ambitious young man, Daniel Sharo

Ford, who with a thousand dollars borrowed from the deacon, bought an interest in The Watchman. On retiring from that position, Mr. Ford bought and for many years published the Youth's Companion, making it a household paper throughout New England and accumulating a large fortune which he left at his death to be devoted to religious work.

Another son became connected with young Ford in the publication of The Watchman, the firm being Upham, Ford and Olmstead.

Another daughter was married to a minister, and still another, while not becoming a minister's wife, yet gave a son to a long service in the ministry. In addition it should be said that the next generation showed several deacons and prominent Christian leaders in churches in and around Boston. The record thus briefly outlined seems to us quite remarkable, and deserving of special mention.

THE FACE TELLS THE STORY

A man carries in his face the argument of his life. We hear today of specialists in face-architecture; beauty doctors, experts in washes and cosmetics, who will clarify your skin, remove its wrinkles, give to your nose the fashionable angle—procure you, in short, a new face for money. 'Tis a stucco business at best, at which nature, the true artist, silently laughs. The face made in the beauty parlor does not wear well. Ladies' maids, who see it of mornings, have their opinion of it. Meantime, in high disdain of this kind of performance, there is going on another process, the process of spiritual law. The artists here are hidden in the soul. They work with the surest of touches, which none can mistake. Their materials are the character, the thought, the daily deed of the man himself. They catch his portrait and paint it on his features. There, on those few inches of surface, lies his life record. There is no contradiction of it possible. High thoughts, noble impulses, clean actions work themselves into those inches filling them with their own quality. Baseness too, of all sorts sets here its image and superscription. How searching is that word of Emerson: "What you are speaks so loud that I cannot hear what you are saying!"

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The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel 31 and 32)

After the services last Sunday, a woman of the church came to me, and said that it was so amazing to her how that everything that I read which had been prophesied about Egypt had come to pass. Beloved, it is amazing and marvelous to me, and it certainly shows me that the one who wrote this book was not man, but Almighty God. None but an omniscient God could have looked down the avenues of time and have known that which was coming to pass, as we have seen it fulfilled in the Scriptures which we have studied.

I do not know any time when I have studied any portion of God's Word that I have been blessed more personally than I

have in the last two studies we have had in the book of Ezekiel. The study of Ezekiel 29 and 30 has done two things for me. In the first place, it has made my faith in God stronger, and in the second place, it has given me a greater conviction concerning the Bible as the Word of Almighty God. Beloved, I have always had a very definite conviction that the Bible was God's Word, but after studying so carefully and so minutely the prophecies that we have, and to see how they have been fulfilled to the very letter, it certainly has strengthened my faith in God and given me a greater conviction concerning the Bible as the Word of Almighty God. I sincerely trust that as we shall study these prophecies this morning, that it shall have the

same effect upon you—that you shall see that we have been reading from and studying, not an ordinary book, but the Book of God Himself.

In this thirty-first chapter of the book of Ezekiel, I merely wish to give to you the outline of it. I say this in view of the fact that the 31st chapter is merely a repetition of what we studied in the twenty-ninth and thirtieth chapters of the book, and is the same as what follows in the thirty-second.

Verses one to nine tell us of the greatness and the glory of the land of Egypt. As I have said to you in the study of the two preceding chapters, there never was a nation the like of ancient Egypt. Beloved, modern nations,

Take my life and let it be Consecrated, Lord, to Thee (Except my property).
Take my love; my Lord, I pour At Thy feet its treasure store (Except my property).
Take myself and I will be Ever, only, all for Thee (Except my property).

My readers will protest that this ruins the hymn. Certainly it does. It ruins the harmony. It breaks the meter. It destroys the rhythm. But that is exactly what happens when I leave my property out of my surrender to God. If Christ is to be Lord of my life, I must crown Him Lord of my property as well as the Lord of my personality. How futile and how faithless to sing:

All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem
And crown His Lord of all
(Except my property).
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EXCEPT MY PROPERTY

I must not be regarded as irreverent when I express my conviction of how multitudes of people sing songs of surrender with very decided reservations. Frances Ridley Havergal has written for us one of the most effective hymns of consecration in our entire hymnal. But note how many of our people sing it:

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"An Exposition Of Ezekiel"

(Continued from page one)
with all that they have to boast of, can never in any wise at all equal the grandeur and the glory of ancient Egypt. Verses one to nine tell us of that greatness and the glory of this country of antiquity.

Verses ten to fourteen tell us about the fall of Egypt. I have referred to it in the last two studies that we have had, and shall refer to it more fully in my message: Egypt fell, not because of internal treachery, not because her soldiers were not valiant, not because Egypt was not abreast of the times, not because that Egypt was not as capable as the nations round about, but, beloved, Egypt fell because the hand of God was gone out against her.

In verses fifteen to eighteen, we have the consternation of the nations round about, due to the overthrow of Egypt. These nations shook with terror when this world power of Egypt perished. Can you imagine what would happen if suddenly some great world power were to be eclipsed, and were to come to naught? Can you imagine how it would affect the nations of the world if England or the United States were to fall today before some enemy? Can you imagine what effect it would have upon the nations of the world? Well, beloved, that is precisely the effect that it had upon the nations of the world in the day that Egypt fell. Consternation and terror came over these nations because of the fall of the country of Egypt.

Now, this thirty-second chapter, which I wish to study very carefully with you this morning, was written about two years following the thirty-first. If you will notice the first verse in each of the thirty-first and thirty-second chapters, you will see that one was written in the early part of the eleventh year and the other in the latter part of the twelfth year, which would make about two years elapsing between these two chapters.

I

LET'S NOTICE EZEKIEL'S LAMENTATION OVER PHARAOH AND OVER EGYPT.

In the fourth, fifth, and sixth verses, we read:

"Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee."

You can not read this without realizing that this is nothing else than a funeral dirge, or oration, or lamentation over the land of Egypt and Pharaoh when their destruction comes to pass. And what a destruction it is! When you read this story which tells about the destruction of the land of Egypt in that day so long ago, I wonder if you can't close your eyes and look out upon the de-

struction that is coming to pass upon the ungodly nations of the Gentiles here in the world today. We have a passage in both the Old and New Testaments which tell us that there is a similar destruction awaiting the godless Gentile nations of the world when the Lord Jesus Christ comes back again.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

—Dan. 2:44,45.

Let's get the story of this second chapter of Daniel. The king, Nebuchadnezzar, had had a dream. When he awakened, he could not remember what he had dreamed, and he called in his brain trust, and said, "I have had a dream, and I can not remember what I dreamed. I want you to tell me what I have dreamed, and the meaning of it." They said, "If you will just tell us what you have dreamed, we will give you the interpretation, but we can not tell you what you have dreamed. That is beyond us. Only the power of God can do that." When they could not do it, Nebuchadnezzar called in Daniel, the man of God. Daniel said, "Nebuchadnezzar, in your dream you saw a great image set up with a head of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay," and Nebuchadnezzar said, "You are right; that is exactly what I dreamed." Then Daniel said, "Nebuchadnezzar, you saw something else. You saw a stone in the mountain, cut out without hands, and as it started to roll down the mountain, it started slowly at first, gathering momentum as it came. You saw that stone as it hit that image and ground it into powder and destroyed that image completely." Then Nebuchadnezzar said, "That is right. That is exactly what I dreamed. But what is the meaning of it?" Then Daniel said, "Nebuchadnezzar, you represent that head of gold; the chest and arms of silver represent Media-Persia, the country that is to follow you; the belly and thighs of brass are to represent Greece under Alexander the Great; the legs of iron represent the divided state of the Roman Empire; and the feet of iron and miry clay running out into the ten toes are to

represent the nations that shall be in existence when the Lord Jesus comes back again—the ungodly, Gentile nations that have no room for God.

Mark it down, beloved, that is coming to pass. Nations feel today that they are entirely secure ruling God out of existence. Individuals and cities and municipalities and townships and states and nations have no place for God, and even the United Nations has no place for God. There has never been a time when a session of the United Nations has been opened by prayer. When the United Nations met for their first, or their initial session, it was suggested that they open it with prayer, but with a refusal from Russia, it was vetoed, and never one time has the United Nations opened their sessions with prayer. God, beloved, is ruled out.

This passage of Scripture in Daniel tells us that just like Egypt was destroyed when she ruled God out of existence, so when Jesus Christ comes back, He is coming with a stroke of judgment that might be likened to a mighty stone rolling down a mountain striking that image, representing Gentile power, and grinding the same into dust. It will come to pass because God said that it would. You can't tell me that the United Nations can insult God and get by with it. You can't tell me that God will have one bit more respect for the United Nations than He did for Egypt when she insulted Him with her idol worship. God said that as Egypt was destroyed, so will the godless nations of the world come to naught in the same manner.

In the New Testament, we read:

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horses, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, and all the fowls were filled with their flesh."

—Rev. 19:17-21.

