

The Baptist Examiner

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

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WHAT THE BIBLE CAN MEAN IN THE EXPERIENCE OF . . .

EVERY ROMAN CATHOLIC

On a dull January afternoon some years ago—the date of this occurrence is written down in an old note-book of mine—a young widow was sitting in her drawing-room looking listlessly out of the window.

It was a fine house in a fashionable Dublin square. The room was handsomely furnished; everything indicated comfort and even wealth, but the possessor looked unhappy.

Mrs. Blake was a Roman Catholic, fervent and conscientious in the practices of her creed, but of late her mind had been

Burdened With The Thought of Her Sins.

Religious practices, penance, and even prayers, brought her no relief; the burden could not be removed.

She had told her sorrows to her

confessor, and at his bidding had taken up works of charity; but, though these things were an interest and for a while occupied her mind, the sense of her own sins lay heavy on her soul. Her confessor, a kindly and attractive young priest, gave her full absolution, but his words brought no comfort.

As she sat musing there was a knock at the hall door, and before she had time to collect her thoughts a visitor was in the room.

"What shall I do to rouse you and get that sad look from your face?"

"Ah Father John, you are kind and you have done your best, but the burden of which I have told you lies heavy on my heart.

"Listen to me," said he; "I have made up my mind what you are to do. There's a man coming to the Rotunda to-morrow who

will make your sides ache with laughing, and you shall go to hear him."

"Oh, Father John—"

"No—not a word! I won't have any excuse—I enjoin it; go you will, and go you must."

The young priest explained that a Society entertainer, well known at that period, was to appear before a fashionable audience, and that in his opinion this would be the best thing for her. No protest was of the slightest use; she could not disobey her spiritual adviser, who had even brought her a ticket for the performance, so the following afternoon saw Mrs. Blake at the appointed place, where large placards announced the entertainment which she had been ordered to attend.

The Rotunda, as every Dublin person knows, has more than one public room under its roof; there (Continued on page 3, column 6)

The Old Fashioned Altar Really Isn't Old Fashioned

In actuality the "Old Fashioned Altar" really isn't as old as some imagine. It's not to be found in the New Testament at all. Yes, it is hard to imagine, but this custom, probably the most firmly established religious practice to be found in the southern half of the United States, has absolutely no Scriptural backing. Its foundations are the sinking sands of Arminianism, and its history comes to a halt with the preaching of the Protestants of recent centuries. Oh, children of God, be awakened; there is not one single verse in the entire Bible that instructs lost sinners to "pray through" and, if it is not to be found in the Bible, then it is of the Devil. Be honest. Either stop calling yourselves Biblical or else throw overboard the practices that are certainly not to be found in the Bible.

On several occasions I have been invited to take a meal with brethren of one of the Lord's churches. Not once have I, upon entering the home, fallen upon my knees and begged the man of the house for a bite to eat. Can you not see that when you give a lost sinner instructions such as I have mentioned that you are telling him to beg God for something that the Lord has already offered freely? You are invited. You need not beg. God has invited you to "Come and dine." Jesus said "Come unto me, all

ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And He said again, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Where is your begging and pleading and mourning? It is not to be found in the Word of God, only in the deceived minds of men. The Bible portrays salvation as a gift, and not once have I had to plead mercy in order to get a gift.

This practice is evil in the sight of God. It abandons the true teaching of salvation by the sovereign grace of God and erects a plan of human design. Come to Jesus only on the grounds that you are a sinner. Do not say, "I am a repentant sinner, save me," or "I am a pleading sinner save me," but merely this, "I am a sinner, save me." He accepts men on no other grounds.

"Just as I am, without one plea, But that Thy blood was shed for me, And that Thou bidd'st me come to Thee, O Lamb of God, I come! I come!"

—Spurgeon Baptist Church, Courier, Aurora, Ind.

THE GOD OF JACOB

ARTHUR W. PINK

"The God of Jacob is our refuge."—(Psalm 46:7).

