

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries  
 "To the law and to the testimony; if they speak not according to this word  
 it is because there is no light in them."—Isaiah 8:20

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## Twentieth Century Attacks Upon the Bible

By BRO. CARL MCINTIRE

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Timothy 3:16).

"The scripture cannot be broken." (John 10:35).

The Supreme Court of the United States, 17th June, 1963, handed down what we believe to be the most important decision in all the history of the Court. It ruled in an 8-1 decision that the Bible could not be read in opening exercises in the public schools. A practice which has been maintained from the day that the Pilgrims landed in 1620 and which had been supported as law in 39 states of the Union was declared to be unconstitutional. Also, the recitation of the Lord's Prayer was forbidden.

The Bible is the standard of

morality, the Book of righteousness, the Charter of liberty.

This action is only the culmination of a long, unrelenting attack upon the Holy Scriptures during the twentieth century. Liberalism in theology — "modernism" as it is called — has been pounding away at the Scriptures, denying their authority, questioning their accuracy, and seeking to have the Bible accepted as just "another book."

In advance of the Supreme Court's decision, the General Assembly of the United Presbyterian Church, in Des Moines, Iowa, 21st May, 1963, called for the removal of the Bible from the public schools in opening exercises, and the General Board of the National Council of the Church of Christ in the U.S.A., meeting in New York, 6th, 7th and 8th June, likewise wanted the Bible removed.

ed. Thus the leading liberal forces in the Protestant world lined up back of the Supreme Court's decision.

It must be asserted, however, that the Bible does not change. It has remained the same through all the centuries. It carries its own credentials and it presents Jesus Christ as the Saviour of lost sinners. He died; He was raised from the dead; He said, "The scripture cannot be broken." He told the religious leaders of His day who questioned Him, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). The Bible stands.

Some of the historic attacks upon it may be listed as follows:

1. Charles E. Briggs of Union Theological Seminary

Dr. Briggs, in an inaugural address installing him in the chair (Continued on page 5, column 1)

## The Robin and The Sparrow

"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.'

—Elizabeth Cheney

# The Lord's Supper

JOSEPH M. WILSON  
 Winston-Salem, N. C.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: This is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye do shew forth the Lord's death til he come.—I Cor. 11:23-26.

After being saved by God's grace the greatest privilege that a person can have in this life is that of being a member of a New Testament church. There is no earthly organization, made by man that can begin to compare faintly with the Church of our Lord Jesus Christ, and all the honors which this world can fade into insignificance when compared with the honor of being a member of a New Testament Church. It may be a small church, it may be hated and despised by the world, but it is above all else by the Lord Jesus Christ and destined to be the bride in eternity. Now, the highest privilege of church membership is that of participation in the Lord's Supper. When we realize this we see the tremendous importance of this ordinance. It is further seen in the fact that it was established by our Lord on the night preceding His death and is, in some respects, a dying gift and request to his church. Its importance is further seen in the solemnity of its observance, its position of importance in the Bible, and especially in the terrible warning concerning its observance in I Cor. 11:28-30, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the

Lord's body. For this cause many are weak and sickly among you, and many sleep."

The importance of this ordinance is further seen in Satan's constant warfare against it and his incessant attempts to pervert it. There are no matters of greater importance to the child of God than Scriptural Baptism and the Scriptural observance of the Lord's Supper, and these things are necessary to a life of full obedience to the Lord, to full and complete joy in the Lord's service, and to a full reward at the coming of the Lord. Let us now consider some basic questions relative to the Lord's Supper.

### WHAT IS THE LORD'S SUPPER?

This is the first question to be settled and the proper definition will go far toward settling all questions relating to this ordinance. The Lord's Supper is not an act of magic and does not have any magical powers. The bread remains bread and the wine remains wine, and there is nothing supernatural about the physical act of observing the Lord's Supper. It is not a means of grace in the sense that through the elements a supernatural grace or power is transmitted to the



Joseph M. Wilson

participant. It is not a part of, or necessary to, being saved or staying saved. The Lord's Supper is a blessed ordinance and

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the Lord does bless us in the observance of this command. I propose the following as a definition. The Lord's Supper is the taking of unleavened bread and wine by a local church in the commemoration of the death of Christ. From this definition we learn that it is a church ordinance, that the elements are unleavened bread and wine, and that it commemorates the death of Christ. The word "shew" in I Cor. 11:26 means to tell thoroughly, and the proper observance of the supper is a thorough telling forth to those present the glorious gospel of God in the death of His son. It is telling forth that our hope of salvation is in the person and work of Christ. It is telling forth by anticipation the second coming of Christ. It is an acted out gospel sermon, and any perversion thereof is a symbolic perversion of the gospel.

### THE ELEMENTS

The elements to be used in the Lord's Supper are unleavened bread and wine. In establishing the supper it is clear that Jesus used the elements which were used in the Jewish passover and these were certainly unleavened bread and wine.

If we trace leaven throughout the Bible, we will find that al-

ways it is used as a symbol of sin, of sinful lives and of false doctrine. In Ex. 12:15 concerning the feast of the passover the Jews were to put all leaven out of their houses, and anyone eating leavened bread during this time was cut off from Israel. In Matt. 16:6-12, Jesus tells his disciples to beware of the leaven of the Pharisees and Sadducees, and they understood finally that he spoke of their false doctrine. In I Cor. 5:7,8, Paul speaks of purging out the old leaven, of the leaven of malice and wickedness, and of the unleavened bread of sincerity and truth. Now the Bible is consistent throughout in using leaven in this way as a symbol of sin. The bread which we take in the supper represents the body of Christ which was broken for us. Therefore, we are to use unleavened bread to teach that the body of Jesus was holy, and without spot, blemish, stain or sin. That he was holy, harmless, undefiled, and separate from sinners. Heb. 7:26. To use leavened bread is to teach symbolically that Jesus had a sinful nature, and that he was sinful. But remember that only a sinless being could die for our sins, and let us not corrupt the message of the Lord's Supper by the use of leavened bread.

The other element in the supper is wine. Now there is much controversy waged around this point, but sincere Bible students are overwhelmingly agreed that Jesus used wine in the institution of the supper and that this was the practice of the early church. There is no Biblical or historical argument against the use of wine. The only argument against this element is the false sentiment of those who unscripturally battle against all and every use of wine. Jesus certainly turned water into wine, John 2:9, Jesus used wine himself and was called a winebibber, Matt. 11:19, and Paul told Timothy to use a little wine for his stomach's sake. So we see that there is no Biblical basis for the forbidding of wine in the Lord's Supper. Wine should be used in the supper because of the following reasons.

1. It is what Jesus used in establishing the supper. He used the elements which were used in

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE HAND ON THE HEAD OF THE SACRIFICE"

"And he shall put his hand upon the head of the burnt-offering."—Lev. 1:4.

A short time ago someone sent me a paper that had in it the story of a blasphemous act on the part of an atheist in South Africa. He had a billboard painted in which he offered God some spectacles. He said that God needed those spectacles that He might see the sufferings of man and beast in South Africa as a result of the droughts of this past year. Of course you and I recognize the fact that the man who did this was an atheist, for no-

body but an atheist or unbeliever would make such a rank statement. Nobody but a rank unbelieving atheist would take time or attempt to challenge God in that respect.

I'd like to say that God doesn't need spectacles to be able to see the drought stricken areas of South Africa. In fact, God doesn't need spectacles to see anything, anywhere. I turn to the Word of God, and find that God sees everything very clearly, for I read:

"For the eyes of the Lord run to and fro throughout the whole

earth, to shew himself strong in the behalf of them whose heart is perfect toward him." — II Chron. 16:9.

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." — Zech. 4:10.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against the wicked." — I Peter 3:12. (Continued on page 2, column 2)



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JOHN R. GILPIN.....Editor

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## Some Information As To The Binding Used On Bibles

What is the difference between Sealskin, Morocco and French Morocco binding for Bibles?

The three types of leather most often used for binding Bibles are Sealskin, Morocco, and French Morocco.

Sealskin is best. It is very expensive and lovely, wears well, and has a slightly fishy odor. Sealskin Bibles, depending on size, are priced from about \$20-\$40.

Morocco is the name given to leather made from goatskin. The best Moroccos are handgrained. Others are grained by a heated graining plate. In these the grain can be fine (to resemble hand-graining) or large, which is called Levant grain. Morocco is one of the most satisfactory leathers for binding Bibles. It isn't terribly expensive like sealskin, but it will wear almost as well, and it is lovely to look at and handle. Morocco Bibles, depending on size, sell from about \$10-\$25. Most Morocco Bibles are leather lined (so are Sealskin Bibles) which is a costly feature, but adds to appearance, flexibility, and durability.

The third type leather used is called French Morocco. Some publishers know it as 'real leather' or 'genuine leather.' French Morocco is made from sheepskin, and while it is handsome when new, this leather will dry out and crack after some years. It is by no means as hard wearing as Morocco, but it is a good deal less expensive. French Morocco Bibles are priced from about \$7-\$18, depending on size.

## Egregious Error Appears In Columns Of Baptist Trumpet

The Baptist Trumpet, published at Conway, Arkansas, of recent date really went off the deep end, when discussing the doctrine of election. In an editorial, it was said:

*In recent years a few have arisen in our ranks, who call themselves Calvinists and teach that God elected a few to be saved regardless of any foreseen faith, or other foreseen conditions, and the rest are left to go to hell by virtue of the fact they are not the elect. Their mistake is in applying election to the salvation of the soul. Here Paul was elected (called to the ministry) after his salvation. So in all cases, election refers to duty, security, etc., to individuals; nations, the church, even to the coming of Christ into the world, because they have already met the conditions with God.*

This is not a mistake, nor an error, nor a slip of the tongue—this is stupendous ignorance, and whoever the author of this nonsense is should apologize both to God, and to the readers of the paper.