Beloved, when you read the story in Ezekiel of the destruction that was to come upon the land of Egypt, it tells us that the fowls are going to be filled with the

flesh of the Egyptians, and that the blood of Egypt is going to run in the waters of Egypt, and color the waters thereof. My brother, what took place back there when Nebuchadnezzar overran the land of Egypt is only a prophesy of what will take place when the Lord Jesus Christ comes a second time, and when this passage in Revelation is gloriously fulfilled.

I tell you this morning, you and I will have a ringside seat in the skies when it comes. All the redeemed of God will have been caught away from this world at that time. All of the ungodly of this world who have ruled God out of existence are going to pass through this experience, and all the Gentile nations that have ruled God out of existence will be destroyed. Listen to me, my brother, don't think that God will not keep His word. He kept His word concerning Egypt, and He will keep His word concerning the nations of the world today.

II

LET'S NOTICE THE FINAL ANNOUNCEMENT RELATIVE TO THE SWORD OF NEBUCHADNEZZAR.

In the eleventh verse, we read: "The sword of the king of Babylon shall come upon thee."

In the fifteenth verse, God tells us what Nebuchadnezzar is going to do to the land of Egypt. Listen:

"When I shall make the land of Egypt DESOLATE, and the country shall be DESTITUTE of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord."

Now, beloved, notice those two words, "desolate" and "destitute." Last Sunday, I gave you some little examples of the desolation and destitution that has come upon the land of Egypt, but today I want to tell you more about the desolation and destitution that came upon the land of Egypt.

"And the waters shall fail from the sea, and the river shall be wasted and dried up."

—Isa. 19:5.

As I told you last Sunday, originally, the Nile River had seven openings, or seven mouths, but not it has only two openings, or two mouths—the Diametti and the Rosetti mouths. Did it just happen to come to pass that way? Nay, beloved, God says that the waters shall fail from the sea and the rivers shall be wasted and dried up.

"And they shall turn their rivers far away; and the brooks of defense shall be emptied and dried up: the reeds and flags shall wither. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more."

—Isa. 19:6-9.

Now, beloved, do you remember reading any place in the Bible about the reeds by the Nile River? Let us go back to the time when little Moses was born, as recorded in the early chapters of the book of Exodus. You will remember that when little Moses was born, the king ordered the death of all of the male babies that were living in the land of Egypt. Do you remember what Moses' mother did to save her son? She made a basket out of reeds and took him down to the river and put him among the flags by the River Nile. Brethren, God said that that flag shall wither and the paper reeds by the brooks shall be no more. What were these flags and paper reeds that were spoken of? Beloved, it was the wealth of the land of Egypt to a great extent. The roots thereof were used for fuel, the seed thereof was ground for bread, and at the same time, the leaves were used for writing material. God said that it shall be done away with.

In the ninth verse, we read: "Moreover they that work in fine flax, and they that weave networks, shall be confounded."

I do not know whether or not you realize it, but the weaving industry had its origin in the land of Egypt, and the weavers of Egypt exported their products to Arabia and India, hundreds of

Simmons In Revivals In Four States Already This Summer



ELD. T. P. SIMMONS

Already this year Bro. Simmons has conducted evangelistic meetings in four states. In March he was with Pastor M. L. Moser and the Central Baptist Church of Little Rock, Ark. In May he assisted Pastor Joe Gadd and the Ocoona Baptist Church, near Jonesville, Va. In June his evangelistic labors carried him to Opelika, Ala., for a season of fellowship with Pastor M. C. Elmore and the Southside Baptist Church. Then in July he was called to assist in evangelistic effort with Mt. Hebron Baptist Church and Pastor H. L. Ayres, near Lancaster, Ky. About the time this issue reaches our readers, Bro. Simmons will be with Mt. Pleasant Baptist Church (beginning Monday, August 30) and Pastor Sidney Fisher, near Chesapeake, Ohio, for his fine lectures on "The Trail of Blood." From there he goes to Pastor E. B. Herndon and the First Baptist Church of Monarch (near St. Charles), Va., for a meeting beginning on September 6.

years before the birth of the Lord Jesus Christ. Will you believe me when I tell you that there have been taken from those tombs in Egypt weaving the like of which this world has never known. One of the linen garments that was taken from one of the mummies out of the tombs in Egypt was woven of such perfect threads that when the threads themselves were analyzed, it was found that each of those threads was woven out of 365 still finer threads to make up the one thread that was woven into that garment, yet, beloved, God says that those that work in fine flax shall be confounded.

Several years ago Napoleon Bonaparte decided that he would move the hands of the clock back to the days when weaving was at its height in Egypt's prosperity. They moved thousands of dollars of machinery into the land of Egypt, and when they planted the flax, it grew not as profusely as in the days gone by, and the whole venture from beginning to end was an absolute failure. Beloved, did it just happen? Nay, it is because that God said within His Word that it was going to come to pass, and it has, just like God said.

Do you realize, beloved, that the land of Egypt was so far ahead of all of the nations of the world in every particular that the nations of the world have never yet caught up with Egypt in many of the things that the Egyptians did? For example, a friend of mine, visiting in the land of Egypt, picked up a little piece of glass about 1" x 3" in size. When he looked at that piece of glass, he realized that there was embedded in that glass the figure of a duck, and even though that piece of glass was only about 1" x 3" in size, he could see the exact plumage of the duck, he could see the eyeball of the duck, and he could

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The Call Of South America

From Argentina's mountains,
And Chile's deepest mines,
From the Inca lakes and fountains,
'Neath southern palms and pines;
From many a young republic,
Bound still by error's chains,
They call us, call us, call us,
To free their fair domains.

Shall we whose hearts are singing
The resurrection song,
Shall we not send it winging
To those who've mourned so long?
To every tribe and nation
In Latin lands' domains,
Send forth the proclamation,
"The living Christ now reigns!"

E'en though the fragrant spices
Of tropic woods beguile,
Men's ignorance and vices
Degrade their lives the while.
Before a dead Christ's image
They kneel in hopeless fear,
With penance and with homage
They fail their lives to cheer.

The voice of many waters,
The whispers of each breeze,
All tell earth's sons and daughters
That Christ holds Heaven's keys;
No priest nor pope can bind one
With superstitious chains,
Who claims the blood-bought pardon
Of Christ the King of kings.

THE WHYS OF RESTRICTED OR CLOSE COMMUNION

By J. W. PORTER
(In Mansions Above)

"This do in remembrance of me."—Luke 22:19.

The speaker is well aware that this subject has never been specially popular with the prejudiced, unreasonable, or unregenerate man. Nor should this be counted surprising, in view of the exclusive and uncompromising demands of the doctrine. The subject permits of only two possible views—the Scriptural and the sentimental. One of these adapts the ordinance to the Christian, the other adapts the Christian to the ordinance. As a matter of fact, all denominations believe in restricted communion, but only Baptists practice it according to the Scriptures.

It is true that restricted communion was not an issue in New Testament times, as all of the churches then in existence professed, at least, to be of the same faith and order. The question of communion, or comity, between Baptists and other denominations could not have arisen, as no other denomination, save the Baptists, had yet been brought into being. The question, therefore, could arise only with the advent of denominations of different faith and polity.

It will be admitted that Baptists should have the right to state for themselves their position on this subject. There is no doubt that many have misunderstood our contention in this connection, for the simple reason that they accepted our position as stated by others, rather than by ourselves.

That there may be no doubt as to our position, let me state that every well-informed Scriptural Baptist in the universe must, and does, believe in restricted communion. It is foolish, however, to say that Baptists believe in "close" Communion. It would be just as reasonable to say that Baptists believe in "close" salvation. Baptists are, on this and all other Scriptural teaching, strict constructionists. They believe the Bible says what it means, and means what it says, and that we have no right to add to or take from the words of the Book. They, therefore believe in a Scriptural participation in the Lord's Supper, regardless of whom it may include or exclude. It is the Lord's

Table and at ours, and He alone has the right to establish the terms of partaking.

All will agree that the Supper is a restricted ordinance. The only question that can raise in this connection is as to the nature and number of the restrictions. Here, as elsewhere, our only recourse is to the Book—the law and testimony.

First, the observance of the Supper is restricted to the churches, as may be seen from the following passages: "For, first of all, when ye come together, I hear that there be divisions among you, and I partly believe it." "What! Have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." "And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." I Cor. 11:18,22,34. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." Acts 20:7. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." If, then, a church ordinance, it should be administered only by the churches.

Beyond question, then, there is at least one restriction on the celebration of this ordinance. That the Lord's Supper is a church ordinance, is, or at least should be, a closed question among Baptists. If it is a Christian, and not a church ordinance, then any Christian, anywhere, under any circumstances, may partake of the emblems, and call such an act a partaking of the Supper.

And if restricted to a church, then necessarily to the members of the church. And if to the members of a church, then admittedly to baptized believers, since by common consent only baptized believers are entitled to church membership. Practically all denominations agree that baptism is requisite to church membership, and that church membership is a prerequisite to the Supper. There is not an example in the Bible of one partaking of the Supper before baptism. That baptism comes before the Supper is proved.

