

"Jesus died for me"; this is all my hope and plea.

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

CROSSING THE BAR

Sunset and evening star,
And one clear call for me!
And may there be no moaning at the bar,
When I put out to sea.

For though from out our bourne of Time and Place
The flood may bear me far
I hope to see my Pilot face to face
When I have crossed the bar.

—ALFRED TENNYSON

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

ASHLAND, KENTUCKY, JULY 30, 1966 WHOLE NUMBER 1445

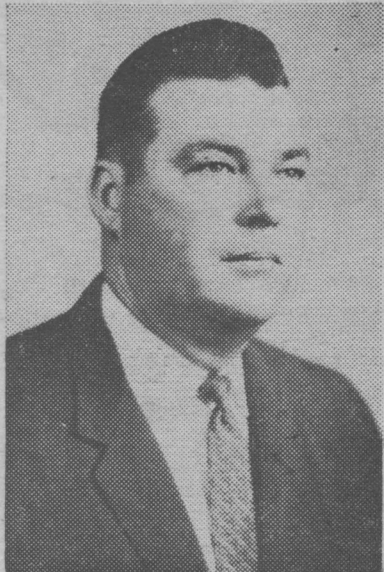
THE TEXTBOOK OF A BAPTIST CHURCH

(Preached at 1965 Calvary Baptist Bible Conference)

By W. W. Wilkerson
Tampa, Florida

had to marry a man that was
twice my age." She says, "That's

"Oh then, that's good, that's good." "But it's not all good, you see. He's got all that money invested in real estate." "That's bad, that's bad." "But it's not all bad, you see he gave me for a wedding gift a fine brand spanking new home." "Oh that's good, that's good." "But," she says, "It's not all good, it burned to the ground last night." Then she said, "that's bad, that's bad." But she said, "It's not all bad, the old miser was in it when it burned." I've had some experiences along that line. Some good things have happened, and then some bad things have happened, but the best thing that has happened to me, is to come into contact with the Baptist Examiner, Calvary Baptist Church, of Ashland, Kentucky, and then the fellowship of this Bible Conference. I look forward to it brethren from time to time.



Eld. W. W. Wilkerson

The subject of my message is, THE TEXTBOOK OF A BAPTIST CHURCH. Consider with me first of all WHAT IT IS. A text-

bad." But she said, "It's not all bad, you see he's a millionaire."

book is one from which teaching Church use? Consider with me secondly, WHY THE BIBLE SHOULD BE THE TEXTBOOK OF EVERY BAPTIST CHURCH. In choosing a textbook great care should be taken to find out and learn and know as much as you can about the Author. You'd not want to teach from a book, whose Author might mislead. The Author of the Bible can be depended upon not to mislead for God is the Author. No other book has as its Author the Eternal God and thus ALL other books are inferior to her textbook. What does your (Continued on page 8, column 5)

DESPISERS OF THE CHURCH OF GOD

(PREACHED AT 1965 CALVARY BAPTIST CHURCH BIBLE CONFERENCE)

By ROY MASON
Aripeka, Florida

he spoke of were in heaven. The real, sure-enough Church of God is the most important institution on this earth. Before the Lord Jesus went back to

it, minimize it, esteem it lightly. There were plenty of despisers of the church back there in New Testament times, there have been plenty of despisers all down through the centuries, and there are plenty of such in our day. The sad thing is the fact that many of these are to be found among professing Christians. WHO ARE SOME OF THE PRESENT DAY DESPISERS OF THE CHURCH OF GOD? Briefly I shall seek to enumerate.



Eld. Roy Mason

1. They despise the church of God, who EVAPORATE THE REAL, LITERAL, VITAL, FUNCTIONING institution that Jesus started in favor of AN INVISIBLE PHANTASM OF THE IMAGINATION. The "CHURCH" to many is a universal, invisible, non-functioning thing composed of all Christians who are supposed to have been "baptized" in some mystical (mythical) way by some sort of Holy Spirit baptism. (Continued on page 7, column 1)

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PASTOR JOHN R. GILPIN
is the speaker for each broadcast

Heaven, He committed His work to that institution, and promised its continuity until He returns. To despise this institution we call the church, is to look down upon

An Open Letter To Graham's Column -- My Answer

What is predestination? Some say a person is predestined to heaven or hell at birth. I know that Jesus Christ is my Savior. In your opinion was I predestined to accept Christ as my Savior?

The Bible says: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering toward us, not willing that any should perish, but that all should come to repentance." (II Peter 3:8).

Unfortunately God has no power over the will of man. That is to say: He cannot save a person against his will, but at the same time, HE IS NOT WILLING THAT ANY SHOULD PERISH. He has made it possible for all men to be saved. But the Bible indicates that salvation depends upon man's willingness to be saved. It would be a kind of tyranny if God saved people against their will.

But His heart embraces all men, and in the word "whosoever will may come," is the universal invitation, with no one excluded. Were you predestined to be saved? Since it is His will and desire that everyone be saved — in that sense you were of the elect. But this does not imply that if a person is lost, that God ordained it so. It is because that person was not willing to place himself within the scope of God's redemption, by yielding his will. The Bible indicates that God will do everything short of coercion to redeem people. But even He cannot save them against their will.

Dear Mr. Graham:

I have just finished reading your answer on "What is predestination?" and as I write this, I wonder what method of interpretation you used, as I can find not

the slightest grounds that you used the faithful Baptist way,—that being, "interpret Scripture by Scripture."

As I read the article I find that I could, for the most part of it, imagine you as one who is doing one of two things:

1. Either you really don't know and you don't want to seem stupid, so you give any answer



Eld. Donald Chance

just to seem good, or

2. You are one who is having fellowship with the world and cares not for real study in God's Word, because it would leave you, in the eyes of the world, as it left Jesus in John 6:66, "From that time many of his disciples went back, and walked no more with him."

Unfortunately, the one who takes either position will have much to answer to God for in the time of Judgment.

Someone asked you, "In your opinion was I predestinated to accept Christ?" Would it not have been more God-honoring to tell him the simple truth?

First of all, NO MAN ACCEPTS CHRIST! It is Christ Who accepts us.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE CAVE OF ADULLAM"

"David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men." — I Sam. 22:1, 2.

In olden times caves made a good hiding place, or a fortress, where an individual, or even a small army might be able to hide.

We have examples of this several places, in the Word of God. In the 24th chapter of I Samuel, we read about Saul and David in the cave of Engedi. David, as you may remember, was inside this cave at Engedi, and Saul came by, and lay down, in the very same cave that David was hiding, and took a nap. While he was sleeping, David took his sword, and cut off a part of Saul's skirt, or, as we would say, his coat, just to show Saul what he might have done to his neck, if he had so wanted to. This is the story in brief of the cave at Engedi, and

if I would take time, I could tell you of other instances. However, as I say, in olden times caves made a good hiding place or a fortress.

Thus it was with this cave of Adullam that we read about in my text. It was a good hiding place, and was the place where David and his men gathered together that they might hide from the persecuting hand of King Saul, who was seeking David's life, and was ready to kill him if an opportunity might half-way present itself.

(Continued on page 3, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

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

Our Blind Lad Now Attending Alabama School

Our blind lad, Bro. Lawrence Clere, who is a member of Calvary Baptist Church of Ashland, Kentucky, has enrolled in the Alabama Institute for the Deaf and Blind at Talladega, Alabama for training.



Lawrence Clere

Lawrence is 22 years old and has been blind all of his life, and has never known what it was to be in a school. Yet through the means of radio and his record player, it is amazing the knowledge which he has.

We would like to ask a favor, and a service to God, relative to Bro. Clere. If any of our readers live in the neighborhood, or within driving distance to this school, would you please go see Lawrence, talk with him, and read him THE BAPTIST EXAMINER.

This is his first time away from home, and he has no one to read him the paper. Mrs. Clyde Everman, one of the members of our church, has been making it a point to read the paper to him weekly while he was here. We are sure he will miss this greatly, and we are trusting that God will raise up someone from the area of the school, who will be able to visit him, have fellowship with him, and read to him.

You will find Lawrence to be a wonderful Christian character, and if someone is able to assist him, that someone will be blessed indeed by being in Lawrence's presence and talking with him.

THE BAPTIST EXAMINER

JULY 30, 1966

PAGE TWO

A Word As To Articles Sent To Use In This Paper

There is scarcely a day goes by but that we have to return a manuscript to some sender since, it is improperly prepared for printing.

The linotype operators refuse to set type unless the copy has been prepared on a typewriter in double spaced form. I don't blame them, as I too, have set lots of type, and I know how extremely hard it is on the eyes to operate a linotype, unless the copy is typed and double spaced.

We had one article of recent date that had been thrown together by the sender, and he asked that I personally type, edit, and prepare for printing.

Now, Brethren, I wish I had the time to do things like this, but I do not, and therefore, I returned this article, as well as many others of recent date.

Please remember that we appreciate the articles that are sent to us that are true to the faith, but that we cannot use them unless they are properly prepared.