How would this "idioter" explain:

"According as he hath CHOSEN US in him before the foundation of the world."—Eph. 1:4.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU TO SALVATION."

Here are two verses wherein election definitely refers to salvation. The writer of the editorial in the Baptist Trumpet is wilfully blind and woefully ignorant.

There is an old Book that says something about the "Trumpet" giving a correct sound, so the army will know how to prepare for battle. Surely the Baptist Trumpet, could never get one ready for battle in view of the "sounding brass and tinkling symbol" in this issue we have referred to.

### "Hand . . . Sacrifice"

(Continued from page one)

them that do evil."—I Pet. 3:12.

Here are three passages of Scripture which certainly would indicate to us that God does not need spectacles to see the things that are taking place here within this world. There is not an event in this life but what God sees it, and knows all about it, at all times. There is never an event that is hidden to Him in any wise, whether it be the drought of South Africa, or a drought here in America; whether it be sin on our part, or whether it be an act by way of a righteous deed that we do. God sees everything that we do. I would insist

that God does not need spectacles to observe and see that which we do from day to day.

When I come to my text, I see an individual coming into the presence of God, bringing his sacrifice, and as he does so, he puts his hand upon the head of that burnt offering. In all probability, the offering was either a sheep, or a goat, or a bullock; but regardless of what it may have been, the offerer puts his hand upon the head of the offering. When he does so, the God of the heavens, the God who doesn't need spectacles—that God looks down and sees the individual with his hand upon the head of this beast that is to be offered as an offering. Then I forget about this for just a moment's time, and I come to Calvary to see the Lord Jesus Christ who died for my sins. When I think about the death of Jesus

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Christ on the cross of Calvary, I am reminded that as I myself can see Jesus who is my Saviour, that the God who doesn't need spectacles, looks down and sees me identifying myself with Jesus, just like God saw the individual in the Old Testament as he put his hand upon the head of that beast that was offered by way of a burnt offering.

Now, beloved, what did God see when the individual came with his offering in the Old Testament, and what does God see today when we come to Calvary to receive the Lord Jesus Christ as our Saviour? What does God see when the individual puts his hand upon the head of the burnt offering?

#### GOD SEES A CONFESSION OF SIN.

When the man in the Old Testament brought his offering up to the gate of the tabernacle, and turned that offering over to the priest to offer it as a sacrifice, and put his hand upon the head of that offering, that was a confession of sin. He was confessing thereby that he was a sinner, and was in need of a substitute. He was in need of one that could pay his sin debt. So I say it was a confession of his sins.

When I come to Calvary, and when I believe on Jesus Christ as my Saviour, what am I doing? I am confessing first of all my sin. I am making a confession of my sin. Just as the man put his hand on the head of that beast and confessed that he was a sinner, so I make the same confession when I come to Jesus Christ.

I ask you, have you ever come to that place in life that you have confessed to Jesus Christ that you were a sinner? It is interesting to me to turn through

the Word of God and see how various individuals made such a confession. In some cases, the confession amounted to nothing; in others, it was genuine. For example, we read:

"And Pharaoh sent, and called for Moses and Aaron, and said unto them, I HAVE SINNED this time: the Lord is righteous, and I and my people are wicked."—Ex. 9:27.

Pharaoh's confession amounted to nothing. The lightning was flashing all around the feet of Pharaoh, and he was jumping over the bolts of lightning. There had been a terrible storm. The seventh judgment had fallen upon the land. The Word of God tells us how there had been thunder and hail, and how lightning ran along the ground. The Lord sent hail out of heaven that destroyed everything that was left in the country, and when that took place, with the lightning dancing all about his feet, Pharaoh got religion and said, "I have sinned."

You know, beloved, there's many a man just exactly like Pharaoh. When things are going wrong, or if he is passing through difficulties, if he is sick, or if he is in trouble, and when he has burdens and all kinds of problems, he'll fall on his face before God and say, "I have sinned." He'll make a confession of sin. But when the lightning stopped, and the hail ceased, and the storm was over and the thunder had ceased to peal through the sky, Pharaoh was just as big a devil as he had been before. His confession didn't do a bit of good. He confessed that he was a sinner, but his confession came since he was afraid he was going to be killed with that lightning flashing all around his feet.

Let's notice a man by the name of Balaam who made a similar confession. We read:

"And Balaam said unto the angel of the Lord, I HAVE SINNED."—Num. 22:34.

Balaam had been offered money to become the preacher or the pulpiteer for old king Balak of Moab. Though he turned it down at first by saying, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." (Num. 22:18). Eventually that money got hold of him. It is a pretty hard thing for any individual to shake off the idea of money jingling in his pockets, and Balaam was stricken with a greed and a covetousness for the money that Balak offered him, if he would become the private chaplain for Balak. Balaam started on his way even though he knew he was doing wrong. He started to visit Balak that he might be able to preach for Balak the sermons that he wanted preached. As he rode along on his burro, the Word of God says that the burro saw an angel standing in his way and the burro turned aside into a field. Then, in order that Balaam might be taught a lesson, God caused that burro to shy off to one side, to crash against a wall and almost break the leg of Balaam. As a result thereof, when he had smitten his burro three times, and when the burro turned aside on seeing the angel and crashed the leg of Balaam against the wall, it was then that Balaam wanted to kill the burro but the angel held him back. Balaam said to the angel, "I have sinned." He made a confession that he had sinned, but he didn't do anything about it. He went right on. Though he had been warned of God, and though an angel had spoken to him, and though that burro itself had actually spoken to Balaam, Balaam went right on in rebellion. He said, "I have sinned," but his leg quit hurting, and the angel left, and he went on in his rebellion.

We have another example of one who confessed he did wrong but it didn't do any good. Listen: "And Achan answered Joshua and said, Indeed I HAVE SINNED against the Lord God of Israel, and thus and thus have I done."—Joshua 7:20.

Achan had stolen a wedge of gold and a wedge of silver, and a goodly Babylonish garment. Achan had sinned. Now he confesses it, and says, "I have sinned," but it was too late. They took him and stoned him to death, and there is a heap of stones in the field today as a monument to the fact that a man was avaricious and given over to covetousness. He said, "I have sinned," but it didn't do any good to make a confession.

Saul also made a confession that was worthless. We read: "And Saul said unto Samuel, I HAVE SINNED: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice."—I Sam. 15:24.

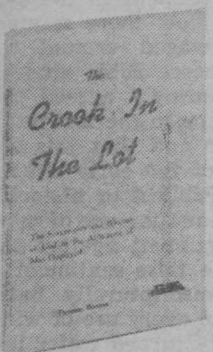
In this instance Saul had been called upon to kill all the people of Amalek, but instead of doing so, he brought back the best of the sheep, and the best of the cattle, and king Agag as a souvenir. Samuel said, "Saul, have you done what I told you to do?" Saul said, "I have performed the commandment of the Lord." At that time an old cow bawled and a sheep bleated, and Samuel said, "What meant then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul said, "The people brought them back for sacrificial purposes. I didn't have anything to do with it." Then Samuel rebuked Saul by saying, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." This was a confession, but what good did it do? Saul confessed that he had sinned, but he didn't do a thing about it.

Let's notice another confession of a similar nature. We read:

"And David said unto Nathan, I HAVE SINNED against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."—II Sam. 12:13.

Here is a man using the same words as Achan, as Saul, as Balaam, and as Pharaoh, yet there

(Continued on page 3, column 1)



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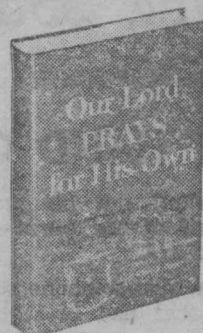
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PAGE TWO



Whether you believe it or not, however you may feel, God's Word stands true.

## "Hand . . . Sacrifice"

(Continued from page 2)

is a different story in this case. David really repented. His confession was a genuine confession. As he stood in the presence of Nathan, he said, "I have sinned against the Lord."

We come to the New Testament and find two instances of this same confession. One of them was Judas Iscariot who flung the money down at the feet of the chief priests and ran off to hang himself, having first said:

"I HAVE SINNED in that I have betrayed the innocent blood."—Mt. 27:4.

He confessed, but did nothing about it. Instead, he went out and hanged himself.

But there is another instance of a man who did something about it when he confessed, that is found in the experience of the prodigal son. As he stood by the hogpen thinking about his father's household, he said:

"I will arise and go to my father, and will say unto him, Father, I HAVE SINNED against heaven, and before thee."—Luke 15:18.

Now, beloved, there are seven individuals who sinned. I have told you about Pharaoh, about Balaam, about Achan, about Saul, about David, about Judas, and about the prodigal son. Each of them said the same thing. All of these individuals said, "I have sinned," but there were only two of them that meant it. There were only two of them that confessed their sins, who did anything about it. David confessed his sins, and meant it, and he did something about it. The prodigal son confessed that he was a sinner and did something about it. Confession of sin isn't enough in itself unless that confession leads you to forsake your sins and live differently in the future.

When this man in my text came and put his hand upon the head of his offering, he confessed that he was a sinner. When he looked up to Calvary and trust Jesus as my Saviour, I confess that I am a sinner in the sight of God.

### II GOD SEES AN ACKNOWLEDGMENT OF SELF-IMPO- TENCE.

God sees an acknowledgment of that individual's self impotence—that is, he is impotent to help himself. He has no power to help himself.

Why would this man put his hand upon the head of this beast that is going to be offered as a sacrifice and admit that he was a sinner? Why would he do that if he could do anything for himself? The very fact that he put his hand upon the head of this beast is an admission of his own self-impotence—an admission of the fact that he can't do anything for himself and that he

has to depend upon a substitute, or a sacrifice, in the form of this beast that is going to be offered upon the brazen altar.