1. By the Commission—teaching—faith—baptism—Supper.

2. By the significance of the ordinances—in baptism, we profess to have received life, while in the Supper we have that heavenly food that symbolizes the sustenance of life.

3. By apostolic precedent—in Acts 2:41,42, the order is given—"Then they that received His word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Here, the order is clearly—faith—baptism, and the Lord's Supper.

4. Universal Christian teaching. We know of no confession of faith that puts the Supper before baptism. Certainly, we have as much right to change the ordinance as to change the order of its observance. Who would dare to take the wine before the bread?

This phase of the subject then resolves itself into the question, "What is baptism?" Here, Baptists are agreed, and their convictions must determine their position and practice. If a Baptist Church believes that only an immersed believer should partake of the Supper, and yet invites one who has been sprinkled for baptism, or immersed for the remission of sins, it not only contradicts its faith, but expressly declares such substitutes to be Scriptural baptism. To do this, is to forfeit our faith and commit denominational suicide. An open grave is the inevitable logic of open com-

THE CRAWLING AND UPRIGHT POSITION



munion for Baptists.

Restricted communion is the mildest possible protest by Baptists against substitutes for Scriptural baptism. Without doubt, the Baptist contention for restricted communion has preserved believer's baptism, and should our people surrender this contention, it will be only a question of time when believer's baptism will be lost to the earth.

It is gratifying to note in this connection that some of the most scholarly, who are opposed to our views on this question, recognize the logic and wisdom of our practice of restricted communion.

Henry Ward Beecher said:

"A Pedobaptist who believes that baptism is a prerequisite to communion, has no right to censure Baptist churches for close communion. On this question, there is a great deal of pulling out of notes by people whose own vision is not clear."

Dr. Hibbard, the great Methodist preacher and writer, says:

"It is but just to remark that in one principle, the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord and in denying the rights of church fellowship to all who have not been baptized. Valid baptism, they consider as essential to constitute visible church membership. This also we (the Methodists) hold. The only question, that here divides us is, What is essential to valid baptism?"

Bro. Wall, one of the most scholarly of all Episcopalian writers, says:

"No church ever gave the communion to persons before they were baptized. Among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before they were baptized."

Bro. Doddridge:

"It is certain that Christians in general have always been spoken of by the most ancient fathers as baptized persons. And it is also certain that, so far as our knowledge of primitive antiquity extends, no unbaptized person ever received the Lord's Supper."

Bro. Dwight says:

"It is an indispensable qualification for this ordinance that the candidate for the communion be a member of the visible Church of Christ in full standing. By this, I mean he should be a person of piety, that he should have made a public profession of religion, and that he should have been baptized."

Justyn Martyr (A. D. 150) says:

"This food is called by us the Eucharist, of which it is not lawful for anyone to partake, but such as believe the things taught by us to be true, and have been baptized."

Many other similar statements might be given, but these will suffice to show that the candid scholarship of other denominations fully recognizes the consistency of our position. Their contention with us is not concerning our practice of restricted communion, but the fact that we will not acknowledge the Scriptural authority of their churches, and their substitutes for Scriptural baptism. They believe we are baptized, and they are willing to take the Supper with us; we do not believe they are baptized, and therefore cannot take the Supper with them. Since, then, there is, by common consent, at least one restriction, open communion is a Scriptural impossibility.

Another restriction laid down by our Lord, is that this ordinance cannot be observed where there are factions in the church. "For, first of all, when ye come together in the church, I hear that there are divisions among you, and I partly believe it." "When we come together, there-

fore, into one place, this is not to eat the Lord's Supper." I Cor. 11:18,20.

This passage of Scripture clearly restricts the ordinance to a church without factions. A church with divisions, or factions, cannot, therefore, observe the Supper. The members of such a church may eat the bread and drink the wine, but this is not to eat the Lord's Supper.

It will hardly be denied by anyone that we are restricted to the use of bread and wine in the celebration of the Supper. The following verses are quite specific as to the use of bread and wine:

"And as they were eating Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."

It is hardly necessary to say that water and cake could not be substituted for bread and wine. Bread, and bread only, is designated to represent the body; and wine, and wine only, the blood of our Saviour. The Supper, therefore, is restricted as to symbols and the things symbolized.

Beyond question, the ordinance is restricted in its design. It was given for a definite and specific purpose, as will be seen from the following passage:

"This do in remembrance of me." Luke 22:19. Unfortunately, many well disposed people seem to have entirely missed the meaning of this sacred institution. Not a few appear to believe that the primary purpose of the Lord's Supper is to show our love for one another. It is quite common to

Mich. Layman And Wife Are Planning For The Conference

Mr. and Mrs. H. S. Fish are friends of the editor of many years' standing. They are wonderful Christians, and are a real joy to know. They didn't get to attend our Conference last year, but wrote me almost immediately afterward of their intentions to do so this year. A few days ago, I received the following note from Bro. Fish. Naturally, we are glad he is planning to be with us, and we want all our friends everywhere to be with us.

I would like very much to be with you at the Bible Conference because I know the fellowship will be of Heaven and that the Truth as it is given us in the Bible will be the main topic. Christ will be exalted at each service. These things I am sure of and if it is at all possible the good wife and I will be there. Every Christian needs the spiritual food derived from meeting together with other Christians and listening to the many excellent speakers that expound the Word of God for our edification. I urge everyone who possibly can to attend this Conference.

H. S. Fish
Tipton, Michigan

SHUCKS! IT WAS EASY!



This is the philosophy of a lot of people who receive THE BAPTIST EXAMINER. They seemingly think that it is an easy matter for us to buy printing machinery, print THE BAPTIST EXAMINER and send it through the mail for the magnificent sum of only 50 cents per year. But not so, beloved. Back of every issue of this paper is a tremendous amount of sweat, blood, and work. For over fifteen years this paper has been going through the mail weekly. The editor has counted it a joy to contribute of his time and service, and many times has gone down in his own pockets to pay its debts. It has truly been a labor of love from the beginning. This, beloved, we are glad to do. Yet, it does seem that in this day of good wages that many of our friends might make substantial contributions from week to week to aid us in our weekly expenses.

Communion

(Continued from page three)
hear some one say, "I wouldn't be a Baptist, because I couldn't commune with my mother, or my wife." Just as though it were possible to commune with one's wife or mother. Such seem to imagine that the Supper was specially instituted for the purpose of affording an opportunity for a husband to manifest his love to his wife or mother. It is significant in this regard, that the mother of our Saviour was in Jerusalem when He instituted the Supper, yet she was not present, and did not partake. This is equally true of a vast number of other followers then in Jerusalem. Certainly, there are many other ways in which Christians can more effectively show their love. Better display our love at our own expense rather than that of the Scriptures. The Corinthian church seemed to have cherished the current conception of the Supper, with the result that the ratio of their drunkenness probably equaled the ratio of their love.

The very fact that a man is thinking of his wife, mother, or anyone else, while partaking of the Supper is conclusive proof that he is disobeying the command, "This do in remembrance of me." This ordinance is a memorial, and a memorial of Christ only. As we eat the bread, we should think of his broken body; and as we drink the wine of the blood so freely shed for us. To think of another at such a time, is not to "discern the Lord's body," and he that does not do this, eateth and drinketh condemnation to himself.

Another restriction and one quite commonly overlooked, is the restriction to doctrinal agreement. The one loaf represents the one body, and through the loaf be broken, it is the sum and substance of the parts. Paul, in writing to the church at Rome, said: "Now, I beseech you, brethren,

mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them." Rom. 16:17.

We deeply regret that there are such wide doctrinal differences among Christians, yet we cannot do away with these differences by denying them. It is not a very pleasant fact, and yet a fact, that a minister of any one of the so-called evangelical denominations would be excluded from his pulpit should he dare preach some of the cherished doctrines of the other denominations. For example, should I preach sprinkling for baptism, I would be rightly excluded by my church. Were a Presbyterian preacher to declare from his pulpit that he believed in apostasy, the result can easily be imagined.

Whatever, then, would bar one from membership in our churches should also bar him from the table set by our churches. The Supper is a privilege of a church member, and if not entitled to membership, certainly not to the Supper. The greater includes the less.

The following syllogisms may serve to at least make clear the Baptist position:

1. Only New Testament churches have the right to set forth the Lord's Supper.
2. Pedobaptist and Campbellite churches are not New Testament churches.
3. Pedobaptist and Campbellite churches have no right to set forth the Lord's Supper.
1. Only those who have had the "one baptism" should partake of the Lord's Supper.
2. Pedobaptists and Campbellites have not had the "one baptism."
3. Pedobaptists and Campbellites should not partake of the Supper.
1. Only those in doctrinal agreement should sit together at the Lord's table.
2. Baptists and others are not in doctrinal agreement.
3. Baptists and others should not sit together at the Lord's table.
1. The Lord's Supper symbolizes the church fellowship of those who together partake of it.