Tennessee Church Joins List Of Monthly Givers

The New Testament Missionary Baptist Church of Bristol, Tennessee, pastored by Bro. Dan Phillips, has joined the ranks of those who send a regular monthly offering for the support of the paper. We are deeply grateful to God because of this, and rejoice to know that we will be hearing from them once each month on this basis.

Bro. Robert H. Myers, Jr., who is the treasurer of the church, in sending this offering says: "We hope this may be of help to get the truth out to the people."

May it please God to raise up a number of churches of like nature.

Some Tekoites In Winston-Salem, North Carolina

When building the wall around the city of Jerusalem, there is an interesting statement relative to the Tekoites.

It appears they have built their portion of the wall for we read, "And next unto them, the Tekoites repaired."—Neh. 3:5.

Later on we find another reference to the Tekoites:

"After them the Tekoites repaired another piece."—Neh. 3:27.

Apparently these Tekoites not only did their part, but when somebody else laid down on the job, they did his work as well.

We don't find many Tekoites in modern church life. The majority of them "goof off" about like Bettie Bailey in the funny papers. It is sadly true that the attitude of most church members is "Let George do it."

In Winston-Salem, N. C., we have some dear friends in the Grace Baptist Church. Every month they send a contribution. A few days ago, we received the following letter from them: "Enclosed is a check for \$10.00. We want to give this as an extra gift to Calvary Baptist Church and THE BAPTIST EXAMINER. We love you—your great work. God bless you and the church as you continue."

This was signed by Bro. Cletus R. Snyder, and the offering comes from the church of which Bro. Joe Wilson is pastor.

I am sure that Nehemiah thanked God for the Tekoites, and I truly thank God for those "Tekoites" of Grace Baptist Church in Winston-Salem, N. C.

THE TRUTH ABOUT THE LORD'S SUPPER

Elder Fred Roberts
Missionary Elect
Citrus Heights, California

Close communion is the second ordinance set in the church by the Lord Jesus Christ. It is the clear teaching of the Bible. "This do ye in remembrance of me,"—I Cor. 11:24. From this verse we see that communion is between the Christian and the Lord. The communion is not between members of the church, but with Christ.

The elements of the Lord's Supper are unleavened bread and wine. "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth,"—I Cor. 5:8. Leaven is a type of sin; only a little will spread through the whole lump. The bread used in the Lord's Supper had to be unleavened in order to represent the sinless body of Christ. "For in eating every one taketh before other his own supper; and one is hungry, and another is drunken,"—I Cor. 11:21. Paul is speaking of the Lord's Supper in this verse. He says you are having a feast then getting DRUNK. If they had been using grape juice, I wonder how much it would have taken before they could get drunk? Only fermented wine is unleavened wine, so we must use wine.

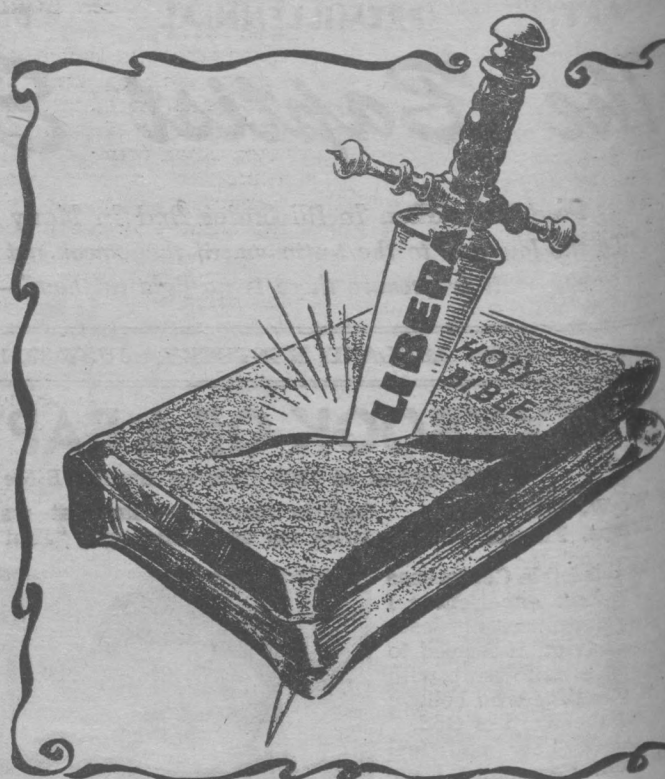


Elder Fred Roberts

Not just anyone can take the Lord's Supper. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers,"—Acts 2:41, 42. A person must be saved, baptized, and a member of that local church, before he can partake of the Lord's Supper. Partaking of the Lord's Supper can only be done by a saved person, because only a saved person can understand why it is taken and has the right motive. The proper motive can only be to bring honor to Christ. "But let a man examine himself and so let him eat of that bread and drink of that cup,"—I Cor. 11:28. A man must examine himself before taking the Lord's Supper to be sure he is qualified to partake, has the right motive, is a member in good standing, and that he has met the other Divine pre-requisites. Only members of the church are eligible to partake of the Lord's Supper, for the church has no discipline over anyone else. The church does not know the standing of anyone else.

Every church member should partake. The Bible commands... "this do in remembrance of me,"—I Cor 11:24. A Christian in the right standing with the Lord will look forward to partaking, because he enjoys giving God glory. "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, (Continued on page 8, column 5)

STABBED AGAIN



George A. Buttrick of Northwestern University was main speaker at the Fifth Pastor's Conference of the New Orleans Seminary of July 13 through 17.

● George Buttrick is the editor of the modern commentary known as "The Interpreters Bible."

● George Buttrick denies the infallibility of the Bible. He says: "Literal infallibility of scriptures is a fortress impossible to defend: there is treason in the camp. Probably people who claim to believe every word of the Bible mean it. THAT AVOWAL HELD TO ITS LAST LOGIC WOULD RISK A TRIP TO THE INSANE ASYLUM." (Christian fact and Modern Doubt, p. 162).

● George Buttrick in commenting on the rich man in Hell, completely does away with a literal Hell, and teaches salvation by works.

● George Buttrick, after ridiculing the virgin birth, says the great fundamental truths of God's Word, says on page 18 of his book GREAT THEMES OF THE FAITH: "Your God is my devil."

● George Buttrick is the one who denied the resurrection of Jesus walking on the water by mistranslation, whereas the Bible says that Jesus walked ON the sea, Buttrick says "BY the sea."

● George Buttrick is the man who denied the Resurrection. In his book (page 286) he says concerning the Resurrection: "What happened we do not know. We suspect that it might be desperately prosaic if we knew."

Well, Buttrick has come and gone so far as New Orleans is concerned, and not one of the papers of the Southern Baptist Convention, so far as we have seen, has tried opposing him in any wise. We get all the papers that are published in the Southern Baptist Convention. There is not one single paper that has been used to expose or protest the heresies of Mr. Buttrick.

A few preachers have gotten mad because we have said that Buttrick was an infidel. We would like to ask: Is it not our duty to warn a child of a poisonous snake in the grass? If so, ought to be right to warn Baptists of the poisonous teaching of George Buttrick.



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You understand that David had already been anointed king by Samuel. God had already rejected Saul, and though Saul didn't want to step down from his position as king, he knew he was defeated, because God had already sent Samuel to the house of Jesse where David had been anointed as king. Saul knew that David was going to be king. David knew that he was to be king. Samuel knew that David was to be king. The country at large knew that David was anointed to be king. In spite of this, Saul rose up to slay David. He had hurled a javelin at David's head and the only thing that enabled David to escape, was either the fact that he ducked at the proper time, or else Saul's aim with the javelin was imperfect. He had sought for David all over the country. He had done everything he could to kill him. In this instance he came so close that he lay down in the very cave where David was, and David could have slain Saul if it had been in his heart to do so.

On another instance all that kept Saul from killing David was the fact that he was on one side of a hill and David was on the other side.

On another instance, the only way that David's life was spared was because a messenger hurried to Saul, and said, "The Philistines have risen up against us," and Saul had to cease in his search for David, to return to fight against the Philistines.

Beloved, you and I can easily understand how God brought these things to pass in order to save the life of David. In other words, in every one of these instances, those things didn't just happen. Those things came to pass because God had seen to it that David was anointed to be king, and he had to be king, and nothing in this world could keep him from it.

At this particular time David is in rejection. He is fleeing. He is hiding. Cave, hillside, tree — wherever he can find a place, he hides from the wrath of King Saul.

In David's rejection, I think of him as a type of the Lord Jesus Christ. Do you realize that the Lord Jesus Christ during all of His time here within this world was in a state of rejection? If you will go back to the very beginning of His earthly life, you will find this to be true. Listen:

"Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared." — Mt. 2:7.

This was the instance when Jesus was rejected at his very birth — when the wise men who knew where Jesus was, actually "shaved the truth" in order not to tell Herod the location, or the exact whereabouts of the baby Jesus. Had they told him, Herod would have sent immediately and slain Him, but not knowing exactly where He was Herod failed. Then the Word of God would indicate also that after His birth His parents fled with Him into Egypt, indicating again the rejection of the Lord Jesus. Listen:

"And when they were departed,

behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." — Mt. 2:13.