Beloved, I would that I might impress upon you how utterly impotent that everyone of us are—how impotent we are to save ourselves. We read:

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

Suppose a man is depending upon his works, God looks down and says, "Filthy." God is not saying that about your sins. God is not saying that about the things you have done that are wrong. Rather, God is saying concerning the best there is about us, "Filthy." Our righteousnesses are worse than filthy rags that God wouldn't touch.

We read:

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. 3:20.

A man was telling me of recent date that he was a thorough believer in the keeping of the law. I said, "Brother, have you kept it all?" He said, "Well, I have tried to the best of my ability." I said, "Suppose you have kept the law. Do you know what God says? God says, 'By the deeds of the law there shall no flesh be justified in His sight.'"

I say, beloved, we are impotent. We are powerless. We are unable to do anything in the realm of salvation.

Notice again:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast."—Eph. 2:8,9.

Beloved, when that man put his hand upon the head of that beast, on the day that he brought his burnt offering unto the Lord, he confessed thereby his impotence and his inability to do anything for himself; that he had to depend upon that priest to offer that sacrifice in his behalf.

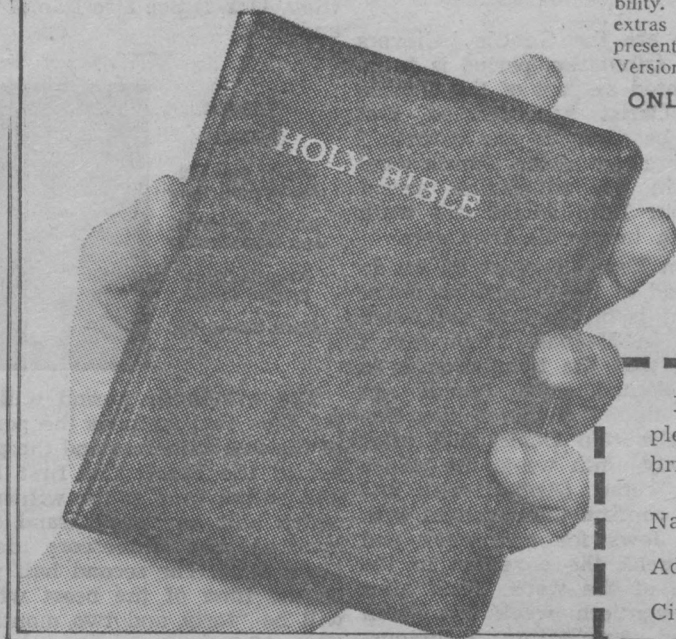
When I come to Calvary, I confess that I am unable to do anything by my own works and that I must depend thoroughly upon the Lord Jesus Christ as my Saviour.

### III GOD SEES IN THIS AN ADMIS- SION OF THE DESERTS OF PUNISHMENT.

This man put his hand on the head of the beast on the day of the offering of the burnt sacrifice, and confessed thereby the desert of his punishment. "I deserve to die. I ought to die. But this beast is going to die in my behalf." I say, he admitted that he deserved punishment. Every man that brought an animal to the high priest to offer in his behalf—every man who did so admitted that he deserved punishment.

Likewise, beloved, when I see what Jesus did on the cross in my behalf, that He suffered for

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my sins, I am admitting the truth that I deserve punishment, but that Jesus Christ received the punishment that I actually deserved.

Years ago, I remember reading an incident concerning a great Italian musician. They tell me that Paganini was the greatest violinist that ever lived. He was an unbeliever, a wicked man, and he was immoral beyond description. They said that he had a terrible power upon women especially, and that women were terrified in his presence. Many and many a woman has said that she felt that Paganini had sold his soul to the Devil, in order that he might become the world's most dazzling violinist. They say that he only played one string—the G string, and that it was his delight, when he was putting on a concert to pick up his violin, and hold it to his shoulder, and then with his hand break string after string, until he got down to just one, the G string, and on that one string he played the most exquisite music. When he played, he thrilled and dazzled and mystified his audience with his music, yet at the same time he was one of the most wicked individuals that ever lived.

I am telling you all this, that I might say this—when he died in 1840, no town would let him be buried. There wasn't a city that would allow them to bury him. They said he was too vicious, too vile, too immoral, and too corrupt; that they didn't want him buried in their city. As a result, they hauled his body in a casket for 46 years and didn't allow him to be buried until 1886. For 46 years his body stayed in the casket and was shifted from city to city, and place to place, and finally, his own city at Genoa, Italy, forgot about how mean and immoral he had been and allowed his body, homeless and graveless so long, to be buried in Genoa, in 1886.

Listen, beloved, some of these days, that body that was homeless and graveless and wasn't buried for 46 years—some of these days that body is going to be raised from the grave. Listen:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28.

Some of these days that body of Paganini, homeless and graveless for so long, will be raised

from the grave, and when he stands in the presence of Almighty God, he'll not at all contend that the punishment he receives is unjust. I recognize the fact that while history doesn't know that he was ever saved, it could be that in the last moments of his life, in the eleventh hour so to speak, he might have thrown everything to one side, and received Jesus Christ as His Saviour, but so far as history has recorded, Paganini died as he had lived—immoral, and Godless, and Christless. I say, when his body is raised from the grave, if he died unsaved, then when he goes into eternal hell, he'll never complain one particle and say that he is being treated unjustly as a result of the punishment that was heaped upon him.

Beloved, when that man stood beside the animal and put his hand upon the head of it, he admitted that there was punishment that should fall upon him, that he deserved punishment. Likewise, when I stand at Calvary and receive Jesus Christ as my Saviour, I admit thereby I ought to have gone to Hell. When I see that Christ was suffering for my sins on the cross, I admit by trusting Him that I ought to have gone to Hell myself.

### IV HE SEES THE ACCEPTANCE OF THE PLAN AND PERSON GOD PROVIDED.

When God looked down upon that individual with his sacrifice, he sees him when he puts his hand upon the head of that animal, that he has accepted both the plan and person that God has provided for salvation. Why did this man come with

his sacrifice and put his hand on the head of it? Why did he do it? God had provided a sacrifice, God had provided a plan, and when he stood there in the presence of the high priest and put his hand on the head of that sacrifice, he admitted that he was accepting both the plan and the Person that God had provided.

When I come to Calvary and see Jesus Christ on the cross and believe on Him as my Saviour, I admit right then that this is the plan of salvation, and that Jesus is the Person of salvation. When I trust Him, I accept what God has done in providing both the plan and the Person of my salvation.

### V HE SEES A TRANSFERENCE OF GUILT.

Here is a man who stands in the presence of the priest and puts his hand on the head of the animal, and when he does so, there is a transference of guilt from him to the animal. The animal dies for him. The animal dies in his place. There is a transference of guilt so far as he is concerned. The guilt is transferred from the guilty man to the guiltless animal.

Beloved, when I come to Calvary and see Jesus Christ ex-  
piating at the cross, I see the blood as it falls, drop by drop, from His body, and I see the pain as it races along the very arteries of His body. When I see the Son of God ultimately lift His voice and shout, "It is finished," and bow His head triumphantly and give up the ghost—when I see this, I realize it was for me. What is it? It is a transference of my guilt from myself (Continued on page 4, column 4)

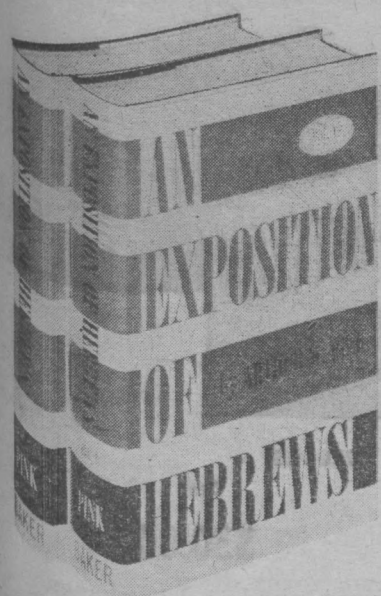
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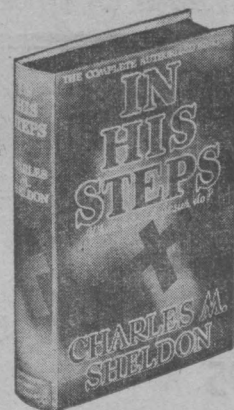
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PAGE THREE



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## The Baptist Examiner FORUM

"Is there any Scripture which states that the tribulation period is only seven years?"

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"And Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold, the Lord cometh with ten thousands of his saints.' Jude 14.

You will notice in this verse, the Lord is coming with his saints. If they are to come with Him, then we can only conclude that He must have come for them at an earlier date. This period of time between the coming for, and the coming with the saints, is known as the tribulation period. It is my firm belief that the scripture teaches that this time period will be seven years.

In Dan. 9:20-27 we hear Gabriel telling Daniel, that seventy weeks are to be determined upon Daniel's people which are the Jews. These seventy weeks are not to be calculated as seventy weeks of days, but rather seventy weeks of years, each day representing one year as was the case with Jacob, when he worked two weeks for Rachel, which consisted of fourteen years. Cf. Gen. 18-28. If two weeks represented fourteen years, then seventy weeks would be 490 years. Now I realize that there have been many more than seventy weeks passed since Gabriel told this to Daniel, but there has not been seventy weeks (490 years) passed upon the Jewish nation in the sense of God dealing with them in a Jewish dispensation, for the Jewish dispensation ended at the cross.

Now we are living in a Gentile dispensation which started when the Jewish dispensation ended. Cf. Rom. 2:13-28. Furthermore we hear Gabriel tell Daniel that after sixty - nine weeks (483 days or 483 years) shall Messiah be cut off. Now I feel sure that all will agree that that takes us up to the cross, and that leaves us one more week of the seventy to be fulfilled, in which He will deal with the Jew, and God will not deal with Daniel's people (Jew) until the fulness of the Gentiles be fulfilled. Cf. Rom. 11:25. The Gentile dispensation will end with the rapture, thus the tribulation period will be a Jewish age. In Rev. 7:1-8 we have John's description of the sealing of the servants of God. All of those who are sealed are Jews not one Gentile among them, and this raises the question,

where are the Gentile believers if the tribulation period is to be calculated as part of the Gentile age? Christ has decreed that there be glory in the church. I feel sure that if the church were here in the tribulation period that our Lord would still work through her as He does now.