This Divine title—"The God of Jacob"—is found at least fourteen times in the Old Testament, and in addition, three times we read of "The mighty God of Jacob." Such frequent repetition argues a deep significance, and suggests valuable lessons to be learned. We never read of the God of Moses, the God of Joshua, or the God of Solomon. Why then has God identified Himself with Jacob? What is there in the Lord's dealings with this man which will suggest to us the import of this title? What is the particular significance of this expression which occurs and recurs through the Psalms like a familiar refrain?

I. THE GOD OF JACOB IS THE GOD OF ELECTION.

Jacob supplies us with the clearest and most unmistakable illustration of God's sovereign choice to be met with in all the Bible. Whatever quibbles may be raised in reference to God's choice of Abraham to be the father of the faithful, or of the nation of Israel to be the recipients of His peculiar favors, there is no getting round God's election of Jacob. The case of Jacob gives the most emphatic refutation to the theory that God's choice is dependent upon something in the creature—something either actual or foreseen—and shows that the eternal election of certain individuals unto salvation is due to no worthiness in the subjects but results solely from God's sovereign grace. The case of Jacob proves conclusively that God's choice is entirely arbitrary, wholly gratuitous, and based upon nothing save His own good pleasure. "When Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, to the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it

is written, Jacob have I loved, but Esau have I hated."—Rom. 9:10-13.

The God of Jacob then is the God who chooses one and passes by another. He is the One who exercises and exhibits His own sovereign will. He is One who shows Himself to be the Most High ruling in Heaven and earth and disposing of His creatures according to His own eternal purpose. He is the One who singles out the most unlikely and unworthy objects to be fashioned into vessels of glory. Yet, He is the One who necessarily acts always in harmony with His own perfections. Election is not, as some have supposed, harsh and unjust, but is a most merciful provision on the part of God. Had He not from the beginning chosen some to salvation, all would have perished. Had He not before the foundation of the world chosen certain ones to be conformed to the image of His Son, the death of Christ would have been in vain so far as the human race is concerned.

Reduced to its simplest terms, Election means that God chose me before I chose Him. Said our Lord,

"Ye have not chosen Me, but I have chosen you." John 15:16.



ARTHUR W. PINK

We love Him because He first loved us. Election means that before I was born, yea before the foundation of the world, I was chosen in Christ and pre-

destinated unto a place in God's family. Election means that we believed because He made us willing in the day of His power. Election then strips the creature of all merit, removes all ground of boasting, strikes us helpless in the dust, and ascribes all the glory to God.

II. THE GOD OF JACOB IS THE GOD OF ALL GRACE.

If ever there was a man who illustrated in his own person that God hath chosen the "base things of the world, and things which are despised" 1 Cor. 1:28, it was Jacob. According to the flesh there was nothing winsome or attractive about him. Selfish, scheming, deceitful, treacherous, untruthful, he was a most unlovely character. What was there in him to attract the love of God? Absolutely nothing. We should have thought that Esau was a fitter subject for God's favors. Exactly. But God's thoughts are not our thoughts, neither are His ways our ways. Spiritual things are hidden from the wise and prudent and are

revealed unto babes. Self-righteous Pharisees are passed by, while publicans and harlots are constrained to partake of the Gospel banquet. The rich are ignored, while to the poor the Gospel is preached. Esau is hated while the "worm" Jacob is loved with an everlasting and unfathomable love.

The real force of this Divine title, "The God of Jacob," can only be apprehended by a careful study of the patriarch's experiences. The first time we see God entering his life was that memorable night at Bethel. A fugitive from his father's house, fleeing from his brother's wrath, with probably no thought of God in his mind at all, the son of Isaac "lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." Gen. 28:11. As we see him there, asleep on the bare ground, we get a striking picture of man in his natural state. Man is never so helpless as when asleep! It was while he was in this condition that God appeared to him, and said,

"I am the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

The God of Jacob then, is the God who met Jacob while he had nothing, and deserved nothing but wrath, and who gave him everything. Happy indeed are they who have such a God for their God.