Thus you can see the Lord Jesus Christ who found no place for birth in the city of Bethlehem, and who had to be born in a stable, and cradled in a manger, who was saved by the virtual lying on the part of these wise men, that His foster father and mother fled with Him into Egypt. So you can see that He was rejected at birth. He was rejected shortly after His birth. A little later on when His ministry began, He was rejected in the very earliest portion of His ministry. We read:

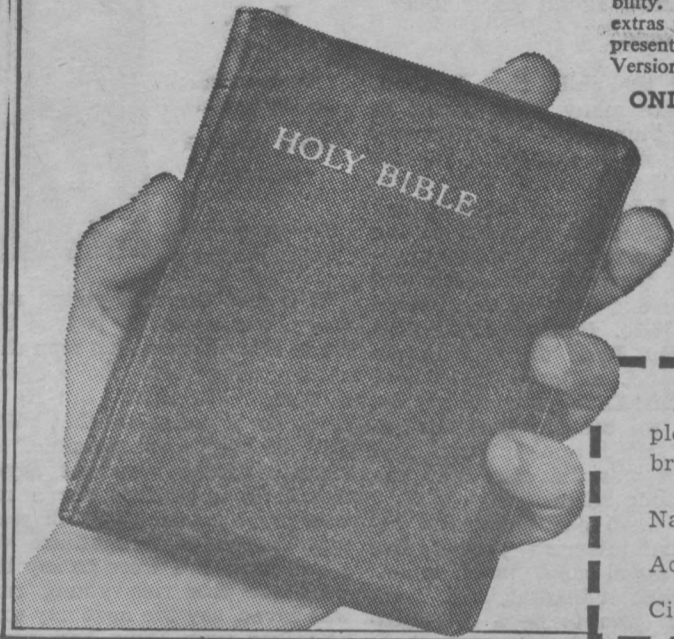
"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." — Luke 4:16-21.

What did the crowd do, beloved? They took Him out to the brow of the hill, thinking He was a mad man, and that they were doing him a favor, as well as themselves. They were going to toss Him headlong over the hill, that He might be brought to His death. Listen:

"And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way." — Luke 4:29, 30.

So the Jesus who was rejected at His birth, the Jesus who was rejected shortly after His birth when His parents had to flee with Him into Egypt, so Jesus was thus rejected in the very earliest stages of His ministry, when He announced that He was the fulfiller of this passage of Scripture from the book of Isaiah.

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Notice again:

"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay his head." — Mt. 8:20.

You talk about poverty. You talk about one being poor. So poor was the Lord Jesus Christ that He was more poverty-stricken than even the animals of His own creation, for the foxes whom He had created, had a hole in the ground where they might hide, and the birds in the air had their nests, but the Son of Man who had created it all, had no place for the laying of His head. Talk about rejection, you see it in the case of the Lord Jesus Christ.

Then when you come to the city of Capernaum, where many of His mightiest works were done, you will find that the Lord Jesus Christ was rejected. Listen:

"Then said Jesus unto the twelve, Will ye also go away?" — John 6:67.

What was the implication? The day before, he had fed 5,000 men, not counting women and children, and He had preached to them, and they had left Him. The entire crowd had found out that He wasn't the man they thought He was after all, and they left Him. Now Jesus looks around at His little crowd, a dozen disciples who are standing loyally with Him, and He says, "Will ye also go away?" Simon Peter spoke up at once and said, "Lord, to whom shall we go? Thou hast the words of eternal life."

Notice how He was rejected when He came to Jerusalem. You would think that the Lord Jesus Christ would have been a welcomed man at Jerusalem. You would think that if at anytime they had given Him a welcome at all it would have been at Jerusalem, but there never was a welcome for Jesus at Jerusalem — only a hiss.

Notice again:

"And every man went unto his own house." — John 7:53.

"Jesus went unto the mount of

Olives." — John 8:1.

Talk about rejection, beloved. In the 7th chapter He had preached the great sermon relative to the feast of the tabernacles, and the people were divided in their opinion concerning Him. When the Lord Jesus had finished His sermon, not a person asked Him to go home for dinner. Can you imagine having a preacher preach for you, and not a person inviting the preacher home for dinner? Well, the Lord Jesus Christ had preached and nobody would invite Him into their home. Every man went away to his own house. Since nobody invited Him to their house, why didn't Jesus go to His own house? The answer is obvious: He had no house. He who made the world had no house in which to live. He had no home and nobody invited Him into his home. And where did He go? He went out and spent the night in the mount of Olives.

Beloved, I am saying that Jesus Christ's life was a life of rejection. If you will study it carefully until you come down to the closing chapters of the Gospel of Matthew, you will find that Jesus Christ was utterly rejected in all of His ministry. There was no town that ever tolerated His ministry except for a little while. He moved about from one place to another. He went here and there preaching, but never for any length of time. Soon His ministry was unappreciated, and He had to move on. Finally, we notice especially in the closing chapters of the Gospel of Matthew, He was completely rejected. He had three Jewish trials — Annas, Caiaphas, and the Sanhedrin, and then three trials before Romans — before Pilate, and before Herod, and back again before Pilate. Then they took Him out to Golgotha and crucified Him. Even after His crucifixion they walked by and insultingly looked up and said:

"If thou be the Son of God, come down from the cross." — Mt. 27:40.

(Continued on page 4, column 4)

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THE BAPTIST EXAMINER

JULY 30, 1966

PAGE THREE

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The Baptist Examiner FORUM

"You say that Jesus does not love everybody—that He does not love those who go to hell. How could Jesus love the rich young ruler who was never saved?"

ROY MASON
Radio Minister
Baptist Preacher
Aripeka, Florida



Who said he was never saved? The burden of proof is on the questioner. Many who rejected the Lord later turned to him. Maybe this man did. Of course this idea ruins some nice sermons.

It should be very hard to believe that there will be people in Hell whom Jesus loves. That would mean that His love is a weak thing — that He wants to keep people out of Hell, and can't do it. That would be a denial of His omnipotence.

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The Word of God has not left us in the dark as to the fact that God does not love everybody. In clear language the Word tells us that God only loves His own.

"As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:13.

"Having loved His own which were in the world, He loved them unto the end." Jn. 13:1.

From these two passages we can definitely state that God does not love everybody, and those who go to Hell are the object of His hatred. Christ tells us that the hatred of God rests on all the unbelievers.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath (hatred) of God abideth on him." Jn. 3:36.

All unbelievers are going to Hell, thus Jesus Christ does not love them at any time for His love is everlasting. Read Jer. 31:3.

Having established the fact, that Jesus Christ does not love everybody, and that His wrath, hatred, vengeance and scorn rests upon all unbelievers may I explain to you how that Jesus could love the rich, young ruler of Mark 10. "Then Jesus beholding him loved him." Mk. 10:21.

The Holy Spirit in this verse relays to us the fact that Jesus loved him, but the love where with He loved him was not that special love, with which He loves His own people, that were given Him of His Father, and for which He shed His blood for on a cross. The love that he expressed toward this rich, young ruler was human love or affection. For Jesus Christ was not only God but He was also man. "For unto us a child is born, (humanity) unto us a Son is given. (Divinity)." Isa. 9:6. In this verse both the divinity and humanity are manifested, for we know that it is impossible for God to be born, therefore the child being born refers to humanity and the Son given refers to Him as God. The rich, young ruler was loved, with the

love of the child that is born. There are many other times in the Scriptures where the humanity of Jesus is expressed, for the things that He did, God could not do. I do not believe that God is ever troubled in spirit to the extent that it would lead to weeping, yet we read that Jesus was troubled and that He wept. Read Jn. 11:33-35. Neither could God thirst but Jesus thirsted on the Cross and suffered pain and agony that Divinity could not do, so that we can say that His humanity cried and suffered and loved as was the case with the rich, young ruler.

Now there are some who believe that this rich, young ruler was a saved man, but I do not understand it in that light. I understand him to be a self-righteous individual, who hoped to obtain eternal life by his own effort, and was deeply sincere in it, so that the humanity of Jesus went out to him because of his sincerity.

Sometimes I get a little disgusted with these people who refuse to accept God's Word and try to find some point to make the Bible seem to contradict itself. Whenever there is a question about some doctrine we must first try to find the definite teaching of the Word. In Psalm 5:5 we read "... thou hatest all workers of iniquity." Again we read in Psalm 11:5 "The Lord trieth the righteous: but the wicked and him that loveth violence, his soul hateth." To show that he hates the individual we find in Romans 9:13, "As it is written, Jacob have I loved, but Esau have I hated."

I'm sure that we all realize that the hatred of God is not the same as human hatred, yet it is still the opposite of love.

Now what about the rich, young ruler? Before you try to understand this passage read—not just one verse—but at least ten verses in Mark 10:17-27. Before we go

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on studying verse 21 permit me to ask a question. Who can say the young man was never saved? I read where Jesus told about how hard it was for a rich man to be saved and then said in verse 27, "With men it is impossible, but not with God: for with God all things are possible." In other word it was very possible for God to have saved the young man. We are not told but that doesn't mean he could not have been saved. Some say that Nicodemus was this young ruler. I don't know, but I'm not going to say he was never saved.