From Rev. 4 through 18 we do not read of the church on earth, but she is pictured as enthroned elders in Heaven. From this I gather that the tribulation is to be reckoned as a Jewish age rather than the church age. Gabriel also told Daniel that after the sixty-ninth week, the prince would come (Anti-Christ) and would confirm the covenant with many Jews for one week and then break the covenant in the middle of the week. Then after the seventieth week has been fulfilled, everlasting righteousness shall come in, which is the Millennial reign of Christ. Now I am sure that the Anti-Christ has not come as yet, neither has everlasting righteousness been brought in, so that would leave us one week of seven days or seven years wherein God will deal with the Jew before He brings in the Millennial Kingdom. Thus the tribulation period, or the time of Jacob's trouble, will last for seven years.

In Matt. 24:3-31 the Lord describes for us some of the things that are to come to pass during the tribulation period. His description in these verses has reference to the Jewish nation, for verse 34 says, "This generation shall not pass, till all these things be fulfilled." These things shall be fulfilled during the last week of the seventy weeks of Dan. 9, or the seven years that are left of the 490 years, which Gabriel told Daniel was determined upon his people.

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Aripeka, Florida



Here again I cannot cite a categorical answer, but certainly the uniform teaching of the Bible suggests that the tribulation period covers a period of seven years, with the last three and a half years covering the intense part of the tribulation. I have studied the seventieth week of Daniel over and over again, and am thoroughly convinced that that week of years is yet ahead and that it covers the period of

the great tribulation. Any one in doubt should obtain a copy of Alva McClain's pamphlet on the "Seventieth Week Of Daniel." (Zondervan Publishing Co., Grand Rapids)

The "two witnesses" of Rev. 11 bear their testimony during the last three and a half years—the bitterest time of the tribulation. Jerusalem shall be trodden under foot for that same period (Rev. 11:1-2) See also Daniel 9:27 and 7:14.

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RADIO SPEAKER  
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The tribulation period will be the time that includes the period of the two witnesses and the period of the beast. The first half will be the time of the witnesses which will be "a thousand two hundred and threescore days" (Rev. 11:3). The second half will be the time of the beast which will be "forty and two months." (Rev. 13:5).

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



If our Lord had answered all of our questions in clear concise words we would not have any incentive to study the Scriptures as we should. In other words, if He had said the tribulation period will be seven years long, who would go to any trouble to study the Scriptures relative to this subject? He does not want to make us any more lazy than we already are, so He gives us the information we need in such a way that we are forced to study in order to get it.

As to this particular question, there are greater Bible scholars than I ever hope to be who differ with me. They hold to the view that the first half of Daniel's seventieth week was fulfilled during Christ's earthly ministry. If they are right on this point, then I am wrong. In Dan. 9 Gabriel gave Daniel a prophecy concerning the seventy weeks of years in which God would be dealing with the nation of Israel. The seventy weeks are divided into three distinct parts. In Dan. 9:25 we see two of these divisions. They are seven weeks and sixty-two weeks. This as you see makes sixty-nine of the seventy weeks. Then in verse 27 we see the one week, but I am unable to find any fractional part of a week anywhere connected with this prophecy. The seven weeks, or forty-nine years speaks of the time required to rebuild the city of Jerusalem. The sixty-two weeks, or 434 years speaks of the time from the rebuilding of Jerusalem to the crucifixion of our Lord. In verse 26 we read, "And after threescore and two weeks shall Messiah be cut off." I am not sure that we would be doing the precious Scriptures any hurt if we were to read this, "After the sixty-two weeks are fulfilled, Messiah will be cut off." If half of the seventieth week was fulfilled during our Lord's earthly ministry, why did Gabriel not say "After sixty-two and a half weeks shall Messiah be cut off?"

Since verse 26 leaves one whole week to be fulfilled at some time, and since I can find no fractional part of a week mentioned in these Scriptures, Therefore, I must of necessity believe that the

tribulation period will be seven full years long. I can see no room, nor place for anything less than seven years, and neither can I see room for more.

### "Hand . . . Sacrifice"

(Continued from page three)  
to Jesus Christ. I have transferred my guilt to the Son of God. He didn't have any sins, but He was dying for my sins. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:3.

"For Christ also hath once SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

"Who his own self BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:24.

You see, beloved, there is a transference of guilt. When the man put his hands upon the head of that animal, he transferred guilt from himself to the animal. The animal is going to be his substitute. The animal is going to die for him in his stead. He has transferred his guilt from himself to that animal.

When I come to Calvary and trust Jesus Christ, my guilt is transferred from me to Jesus. He died for my sins.

#### VII

##### HE SEES ASSURANCE.

When that man put his hand upon the head of that beast, there was an assurance in his heart right then. He had assurance. Why? Because he had done what God told him. This is God's plan. This is God's substitute. This is God's purpose being worked out in his life, and he has an assurance right then that everything is all right.

When a man trusts Jesus Christ as His Saviour, he has an assurance right then that everything is all right in God's sight. I tell you, I wouldn't take anything in this world for the assurance that God gave me the day He saved me. There is an assurance that comes to him. Listen:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."—Isa. 32:17.

Beloved, when God gave Jesus on the cross to be my substitute — Christ died as a sac-

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He sacrificed for me — it gave me assurance.

The man stands beside his offering, and puts his hand upon the head of that beast, and has an assurance that everything is all right because this is God's plan. This is the purpose God has so far as the sin in life is concerned. When he offers that sacrifice and walks away, he walks away with assurance in his soul.

Beloved, when you come to Calvary and trust Jesus Christ as your Saviour, and walk away from Calvary, you go away with an assurance in your soul that you never had before, because you have done the thing that God wanted you to do.

#### VII

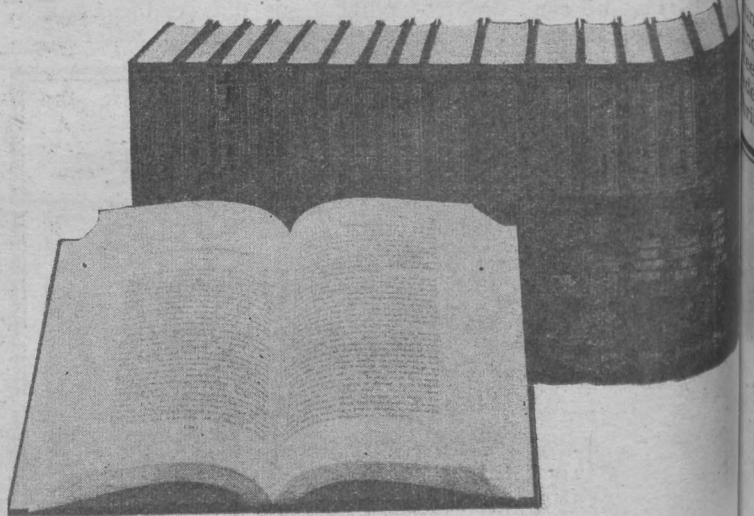
##### HE SEES IDENTIFICATION

What did this man do? He identified himself with his sacrifice, as if to say, "I ought to suffer. I ought to be punished. I am the one that ought to die, but I am identifying myself with this animal that will die for me."

Beloved, at the cross I became identified with the Lord Jesus Christ, so that from that time on it has been Christ in me, hope of glory. I am identifying with Him now. I know that just as Jesus died, I ought to have suffered, I ought to have sacrificed. (Continued on page 8, column 308).

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PAGE FOUR



## Two Good Men To Work Together In Revivals



Eld. Gene Hensley



Eld. John Reynolds

Pictured above are two of the soundest and best Baptist preachers known to your editor, and they are to work together, assisting each other in revival meetings this summer.

Bro. Hensley will preach for the Providence Baptist Church, Henderson, Texas, June 5-12. This is the church Bro. Reynolds has long and honorably served as pastor.

Then Bro. Reynolds will assist the Caddo Baptist Church of Stockdale, Texas (the church Bro. Hensley pastored) in a revival meeting August 8-14.

Here are two good men, and two good churches, working together. If you live near enough, attend the meetings if not, at least remember them in prayer.

## Attacks On Bible

(Continued from page 1)

Biological Theology, 20th January, 1891, attacked the trustworthiness of the Holy Scriptures. It was tried for heresy and succeeded from the ministry! And the Seminary withdrew from connection with the Presbyterian Church. The actual charge which he was convicted reads:

The Presbyterian Church in the United States of America charges Charles A. Briggs, being Minister of the said Church and member of the Presbytery of New York, with teaching that error may have existed in the original text of the Holy Scripture, contrary to the essential doctrine taught in the Holy Scripture, and that the Holy Scripture is not the Word of God written, inspired, and the rule of faith and practice" (*The Presbyterian Digest*, 1938, Volume II, page 308).

Union Seminary has since been a model of unbelief, and had for many years, as Professor Christian Ethics, Harry F. Ward, who has been identified by the former Communists as having been a member of the Communist Party. Ward had a major part in drafting "The Social Creed of the Churches" of the old Federal Council of the Church of Christ in America.

tian Fact and Modern Doubt (Charles Scribner's Sons, 1935), he made havoc of the Holy Scriptures. On pages 162 and 163 he wrote:

"Literal infallibility of Scripture is a fortress impossible to defend: there is treason in the camp. Probably few people who claim to 'believe every word of the Bible' really mean it. That avowal held to its last logic would risk a trip to the insane asylum. . . . Meanwhile we should frankly admit the bankruptcy of 'literal infallibility,' and, under guidance of the facts, set out on the long hard quest for truth. If the Church is not soon forthright in honesty about the Bible, worthy men and women will betake themselves to science, where, even if they are more remote from the central shrine, they need at least harbour no evasions."