III. THE GOD OF JACOB IS THE GOD OF INFINITE PATIENCE.

A careful study of the whole life of Jacob as it is recorded in Genesis is necessary to discover the whole force of this fact. We can now only call attention to (Continued on page 6, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PLAIN PROPHECIES FOR PLAIN PEOPLE"

"Write the vision, and MAKE IT PLAIN upon tables, that he may run that readeth it."—Hab. 2:2.

The New Heaven and New Earth

"And he that sat upon the throne said, Behold, I make all things new."—Rev. 21:5.

I have studied with you in the preceding messages, prophecies concerning the people of the Lord, and the people of the Devil—all the way from the time of creation down through the millennial age—and I am glad that after a while, God is going to then give to us a new heaven and a new earth—something that is absolutely perfect.

I have been impressed of recent date in learning that there are three organizations who are trying to plan a perfect city.

There is an international city-

planning firm—a corporation set up for the purpose of planning a perfect city.

Then in Washington, among all the various uses of all the letters of the alphabet, there is the SDC, which is known as the System Development Center, which is likewise planning a perfect city.

Then in the State of California, not to be outdone—out there in the land of the lemon and the nut—they have a corporation set up known as the System Development Corporation of California.

All three groups—the private corporation, the national group from Washington, and the state

group of California—are working on the idea of building and developing a perfect city. They claim that by mobilizing science, and by working with all the facts that are known in life today, that they may make some progress toward a universal city in every country of the world, yet every one of these organizations are frank to admit that a perfect city will never be built.

I have been rather impressed in reading about this, that they have all admitted that though they will do their best, they do not expect that they will ever be able to build a perfect city, within this world.

(Continued on page 2, column 1)

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Plain Prophecies

(Continued from page one)

Beloved, that is where God
comes in. That is why I love to
talk about a new heaven and a
new earth. This crowd admits
that they are going to do their
best, but they have no thought
of ever being able to make a
perfect city in this world. God
is going to take over at just that
point, and God is going to give
us a new heaven and a new
earth, right here within this
world. Revelation 21 and 22
gives the entire story.

I.

**WHAT MAN IS UTTERLY
UNABLE TO DO, GOD CAN
DO, AND GOD HAS
ALREADY DONE.**

In the mind of God, this per-
fect city—this new heaven and
new earth, is already established.
We read concerning Abraham:

"For he looked for a city which
hath foundations, whose builder
and maker is God."—Heb. 11:10.

Abraham lived two thousand
years before the birth of the Lord
Jesus Christ. We live nearly two
thousand years since the birth
of the Lord Jesus Christ. During
these four thousand years, men
have been searching for, and
looking for that city that has
foundations, whose builder and
maker is God. I thank God that
some of these days, in due time,
this heavenly city is going to be
revealed. It is going to be an
absolute and perfect reality.

Doesn't it thrill your heart to
know that Abraham started look-
ing for that country back yonder
four thousand years ago? Though
he didn't find it, he searched for
it, and looked for it. Some of these
days, we are going to have that new
heaven and new earth. Listen:

"And I saw a new heaven and
a new earth."—Rev. 21:1.

Thank God, we are going to
have it. This old world isn't
always going to bring forth
thorns and thistles. This old
earth isn't always going to bring
forth as it has in the past. Some
of these days, God is going to
give us a new heaven and a new
earth. I say, in due time, it is
going to be revealed.

II.

**THE NEW HEAVEN AND
NEW EARTH WILL COME
DOWN FROM GOD OUT
OF HEAVEN.**

We read:

"And I John saw the holy city,
new Jerusalem, COMING DOWN
FROM GOD out of heaven." —
Rev. 21:2.

When I read this, I get on
shouting ground. I am like the
old Negro when the preacher said
to him, "You oughtn't to shout
so much in church," who said,
"Well, I try not to, but when
I get to thinking about how good
the Lord is to me, and when I get
to thinking about how much He
has done for this poor Negro, I
tell you, I just want to shout.
Here, hold this mule so I can
shout."