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

Today we come to study the great doctrine of the coming of our Saviour, the Lord Jesus Christ. The coming that we are going to study today is the coming in the air after His blood-bought saints. The coming that we are going to study is known as the Pre-millennial Coming. This great doctrine fills the pages of God's Word. This great doctrine thrills my soul to the very depth. This great doctrine makes me to rejoice and, at the same time, shed tears. I rejoice because of the fact that I will see Him face to face. I cry at the fact that then I will see where I have come short in so many ways.

The Pre-millennial Coming is our (every believer) blessed hope. The coming again of our Lord is the only hope for Israel. Then the clock will be punched and God will again deal with the Jew as a nation. Oh, praise His wonderful Name! He has not cast His people away for good, but for a small season. Today the Jews are scattered into the four corners of the world, but in that day, our great God will gather them back to their own land—the land that God gave them.

Jesus came the first time to bear the sins of those the Father had given Him (John 6:37).

We read:

2. Baptists are not in fellowship with Pedobaptists and Campbellites.

3. Baptists should not partake with Pedobaptists and Campbellites of the Lord's Supper.

The claim that the Baptist position on the Supper is a bar to church union to be used as a sedative for the accusing conscience of the unbaptized. If our position is Scriptural, it should be held regardless of its consequences. The Lord can well take care of the logical results of His own commands. As a matter of fact, those who practice "open communion" maintain their distinctive doctrines while so doing, and Wesleyism and Presbyterianism and Campbellism are apparently as far apart as ever in spite of this sentimental practice.

If church union is to come, a consummation devoutly to be wished, under Scriptural conditions, Baptists, of all people, offer the only reasonable platform — "one Lord, one faith, and one baptism." In addition they have baptism that is universally recognized as Scriptural, and hence others have only to surrender a sentiment to accept it. Surely no one would demand the surrender of a principle upon the part of another than himself surrender sentiment.

Concerning church union, in this regard, Bro. J. F. Love well says:

"It is here that the union of evangelical Christians ought to begin. They ought to unite on the fundamentals of Christian faith and Christ's chosen means of preserving and preaching these. If they will agree upon the forms which Jesus selected and faithfully preach as the gospel which these contain, they will, by magnetism of the Truth, surely draw together in real and valid bonds of Christian union, multiply their numbers many fold, and greatly increase their evangelical power against sin, rationalism, and Romish ecclesiasticism and sacerdotalism. While waiting for the denominations to do this, let individual Christians do their duty by observing and commending to others these ordinances which hold in symbolism the saving elements of the gospel and so obviously foretold victory over the grave and a blissful immortality for those who believe on God's Son."

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

—Heb. 9:28.

Listen again:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

—Phil 2:5-8.

Beloved, from those verses, no man can tell me that He came the first time to set up His Kingdom. He knew before He left Glory that the Jews were going to treat Him cold and throw rocks at Him. He knew that He had come to die on the tree, and hang between Heaven and earth, shedding His blood for poor Hell-going sinners.

First, may I say that the word "millennium" is not found in the Bible. It comes from the words "thousand years."

There are different views on the millennium.

1. The first group call themselves just Millennialists. That is, they believe there is to be a millennium, but they do not know when it will take place.

2. Post-Millennialists are those who teach that there will be a millennium, but it will be established by the church. The world is to be converted, and then Christ will come after the millennium. This group is known as the ones who preach, "We are bringing in the kingdom." They are wrong. We are not bringing in the kingdom; we are preaching the gospel of grace to every creature.

3. The A-Millennialists are those who compose the third group. They deny the millennium altogether. They believe that when Jesus comes, He will come to judge the world.

4. The fourth group, of which I myself am proud to be a part, are Pre-Millennialists.

A Pre Millennial Christian is a person who believes that Jesus Christ will come in the air for His saints, both living and dead. Next, while we are at the judgment seat of Christ receiving our rewards, the seven years of Great Tribulation will take place upon the earth. Those called out in this dispensation will not go through the Great Tribulation. The Tribulation will last for seven years. After the Tribulation period, all of those who were raptured at His coming in the air will come back to the earth to rule and reign with Him a thousand years. He will set up His kingdom after the Great Tribulation.

Now, beloved, before I go into the body of the message, may I say with all the firmness of my soul that we are not bringing in the kingdom. The Lord, Himself, will do that.

I

CHRIST WILL COME IN MID-AIR AFTER THE SAVED, LIVING AND DEAD.

You may want to know how it is that I know He is coming again. The second coming of our Lord in the air is a "must." There never has been in all the entire Bible one thing that God promised and then did not carry out. When God promises something, beloved, you can always count on it. God promised a flood in the days of Noah. Sure enough, the flood came. God promised a Saviour, and sure enough, Jesus was born of a virgin. God promised His Son would die, and sure enough, Jesus died on the Cross. Then God promised that Jesus would stay in the tomb three days and nights and then be raised by His power. Sure enough, all this came

true because of His promise and power.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

—John 14:1-3.

There are some words that really stand out in those verses. Did you hear me as I read those words, "I will come again?" Those words were so sweet and comforting in those days, and I say from the depths of my soul that those words to my mind are sweet today. Those words are a perfect and sure sign that our great God and Saviour will come again.

If you have your Bible handy, and I hope you have, turn with me to the first chapter of the book of Acts:

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

Jesus must come back to finish His work of redemption. When God saves a sinner you might say that the work is only half done. By this, I don't mean that He saves half of the soul one day and then later comes back to do the other half. I am speaking concerning the body. God is going to redeem this old flesh. God is going to give us a new glorified body. All this will take place when our Lord comes in the air.

We read:

"In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13,14.

We see from these verses that God gives us, when we are saved, the "earnest of our inheritance." By that I mean that He seals us, and stamps us with the Holy Spirit until He sends His Son, Jesus Christ, in the air.

That is one way, beloved, that I know I can not be lost. When a person seals a letter and places a three-cent stamp on it, the letter goes to its destiny. That is what happens to all of those whom God saves by grace. God seals and stamps them. Their destiny is Heaven, and all the powers out of Hell cannot take them back. That is the Word of Truth. That is the powerful and loving God of the Bible. We who are saved are waiting for His glorious coming. Praise His Name! He (Jesus) is coming again to rapture us out of this body of clay and give us a body like unto Himself.

Our Saviour coming in the air after His children will be a wonderful event, but it will be in two stages. First, He will come for His saints, and second, after the Tribulation, He will come with His saints. The Word of God declares:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

—I Thess. 4:16,17.

The first coming in the air is when Jesus comes for the redeemed. The next time He comes (after the Tribulation), He will come after the nation of Israel.

Now, beloved, you may be saying, "When is Jesus coming after His own?" That is a question that (Continued on page five)

NO ENEMIES?

"You have no enemies," you say?
Alas! my friend, the boast is poor;
He who has mingled in the fray
Of duty, that the brave endure,
Must have made foes! If you have none,
You've bit no traitor on the hip.
You've dashed no cup from perjured lip,
You've never turned the wrong to right,
You've been a coward in the fight."

Second Coming

(Continued from page four)
no one can answer except God Himself. In the days of the Apostle Paul, he looked for His coming. In the days of the early church, people looked for His coming. Since then, great men of God have looked for His coming. May I say to you with all the energy of my soul, I am looking for His return.

Yes, beloved, one of these mornings those graves out there in the Lanett Cemetery are going to burst open. All those saints that died in the Lord Jesus Christ will be resurrected by God's power. Speaking of the dead coming forth reminds me of Job:

"For I know that my Redeemer liveth, and that he shall stand at the latter days upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:25-27.

In those verses, Job is giving us a clear picture of the dead living again. Yes, my dear one, that sweet Christian mother that you put away will come forth; and not her only, but all the others who have died in the Lord Jesus Christ.

So far in the message we have studied what will happen at His coming in the air. Now I want to move on to the second point of the message and see something about the Tribulation.

II

THE SEVEN YEARS OF GREAT TRIBULATION.

There is something that we need to keep before us—the coming of the Lord Jesus Christ in mid-air and His coming back to set up His kingdom will be separated by seven great and hard years of tribulation. During these seven years, this old sin-cursed earth is going to see some hard times. We sometimes think that we have a hard time now, but during these seven years it will be so hard that the people can scarcely bear it. Listen to the Word of God:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Mt. 24:21,22.

The Devil is powerful now, but in that day, he shall use more power than he ever has. In that day, the Devil's son, the Anti-Christ, will be the ruler. In that day, he will deceive many. All of those in this age that reject the Lord Jesus Christ and walk on the blood of the Saviour will be left behind to go through this hard and great tribulation. They will be doomed and damned forever. Oh hear me, dear lost man and woman, this will be a hard time for your flesh. This will be a heavy load for your poor Hell-going soul. I beg you today to come to our great God and Saviour, Jesus Christ. I beg you to be ready for Him at His coming in mid-air before the Great Tribulation.