Be that as it may, the question is concerning the word love as used in verse 21, "Then Jesus beholding him loved him..."

We all know that there are different ways of loving. God loved the nation of Israel but not all of the individuals. Jesus had compassion on Jerusalem yet he called the Pharisees a generation of vipers.

The Greek word in this passage is Agapasen which is a form of Agapao. This word carries with it these shades of meaning: to love, value, esteem, feel or manifest generous concern for, etc.

Obviously from the context of the whole passage the word translated love in this case means to "feel or manifest generous con-

cern for."

Of course the Lord is concerned over this individual just as we should be concerned over the world around us. He showed it by saying, "... How hardly shall they that have riches enter into the kingdom of God!" (Mark 10:23).

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Who said the rich young ruler was never saved? It is true that Jesus said "That a rich man shall hardly enter into the kingdom of God," (Mt. 19:23), but He assures us in verse 26 that "With God all things are possible." He most certainly was not saying that it is impossible for a rich man to be saved. You will recall that Joseph of Arimathea was a rich man. If I were to say that I believe this rich young ruler was saved, say the next day after he talked with Jesus, how would you go about proving me wrong? The very fact that he went away sorrowful leads me to believe he was one of our Lord's lost sheep. We see no sign of sorrow when Jesus told those religious Jews they were not of His sheep, Jno. 10:26. I am persuaded that they probably told our Lord they did not want to be His sheep. I do not believe they had one tiny little sorrowful thought when they were told they were not of His sheep. But here we see the rich young ruler going away sad and sorrowful.

Still, if we had to admit that this young ruler was never saved, neither Matthew nor Luke say anything about our Lord loving him and Mark uses such a weak word for love in 10:21 that two versions which I have say that "His heart was warmed to him." I am still convinced that if God really loved those who go to hell, He would have kept them from going there. "He doeth according to His will in the army of heaven and among the inhabitants of the earth," Dan. 4:35. So if it was not His will for them to go to hell, how did they get there? Saul of Tarsus had no more desire to be saved by Jesus of Nazareth than the most wicked person in Hell had. If He gave Saul of Tarsus the desire to be saved by Him (and He most certainly did), He could give that desire to any one under heaven whom He might wish to give it to. Brother He can save anybody He wants to

save. If I Tim. 2:4 means that he wants everybody saved, He will save everybody. But, everybody is not going to be saved, so "all men" in I Tim. 2:4 does not, and can not, mean everybody.

"Cave of Adullam"

(Continued from page three)

Brother, sister, I am saying to you, Jesus Christ was utterly rejected throughout all His earthly ministry within this world.

Now let's go back to David. David in his rejection is a type of the Lord Jesus Christ. Look at him. There is Saul on one side of the hill and David on the other, with just the ridge separating them, which kept David alive.

Or look again: Here is David all bottled up, and it looks like Saul is going to be able to execute him that very day, but a messenger hurries to the scene, and says, "Saul, the Philistines have risen up." Saul had to leave the coveted prize when it was just within his grasp and hurry home to fight against the Philistines.

In every instance when it appeared that David was all but defeated, and all but dead, God came to his rescue. You can see that David was in rejection throughout all this period when he was fleeing from Saul, and as such, he is a type of the Lord Jesus Christ, who was rejected from the time He was born in Bethlehem, until the time He was crucified and buried in the tomb of Joseph of Arimathea.

II

NOTICE WHO IT WAS WHO BECAME ASSOCIATED WITH DAVID.

It is an interesting crowd. Every one that was distressed, every one that was in debt, and every one that was discontented — that was the crowd that came to the aid of David. That was the crowd who came to identify themselves with David. Who were they? Those who couldn't help themselves — the crowd that was in distress.

Whenever I think of distress, I think of those brothers of Joseph who sold Joseph into Egyptian bondage. Then when they went down into Egypt, the tide turned. The Word of God tells us that the brothers said, "This distress has come upon us because of what we did to our brother Joseph."

Distress! The implication of that word is far-reaching and the crowd that had gathered with David was a crowd that the Word of God says was in distress, and were in debt, and were discontented. They were dissatisfied. Life held nothing so far as this crowd was concerned. They

couldn't help themselves. They held nothing for them, and only hope they had was to go to David. If he loses, they were losing anyhow. If he wins, they would win with him. You can see the crowd that came to him, to associate with David, were those who could not help themselves.

Now come to Jesus. Who that associates today with Lord Jesus Christ? Beloved, the folk who are in distress, the cause of sin in their life, the folk who realize their spiritual indebtedness, and who realize that they are in debt as a result of their sin, and can't pay their debt. It is the crowd today are discontented and dissatisfied with life, and who can't find satisfaction in this world. They are the ones who come to Jesus today, just like the crowd came to David long ago.

How much can you do for yourself? Just as much as David could do for himself. They couldn't help themselves and the only ones who associated with Jesus today are those who cannot help themselves.

Was it that way when He was here in the days of His life?

There was a woman who had an issue of blood, who came to every doctor in the country. She had spent all, and when she had nothing left, and still wasn't gotten better, but rather was getting worse. She said, "If I may but touch his garment, I shall be whole." Luke 9:21.

Look at her. She had gone to every doctor. She hadn't gotten better, but she had gotten worse, and she had spent everything she had, and when she couldn't do anything else, she came to Jesus Christ.

Who comes to Jesus Christ today? It is the man or woman who has tried every religious man and every charlatan in the world. He tries Doctor Works, and He tries Doctor Morality, and Doctor Membership, and Doctor Religion, and all the rest of the false religious quacks in the world, when he realizes that there is no hope for him, that he has gotten farther from God, and hasn't gotten any better spiritually, rather has gotten worse. When he realizes there is no hope else for him, like this woman says, "If I may touch his garment, I shall be whole." Luke 9:21. Sinners come to Jesus when there is no place else for them.

Who was it that came to the Lord? There was a thief on the cross one day. Both of the thieves cursed Him; then one looked at the other and said, "Man, you ought to be ashamed of yourself. We are hanging the just reward of our sin." (Continued on page 5, column 1)

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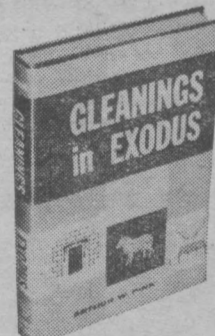
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"Cave of Adullam"

(Continued from page 4)

but this man has done nothing for me. Then he turned to Jesus and said, "Lord, remember me when thou comest into thy kingdom." As I often say, the Son of God stopped dying long enough that he might say to this fellow: "Today shalt thou be with me in paradise." — Luke 23:43.

Now, beloved, what could that thief do? Could he have joined the church? Could he have done any good deeds? His feet were nailed fast to the cross. He couldn't have gotten down from the cross. Could he use his hands by way of an act of goodness nor kindness for others. He couldn't have even been baptized. Here is a man who has come to the end of the way so far as he was concerned, and when he couldn't do anything else, he came to Jesus.

This crowd that couldn't do anything for themselves, that came to David, surely is a remarkable picture of the crowd that associated with Jesus when he was here in the days of His flesh, and a remarkable illustration of each of us today who are saved. Beloved, we have gotten in the same position as this thief on the cross — it was either trust Jesus Christ or go to Hell.

I look again and I see a little girl — that little babe that has been abandoned in the field that was spoken of in Ezekiel 16. The Word of God says that the ordinary decencies of life had not been performed in her behalf. Nobody washed her when she was born. Nobody loved her. Nobody cared for her. Nobody washed her. Nobody cared for her. Her navel was not treated. She was just cast out into an open field, yet somebody came by and picked her up and washed her, and bathed her, and she lived, she grew, she became beautiful. This is typical. That is somebody who cared for her was the Lord Jesus Christ. She couldn't do anything for herself. What an illustration of every one of us! I look at this crowd with David. They couldn't do anything for themselves. I look at those who came to Jesus during His ministry. They couldn't do anything for themselves. I look at you and I look at them, and I realize how helpless we all are — that there is nothing we can do for ourselves today.

I turn to the Word of God and read the story that Jesus gave of two creditors. One of them owed him a tremendous amount; the other didn't owe much, but nevertheless he was in debt. Neither could pay their debt. We read:

"And when they had NOTHING TO PAY, he frankly forgave them both." — Luke 7:42.

Brother, sister, remember this, that is you — "nothing to pay."

A man goes to court and stands up in the courthouse and raises his hand in the sight of God and swears he is bankrupt, that he has nothing to pay. That is the status of every man spiritually before God. We are all spiritual bankrupts in the sight of God. We have nothing to pay.

I look at the crowd that came to David, and I look at the crowd that associated with Jesus when he was here on this earth. I look at each of us, and I see that we are spiritual bankrupts. This is the status of those who were in debt, those that couldn't help themselves, they came to David. Who came to Jesus today? Those who pay their debt spiritually. Those who realize that they are spiritually unable to pay what they owe to God. Those who realize that they have nothing to pay. They come to Jesus Christ today for salvation.