Again, on page 170, he wrote: "Having dethroned an allegedly infallible Church, men dared not make venture with 'the Beyond that is within'. Craving external supports, they raised an infallible Book to the vacant throne. From that false move and its tyranny we now break free but with what throes of spirit and what strife of tongues!"

The writer prepared charges and specifications against George A. Buttrick on the basis of the Briggs trial and conviction and filed the same with the Presbytery of New York and also with the then state clerk of the General Assembly, William B. Pugh. They were ignored.

### 4. Sunday School Literature's Attack

Crossroads, April-June, 1955, in a lesson for 12th June, says, "The Bible is not the Word of God until God speaks through that written word to the reader."

According to this, the Word of God is not an objective Word that stands whether men will listen or not, but is a subjective "something."

The lesson continues, "Its authority does not stem from the writing itself, as if that very writing were infallible. . . ." "The book is not the revelation."

This is the official Sunday school literature of the present United Presbyterian Church. So the United Presbyterians voted to remove Bible reading from the public schools.

### 5. The New Bible—the R.S.V.

The National Council of Churches, 30th September, 1952, presented to the country its copyrighted and authorized Revised Standard Version of the Bible. This book removed the prophecy of the virgin birth from Isaiah 7:14. It took the deity of Christ out of passage after passage. In its translation it substituted "you" and "yours" for "thee" and "thou" except in reference to deity and then proceeded to refer to Jesus Christ as "You are my son," Psalm 2:7, making Jesus only a man. In the preface of the R.S.V., the neo-orthodox theory of the inspiration of the Scriptures is presented, which does not accept the Bible as literally, verbally plenary inspired. It believes that the meaning may be found somehow "hidden under words." The N.C.C. uses profits from its royalties from the sale of this Bible to help carry out its left-wing program, and has indeed made merchandise of the good name of the Bible.

### 6. The New English Bible — the N.E.B.

Working far greater havoc and making much freer use of language, the New English Bible, 14th March, 1961, stirred up a storm in Great Britain. It has been rejected by Bible-believing Christians.

The Trinitarian Bible Society, London, England, appraised the book as follows:

"The Translators' Preface to the Authorized Version of 1611 reverently acknowledges the Divine Inspiration and authority of the (Continued on page 7, column 1)

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The Word of God fulfills God's eternal purpose.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.

As preachers, our duty is to preach the Word; this is as far as we can go. The Holy Spirit must convict, and He will according to the Lord's will, not ours. The Bible tells us that the preached Word will accomplish whatever the Lord pleases, this leaves no place for anxiety on the preacher's part as to what the results will be. God's Word

was settled in the heaven, Psalm 119:89. We have the Word as it pleased God:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—II Pet. 1:21.

Had God not been the author of the Bible, it would not be a perfect book.

The character of God's Word is eternal as God is eternal.

"For ever, O Lord, thy word is settled in heaven." — Psalm 119:89.

The Word is not an afterthought with God or a solution for unseen chaos, but it was settled in heaven just as our election was. God seeing all things and knowing all things knew what man would do when He created man; therefore, He decreed the way man would be able to find out about his Creator — the Word.

The character of God's Word is sufficient for salvation and Christian living.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—II Cor. 9:8.

The lost person on the judgment day will not be able to say that the Word didn't tell enough for him to be saved. The problem is that people will not actually believe what they do read. The Word is sufficient in giving the complete way of salvation; and as the Holy Spirit applies the Word, the sheep believe. Many times the Christian acts like the lost person in not believing the Bible can supply his needs. God's grace is sufficient for every situation that could ever arise for every Christian of every age; and then there would be plenty left over. The Word is sufficient that every child of God could be fully mature in his walk with God. The failure is not on God's part, but it is on man's part because he won't study the "perfect law of liberty" that he might become mature in the knowledge of the Word.

The Word is true.

"The word is true from the beginning: and every one of thy righteous judgments endureth (Continued on page 8, column 1)

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## "FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

Bishop Smith had fulfilled his promise in addressing to me a testimonial letter, which would show to both friends and foes that the most honourable and lasting peace between us was to succeed the deplorable years of strife through which we had just passed. I read it with Grand Vicar Dunn, who was not less pleased than I with the kind expression of esteem towards my people and myself with which I was filled. I had never had a document in which my private and public character were so kindly appreciated. I put it in my portfolio as the most precious treasure I had ever possessed, and my gratitude to the bishop who had written such friendly lines, was boundless. I at once, addressed a short letter to thank and bless him; and I requested him to pray for me during the happy days of retreat I was to spend at the monastery of St. Joseph.

The venerable Grand Vicar Saurin, and his assistant, Rev. M. Granger, received me as two Christian gentlemen receive a brother priest, and I may say that, during my stay in the monastery, they constantly overwhelmed me with the most sincere marks of kindness. I found in them both the very best types of priests of Rome. A volume, and not a chapter, would be required, were I to tell what I saw there of the zeal, devotedness, ability and marvellous success of their labours. Suffice it to say, that Grand Vicar Saurin is justly considered one of the greatest and highest intellects Rome has ever given to the United States. There is not, perhaps, a man who has done so much for the advancement of that church in this country as that highly gifted priest. My esteem, respect, I venture to say, my veneration for him, increased every time I had the privilege of conversing with him. The only things which pained me were:

1st. When some of his inferior monks came to speak to him, they had to kneel and prostrate themselves as if he had been a god, and they had to remain in that humble and degrading posture, till, with a sign of his hand or a word from his lips, he told them to rise.

2nd. Though he promised to the numerous Protestant parents, who entrusted their boys and girls to his care for their education, never to interfere with their religion, he was, nevertheless, incessantly proselytizing them. Several of his Protestant pupils were received in the church of Rome, and renounced the religion of their fathers, in my presence, on the eve of Easter of that year.

While, as a priest, I rejoiced

in the numerous conquests of my church over her enemies, in all her colleges and nunneries, I objected to the breach of promise, always connected with those conversations. I, however, then thought, as I think today, that a Protestant who takes his children to a Roman Catholic priest or a nun for their education, had no religion. It is simply an absurdity to promise that we will respect the religion of a man who has none. How can we respect that which does not exist?

As a general thing, there are too few people who understand the profound meaning of our Saviour's words to His disciples: "Come ye yourselves apart into a desert place and rest awhile." These words, uttered after the apostles had gathered themselves together unto Jesus, and told Him all things both what they had done and thought, ought to receive more attention, on the part of those whom the Son of God has chosen to continue the great work of preaching His Gospel to the world. I had never before so well realized how good it was to be alone with Christ, and tell Him all I had done, said, and thought. Those few days of rest and communion with my Saviour were one of the greatest favours my merciful God had ever given me.

My principal occupation was to read and meditate on the Gospel. That divine book had never been so precious to me as since God had directed me to put it as the fundamental stone of my faith in the act of submission I had just given to my bishop; and my church had never been so dear to me as since she had accepted that conditional submission. I felt a holy pride and joy at having finally silenced the voice of the enemy which, so often, troubled my faith by crying to my soul: "Do you not see that in your Church of Rome, you do not follow the Word of God, but only the lying traditions of men." My church, through her bishop, had just given me what I considered an infallible assurance of the contrary, by accepting the document signed by me and by my people, where we had clearly said that we would never obey any authority or any superior except when "their orders or doctrines would be based upon the Gospel of Christ." My soul was rejoicing in those thoughts, when on the 5th of April (Monday after Easter) Grand Vicar Saurin handed me a letter from Mr. Dunn, telling me that a new storm, brought by the Jesuits, and more formidable than the past ones, was about to break on me; that I had to prepare for new and more serious conflicts than I had ever experienced.

The next morning, Mr. Saurin handed me another letter from the Bishop of Dubuque, and with a sympathy which I will never

forget, he said: "I am sorry to see that you are not at the end of your troubles, as you expected. Bishop orders you back to Dubuque with words which are far from being friendly." But strange to say, this bad news, which would have saddened and discouraged me in other circumstances, left me perfectly calm and cheerful on that day. In my dear Gospel, which had been my daily bread, the last eight days, I had found the helmet for my head, the breastplate and the shield to protect me, and the unconquerable sword with which to fight. From every page, I heard my Saviour's voice: "Fear not, I am with thee." (Isaiah 43:5).

When on my way back to Dubuque, I stopped at Chicago to know from my faithful friend, Mr. Dunn, the cause of the new storm. He said: "You remember how Grand Vicar Maillou was displeased with the conditional submission you had given to the bishop. As soon as we had left him, he sent the young priest who is with him to the Jesuits of Chicago to tell him that the authority of the church and of the bishop would be for ever lost if Chiniquy were allowed to submit on such condition. He wanted them to notice that it was not to the authority of the bishops and the church you had submitted; but only to the authority of the Bible. The Jesuits were of the same mind. They immediately sent to Dubuque, and said to the bishop: 'Do you not see that Chiniquy is a disguised Protestant; that he has deceived you by presenting you such an act of submission. Does not your lordship see that Chiniquy has not submitted himself to your authority, but to the authority of his Bible alone? Do you not fear that the whole body of the bishops and the Pope himself will condemn you for having fallen into the trap prepared by that disguised Protestant? Our administrator, though a good man when left to himself, is weak, and like soft wax, can be manipulated in every way. The Jesuits, who want to rule the priests and the church with an iron rod, and who are aiming to change the Pope and the bishops into the most heartless tyrants, have advised the administrator to force you to give an unconditional act of submission. It is not the Word of God which must rule us now. It is the old Jupiter who is coming back to rule us under the name of a modern divinity, called 'the authority of the bishops.' The administrator and the Jesuits themselves have telegraphed your submission to several bishops, who have unanimously answered that it must be rejected, and another, without condition, requested from you. You were evidently too correct when you told me, the other day, that your act of submission was too good for the bishops and the Pope. What will you do?' I replied: 'I do not know what I will do, but be sure of this, my dear Mr. Dunn, I will do what our great and merciful God will tell me.' 'Very well, very well,' he answered; 'May God help you!'