You may be saying, "What is going to happen during these tribulation days of seven years?"

First, let me say that the world is going to be filled with false prophets. Right today we have more men deceiving people than ever before, but then false preachers will be coming from every hand. I want you to know that the Lord gave this sign as the first sign during the Tribulation. Listen as I read:

"And Jesus answered and said unto them, Take heed that no man deceive you."—Mt. 24:4.

In that day, the Anti-Christ shall set himself up in the temple as God. In that day, he will have those working under him, who will be deceiving many. The Anti-Christ will have the power to make fire come down from Heaven (Rev. 13:13; II Thess. 2:9). If you were to see a person that could make fire come down out of Heaven, you would surely think he was the Christ. You would start following him. You would team up with him and take the mark of the beast. You would be deceived and go to a Hell of torment.



ELD. BOB THROWER

Listen again:

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."—Mt. 24:6.

"For nations shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."—Mt. 24:7.

I want to call your attention to the word "famines." Did you know that Alabama farmers this year have lost \$1,000,000 already? I don't want you to look at the \$1,000,000 so much. I want you to look at the fact that all that food was lost. I believe the best way to have a good crop is for God to send the rain. Then, on the other hand, I believe that one of the best ways for food to be short is for our great God to hold off the rain. Nowadays, we have all the food that our billfold will permit us to buy, but not so during the Tribulation. People will have money, but there will be no food.

There will be one great thing being done during the Tribulation—the gospel of the kingdom will be preached. There is a difference in the gospel of grace in this age and that in the Tribulation age. We are not bringing in the kingdom. We are preaching the gospel of grace to every person we come in contact with. There is but one thing holding Jesus back now—the appointed

time has not come. Every person doesn't have to hear the Gospel now for Him to come back, but during the Tribulation every nation and tribe shall hear.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Mt. 24:14.

Now the question is, how do you know that Matthew 24 is speaking of the Tribulation age? Look with me in the chapter. We read in verses 28 and 29:

"Immediately 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."

These two verses tell us that Jesus is coming back after the Tribulation. Remember, at His first coming, no one will see Him except the saved, but now after the Tribulation period, every eye will see Him, and all tribes shall mourn because of Him. This coming after the Tribulation will be the coming with great power and glory, that brings us down to the third point of the message.

III

JESUS COMING TO EARTH TO SET UP HIS KINGDOM.

At the first of the message, I said that we are not bringing in the kingdom. We are just preaching the Gospel to every creature. Jesus, Himself, will set up His own kingdom.

Jesus is going to reign on the throne of David for a thousand years. There is one person who can rightly be the King of the Jews. His name is Jesus. Jesus came the first time to bear the sins of those who would be saved. The next time He comes, He will come after those saved in the church age, but after the Tribulation, He will come in power and great glory. Listen:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Mt. 25:31.

In this verse, we find that He is coming back to earth to set up His kingdom. Praise His Name! He will be the King of kings and the Lord of lords. There will be no blood running down His beautiful body. There will be no blood in His pretty hair. There will be no one standing around to treat Him cold and throws rocks at Him. There will be no one to crucify Him.

In Revelation, we read:

"And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of almighty God."—Rev. 19:15.

I plead with you today, please don't be discouraged. Our God is not fighting a losing battle. Our great God is a God of great victory. He never has lost a battle, and that is not all—He never will lose one.

When I speak of victory, I can not help but think of the Anti-Christ and false prophets being cast in the lake of fire.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that worshipped His image. These both were cast alive into the lake of fire burning with brimstone."—Rev. 19:20.

Next in the line of victory is the Devil being cast into the bottomless pit for a thousand years. Did you know that the Devil is going to be bound and thrown into a pit for a thousand years? Yes, my dear one, this is a period of time that he will be out of the picture. This is a period of time that our

Great God will rule and reign the earth in righteousness. When you go home, I wish you would read Revelation 20:1-3 and see the angel as he comes down and binds the Devil and throws him into the pit.

Now, friend of mine, you may not be saved. I say unto you sweet and kindly, you are not ready for His coming. Let me say that you need to go back and see Him on the Cross. You need to see Jesus as He came the first time. The blood and death of Jesus is what you want to see. You want to see Him as the Saviour of the soul. I don't believe that you can rejoice about Him coming in the air. You would have to go through the Great Tribulation. You would have to be left behind. God's Word says that two shall be in the field. One shall be taken and the other left. Two shall be in the bed. One shall be taken and the other left. Your cry should be, "Oh, God, have mercy on my soul!" Then after you are saved, you will be ready for His coming in the air.—Bob Thrower.

The Preacher's Duty Is To Fearlessly Present God's Word

Spurgeon was right: "It is the business of the preacher to fill the pulpit; it is the duty of the people to fill the pews." Each member has a double duty in this matter.

Powerful preaching requires that the preacher feel perfectly free, free to declare his own convictions in his own way. Hedging a preacher around with all kinds of requirements as to what he shall preach (and especially what he shall not preach) and how he shall preach (or rather, not preach) is one of the quickest and surest ways of squelching the Spirit in him and putting out the fires of his soul. When that is done, the richest scholarship and the loftiest gifts are useless. Leave the habit of sensitive criticism to the Devil; to whom it belongs. Remember, a prophet of righteousness is not a canary. Striving always with a "wicked and adulterous generation," he must often be plain, vehement, severe. Witness John the Baptist, Paul, even Jesus.

If the sermon seems "rather personal," it is squared exactly to the New Testament pattern. The sermon that kills sin usually "hurts" the sinner. Don't forget this.

Don't expect the sermon to be entertaining. Preaching should instruct, in righteousness.

West Virginia Pastor Plans To Attend Bible Conference



ELD. C. W. SHAFER

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PLAN NOW TO ATTEND

WHY KEEP THE BAPTIST CANDLE UNDER A BUSHEL?

By CHARLES J. HOLMAN
(A Canadian Baptist)

Someone referring to the question of union with Protestant denominations (Pedo-Baptist denominations they are called because they practice infant baptism), asks the pertinent question: Why keep the Baptist candle under a bushel? That certainly is no place for it. Baptists have cogent reasons for dividing Christendom.

When a new Governor reaches Canada there is read his Commission from the King and then he takes the oath that he will be loyal thereto. So with the minister who has been called to preach the Gospel; a Commission has been issued to him, but from the King of Kings, and he is bound to carry out the terms of that Commission. It has been well called the Great Commission. The commission to teach all nations was not given to Moses. Moses was the great lawgiver to Israel. John the Baptist was to preach "in the wilderness of Judea" and Jesus said, "I am not sent but unto the lost sheep of the house of Israel." The first commission to the Apostles reads, Go not into any way of the Gentiles and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. All were limited, but when the Master had completed His earthly ministry He gave the Great Commission—the Commission to preach to the whole world.

That Commission reads: "Go ye therefore and make disciples of all nations, immersing (baptizing) them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you," and the disciples went preaching in accord with the terms of their Commission. That commission was the Divine plan for the evangelization of the nations. That commission is just as binding today as when given on the Galilean mountain side. The Gospel was to be preached and each new convert was required to confess Him before the world. The new disciple confesses Christ by being "buried with Christ in baptism" and is such obedience he preaches his first sermon—in the object lesson of the ordinance of baptism—ascribing his salvation, in the very form, to the burial and resurrection of his Lord. The language of that sermon is suited to every land and every tongue.

Oh, the pity of it that our Pedo-Baptist friends brought with them when they separated from Rome one of its grievous errors—infant baptism—an error which is the bulwark of that Church, and whereby the priest wields great power. They thereby departed from the Divine plan and removed the sublime symbolism of the ordinance with its preaching power. Retaining this error how ill-conditioned are they to combat the advance of Romanism. Mr. Truett in his great address from the steps of the Capitol at Washington, said: "Baptists do not find the slightest sanction for infant baptism in the Word of God, and that fact makes infant baptism a most serious question for the consideration of the whole Christian world," and further, infant baptism with its implications "has flooded the world and floods it now with untold evils," and "if all the Protestant denominations would once for all put away infant baptism and come to the full acceptance of the New Testament baptism, the unity of all the non-Catholic Christians in the world would be consummated, and there

would not be left one Roman Catholic Church on the face of the earth at the expiration of another century." As the great Mr. Ashmore, for 40 years Baptist missionary at Swatow, China says: "It is not a question of a little water, any more than the offence for which Adam was driven out of Eden was a question of a little apple. It is a question of obedience." Infant baptism is a prolific source of unconverted membership, and unconverted membership is a menace to the Christian cause the world over. And yet Baptists are asked to approve tacitly of this error and aid in its perpetuation by dividing mission fields with denominations that teach this error (binding ourselves not to enter certain parts with our message) and by engaging with these same bodies in evangelistic or other "union" work on terms which imply that Baptists refrain from teaching new converts the duty of confessing Christ in baptism. Singular proceeding; To urge men to acknowledge Christ as Master and then say or imply that it is not essential to obey Him as Master! This is bewildering to the heathen abroad and to the unbeliever at home. We can do no greater service to our Pedo-Baptist friends than by aiding them to eliminate this error.