Then I notice that man Mephibosheth who was lame. He was helped on both feet. He couldn't help himself. The king inquired about him. He found out about him and brought him to his home. He lifted him up, he set him at his own table, he provided for him, and he sustained him throughout all the rest of the days of his life. Who did it? The king. Mephibosheth didn't do anything;

the king did it all.

I am trying to show you that the crowd who went to David, this 400 men that associated with him, is just exactly like you and me. Each of us are the spiritual counterpart of them — discontented, in debt spiritually, in distress. We realize we can't help ourselves, and when there is nothing else that we can do, we turn to Jesus Christ for salvation.

III

DAVID AND HIS 400.

First of all, I want you to see that God watched over David and his 400 in all of their troubles.

Just as God watched over David and his 400, that God is in the same business of watching over those that are associated with the Lord Jesus Christ today. The 400 that were associated with David, stand as a remarkable type of every one of us that are saved, and as God watched after the 400 with David, God watches after you and me who are associated with Jesus Christ today. Listen:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." — Psa. 139:7-10.

David is saying, "It doesn't make any difference where I am — in Heaven, in Hell, or out in the uttermost parts of the sea, God has His hand on me."

Notice again:

"Thou God seest me." — Gen. 16:13.

Hagar, the woman who said this, couldn't get out of God's sight. She couldn't get away from His eyes. Wherever she was, she realized that God was with her.

Here is David and his 400 with God looking after them. Here is the Lord Jesus Christ and those of us who are saved. If God watched over David in all of his troubles, then God watches over every one of us in the same way.

As the old song says:

"Never a headache and never a groan;
Never a teardrop and never a moan;
Never a danger but there on the throne,
Moment by moment He thinks of His own."

I tell you, beloved, when I think how God took care of and watched after David and his 400, it thrills my heart to know that He is taking the same care of us, and is watching after us today.

Let's notice also that these 400 that went to David were men of faith who believed in David. There wasn't one of the 400 but that had faith in David. They believed in him. They had faith in him.

Beloved, the crowd that comes to Jesus Christ has faith in Him. They believe on Him. Listen:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." — John 5:24.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." — John 6:47.

How do we get that life? By faith.

When the Philippian jailer asked the question, "What must I do to be saved?" we read:

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." — Acts 16:30, 31.

I tell you, beloved, that crowd that associated with David did it as men of faith who believed in David, and as you and I are associated with Jesus Christ today, we are walking with Him, and journeying with Him in faith, because we believe on Him.

I have a feeling that if a man is one of that crowd of 400 with David, or one of that crowd that is walking with Jesus today — I have a feeling that we are glad to let the world know where we stand.

I was reading of recent date about one of those South Vietnamese soldiers who had his picture in the paper, and the thing

that was interesting about his picture was that tattooed over his heart, he had in the Vietnamese language, "Kill Communists." I looked at that picture and I thought about it for quite some period of time. Here was a man who went around most of the time without his shirt. Most everybody could see him nude from his trousers up. As he walked about without his shirt, everybody knew which side he was on. He cast his lot with his country and everybody knew which side he was with.

Of these 400 men of faith who had cast their lot with David, everybody knew which side they were on. The man who has trusted Jesus Christ as his Saviour, who has been depending upon Him and has become a man of faith, the world is going to know which side he is on.

Again, when I think about David and those 400 men, I want you to notice that David was a sovereign leader and was captain over this group. The Word of God actually refers to him as captain, for we read:

"And he became a captain over them." — I Sam. 22:2.

Beloved, I have a captain, for we read:

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the CAPTAIN OF THEIR SALVATION perfect through sufferings" — Heb. 2:10.

As David became the sovereign head, and the sovereign leader, and the captain over these 400, so the Lord Jesus Christ is our sovereign head, and our sovereign leader and our captain. We don't have to go to man to find out what to do. We don't have to look at our horoscope every morning when we get out of bed to see how to move for the day. We don't have to wonder whether we are going in the right direction or the wrong direction. Instead, we have a sovereign leader and a captain — The Lord Jesus Christ.

Then notice that this crowd became a crowd of pilgrims. They wandered about from place to place.

If you will study it carefully, you will find that the prophet Gad deserted Saul and came to David.

Saul had killed all of the priests but one. Abiathar, the priest, escaped and went to David. We read:

"And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy Father's house. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard."

Beloved, David had a traveling court. He was their captain. He was their future king. Here are the 400 men, here is God's prophet, and here is God's priest. He has his own traveling court that is journeying with him. They are pilgrims in the world.

What are we today, beloved? You and I are nothing but pilgrims here within this world.

I suspect that the world looked upon David and his crowd as a mighty puny, insignificant group. I am satisfied that all of the rest that went along with Saul — the Philistines, and the Gushites, and the Hivites, and the Hittites, and all the rest of the heathen nations roundabout looked upon David and his crowd and said, "Ah, what do they amount to?" Beloved, David and his 400, and the prophet Gad, and the priest Abiathar were a traveling court. They were pilgrims unto God within that land.

That is what you and I are today. We are just pilgrims unto God. The world will look upon Christians and think how foolish we are, but I thank God that we are pilgrims. Listen:

"These all died in faith, not having received the promises, but having seen them afar off, and

were persuaded of them, and embraced them, and confessed that they were STRANGERS AND PILGRIMS on the earth." — Heb. 11:13.

"Dearly beloved, I beseech you as STRANGERS AND PILGRIMS, abstain from fleshly lusts, which war against the soul." I Pet. 2:11.

Notice, David and his crowd were but pilgrims, and they surely illustrate God's people today. We are just pilgrims here within this world. The world doesn't think much of us. We are wandering about just like David and his crowd, and we stand as pilgrims in His sight.

I want you to notice that though they were pilgrims, those 400 were with David and they were secure. We read:

"Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be IN SAFEGUARD." — I Sam. 22:23.

David knew that Saul couldn't kill him. David knew that he was going to be king. He knew that he was going to succeed. He had the assurance that everything was going to come out all right in the end. Therefore, he said to Abiathar, "You stay with me and be secure."

Beloved, all those who are walking with our greater David, the Lord Jesus Christ, are secure. I am not worrying about what is going to come to pass. I am not worrying one particle about losing my salvation. I have an assurance that every one of us who are saved, are secure in the Lord Jesus Christ, for Jesus said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

I look again at David and his 400 men and I see that they couldn't be defeated. David knew he was going to win. He knew he was going to be king. He had already been anointed king, and God doesn't do things foolishly. God didn't send Samuel out to anoint David foolishly. David knew he was going to be king, and he knew that he wasn't going to be defeated.

I want to tell you, this is the God that you and I serve today. As pilgrims here within this world, you and I are walking with the Lord Jesus Christ who is illustrated by David in his rejection, and the precious part of all this is, we can't be defeated. Listen:

"The Lord shall REIGN FOREVER." — Psa. 146:10.

"Behold, a king SHALL REIGN in righteousness." — Isa. 32:1.

"For he MUST REIGN." — I Cor. 15:25.

There isn't any doubt about it — He must reign. I know things look mighty bad sometimes, but He must reign.

I remember back during World War II when Hitler, it seemed, had conquered the world, and it looked like he had everything within his grasp so far as triumph was concerned. He ordered that shipload of granite to be brought in from Sweden to build the greatest monument to himself that ever was built in granite, for any man. Oh, can you imagine his arrogance! Can you imagine how arrogant Hitler was when he brought in that shipload of gran-

ite to build a monument to himself in view of his triumph — but it didn't last. He failed.

Beloved, the Lord Jesus Christ isn't going to fail. I thank God and I praise His name everytime I turn through the Bible to read how He must reign. It thrills my soul as I turn to the Word of God and find that it says:

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying ALLELUIA: for the LORD GOD OMNIPOTENT REIGNETH." — Rev. 19:6.

Four times in this chapter the crowd has shouted over the damnation of the old whore and her harlot daughters — over the destruction of Roman Catholicism and the Protestant churches that have come out of Rome. Four times they shout over the damnation of that crowd. Then they close their shouting by saying "Alleluia: for the Lord God omnipotent reigneth."

Sometimes it looks like Roman Catholicism is going to reign. It looked like Hitler was going to reign too. Sometimes it looks like the Ecumenical Movement might be a success and that the Protestants are going to foolishly go back into Rome and that Rome, through the Ecumenical Movement, is going to be successful. Hitler also thought he was going to be successful, but he failed.

I come back to David and I say that David knew he was going to reign. There were difficulties, there were momentary setbacks, and there were times when things looked dark, but in the final analysis, he knew he was going to reign, and the 400 men that gathered themselves unto him knew that they had an inheritance because they knew David was going to reign.

My brother, my sister, the man who is walking by faith with the Lord Jesus Christ, who has been saved by the blood of the Son of God — that man knows he is going to reign with Jesus someday. I am not doubting it, for I know it is going to be a reality. How I thank Him, and how I praise Him for this blessed Scripture, and for the typology, for the fact that you and I are represented by that 400.