(That same Mr. Dunn was also excommunicated not long after by his bishop, and died after publicly refusing to be relieved from that sentence).

After warmly shaking hands with me, I left to take the train for Dubuque, where I arrived next morning. I went immediately to the bishop's palace. I found him in the company of a Jesuit, and I felt myself as a poor helpless ship between two threatening ice-bergs.

"Your lordship wants to see me again," I said. "Yes, sir, I want to see you again," he answered. "What do you want from me, my lord?" I replied. "Have you the testimonial letter I addressed to you at Chicago last week?" "Yes, my lord, I have it with me." "Will you please show it to me?" he replied. "With pleasure — here it is," and I handed him the precious document.

## A Brief Scriptural Study The Kingdom At The Cross

By FRANK B. BECK  
(Now in Mansions Above)

Scripture reading: Matthew 21: 1-11.

Of all places in Heaven, or earth, the last place you would look for a kingdom would be at the cross! You might as well look for a kingdom at the electric chair, the gallows, the gas chamber, the guillotine, the firing squad, or any other place of execution of criminals and the unwanted. Nevertheless there is a kingdom at the cross of Jesus. It is an "everlasting" kingdom (2 Pet. 1:11). It is the "kingdom of God" (John 3:3).

When a conqueror subdues a foreign country, one of the first gestures is to plant his flag in the soil, hoist it aloft to unfurl its colors for all to see. King Jesus planted a cross on Golgo-

As soon as he had assured himself that it was the very letter in question, he ran to the stove and threw it into the fire. I felt so puzzled at the action of my bishop that I remained almost paralyzed; but soon coming to myself, I ran to save from the flames that document which was more valuable and precious to me than all the gold of California, but it was too late. It was in ashes. I turned to the bishop and said: "How can you take from me a document which is my property, and destroy it without my permission?" He answered me with an impudence that cannot be expressed on paper: "I am your superior, and have no account to give you."

I replied: "Yes, my lord, you are superior indeed! You are a great bishop in our church, and I am nothing but a poor miserable priest. But there is an Almighty God in heaven, who is as much above you as He is above me. That great God has granted me rights which I will never give up to please any man. In the presence of that God I protest against your iniquity."

"Have you come here to lecture me?" replied the bishop.

"No, my lord, I did not come to lecture you; I come at your command, but I want to know if it was to insult me as you have just done that you requested me to come here again."

"I ordered you to come here again because you deceived me the last time you were here," he answered: "you gave me an act of submission which you know very well is not an act of submission. I accepted it then, but I was mistaken; I reject it today."

I answered: "How can you say that I deceived you? The document I presented to you is written in good, plain English. It is there, on your table, I see it; you read it twice, and understood it well. If you were deceived by its contents, you deceived yourself. You are, then, a self-deceiver, and you cannot accuse me of having deceived you."

(To be continued)

tha's hill as the symbol of ownership and overthrow of kingdoms of this world (Rev. 15-18).

There is a kingdom at the cross of Jesus. In fact, there is no kingdom of heaven apart from that cross of Jesus.

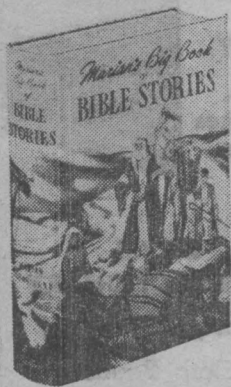
THE PROMISES OF GOD ASSOCIATE THE KINGDOM OF GOD WITH THE CROSS OF JESUS.

The twenty-fourth Psalm claims the kingly rule of Christ. He is the King of glory, sovereign sway He owns earth, the world system, and people of the earth. But the twenty-four is not separated from the twenty-two. Psalm twenty-two is the great Psalm of the cross. It opens with the cry made from the cross: "My God, my God, why hast Thou forsaken Me?" (see Matt. 27:46). It closes with the words: "He has done this," which are the closing words of the cross: "It is finished" (John 19:30). Therefore there are those who suggest that Christ ed the whole Psalm while ing on the cross. Christ could reign over men in glory, had not first of all reigned them in grace. The kingdom of God is associated with the cross of Jesus.

How many chapters in the Bible describe the kingdom of God? Chapters two, eleven, thirty-six, sixty-one, sixty-five, and sixty-six. But none of them can be divorced from chapter fifty-two, the chapter of the cross. Could any man be "clean" to enter into God's kingdom (Isa. 62:11) if our "iniquities" were taken from us and laid on Christ our Divine Substitute (Isa. 53:5-6). The kingdom of God is associated with the cross of Jesus.

In the New Testament the kingdom of God is associated with the "kingdom of God," which can only enter and see the new birth (John 3:1-3) and being "lifted up" in death (John 3:14-16). The Spirit trains the sinner's soul, the crucified Christ breathes the new birth in the sin-dead soul. The kingdom of God is associated with the cross of Jesus.

John the apostle seems to light in telling us that the kingdom of Christ can only be entered through the cross and death of Christ. This reference in John 3:3, he acclaims this fact in the Book of Revelation. "The Lord loved us, and washed us from our sins in His own blood, and hath made us kings unto God and His Father" (Rev. 1:5-6). Washed in the sacred blood we are made kings of priests. And again, "wast slain, and hast redeemed us to God by Thy blood, every kindred and tongue, people and nation; and hast unto our God king of kings" (Rev. 1:6). (Continued on page 8, col. 2)



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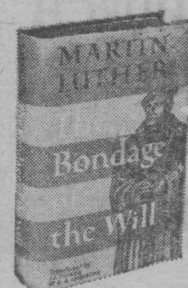
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PAGE SIX



## Attacks On Bible

Continued from page 5)  
Scriptures as the Word of a gift from Heaven. One in vain for any such testimony in the new version. The and the long statement by the sponsors at the of publication are silent on subject. . . . It is called "a so utterly alien to the of our fathers and unaccept- to those who still cherish respect for the old paths."

### Fosdick's Unbelief

Emerson Fosdick, pastor many years of the Riverside in New York City, the John cathedral, declar- a letter of 31st January, to Mr. W. B. Barnhart, Har- Pa.:

... a liberal in theology, and then so ever since I was a ... Of course, I do believe in the Virgin Birth, that old-fashioned substitu- doctrine of the atonement; who not know any intelligent who does."

... was the preacher for Sunday Council of Churches on free time, on a program- in New York.

### Bible Not Scripture

... official Sunday school lit- of The Methodist Church, Student, October, 1953, and a unit on "The Bible in of the Church," by Lind- Pherigo. Here the trust- of the authority, the ac- of the Gospels, are openly "Even the Gospels were as Scripture."

... again, speaking about critical attitude toward of the Bible, we read:

... examples show clearly Jesus, although he profound- of it as inerrant or infall- but for him a divinely in- after almost two thousand many Christians still have reason to learn from our

indeed! Jesus said, "Thy truth."

### Modernism for Youth

... for Intermediates, Oc- November-December, 1947, of The Methodist largest Protestant church United States, with the "God and the Lawmak- really attacked the Old when it taught:

... used to think that Moses all these books (the Pen- but the best Bible schol- were us this is not so. several reasons for belief. The authors of said they were written for one thing ... Moses great pioneer lawgiver, they knew that their laws written in his spirit, if not actual words. It was per- missible, according to of their day, for ascribe their writings to

Moses.

"As a matter of fact, the books of the Pentateuch, in their present form, were written many years after Moses' death. . . . We don't know for sure that he wrote anything, or that he knew how to write!"

In direct contradiction to all of this unbelief, Jesus Christ said in John 5:46, "Had ye believed Moses, ye would have believed me: for he wrote of me." Our Lord Jesus Christ knew more than the writer of the Methodist Sunday school literature for November 23rd, 1947.

### 10. "Sola Scriptura"

When Eugene Carson Blake, 4th December, 1960, preached his famous sermon from the pulpit of Bishop James A. Pike in San Francisco entitled, "A Proposal Toward the Reunion of Christ's Church" (The plan is called the Blake-Pike proposal), Blake said:

"So long as the wording 'sola scriptura' is required, no bridge can be made between catholic and evangelical. But it is now clear in ecumenical conversations that Protestants generally have come to recognize the right place of tradition. . . ."

Protestants have always maintained that the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice. Blake's exaltation of tradition to a high position and lowering of the Scriptures to a lower place constitute a major attack upon the authority of the Scriptures in the life of the church.

### 11. "Open-Ended" Bible

The trustworthiness of the Bible was openly rejected in an address before the Christian Education Assembly of the Triennial General Assembly of the National Council of Churches in San Francisco, 5th December, 1960. The N. C. C.'s press release says:

"An authority on the Bible said here today 'there is a sense in which the Bible is still 'an open-ended book'."

"J. Carter Swaim, executive director of the Department of English Bible of the National Council of Churches said '20th century Christians ought to be writing new chapters in the 'Acts of the Holy Spirit.'"

Swaim is the author of a book **Where Our Bible Came From**, which the N.C.C. is promoting. Swaim offers a complete rearrangement, redating, and re-evaluation of the documents of Holy Scripture. He is not exactly sure how many Isaiahs there were and there is certainly one "unknown prophet" who has contributed to Isaiah! And Daniel did not write at the time that he is reported to have written in his Book. Swaim actually says, "Some now hold that the four great sources were not really literary units and can themselves be resolved into component parts: J1 and J2 (or L—for Lay source—and J; or S—for South—and J) and E1 and E2 (the original E supplemented by later writers

having a similar point of view)" (p. 19). He is talking here about the composition of the Pentateuch, which Jesus Christ indicated came from Moses.

### 12. Many "Myths"

The General Assembly of the Presbyterian Church in the U. S., Southern, now accepts the "myths" in the Bible.