We have been given as well a great witnessing ordinance, the Lord's Supper—a memorial "till He come"—and this we must safeguard. True Baptists maintain that only those who are truly converted, scripturally baptized, and walk in accord with their profession, have any right to come to the Lord's Supper. No authority can be found in the New Testament for an unbaptized person partaking of the Lord's Supper. The order is, first conversion, then the confession before the world in baptism, then "added" to the church, then the Lord's Supper. That is what occurred at Pentecost, "then they that gladly received His word were baptized; and the same day were added unto them (the first Church) about 3000 souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread (the Supper) and in prayers." How simple and clear the record! "And the Lord added to the Church daily such as should be saved." This ordinance was established not for the world but for the Church—instituted by Him who said "If

ye love me, keep my commandments."

Baptism precedes the Supper as necessarily as the Roman soldier's military oath preceded his taking up a soldier's duty. "Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions he received of us." The phrase "walketh disorderly" is taken from military life and it means "out of line" or "failure to keep the ranks." It matters now how brawny, brave, or true the one who enlists in the King's army may be, his duty is to obey. If he breaks out of line and declares to the officer commanding or to his fellow soldiers that it is not essential to wear the uniform or not essential to march in the ranks or obey orders he would be put in the guardhouse however sincerely he held the view.

The outcry which is raised against strict communion is not, as we view it, because there is any widespread desire to join with Baptists at the Lord's Supper, but because Pedo-Baptists regard an invitation as a quasi admission that they are not wrong in the matter of infant baptism and they correctly view the absence of an invitation as a protest against the error. Some think that strict communion is the one point of difference with other denominations. Quite the contrary! Though an individual minister here or there may depart from the standards of his church in this matter, Christian denominations of every name from the Apostolic times until now with hardly an exception, declare that baptism is a prerequisite to the Lord's Supper. The trouble arises when other bodies accept as baptism what according to Scripture is no baptism at all. They part from us not at the Lord's table, but at baptism.

Mr. Hibbard, the well known Methodist scholar, says:

"It is but just to remark that in one principle the Baptist and Pedo-Baptist churches agree. They both agree in rejecting from the communion at the table of the Lord all who have not been baptized... the only question then, that here divides us is what is essential to valid baptism?"

The Presbyterians take the same position. Mr. Wall, a leading Episcopalian writer says:

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Overheard In An Orchard

By ELIZABETH CHENEY



Said the robin to the sparrow,
I should really like to know
Why these anxious human beings
Rush about and worry so.

Said the sparrow to the robin,
Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me.

munion to persons before they were baptized. Among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before they were baptized."

And yet, Baptists alone, of all Christendom, are asked to stultify themselves and to invite to the Lord's Table those they firmly believe have not been scripturally baptized.

Close communion is essential to consistency and loyalty to our principles; open communion weakens the force of our message. To quote from Mr. Ashmore again:

"Open communion Baptists teach that immersion of a believer only is baptism... if one of their children should be converted they will insist on his immersion before he comes to the Lord's Table; but if an unknown stranger comes along who has not been immersed, but only sprinkled, they will allow him to come without baptism. Their own converts must go through the regular door, but other people's converts may climb over the wall."

If you believe the immersion of a believer is scriptural baptism, you neutralize your testimony unless you are a restricted communionist. In apostolic times everyone that believed was baptized immediately on believing. They were all Baptists then and there was no division on this subject. Open communion perhaps with a "drawing" preacher may for a time seem to work no harm, but in the long run, and on the large scale, it leads to denominational suicide. Mr. Truett, Mr. Mullins, Mr. McDaniel (who have been heard at our conventions) and the great army of Baptists in the South are what we call Regular Baptists, that is, they practice restricted communion. Southern Baptists recognize that to be the only Scriptural and consistent course. In welcoming only immersed believers to the Lord's Table, they proclaim loyalty to truth, and command attention to their message. They stand clear of all entangling alliances with Pedo-Baptists at home or on the mission fields abroad that would hinder the whole counsel of God being declared to every creature. Their fidelity has been greatly prospered.

It is estimated that there are over 11,000,000 Baptist members in the world. Of that number over 6,500,000 are Southern Baptists, whose "growth in the last twenty years is unmatched in the history of evangelical Christianity." This has not just happened by chance. There was the

day when they were few in number, but they were loyal to the foundation principle—obedience. This their pioneers preached in the early days on an ever changing frontier line, and there they stand today. In England, where "open" communion and "entangling" alliances largely prevail, the Baptists, according to their 1925 Yearbook, number only 258,600. The contrast requires no comment. In the Southland we find unswerving loyalty to the Bible, sturdy adherence to what is known here as the Regular Baptist position, a live evangelism, and coupled with that evangelism, constant teaching in press and pulpit of regular Baptist principles. And Baptists everywhere must rise up and do likewise if they are to go forward and attain their rightful destiny. There must be no more temporizing with error—no more diluting the message to please those who are disobedient to the command of Christ.

When we speak of leaders, our thoughts run back to Robert A. Fyfe, who with his pronounced convictions, coupled with his strong personality, did so much to keep the student life and the denomination on lines of right thinking. All knew where he stood theologically. He did not float with the current nor did he balance himself on an ecclesiastical tight rope; he had convictions and more he had courage to stand for them in the face of fierce opposition. He stood four square for "restricted" communion.

These monumental ordinances have no sacramental value but they have Divine wisdom at their back. Mr. Love puts it admirably: "The ordinances do not save men but they save the truth by preaching it. With the voice men preach the Gospel to the ear, with the ordinances they preach it to the eye. The most deadly attack upon religion, today is upon the very points guarded by these ordinances, the vicarious death and the bodily resurrection. The Lord's Supper was appointed to save one of these saving truths and baptism the other. The Memorial Supper proclaims the vicarious atonement... anything that touches these ordinances touches the vital heart of the Gospel."

Our duty as Baptists is to heed the command in the Great Commission and to come to a realization that if the nations are to be won it is by the Divine plan. If the plan of Christ were followed today it would bring what so many are looking for, viz., concert of action. There were no

"An Exposition Of Ezekiel"

(Continued from page two)

see every particular of that duck as it was worked into that piece of glass. He said that the amazing thing about it was that when he turned it over and looked on the back side, the design was just as intricate, and just as perfect on the reverse side as it was on the front side. Beloved, we haven't a glass plant in the United States today that could copy it. God said though that Egypt was going to fail, and it has.

The land of Egypt has excelled all other nations in the field of metallurgy. They knew a way to treat copper that we have never yet been able to copy. In all of the United States today, we do not have one scientist that knows how to take a piece of copper and treat it in the way that the Egyptians did 2000 years before the birth of the Lord Jesus Christ.

In the field of medicine and in embalming and in dentistry, Egypt has excelled all other nations. In the mummies that they have taken out of the tombs, they have found gold fillings in their teeth that were put in there 3,000 years before the Lord Jesus Christ was born. In plates that they have dug up, they have found that the doctors had to be so proficient in their field, that if they treated the eye, they were not allowed to treat the nose, or if they treated the nose, they were not allowed to treat the ear. In the realm of embalming they were experts, for some of the mummies have been taken out of their tombs in a perfect state of preservation. Brother, listen, God said that all of this was going to come to naught, and it has just like God said.

Let me tell you one thing about the land of Egypt so far as farming is concerned. Sheep raisers in America would be happy if they could do what they did in Egypt 1500 years before the birth of the Lord Jesus Christ, for those people who had charge of Pharaoh's flocks learned how to cause the sheep to produce two crops of wool and two crops of mutton every year. Beloved, the United States has spent multiplied thousands in the Department of Agriculture to develop livestock production. We have in our own state, as in every state of the Union, our own Department of Agriculture with its corps of field men who desire to produce better, finer livestock, and better and finer foods. There has never been in the United States at any time an experiment station that has been able to take a sheep and cause that sheep to produce two crops of wool and two crops of mutton consistently in a year's time, but it was done in Egypt 1500 years before Jesus Christ was born. However, beloved, God said that it was going to come to naught, and what God said, came to pass exactly as He said.

The land of Egypt today is so far from what its former glory was that it is pitiable in comparison. Beloved, did it just happen that a nation became great and then passed out of existence? Did it just happen that a nation eclipsed all other nations in the arts and sciences, and philosophies and histories, and then failed? Is it possible that that nation eclipsed all the other nations and then perished in its own accord? Nay, my brother, it came to pass because God said that it would.

That leads me to say if God kept His word concerning this prophecy, He will keep His word concerning every prophecy in the Bible. For example if God kept His word concerning the land of Egypt, then God will keep His word about the problems and the burdens that come in your life and mine. Listen:

"And we know that all things work together for good to them who love the Lord, to them who are called according to his purpose."—Rom. 8:28.