CONCLUSION

In closing, I ask you, are you unsaved and in distress and discontented? Do you realize that you have a spiritual debt to pay? Well, I would advise you to seek one who can pay the debt. I would advise you to seek the Lord Jesus Christ and to depend upon Him, that He might save your soul. Those of you who are distressed, and discontented, and haven't found satisfaction in this world, I will guarantee that you will find spiritual satisfaction in the Lord Jesus Christ as your own personal Saviour.

May God bless you.



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PAGE FIVE

To bring all of creation into being, God had only to speak; but, to save us, His Son had to die.

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

The first time I visited Quebec, in the spring of 1859, fifty men were sent by the Bishop of Quebec (Baillargeon) to force me to swear that I would never preach the Bible, or to kill me in case of my refusal.

At 4 o'clock a.m., sticks were raised above my head, a dagger stuck in my breast, and the cries of the furious mob were ringing in my ears: "Infamous apostate! Now you are in our hands, you are a dead man if you do not swear that you will never preach your accursed Bible."

Never had I seen such furious men around me. I expected every moment to receive the deadly blow, and I asked my Saviour to come and receive my soul. But the would-be murderers, with more horrible imprecations, cried again! "Infamous renegade! Swear that you will never preach any more your accursed Bible, or you are a dead man!"

I raised my eyes and hands toward heaven and said: "Oh! my God! hear and bless the last words of Thy poor servant; I solemnly swear, that so long as my tongue can speak, I will preach Thy Word, as I find it in the Holy Bible!" Then opening my vest and presenting my naked breast, I said: "Now strike!"

But my God was there to protect me; they did not strike. I went through their ranks into the streets, where I found a carter, who drove me to Mr. Hall, and said: "I just escaped, almost miraculously, from the hands of men sworn to kill me if I preach again the Gospel of Christ. I am, however, determined to preach again today at noon, even if I have to die in the attempt." I put myself under the protection of the British flag.

Soon after, more than 1,000 British soldiers were around me, with fixed bayonets. They formed themselves into two lines along the streets through which the Mayor took me, in his own sleigh, to the lecture room. I then could deliver my address on "The Bible," to at least 10,000 people who were crowded inside and outside the walls of the large building. After this, I had the joy of distributing between five and six thousand Bibles to that multitude who received them as thirsty and hungry people receive fresh water and pure bread, after many days of starvation.

I have been stoned twenty times. The principal places in Canada where I was struck and wounded, and almost miraculously escaped, were: Quebec, Montreal, Ottawa, Charlotte Town, Halifax, Antigonish, etc. In the last mentioned, on the 10th of July, 1873, the pastor, the Rev. P. Goodfellow, standing by me when going out of his church, was also struck several times by stones which missed me. At last, his head was so badly cut, that he fell on the ground bathed in blood. I took him up in my arms, though wounded and bleeding myself. We would surely have been slaughtered there, had not a noble Scotchman, named Cameron, opened the door of his

house, at the peril of his own life, to give us shelter against the assassins of the Pope. The mob, furious that we had escaped, broke the windows and besieged the house from 10 a.m. till 3 next morning. Many times they threatened to set fire to Mr. Cameron's house, if he did not deliver me into their hands to be hung. They were prevented from doing so only from fear of burning the whole town, composed in part, of their own dwellings. Several times they put long ladders against the walls, with hope of reaching the upper rooms, where they could find and kill their victim. All this was done under the very eyes of five or six priests, who were only at a distance of a few rods.

In Montreal, in the winter of 1870, one evening, coming out of Cote Street Church, where I had preached, accompanied by Principal MacVicar, we fell into a kind of ambush, and received a volley of stones, which would have seriously, if not fatally, injured the doctor had he not been protected from head to foot by a thick fur cap and overcoat, worn in the cold days of winter in Canada.

After a lecture given at Parmentia, near Sidney, Australia, I was again attacked with stones by the Roman Catholics. One struck my left leg with such force that I thought it was broken, and I was lame for several days.

In New South Wales, Australia, I was beaten with whips and sticks, which left marks upon my shoulders. At Marsham, in the same province, on the 1st of April, 1879, the Romanists took possession of the church where I was speaking, rushed towards me with daggers and pistols, crying: "Kill him! Kill him!"

In the tumult, I providentially escaped through a secret door. But I had to crawl on hands and knees a pretty long distance in a ditch filled with mud, not to be seen and escape death. When I reached the hospitable house of Mr. Cameron, the windows were broken with stones, much of the furniture destroyed, and it was a wonder I escaped with my life. At Ballarat, in the same province, three times the house where I lodged was attacked and broken. Rev. Mr. Inglis, one of the most eloquent ministers of the city, was one of the many who were wounded by my side. The wife of the Rev. Mr. Quick came also nearly being killed while I was under their hospitable roof.

In the same city as I was waiting for the train at the station, a well dressed lady came as near as possible and spat in my face. I was blinded, and my face covered with filth. She fled, but was soon brought back by my secretary and a policeman, who said: "Here is the miserable woman who has just insulted you; what shall we do with her?" I was then almost done cleaning my face with my handkerchief and some water brought by some sympathizing friends. I answered: "Let her go home in peace. She has not done it of her own accord; she was sent by her confessor; she thinks she has done a good action. When they spat in our Saviour's face, He did not punish those who in-

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sulted Him. We must follow His example." And she was set at liberty, to the great regret of the crowd.

The very next day (21st April) at Castlemain, I was again fiercely attacked and wounded on the head as I came from addressing the people. One of the ministers who was standing by me was seriously wounded and lost much blood. At Geelong, I had again a very narrow escape from stones thrown at me in the streets. In 1879, while lecturing in Melbourne, the splendid capital of Victoria, Australia, I received a letter from Tasmania, signed by twelve ministers of the Gospel, saying:

"We are much in need of you here, for though the Protestants are in the majority, they leave the administration of the country almost entirely in the hands of Roman Catholics, who rule us with an iron rod. The governor is a Roman Catholic, etc. We wish to have you among us, though we do not dare to invite you to come, for we know that your life will be in danger day and night while in Tasmania. The Roman Catholics have sworn to kill you, and we have too many reasons to fear that they will fulfil their promises. But though we do not dare ask you to come, we assure you that there is a great work for you here, and that we will stand by you with our people. If you fall, you will not fall alone." I answered: "Are we not soldiers of Christ, and must we not be ready and willing to die for Him, as He did for us? I will come." On the 24th of June, as I was delivering my first lecture to Hobart Town, the Roman Catholics, with the approbation of their bishop, broke the door of the hall, and rushed towards me, crying, "Kill him! kill him!" The mob was only a few feet from me, brandishing their daggers and pistols, when the Protestants threw themselves between them and me, and a furious hand-to-hand fight occurred, during which many wounds were received and given. The soldiers of the Pope were overpowered, but the governor had to put the city under martial law for four days, and call the whole militia to save my life from the assassins drilled by the priests.

In a dark night, as I was leaving the steamer to take the train,

on the Ottawa River, Canada, twice the bullets of the murderers whistled at no more than two or three inches from my ears. Several times in Montreal and Halifax the churches where I was preaching were attacked and the windows broken by the mobs sent by the priests, and several of my friends were wounded (two of whom, I believe, died from the effects of their wounds) whilst defending me. The 17th of June, 1881, after I had preached in Quebec, on the text: "What would I do to have eternal life," a mob of more than 1,500 Roman Cath-

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

olics, led by two priests, broke the windows of the church and attacked me with stones, with the evident object to kill me. More than one hundred stones struck me, and I would surely have been killed there had I not had, providentially, two heavy over-coats, which I put, one around my head, and the other around my shoulders. Notwithstanding that protection, I was so much bruised and wounded from head to feet, that I had to spend the three following weeks on a bed of suffering, between life and death. A young friend, Zotique Lefevore, who

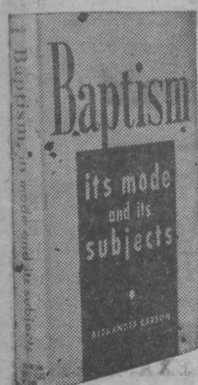
had heroically put himself between my would-be assassins and me, escaped only after receiving six severe wounds in the face. The same year, 1884, in the month of November, I was attacked with stones and struck several times when preaching or coming out from the church in the city of Montreal. Numbers of policemen and other friends who came to my rescue were wounded, my life was saved only by an organization of a thousand young men, who, under the name of Protestant Guard, wrenched me from the hands of the would-be murderers.