John Wicklein, reporting in the **New York Times** of 15th, May, 1962, from Winston-Salem, N. C., 14th May, wrote:

"Fundamentalists in the Southern Presbyterian Church who believed Adam and Eve existed tried today to suspend publication of an official Bible commentary that says the couple were a myth.

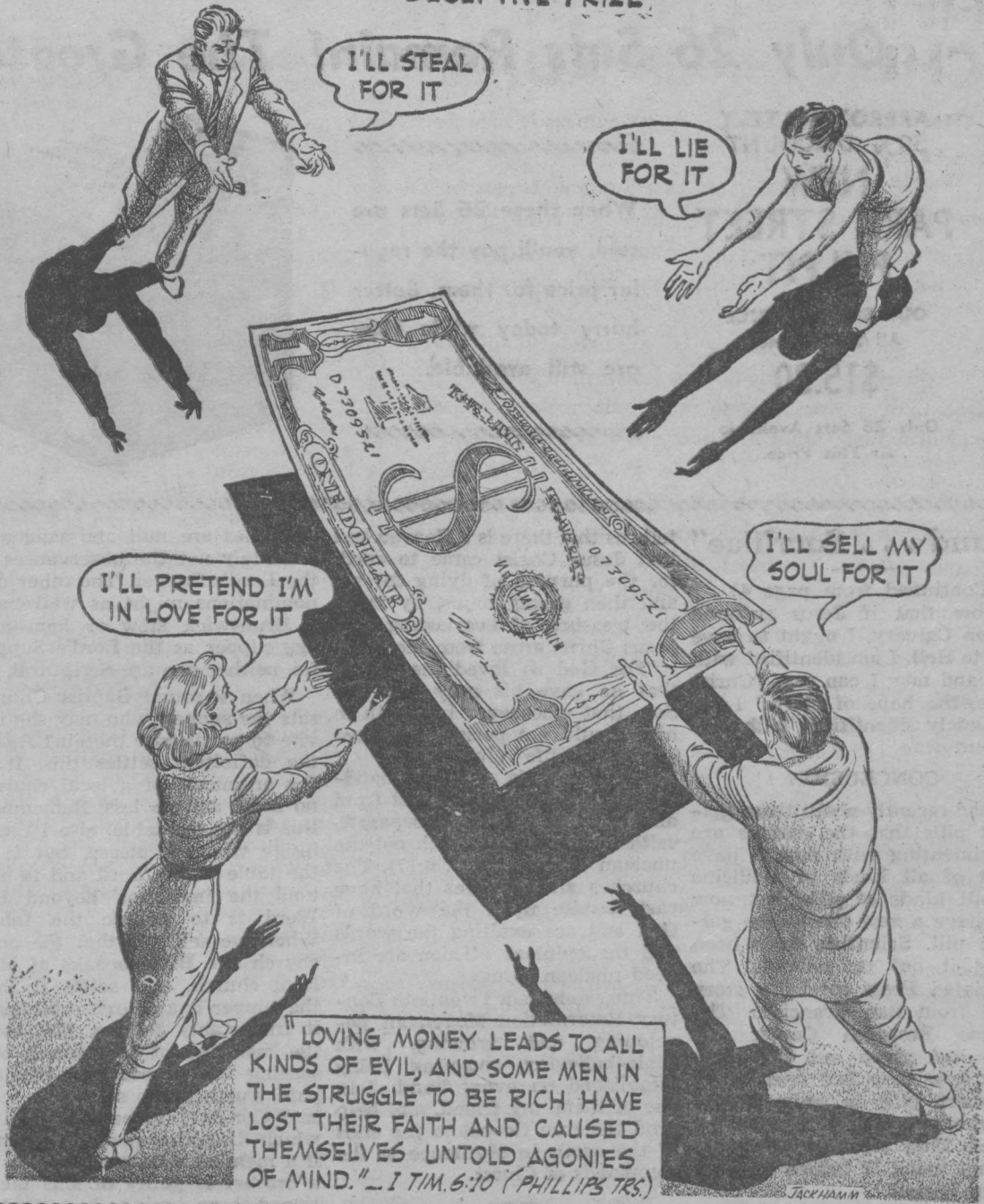
"Their efforts set off an hour's floor debate that harked back to the Literalist—Modernist arguments of the Twenties. At the end they were soundly defeated. The vote in the General Assembly was: Modernists, 323, Literalists, 74. . . . Dwight Chalmer, book editor of the John Knox Press, said the best modern Biblical scholarship made it impossible to accept all parts of the Bible as literally true. Truths of faith can be made through myth and parable, he indicated, and the Commentary attempts to make this clear."

### 13. The Bible versus Jesus

The editorial in the June, 1962, issue of the **Adult Teacher**, official publication of The Methodist Church, under the heading, "The Authority of the Bible," says, "It is correct therefore to say, not 'The Bible is my authority,' but 'Jesus is my authority'". The editor has explained that the fallible men who wrote the Bible "were limited by prejudices, hates, fears. For example, the 'imprecatory Psalm,' such as Psalm 109, do not reveal awareness of the mind and spirit of God."

So the new position is that we must put Jesus over against the Bible, and the Jesus of modern reconstruction cannot accept all of the Bible. But the Christ of the

## DECEPTIVE PRIZE



Scripture said, "It is written," and He quoted literal Scripture to the Devil and silenced him.

### 14. Southern Baptist Battle Over Bible

The press of the country in June, 1962, reported the Southern Baptist Convention in San Francisco in such terms: "Book Stirs Storm at Baptist Meet", "Imagery Controversy Hits Baptist Session", "Baptists Affirm Faith in 'Infallible' Bible", "Theological Storm Breaks Over Southern Baptists."

It all had to do with a book by Ralph Elliott, a Baptist Seminary teacher in Kansas City who really lambasted the sacred Book. He wrote, "We must learn to think of the stories of Genesis—the Creation, the Fall, Noah's Ark, the Tower of Babel. . . . in the same way as we think of the parables of Jesus; they are profoundly symbolical. . . . stories, which aren't to be taken as literally true." Again, "It would appear, then, that in verse 19 Melchizedek was blessing Abram by the Baal, whom Melchizedek considered to be the highest god of the city state at Salem."

### 15. An Infallible Bible?

**Presbyterian Outlook**, 24th December, 1962, featured on its cover quotations from four theologians from four leading Southern seminaries, "Do We Need an Infallible Bible?" The schools were Louisville, Columbia, Austin, and Richmond. All the professors agreed that the Bible could no longer be accepted as the infallible Word of God.

These are just a few of the many accumulating attacks that preceded the Supreme Court's decision to put the Bible out of the public schools.

The Lord Jesus Christ said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). The Apostle Peter assured us that "the word of the Lord endureth for ever" (I Pet. 1:25). "God is not a man that he should lie" (Num. 23:19). The true Christian believes the Bible to be the Word of God upon the authority of the Lord Himself, and with the support of all the credible witnesses and the testimony of Scripture itself.

Jesus Christ accepted the Old (Continued on page 8, column 1)

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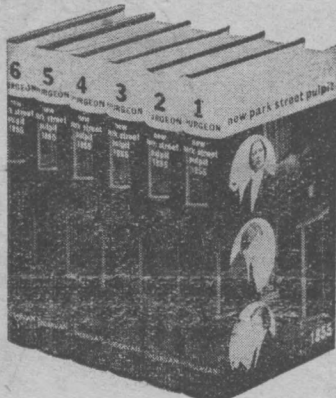
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### "Hand . . . Sacrifice"

(Continued from page 4)

I know that if Jesus suffered  
hell on Calvary, I ought to have  
gone to Hell. I am identified with  
Him, and now I can say, "Christ  
in me, the hope of glory." I am  
completely identified with my  
Saviour.

#### CONCLUSION

I read recently about these get-  
smart pills that the doctors are  
experimenting with now. I have  
heard of all kinds of medicine  
and all kinds of pills, but now  
they have a new one — the get-  
smart pill. Scientists have been  
trying it out on animals. The  
Associated Press carried a story  
on it from San Francisco. The  
Medical Research Center out  
there had given out the story  
about how they had been using  
get-smart pills in animals and  
how the animal's intelligence im-  
proved. They say they are going  
to start using it before long on  
human beings.

Do you know what came into  
my mind? I can tell you a better  
get-smart pill than that. Listen:

"The fear of the Lord is the  
beginning of wisdom." — Prov.  
15:33.

May God help you to see in  
this simple message that our sal-  
vation depends upon Jesus Christ.  
May you trust Him, may you  
become identified with Him, and  
may you thoroughly begin to  
get smart.

May God bless you.

### Missionary Elect

(Continued from page 5)  
for ever." — Psalm 119:160.

God's Word is true in every  
respect and all that is contained  
therein will come to pass,  
whether man wants to believe it  
or not. The Word is, "For the  
word of God is (alive) quick,  
and powerful, and sharper than  
any two-edged sword." — Heb. 4:  
12. The Word is not static, but  
contains activity. We preach the  
Word which is the truth, and the  
truth hurts many times. Man by  
nature does not want to hear the  
truth when he is wrong or the  
lost person doesn't want to hear  
it for the Word cuts into his  
very heart showing his real con-  
dition before God.

I would like to conclude that  
the Word is inspired of God,  
given as He desired to complete  
the end He desired. We are not  
commanded to understand all of  
it for we can't, and to do so we  
would have to have the mind of  
God, but we are commanded to  
believe it.

### Attacks On Bible

(Continued from page 7)

Testament, and we accept the  
New Testament on His authority,  
too.

These attacks mean that the  
Christian today must not be a  
part of or support the churches,  
the agencies, the councils, which  
in any way reflect upon the  
truthfulness of the Word of God.  
The Bible is and forever will be  
the infallible Word of God.