"He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

—Heb. 13:5,6.

Oh, how we sin against God when we fret! How we sin when we worry! How we sin when we take problems into our own hands and try to handle them ourselves without waiting on God to do so! Listen to me, beloved, the same God that prophesied the destruction, the desolation, and the destitution of the land of Egypt still reigns and still rules on His throne.

Do you think that there is a possibility that this world is going to get better and better? If you do, you might as well change your thinking today, for the Word of God has already prophesied to us that things will get worse and worse. I am not expecting this world to get better as a result of education, and as a result of refinement and culture. I am not expecting this world to get better in any respect. Rather, I am expecting this world to get worse and worse. I expect that morally, conditions will be worse than they are today. Ethically, I expect conditions to be worse out yonder tomorrow than they are today. As far as industry and commerce is concerned, I expect conditions to get worse as the days come and go. I think that we have seen our greatest days so far as this nation, or any nation, is concerned. I think that the world will get worse and worse as time goes on. Why? Because God said that it would within His Word.

Beloved, so far as I am concerned, the only hope of this world is the return of the Lord Jesus Christ back to it. I see nothing out before us that would give us any reason for hope other than the return of the Lord Jesus Christ. Whenever I speak of this, some folk get that far off look in their eyes, as if I were talking about something that was going to happen a million years from now. Nay, beloved, I am talking about something that is going to take place very suddenly, which your eyes perhaps will see, and which you perhaps will participate in—in the rapture when the Son of God comes. Beloved, He is coming back again. Listen:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

—Acts 1:11.

III

EZEKIEL GIVES TO US AN UNVEILING OF THE UNSEEN WORLD.

He tells us about the disembodied state, for he tells us that Pharaoh and his men are to go down into slumber, and that when Pharaoh and his men come to destruction and their bodies are put into the graves that they go into the unseen world, that they will find Elam, Meshech, Tubal, Edom, Zidonians, and others there waiting for them. In Ezekiel 31:16, he says that these individuals will be comforted when they see Pharaoh, and in Ezekiel 32:31, it tells us that Pharaoh is going to be comforted when he sees these individuals there in Hell.

This would tell us, beloved, that there is a conscious and eternal existence of all of the human race throughout eternity. Folk have gotten to the place today that when you talk about a conscious existence out yonder, they think of it as some sort of a fairy tale, and do not take it too seriously. In the days of Ezekiel, almost 600 years before the birth of the Lord Jesus Christ, Ezekiel tells us how that Pharaoh goes into Hell, and how he sees there the men who have been his tormentors, who have caused him the greatest trouble in life, and how that they are comforted when they see him come to Hell, and how that he is comforted when he sees them already in Hell. Don't tell me that there is not a conscious existence awaiting the human race! Don't tell me this that there is not an eternal existence awaiting every person that lives within this world!

In the book of Luke, we have the story of that rich young man

who dies, and in torment cries to send Lazarus that he might dip the tip of his finger in water and cool his tongue, for he is tormented in the flames. Beloved, there wasn't any cessation of existence. When he died, he still existed, but he existed, not as he had in this life, in pleasure and in the lap of luxury, but in torment. I tell you this morning, when any person dies, saint or sinner, he does not cease to exist. The body is put in the grave, but his soul will live on and on forever, either in a Devil's Hell or an angel's paradise.

I go back this morning in my memory and I stand beside some individuals that I have seen die within this life. I see a person, one of the sweetest young Christians that I ever knew in my life. When her father, a preacher friend of mine, breaks down and can not stand to see his daughter die, I stay with her, as she draws her last breath, and I see this dear Christian girl as she goes out to meet the Lord, praising Him and testifying of Him who was her Redeemer. When her body lies cold and still—when I feel her pulse and find that it is no more, when I listen to find a breath in her body and find that she has ceased her breathing, I turn to her father and tell him that she is gone. Where? Beloved, her body is still here, but her soul has gone out to meet the Lord.

I stand in the same hospital, and I see a woman who has lived a life of sin, notoriously, right here within this town. I see her as she clutches the coverlet of her bed to pull it over her head. I hear her as she shrieks and screams as Hell moves in upon her, as she begins to suffer the pains of Hell even yet while within this world. There lies her body, with not a breath in it. The pulse is gone. Where is she now? Beloved, before her last breath came, she had already begun to suffer the pains of Hell.

What I am saying, beloved, is this, death does not end all. The Word of God shows us that there is a conscious and an eternal existence for the human race beyond this life, and it shows us that the disembodied state is not an unconscious one. When your body

THE INCOMPATIBLES

"WHO IS A LIAR BUT HE THAT DENIETH THAT JESUS IS THE CHRIST? HE IS ANTI-CHRIST, THAT DENIETH THE FATHER AND THE SON."

—1 JOHN 2:22



Baptist Candle

(Continued from page six)

denominations in Apostolic days; there was unity in obedience, and that unity was lost when part of Christendom set aside the formula given in the Great

is brought for burial—when it is placed into the casket and then into the ground, that is not the end. The disembodied state is not an unconscious state. Men and women will live on and on consciously, throughout a never ending eternity.

Sinner friend, unless you trust Jesus as your Saviour, some of these days the experience of Pharaoh will be duplicated in your experience. You will breathe your last breath and your friends will feel for your pulse the last time. You are going out into eternity, and when that day comes, you are going to find some enemy there that you have known here in this life, and as Pharaoh and his enemies were comforted over the fact that each of them was getting what they deserved in Hell, so the man or woman who dies without Jesus Christ as his Saviour is going to duplicate that incident.

May God help you this morning to realize that Hell is a reality, and the only way that you can escape Hell is by the blood of the Lord Jesus Christ. Listen:

"Christ died for our sins."

—1 Cor. 15:3.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."—1 Pet. 3:18.

Listen, sinner friends, would you like to be saved? Thank God, there is a way. Would you like to escape Hell? In God, you can. Would you like to be a child of God this morning? You can have that experience now by receiving the Son of God as your Saviour. Death is coming and Hell is sure. An eternity without Jesus Christ is awaiting you. Oh, might God touch your heart this morning and cause you to realize that the only hope is Jesus Christ as your Saviour.

May God bless you!

Commission. It is only when the form of baptism with its meaningfulness is changed to a meaningless substitute that the act becomes trivial. This change has brought discord the world over. Once given the ordinances their scriptural place and most of the errors which trouble Christendom will disappear. Upon Pedo-Baptists who refuse to do this, really rests the responsibility for dividing Christendom.

We have the message in its apostolic simplicity and the Commission requires us to carry that message "to all nations," and to preach that message "to every creature." It is not "sectarian" to proclaim the truth. To bring the world to the simple faith of the New Testament is worthy of the highest and best that is in us. Our watchword is obedience. Where two fields offer and Baptists are only able at the time to enter one, they naturally would choose that one where the Gospel has never been heard; but we have no right to agree that the message shall not be taken to this field or that land, as take it we must as soon as we are conditioned to do so. Baptists must not be so carried away by sentiment for "getting together" as to be unfaithful to our Commission. To obey Christ is more important than to agree with men. Any union that is not mere veneer must commence with obedience to that Commission. In this there can be no compromise.

The Baptist denomination looking the continent over is a mighty host. We are entrenched in Scripture, but we must not stay in the trenches. Wars are not won there. Our principles "are God given and our mission as Baptists will not be done until they are accepted and practiced by all who love the Lord in sincerity and truth." The early disciples going forth with the same message as we have, fresh from receiving their Commission. (Continued on page eight)

I Should Like To Know

(Continued from page one)

The Scripture gives no positive command, but if we remember Him as we ought I am sure no church will observe it less frequently than once each quarter.

8. Should it be at night?

Not necessarily. It was instituted at night. Troas observed it at night. In Russell we observe it at night. But there is no Scripture demand to do it at night.

9. Passover was observed annually, and since the Supper of our Lord did away with that observance for Christians, is there any reason in making the Lord's Supper an annual observance?

The second premise in the querist's statement is wrong. The Supper did not do away with Passover. Passover was fulfilled in the death of Christ. I Cor. 5:7. The conclusion is wrong because the minor premise is wrong.

10. Who is a fornicator?

The word for fornicator is also translated whoremonger. The feminine is always translated whore or harlot. It is also used of concubinage.

It is most commonly used of sexual sin committed out of wedlock; adultery of same sin after wedlock.

11. On what grounds could they be restored to fellowship?

Repentance and fruit-meet for repentance.

12. In I Cor. 14:35, we read, "And if they will learn anything, let them ask their husbands at home." Women often ask, "What if they have no husband?"

I Tim. 2:11 answers that. "Let the woman learn in silence with all subjection." The woman who obeys the Scripture "with all subjection" does not ask such questions. It is the woman guilty of insubordination, instead of subjection, who asks such questions. Her whole attitude toward the Bible is wrong.