Beloved, that is just the way
I feel when I get to thinking
about the new heaven and the
new earth—you hold the mule,
for I want to shout.

I say to you, this new city,
this new earth, is going to come
down from God out of heaven.

Have you ever stopped to think
that everything that is perfect
has come from above? The Lord
Jesus Christ came from Heaven
to this earth, and He was per-
fect. The Bible came from Heav-
en. God spoke it from Heaven,
and men recorded it. It is per-
fect. The Lord Jesus Christ is
perfect in every detail, and the
Bible is perfect in every detail,
and this new heaven and new
earth that we are going to have,
is going to be perfect, because
it is to come down from God
out of Heaven.

III.

**THIS NEW HEAVEN AND
NEW EARTH IS PREPARED.**

We read:

"... prepared as a bride
adorned for her husband."—Rev.
21:1.

I have married lots of folk in
life and I have seen some mighty
sweet little girls that were pre-
pared as brides for their hus-
bands. Of course I have mar-
ried some that looked like they
thought they got married three
or four times every day—they
took it that lightly. But most of
them don't look at marriage
like that. They think of mar-
riage, "Mine is going to be the
perfect marriage. It is going to
last forever." When they come
to get married, they are all
dressed up, and my, how sweet
some of those little girls have
looked!

"A bride adorned for her hus-
band." Can you think of any-

thing sweeter than that? Can
you think of any figure of speech
that would be more descriptive
of this, when it speaks about
this new heaven and new earth
as under the comparison of a
bride that is adorned for her
husband?

Beloved, I want you to notice
that it is a prepared place, this
new heaven and new earth. What
has our Lord Jesus Christ been
doing for the last two thousand
years since He left this world?
Listen:

"And if I go and PREPARE
A PLACE for you I will come
again, and receive you unto my-
self; that where I am, there ye
may be also."—John 14:2,3.

For two thousand years our
Lord has been putting on the
finishing touches to the new
heaven and the new earth, that
is some day going to come down
out of Heaven here to this world.
Beloved, He is preparing it. He
is making ready this new heaven
and new earth for His people,
where we will live as inhabitants
throughout all eternity.

IV.

**THIS NEW HEAVEN AND
NEW EARTH ARE GOING
TO HAVE NEW PEOPLE.**

We read:

"And I heard a great voice out
of heaven saying, Behold, the
tabernacle of God is with men,
and he will dwell with them, and
they shall be his people, and God
himself shall be with them, and
be their God. And God shall
wipe away all tears from their
eyes; and there shall be no more
death, neither sorrow, nor cry-
ing, neither shall there be any
more pain; for the former things
are passed away."—Rev. 21:3,4.

This new heaven and new
earth is going to be inhabited by
new people — God's people, and
God is going to be with them.
He is going to be their God.
During the Millennial Age there
will be unsaved people here on
this earth, but during the age
that I am talking about now,
the new heaven and the new
earth, there will not be a per-
son here but that individual that
has been regenerated by the
power of the Holy Spirit.

It says that God is going to
wipe away all tears from their
eyes. There have to be some
tears there, because it says that
God is going to wipe them all
away. You say, "Tears in Heav-
en?" Tears in this new heaven
and new earth?" Yes, and I'll
tell you one reason why they will
be there. You and I will cry
when we realize how much we
could have done that we didn't
do. You and I will shed tears
when we realize how we failed
our Lord so many, many times.

I think about the individual
that has been saved, but never
been baptized. You can't tell me
that man isn't going to be sad
when he stands in the presence
of God to realize that here is His
Saviour who did so much for
him, yet he has failed Him, in
that he never was baptized.

I think there will be people in
Heaven that never were bap-
tized—saved by grace, yes; but
never baptized. I think about
that individual that is not a mem-
ber of any church—saved, but
not a church member. You mean
to tell me that individual who
is saved and is not a church
member, is going to stand in the
presence of Him who saved him,
and who established His church,
and said that the gates of Hell
shall not prevail against that
church—do you mean to tell me
that individual is going to stand
in the presence of the Lord Jesus
Christ and say, "Lord, I just
wasn't a member of your
church?" I tell you, beloved,
men are going to weep when they
stand in His presence, and then,
God is going to wipe away all
tears.