When the bishops and priests saw that it was so difficult to put me out of the way with stones, sticks, and daggers, they determined to destroy my character by calumnies, spread everywhere, and sworn before civil tribunals as Gospel truth. During the eighteen years, they kept me in the hands of the sheriffs a prisoner, under bail, as a criminal. Thirty-two times my name has been called before the civil and criminal courts of Kankakee, Joliet, Chicago, Urbana, and Montreal, among the names of the vilest and most criminal of men. I have been accused by Grand Vicar Mailloux of having killed a man and thrown his body into the river to conceal my crime. I have been accused of having set fire to the church of Bourbonnais and destroyed it. Not less than twenty-two false witnesses have been brought by the priests of Rome to support this last accusation. But, thanks be to God, at every time, from the very lips of the perjured witnesses, we got the proof that they were swearing falsely, at the instigation of their father confessors. And my innocence was proven by the very men who had been paid to destroy me. In this last suit, I thought it was my duty, as a Christian and citizen, to have one of those priests punished for having so cruelly and publicly trampled under his feet the most sacred laws of society and religion. Without any vengeance on my part, God knows it, I asked the protection of my country against these incessant plots. Father Brunet, found guilty of having supported these calumnies and reported them by false witnesses, was condemned to pay 2,500 dollars or go to gaol for fourteen years. He preferred the last punishment, having the promise that his Roman Catholic friends that they would break the doors of the prison and let him go free to some remote place. He was incarcerated at Kankakee; but on a dark and stormy night, some months later, he was rescued about 900 miles). There he made the Roman Catholics believe that the blessed Virgin Mary, dressed in a beautiful white robe, had come in person to open for him the gates of the prison.

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(To be concluded next week)

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how would you like to try getting along on an invisible salary?" Some of them were free to say that they wouldn't like THAT!

I say that he despises the church of God, who destroys its real character with all this stuff and nonsense about the universal invisible Church. There is no such "Church" save in the mind of a heretic.

2. He despises the church of God who CHANGES ITS ORDINANCES AND ORGANIZATION. It is quite clear to any reader of the New Testament that there are two ordinances in a true church — baptism and the Lord's Supper. Only a wily old Satan could have devised so many counterfeits for these ordinances as taught in the Scriptures. The simple memorial ordinance of the Lord's Supper has been changed by the Catholic Church into a sacrament in which they claim that the bread and the wine under the blessing of the priest, becomes the actual flesh and blood of the Lord. To be sure, the elements still look like bread and wine. Chemical analysis says they are still bread and wine, but what is human observation, chemical analysis, and human common sense when confronted by ecclesiastical dogma? The church, the sacred hierarchy, the priesthood says that regardless of looks, or chemistry the elements have become flesh and blood! And this which is professed to be the flesh and blood of Christ is offered over and over again day after day despite the fact that the Lord tells us in Heb. 9:28 that "Christ was ONCE offered to bear the sins of many."

But it is doubtful if the Catholics have perverted the ordinance any worse than many Baptists. Leaven is used consistently in the Scriptures as a symbol of evil. During Passover week in Israel no Israelite was to have leaven in his house. Inspection was made to see that every home was free of leaven, and if it was found that an Israelite had wilfully concealed anything leavened in his home, what was done with him? The answer is found in Ex. 12:15. Let me remind you that such expulsion from the nation, cut one off from all covenant relation with God, and thus meant eternal doom. That's how strict the Lord was about the use or the

existence of leaven in relation to the Passover. Now when we come to the Lord's Supper, we have a far more meaningful, and far more sacred ordinance than the ancient passover — one indeed that was merely typified by the Passover. The symbolism is everything in the Lord's Supper. Take away the meaning of the symbolism, and the ordinance is reduced to nothing. Only a sinless Savior could atone for our sins. "He who knew no sin was made to be sin for us that we might be made the righteousness of God in him." The unleavened bread speaks of his sinless body. The wine — the now unleavened fruit of the vine, speaks of his blood wholly untainted by sin. Only unleavened bread, and the fruit of the vine purged of leaven through the fermentative process, can in symbolism portray the perfect, sinless Savior. When Baptists use crackers and grape juice they not only betray utter carelessness and slipshodness, they sinfully and wickedly and horribly blaspheme against Christ. They declare by their use of leavened elements that Christ was a sinner, and they symbolically say that they have no Savior — that they only follow and worship a man who was a sinner like the rest of us. Any Christian who will think this thing through, will beg forgiveness for his sin and blasphemy, and will never, never, never again be guilty of this fearful sacrilege!

The same devil who leads men to pervert the Lord's Supper, likewise leads them to pervert and change the ordinance of BAPTISM. Baptism, the simple burial and resurrection of a believer on the authority of a true New Testament church, has been changed as to form such that some water is sprinkled or poured on an unbelieving infant, and it is called baptism. Others have changed it into a saving rite such that not Christ but a chemical compound becomes savior. I call that salvation by H₂O—two parts hydrogen and one part oxygen! How men do despise — how they do look down upon the church of God, when they without excuse pervert its sacred ordinances!

He despises the church of God, who presumes to CHANGE THE ORGANIZATION OF THE CHURCH. The simple organization of the New Testament churches bore little resemblance to the complex, organization ridden churches of this day — and I mean Baptist churches as well as others. Did Jesus know the twentieth century as well as he knew the first century? If he didn't, he wasn't the divine Person he claimed to be. Did he know what he was doing when he started a simple organization with congregational government and with only pastors and deacons? Of course he did. That simple institution was workable in his day, and it is just as workable today. How do I know? Because I was pastor of a church that was organized after that pattern, for nearly thirty years, and it was the most successful church that I have ever seen.

I became pastor of a church that was organization ridden. It had the W.M.U., the B.T.U.; the R. A's and the G.A's and the whole gang of auxiliaries common to Baptist Churches. The W.M.U. blew up because the church took over the support of a real missionary. They said it broke the unity of the Baptist Co-operative Pro-

gram for us not to give every cent through that program. They said it shamed them in the sight of the Associational W.M.U. to be members of a church that didn't give every cent through the Co-operative Program. When the church refused to let them run things, they disbanded much to the joy of just about everybody. Some of the good women of the church came to me and said, "Let's not have a W.M.U. any more. That organization cares nothing about missions — they are only concerned about getting "credit" at headquarters." That started me to thinking, and for the first time I asked, "What authority is there in the Bible for this whole drove of organizations? Do we have any more right to change the organization of the church than we have to change the doctrines? The answer was, and the answer is a resounding NO! Then the thought came to me, "Why not have a church that is patterned after the New Testament? Why not go on this plan — if it's in the New Testament have it — if it's not in the New Testament reject it." As a pastor I began to work to that end. One by one we dropped all of the auxiliaries — and oh, what a relief to be rid of those things! We quit taking pledges and began to pray for our financial needs, and that solved all financial problems. For nearly 30 years we owed nothing we couldn't readily pay, and we had plenty in the treasury at all times. Now somebody is probably ready to say, "When you brought such radical changes as those, how long was it before they threw you out on your nose?" My answer is, they didn't. Things began to pick up. Congregations increased until we had to build four times in order to accommodate the crowds. We had doves of young people in spite of no church kitchen and no social and recreational program. People were saved in numbers, and spirituality increased. I speak the truth when I say that for 25 straight years that church had the largest attendance of any church in the whole city. Upwards of a score of young men were ordained to the ministry during that time. We were instrumental in starting about a dozen new churches, and we were preaching over 15 radio stations — four of these daily. I retired after 29 years from that church, but I still carry on the radio work of the church, and am preaching three times a day over the air. The organization and the methods of New Testament times will still work. I have tested it out and found it so. It is to despise the church of God, to throw out the ways and plans Jesus gave and to substitute the schemes and organizations of this world.

3. But I hasten on to say that he despises the church of God who puts the church ON A PAR WITH THE LODGES, CLUBS, AND ORGANIZATIONS OF THIS WORLD. Multitudes of church members regard their church as beneath their lodge or club. How do I know? Because they give more of their time, thought, and money to their club or lodge. Let a church take a stand against lodgism and let a fight ensue, and such church members will side with the lodge. I have seen it happen.

I dislike to see a preacher mixed up with a whole gang of civic and other organizations. He may become very popular, but if

he does, it is because he doesn't speak out for his Lord. I am reminded of something here. When I was a student in the Louisville Seminary, the president, Bro. Mullins, belonged to some organization. I don't recall the name of it now, but I do remember a time when he addressed the group. The title of his speech was, "Is Pot Licker A Vegetable?" How's that for a theological subject for a learned theological professor?

Would I speak before a club or lodge if I were asked to do so? Certainly I would if I were privileged to say what I pleased. I would even address an atheist club if they asked me, and I know what my text would be — "The fool hath said in his heart, there is no God."

I had a funny thing to happen once. I had been called as pastor of a certain church, and I was to begin my ministry on a certain Sunday. In the meantime, members of a Masonic lodge had told some of the members that they expected to attend the service in a body, so they roped off a section so they could seat the group without confusion. A member of the church looked inside the church and seeing the roped off section, said to some members, "What's the roped off section for?" "Why that's roped off for the Masons." He didn't know anything about the lodge coming. The only Masons he was expecting was Roy Mason and his family. He took another look, and he shook his head and said, "What size family has that man Mason got anyhow?"

Speaking of Masons, I'll have to admit that I am a Mason, but I was born that way. I have never been a member of a lodge of any kind or description.