The Bible, and the Bible alone,

tells us that there is a Heaven and  
that Jesus Christ came to earth  
for the purpose of dying for sin  
and then giving to us, by faith,  
the treasure of everlasting life.  
Jesus Christ arose from the dead.

"For God so loved the world,  
that he gave his only begotten  
Son, that whosoever believeth in  
him should not perish, but have  
everlasting life" (John 3:16).

Yes, there is the command-  
ment, "Wherefore come out from  
among them, and be ye separate,  
saith the Lord, and touch not the  
unclean thing" (2 Cor. 6:17). The  
churches and agencies that have  
cast despite upon the Word of  
God and are exalting the words  
and the opinions of men are in-  
deed unclean things.

Thus we have a Twentieth Cen-  
tury Reformation Movement de-  
veloping and growing, with  
Bible-believing churches being  
established on every hand. Join  
one of them, my friend, and help  
send the true Gospel to the ends  
of the earth in obedience to the  
commands of Christ.

### The Lord's Supper

(Continued from page one)  
the passover, and any Jewish au-  
thority will show this to be wine.

2. The church at Corinth had  
members who got drunk because  
of overuse of the element used  
in the supper I Cor. 11:21, and  
it certainly wasn't grape juice.

3. Grapes when gathered and  
pressed out have a leavening  
agent which is worked off in fer-  
mentation. So that to use grape  
juice would be using leaven and  
symbolically saying that the  
blood of Christ was sinful, while  
use of pure wine is saying that  
we are redeemed with the pre-  
cious blood of Christ, as of a lamb  
without blemish and without spot.

Someone will say, Why make  
so much of the elements? that it  
is the spirit of the thing that  
counts. No, no, dear friend, the  
Lord's Supper is a symbolical or-  
dinance, and therefore the sym-  
bols are very important and must  
be strictly adhered to. To cor-  
rupt the symbol is to corrupt the  
ordinance and to corrupt the les-  
son that it teaches. If we do not  
use the Scriptural elements of  
unleavened bread and wine, then  
we might as well use anything,  
even pepsi cola and cookies which  
are as Scriptural as soda crack-  
ers and grape juice. You as sure-  
ly void the Lord's Supper by use  
of the wrong elements as you do  
baptism by the use of the wrong  
mode, and the arguments used to  
justify some other elements might  
just as well be used to justify  
sprinkling for baptism. The use  
of wrong elements is no more  
the Lord's Supper than milk and  
cookies of girls at play in the  
back yard.

#### THE AUTHORITY

Who has the authority to set  
the Lord's Supper? Well, our  
definition settles this for it speaks  
of the local church. Really, we  
must settle the church question  
before we can settle this, but I  
have not space for that. I will  
just state facts. Only a Baptist  
Church is a true church. The or-  
dinances were delivered to the  
church I Cor. 11:2. Therefore only  
a local sound New Testament  
Baptist Church may set the sup-  
per. All so-called communion  
services by other than Baptist

Churches are null and void and  
definitely not the observances of  
the Lord's Supper. The other de-  
nominations might as well have  
a Brunswick stew or ham and  
egg supper as the Lord's Supper  
for neither one are Scriptural.

When a sound Baptist Church  
sets the supper, who may she in-  
vite to participate therein? Again  
the definition settles this. It is  
the ordinance of a local church,  
no more and no less. Remember,  
this is not my table, else I could  
invite whom I please, but it is  
the table of the Lord and to ex-  
tend the invitation beyond His  
Word is to pollute the table.  
When we settle it that the only  
church the Bible speaks of is a  
local church, and settle it that  
the supper is a church ordinance,  
it irresistibly follows that only  
the members of the church ob-  
serving the supper may partici-  
pate. Further, the supper is seen  
in I Cor. 5:11 to be that around  
which discipline revolves so that  
if a member who professes to be  
a brother is guilty of sins men-  
tioned there, he is to be excluded  
from the church and certainly  
from the Lord's Supper. There-  
fore the church can invite to the  
supper only those over whom she  
has disciplinary authority and  
this includes only the members  
of the one local church. Open  
communion and inter-church  
communion is a sin against the  
Word of God.

Now as to the question of one  
or many cups. I would not make  
this a matter to break fellowship  
over or to invalidate the supper.  
If we carefully read the Biblical  
accounts of the institution of the  
supper in the gospels and first  
Corinthians, we are impressed  
that but one cup was used. Note  
the words "the cup" and "this  
cup" in I Cor. 11:25-29. The many  
containers are definitely used for  
convenience and sanitation and  
not because of the Word of God.  
Mark 14:23 says, "And he took  
the cup, and when he had given  
thanks, he gave it to them: and  
they all drank of it." The Scrip-  
tures favor one cup, and no one  
can say anything Scripturally  
against the use of one cup. Fur-  
ther, the one cup better symbol-  
izes the one local church taking  
the supper.

So we can be sure that we are  
not going contrary to the Word of  
God when we use one cup at the  
supper, imitating the example of  
Jesus in instituting the supper.

Now what takes place at the  
observance of the supper. Oh!  
this is a blessed occasion for the  
child of God. Remember there  
is no magic, no change in the  
elements, no infusion of some  
mysterious elements. But simply  
in obedience to the command of  
Christ, the church gathers to take  
unleavened bread and wine in  
remembrance of the dear Lord  
Jesus who died for the sins of his  
people. These elements and His  
Word bring vividly to our mind  
the death of Christ and our hearts  
are made to throb with love to  
him and we go forth with hearts  
filled with gratitude and with the  
desire to remember that we are  
not our own but we are bought  
with a price and to glorify God

with our bodies and our spirits  
which are God's. In this act of  
obedience, the Holy Spirit blesses  
us as He does in all acts of obe-  
dience. And as we leave the table,  
we remember that Paul said that  
this was "Til He come" I Cor.  
11:26, so we go forth with re-  
newed anticipation of that glo-  
rious, imminent hour when our  
Lord will come and catch us up  
to be with him forever. Amen,  
and God bless you all.

### At The Cross

(Continued from page 6)

priests: and we shall reign on the  
earth" (Rev. 5:9-10). The cross of  
Christ lifts us into the kingdom  
of Christ. The kingdom of God is  
associated with the cross of Jesus.

THE PRESENTATION OF THE  
KING ASSOCIATES THE KING-  
DOM OF GOD WITH THE  
CROSS OF JESUS.

On that first Sunday Jesus  
Christ rode into Jerusalem  
meek and lowly on an ass, and  
a colt, the foal of an ass (Matt.  
21:5). In so doing He fulfilled  
Scripture (Zech. 9:9) and was an-  
nounced as the King of Zion. It  
is important to notice that Christ  
did not come merely to offer the  
kingdom, but He came with the  
kingdom. He had already pro-  
claimed: "The kingdom of God  
is come" (Matt. 12:28). "B held  
thy King!" the multitudes of  
Jerusalem were told. He is the  
King! Has that kingdom been  
postponed? Not at all. Every  
saved person has been translated  
into the kingdom of God's dear  
Son (Col. 1:13). Everyone born  
again is born into that kingdom  
of Christ (John 3:3).

Yes, the Saviour of our souls  
was announced as the King of  
Israel as He rode into Jerusalem  
but He was anointed the even-  
ing before this for burial (Matt.  
26:6-13). For burial! Mary in  
Bethany had taken her alabaster  
box of very precious ointment,  
breaking it, poured its rich con-  
tents upon the head of Jesus  
Christ, and Christ said this  
was done in preparation for  
His burial! (Matt. 26:12). Bur-  
ial! And Christ came forth with  
this heavy aroma upon Him to  
call men to His eternal kingdom,  
and to die, to die for their sins  
(I Cor. 15:3) so that they would  
not die for them in hell; and to  
die for them (Rom. 5:8), to die in  
their place (I Pet. 3:18). For there  
could be no kingdom for us men  
unless Christ become the Lamb

of God on the sacrificial  
Calvary and take our sins  
(John 1:29). The kingdom  
is associated with the cross  
of Jesus.

THE PROOF THAT  
KINGDOM OF GOD IS AS-  
SOCIATED WITH THE CROSS  
OF JESUS.

Come to the cross of Jesus  
and you will know all of this  
that there is a kingdom to be  
there and nowhere else, the  
dom of God.

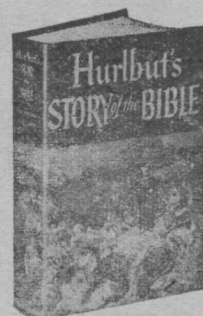
Then come now to the  
cross of Jesus Christ for salvation.  
I know you cannot go there  
graphically for it is too far  
for us. And you cannot turn  
pages of time back and go  
historically, for it is past  
gone. But you can go to the  
cross of Jesus spiritually, and  
ly, and wilfully and soulfully  
then, my soul, if my body is  
back to Calvary to the cross  
King! This King comes with  
vation for you, the promise  
(Zech. 9:9).

The dying thief said  
"Remember me when Thou comest  
Thy kingdom!" he cried to  
Thy kingdom!" (Luke 23:42). "And Jesus  
unto him, Verily I say unto  
Today shalt thou be with  
paradise" (v. 43). He took  
kingdom of God and the

SEND TBE AS A  
TO YOUR BEST FRIEND

too at the blood-stained  
Jesus. The kingdom of God  
associated with the cross of  
The crown hangs on the cross.  
Jesus Christ comes as the  
King, but His robes are  
scented with the fragrance of  
suffering and blood-shed  
death. He has been anointed  
burial, not only by Mary,  
God His father before the  
dation of the world (I Pet.  
20) and for you.

Do you wish to enter His  
dom and be one of His  
subjects? Then linger  
scene long enough to see  
branches they cast under  
feet turn into crosses, and  
palms they strewed before  
that bound Him to the cross  
until the garments they  
der Him turn into the  
of gore and blood He wore  
garment, and the crown He  
as a King turn into the re-  
ed crown of thorns, and to  
fall at His nail-scarred feet  
become His disciple  
Amen.



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