Without dwelling too much on

the emotional side, I go back to
a day and an hour in my own
life when a very dear friend
wiped tears from my eyes. I
say to you, my brother, my sis-
ter, there isn't anything more
precious than to have a friend
to stand by you in the hour of
grief.

We are told when this day ar-
rives, that we have a new heav-
en and a new earth, there isn't
going to be any more crying.
After God wipes away all of our
tears, there will be no more
crying.

Furthermore, there will be no
more death. There will never
be a hearse to creep along the
golden streets of the new Jeru-
salem. You will never send flow-
ers on account of the death of a
loved one. There will never be
a crepe on a doorknob in Heaven.
There will never be any grave-
yard on the hillsides of Glory.
I tell you, beloved, there are go-
ing to be new people in that
new Jerusalem.

There isn't going to be any
pain there. How much pain we
have known in life—pain as a
result of sickness; pain as a re-
sult of accidents; pain as a re-
sult of heartaches; pain as a re-
sult of disappointments. How
many pains we have all known!
There will be no pain, no tears,
and no death in the new Jeru-
salem—the new heaven and the
new earth will have new peo-
ple.

V.

**IN THIS NEW HEAVEN
AND NEW EARTH THERE
IS GOING TO BE A
PERFECT TEMPLE.**

We read:

"And I saw NO TEMPLE
THEREIN; for the Lord God Al-
mighty and the Lamb are the
temple of it."—Rev. 21:22.

Here, we go into a church
building in order to worship.
There we will go directly to the
Lamb Himself. This new heaven
and new earth has in it a brand
new temple, the like of which
we have never known before.
Here we go into a church build-
ing to worship the Lord Jesus
Christ, but then, we will go di-
rectly to Jesus Christ Himself.
He is the Temple of the new
heaven and the new earth.

VI.

**THIS NEW HEAVEN AND
NEW EARTH ARE GOING
TO BE PERFECTLY
LIGHTED.**

"And the city had NO NEED
of the sun, neither of the moon,
to shine in it; for the glory of
God did LIGHTEN IT, and the
Lamb is the light thereof."—Rev.
21:23.

We won't have to worry about
electric bills. We won't have to
worry about leaving the lights
on when we go away from home.
The new heaven and the new
earth is going to be perfectly
lighted.

I was reading sometime ago
about a prospective multi-million

dollar jet airport that was in
prospect of being constructed.
It was said that if it went
through, when that jet airport
was completed, that when a jet
plane would land there, which
they said would take place on an
average of every five minutes
throughout the day—that every
time a jet plane came in to land,
the light would be strong enough
that you could read a newspaper
two miles away from the reflec-
tion of the light from this jet
airport.

Beloved, I don't know that
they will ever get that big airport
built or not. I don't know that
they will ever have that kind of
lights in this world. I don't know
whether it will ever become a
reality or not. However, I know
one thing; one day we are not
going to need the sun, and we
are not going to need the moon
to light the new heaven and the
new earth, because the Lord God
Himself is the light of the new
heaven and the new earth.

VII.

**THIS NEW HEAVEN AND
NEW EARTH IS GOING
TO BE PERFECTLY PURE.**

We read:

"And there shall in no wise
enter into it any thing that de-
fileth, neither whatsoever work-
eth abomination, nor maketh a
lie; but they which are written
in the Lamb's book of life."—
Rev. 21:27.

There isn't going to be any-
thing about it that is sinful.
Nothing shall enter it that work-
eth abomination. Nothing shall
enter it that defileth. There
won't be one single saloon in the
new heaven and new earth.
There won't be one single house
of prostitution. There won't be
a dance hall nor a poolroom.
There won't be anything that de-
fileth, or worketh abomination,
or maketh a lie.

Doesn't it make you rejoice
just to know that in the new
Jerusalem, when the new heav-
en and the new earth is set up—
doesn't it make you happy to
know that it is going to be per-
fectly pure. There will not enter
into it anything that will de-
file it.