Let me add something else before I leave this point. Not only does he despise the church of God who puts it beneath or on a par with clubs, lodges and the like, it is likewise true that he despises it who PUTS IT ON A PAR WITH MAN FOUNDED CHURCHES. There is an old expression that has Satan's OK on it, that goes like this, "It doesn't matter which church one belongs to. One church is just as good as another, for we are all working for the same place." The poor religious coward and sentimentalist who goes around mouthing such stuff, wouldn't dare say to his wife, "It doesn't matter what woman a fellow marries. Any other woman would have done just as well as you. One woman is just as good as another." If he talked about women in the same way he talks about churches, he would get a rolling pin laid on his head in short order. The fellow who talks about us "all working for the same place," right there betrays his spiritual ignorance for he thinks that salvation is secured by works. The truth is no man has a right to start a church of his own and a man founded church is not as good as the one started by Christ our Lord.

4. He despises the church of God WHO PERVERTS THE MISSION THAT JESUS GAVE THE CHURCH. That mission is plainly stated in what we call the

(Continued on page 8, column 3)

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THE BAPTIST EXAMINER

JULY 30, 1966

PAGE SEVEN

Billy Graham

(Continued from page one)
forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

To me, the one who asked this question and then read your answer must now have a very perverted picture of the God in Whom we trust.

As he read your answer, I can just see him as his chest began to swell with pride, the buttons popping off his shirt. "My what a good fellow I am! All I had to do was push the button, and

that little Bell Hop they call Jehovah jumps up, runs over, and offers me this thing called Eternal Life!" I might ask him a question. What if your little Bell Hop happened to stumble and fall? Brother, you'd go **straight to HELL!**

I would like to comment on two of the statements that you made:

1. "Unfortunately God has no power over the will of man."

2. "The Bible indicates that God will do everything short of coercion to redeem people. But even He cannot save them against their will."

Is this the God you preach? As little as I know of the Word of God, I find no Scripture to uphold these remarks that you made.

COULD IT BE

—That the God Who made provision for the sin of Adam even before he committed it — before the foundation of the world—?

—That the God Who loved Jacob even before he was born and promised that through him, there would be a great nation—?

—That the God Who so upheld Job to the very point that the promise that is made to every believer was carried out to the very letter—?

—That the God Who chose David, and caused him to pen the words, "I will not be afraid of ten thousands of people, that have set themselves against me round about." (Psalm 3:6), and "Salvation belongeth unto the LORD," (verse 8)—?

—That the God Who took a man who was on his way to bring havoc upon Christ's Own Church, with murder in his heart and having pleasure in it, struck him blind and caused him to serve Him until his death — the same God Who caused him to say, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, **that I may win Christ**. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Philippians 3:8-9).—?

COULD IT BE . . . that this God described in the many pages of His Holy Word is but a little Bell Hop whom you will call on when you need him?

If this is your belief, may God have pity on your soul!

My prayer is that God might open your eyes (as only He can) and give you the courage to preach true Baptist doctrine as Christ preached it.

To Him be the Glory,
Elder Donald L. Chance
Hutchinson, Kansas

Despisers . . . Church

(Continued from page 7)

Great Commission as recorded in the last chapter of Matthew. During recent months we have had the spectacle of ministers coming from the north down into the south to join in civil rights demonstrations. The National Council of Churches has been very active in this. Do you know why this great interest in this issue? It goes back to the modernistic teachings of the seminaries. They have turned out a whole host of men who don't believe in individual, supernatural conversion. They don't have any gospel of personal miraculous salvation — they have nothing but a so-called Social Gospel. Their mission is not the calling out of the world of a people for Christ's name, but the establishment of the Kingdom of God on earth by human means, as they bring about social reforms. All of the big denominations so far as their leadership is concerned, are sold on that idea of bringing in the Kingdom. When I used to attend the Southern Baptist Convention, I heard that stuff about "bringing in the Kingdom" from the time I got there until the time I left. How can sensible people fool themselves into thinking they are going to bring in the Kingdom by human means, when heathen are being born into the world more rapidly than converts are being made to Christianity? Those who believe such are in wilful ignorance concerning the purpose of God in this age, and they are perverters of the mission that Jesus gave to His church. My hope and my expectation is not in a kingdom established by ecclesiastical forces. If that is all I had to look forward to, I would crawl under the bed, refuse all newspapers, and I'd have my food pushed under the bed for me to eat. No, I'm not looking for the kingdom to come through human agency.

I'm looking for the coming of the Son of God who said, "If I go away I will come again and receive you unto myself."

5. He despises the church of God, who claims to be a Christian, yet **WON'T JOIN THE CHURCH**. How often have I seen revival meetings reported something like this: "Seventy-five saved, with 25 uniting with the church." Something is wrong with a meeting like that! I doubt the conversion of those who are not enough concerned with doing God's will to even be baptized and join the church. When I go fishing I may have some big ones that get away, but I never count them in reporting my catch. I only count the fish I string. And I am that way about evangelism — I only count those who prove their concern by following Christ in baptism and church membership.

6. I hasten on to say that he despises the church of God, **WHO SUBORDINATES IT TO EVERYTHING ELSE**. Here's a fellow who gets up and gets to his place of business every week-day morning by eight o'clock, but when Sunday comes he can't get to Bible School by 9:45. What's the matter? He looks down on his church and regards it as less in importance than he does his business. A headache that doesn't keep him from his business activities keeps him away from church on Sunday morning. If the heavens open and there is a veritable avalanche of rain, that doesn't hinder his business activities, but just a little sprinkle on Sunday morning and he is kept from church. Half or more of the members of churches are kept away from church every Sunday on the basis of trivial excuses, when the truth is they stay away because they despise, belittle, regard lightly the church of God.

And let me say just here that we preachers must set the right example, if our members are to hold the church in right regard. I recall a humiliating experience during my first pastorate. It was prayer meeting night, and it was a miserable rainy night. I lived not more than two blocks from church, but I said to my wife, "There won't be anybody at church tonight. There's no use in our going," so we settled back to read. About ten minutes after church time there was a rap at the door. It was a church member who said, "You haven't forgotten that this is prayer meeting night have you?" I said, "No, I haven't forgotten — I'll be there in a few minutes." I went and found a good congregation present. I didn't tell those folks that I had less faithfulness than they had, but that experience surely did me good. I have never repeated that performance any more. I live about 50 miles from Tampa, but my membership is still there with the church whose radio work I am still carrying on. My wife has a class of women that she has taught for 30 years or more. We get up and drive to church and Bible school every Sunday morning. That means a round trip of a hundred miles a Sunday to go to church, but that's no sacrifice.

We Christian people need to realize that much is required of us, when we deal with the holy things of God. We need to realize this before we stand in the judgment of works to give answer for how we lived and how we acted after we received Christ as Saviour. We need to place high value on the church that Jesus started. We read here in the Bible that "Christ loved the church and gave himself for it." I am glad that I have been privileged to give a good portion of my life to the work and the ongoing of New Testament Baptist churches, and if I had my life to live over, I would do the same thing. Have you — and are you honoring the institution that Jesus established for the carrying on of His work in the world?

One last thing I am bound to add. If you are not a saved person, then you are not ready for church membership. I wouldn't talk to you about church membership, but about your need of Christ as your Saviour. It is bad for a saved person to lightly re-

gard the church of God, but it is **FATAL FOR YOU, AN UNSAVED PERSON TO REJECT THE SON OF GOD**. I speak the truth and I weigh my words. I say that I had rather that I had never been born, then to have to face eternity having rejected the Saviour provided out of love, mercy, and grace of God. If you are unsaved, let me point you to Him who can save you and cleanse you, and can provide you with a future of happiness that will outlast the stars.

Textbook . . . Church

(Continued from page one)
ferior. Not only because God is the Author should the Bible be our textbook but because the Bible is our textbook we get never get to study the Bible because they study from man-made books or literature which hops, skips and jumps in teaching the Bible. Do you get the whole Bible in your church? In the third place if your Church you do not get to study the whole Bible, **COME?** Some who object to the Bible as their textbook say, "People can't understand the Bible," others object saying, "Classes of different ages can't study from the same textbook because often times the passage of Scripture may be too difficult for the younger classes to grasp, too, simple texts which the older classes can understand will prove to be only milk with meat for the older classes." These objections and to ALL objections by those opposing the Bible as the textbook of a Baptist Church. For more than ten years I have been privileged to pastor a church which uses the Bible as her **ONLY** textbook. Every student studies the same lesson from the Bible and we have experienced no difficulty with any teacher or student in any class in any year for doing so. From time to time we have persons joining and after a few months time they tell us they have studied more Bible than they learned more Bible in that period than in a period of time covering several years in former churches where the textbooks were manmade. If you have never tried using the Bible as your textbook then Brother, don't knock it. **BIBLE IS OUR TEXTBOOK** — hear and read this message successfully so and I urge all to **MAKE THE HOLY BIBLE YOUR TEXTBOOK, THE TEXTBOOK OF YOUR HOME AND THE TEXTBOOK OF YOUR CHURCH.**

Lord's Supper

(Continued from page 2)
in remembrance of me," 11:24, 25. When we partake are reminded of the fact that Christ gave His life for us (elect), that it was His blood which satisfied the demands of God's Father, and we remember He is coming again.

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