The word translated "husband" literally means "males." In other words, let women privately ask any of the male members of the church for information.

13. Is it Scriptural and Baptist to exclude members from a Baptist church upon a charge of contempt of church?

Yes. Matt. 18:17 plainly says: "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

14. Is it proper and according to the teaching of the Scripture to bring a charge of contempt of church, and exclude the members against whom the charge was brought at the same meeting, especially if the members are present at the said meeting?

Yes. I Cor. 5:11, especially if as a railer he has been fighting the church.

15. Can a Baptist church be Scriptural and refuse to belong to any association?

Yes. There were no associations or conventions for many years after the Lord organized His church.

16. A 14 year old girl joined the church and was immersed. Some years later she married and still later she discovered by studying the Bible that she was not saved when she joined the church. What is her duty and why? Give Scriptures.

She ought to be baptized. Acts 10:47 plainly teaches that reception of the Holy Spirit is a prerequisite to Scriptural baptism. Acts 19:1-7 just as clearly proves that 12 men who had not received the Holy Spirit before they were baptized were given Scriptural baptism after they learned the truth and were really saved.

17. What do you deem the best defense against Campbellism in regard to Acts 2:38?

Peter's own words in Acts 10: 43-47 and 15:7-11. If no difference between the household of Cornelius and Pentecostians, then the Pentecostians received remission of sins before baptism.

18. How are we to reconcile the statements of Paul and James with reference to justification? (Rom. 4:2; 4:5; 5:1; and James 2: 21,24).

Paul speaks of justification before God. James of justification before men.

19. Are not most Baptists who are Fundamentalists also pre-millennialists? And are not most Baptists who are Modernistic, and who endorse some theory of evolution, also post-millennialists? Do you see any connection between post-millennialism and evolution?

Yes, the fundamental principle of both is the same, namely, that the world is getting better.

Holy Week

(Continued from page one) desecrated so He drove out the desecrators. (See Mark 11:15-16).

The second lie involved in "Holy Week" is the lie of "Good Friday." It is claimed that Jesus was crucified on Friday afternoon. That claim makes a falsifier out of Jesus, for He said that He would be in the grave three days and three nights, which would have been impossible if He was crucified on Friday afternoon and rose either at the close of the Jewish Sabbath or at midnight according to our reckoning of time. (See John 2:19; Matt. 26: 61; Matt. 27:63-64). Not only does this observance make a falsifier out of Jesus, it wrecks the ONE TYPE of the resurrection given in the New Testament—the type of Jonah. (See Matt. 12:40). Further it flies in the face of that Scripture which says (and the angel said it) "He is risen AS HE SAID." (Matt. 28:6). WHAT did He say? He said He would rise after three days and nights. Did He—or did He not? The "Good Friday" celebrants say by their observance that HE DID NOT! Still further, the celebration of "Good Friday" flies in the face of the definition of the Gospel given by Paul in I Cor. 15. "And that he arose again the third day according to the Scriptures?" What Scriptures? Particularly those relating to Jonah who in type foretold the resurrection following three days and three nights in the "heart of the earth."

The Lame Defense "Good Friday"

Some try to make out that just a fragment of time spent in the grave would be a proper fulfillment of the promise of three days and three nights, and they cite expressions in the Jewish rabbinical writings. But we are not dealing with Jewish rabbinical writings here—we are dealing with the promises of Jesus. Why should we forsake the plain meaning of Scripture, and resort to devious argumentation in order to try to bolster up and try to justify a Catholic tradition?

Easter The Climatic Lie Of "Holy Week"

Easter is a fake resurrection day. It is named after a heathen goddess, and the time of Easter is determined by the full moon and the Spring equinox. It takes the place of the fifty-two Lord's Days which should commemorate the resurrection 52 times each year. It is mixed up with chickens, rabbits and eggs—sex symbols drawn from paganism. It is wholly unscriptural. Only once is Easter mentioned in the Bible (Acts 12:4) and then by mistranslation, for the word is "passover." Episcopal scholars perverted the Bible, and deliberately slipped in the word "Easter" in order to justify their unscriptural and lying observance.

Christians should turn "Holy Week" with its lies back to the old "Mother Of Harlots" (Rev. 17:5) to whom it belongs. Shame

on any Baptist church or Baptist preacher, who regards the truth so lightly as to have to do with "Holy Week!"

Except My Property

(Continued from page one)

Men would not dare to sing it in this fashion. But that is the way countless members of the church live the truth of the hymn called "Coronation." It is no worse to sing it with the lips that it is to say it with the life.

Your Church

(Continued from page one)

The Dutch Reformed Church separated from the Roman Catholics in Europe—A. D. 1540.

Christian Science—Mary Eddy—1884.

Three-fold Aspect

(Continued from page one)

shall again "appear the second time, without sin, unto salvation" (Heb. 9:28). This will be salvation from the very presence of sin, and out of a world where He was and is rejected. Well may we praise God for giving to us such a Saviour, Who by His death on the Cross saved us from the penalty of our sins; by His risen life daily saves us from sin's power, and who will—when He comes—save us from sin's presence.

Baptist Candle

(Continued from page seven)

sion "shook the pagan Roman Empire from center to circumference in one brief generation," and if we would sweep America, we must be as courageous and as unmistakably loyal to the Great Commission as was Peter at Pentecost.

Tithers And Stewards

Is there a difference?

Yes! Indeed so.

A tither may not be a steward. But a true steward will have to become at least a tither.

A man running for clerk of the court in his county said in the campaign: "I have vowed to God, if I am elected to the office, I will give Him one-tenth of my salary." Was he a steward? No. He was simply a politician daring to try to bribe God to cast several hundred votes for his political party. Many who give tithes for the sake of material prosperity are only pious traders trying to drive a good bargain with God.

"I have given one-tenth of my income to the church; now I will do what I blooming please with the other nine-tenths of it." That is what a man was heard to say the other day in his place of business. Was he a steward? No; just a blasphemous literalist.

"It is all God's; I regularly render to Him at least one-tenth of it; I keep what is left in order to use it for Him." That is stewardship.

Mere tithing is not stewardship. But it is the shoe-strings of stewardship. The strings do not keep the feet dry; but they keep the shoes on the feet. The tithe regularly rendered keeps the steward from forgetting that God is the owner of everything. No man that fails to tithe can be a happy consistent steward.

The true steward is at least a tither. The honest tither, if he keeps on long enough, will become a steward and under the right guidance. If the tither is not led into stewardship, he will either quit tithing or else get enslaved into a killing letter of the law.

The Importance Of Being Irrigated By The Holy Spirit

In California I saw dry and barren land just across the road from fruitful ranches. The one was like a desert, the other was like an Eden.

The difference was not in the natural fertility of the soil; that was the same. It was in irrigation. Wherever the water from river or wells flowed, were fields of tall alfalfa, gardens of delicious vegetables and groves of luscious fruit.

It is just so in the religious world. There are pastors, churches and members whose lives are as arid as a desert. The days are monotonous, existence is a drudge. No birds make music all the day, no foliage grows, no flowers bloom, no fruit ripens. They are devoid of spirituality. They are unirrigated by the Spirit of God. They have "a name to live," no more. They count in the numerical statistics as the desert counts as a part of the area of the earth, but that is all.

With others, religion is their vital breath, service is a daily delight, and in their lives flourish the fruits of the Spirit—"goodness and righteousness and truth."

The most important thing after salvation is spirituality. Salvation is a free gift; spirituality is a cultivation. One is the soil which God created; the other is the improvement which man makes on that soil under the divine blessing. We can do nothing to procure salvation, we accept it; we grow into spirituality by personally using the means of grace.

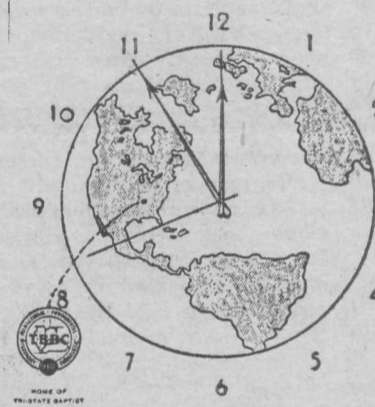
Those means are prayer, reading the Scriptures, and worship and service. Prayer is as essential to the health of the soul as air is to the health of the body. The Scriptures are as necessary to spiritual vigor as is food to physical strength. Worship is as vital to religious development as are wholesome social relations to human happiness. Service is as indispensable to spiritual growth as is bodily exercise to the athlete.

My appeal is that the Baptists of the South busy themselves with these divinely appointed means. Take firmer hold upon the horns of the altar of intercession; study afresh the Scriptures, forsake not the assembling of yourselves together and consecrate yourselves anew to the service of the Master.

This will give vitality and vigor to church life. Without spirituality our efforts are, at best, perfunctory. A deepening of our spiritual lives will give zest and power for any task.

Time Is Running Out!

"The coming of the Lord draweth nigh."--James 5:8.



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