VIII.

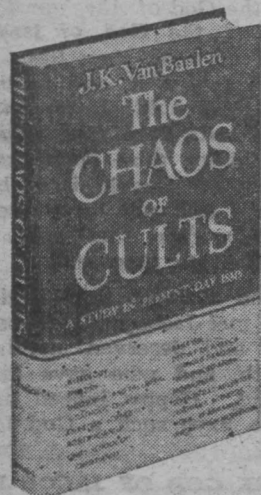
**THE NEW HEAVEN AND
THE NEW EARTH IS
GOING TO BE AD-
MINISTERED PERFECTLY.**

We read:

"And there shall be no more
curse; but the THRONE OF
GOD and of the Lamb shall be
in it."—Rev. 22:3.

Notice, it says that God is go-
ing to have His throne there, and
the Lamb of God is going to have
His throne there. This new
heaven and new earth is going to
be administered perfectly.

You can't say that about the
government of any local city to-
day. I thought sometime ago
our city commissioners lowered
their dignity more than I ever
(Continued on page 3 column 1)



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THE BAPTIST EXAMINER

AUGUST 24, 1968

PAGE TWO

Plain Prophecies

(Continued from page two)

heard of any city commissioners when they spent one whole evening wrangling about whether or not a man could have a dog without having it on a leash. I have heard of a lot of foolish things, but I will say to you frankly, to spend a whole evening debating about whether or not a dog has to wear a leash or can run loose indicates our city commissioners have "gone to the dogs." To me, right or wrong, whichever side you take makes no difference to me, I say it was an evening wasted so far as the taxpayers' money was concerned.

Beloved, this new heaven and new earth is going to be administered perfectly. There aren't going to be any city commissioners there. There are not going to be any mayors. There are not going to be any city managers. There are not going to be any of the usual departmental heads to mis-manage and mis-operate the city government. Beloved, in the new heaven and the new earth, there is going to be perfect administration, because the Lord Jesus Christ and God the Father are going to have their throne in the new heaven and the new earth.

IX.

IN THE NEW HEAVEN AND THE NEW EARTH WILL BE THE RESIDENCE OF THE BRIDE OF THE LAMB.

Everybody else is going to take part in all that I have said thus far. All the redeemed of all ages, from the first man that was ever saved to the last man that shall ever be saved, will take part in this new heaven and new earth. They will take part in what I have said thus far, but I want you to notice the place that God has for the Bride. Listen:

"And there came unto me one of the seven angels which had the seven vessels full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone, clear as crystal: And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysonorus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass."—Rev. 21:9-21.

Beloved, that is where the Bride is going to be. The man who says that all of the saints are going to be on the same plane of equality in Heaven is going to awaken someday to find that the Lord has a special place in the new heaven and the new earth for His Bride.

I ask you, would you want your bride living with everybody else? That bride that you take unto yourself, you want to give her something a little extra, a little more, a little better. Beloved, our Lord Jesus Christ has something special for His Bride, and this which I have read to you is the story of the Bride's place in Heaven. It is the residence of the Bride of the Lamb.

These folk who say, "Those close-communication Baptists think they are the only ones that are going to get to Heaven. Those narrow-minded Baptists won't have anything to do with us on account of our baptism—these folk are going to find out after while that God has a special place for His Bride, and something a little extra for His Bride.

Revelation 21:1-8 tells about the new heaven and the new earth. Verses 22-27 tell about the new heaven and the new earth. Revelation 22:1-7 tells about the new heaven and the new earth. However, Revelation 21:9-21 tells about the Bride's place of residence.

What a place! God's Word says:

"Having the glory of God; and her light was like unto a stone most precious."—Rev. 21:11.

Is it going to mean anything then to have been a Baptist? Is it going to mean anything then to have stood up for the Word of God? Is it going to mean anything then to have taken the ridicule of all the people who have stood against us down here in this world? Is it going to mean anything then? I think so.

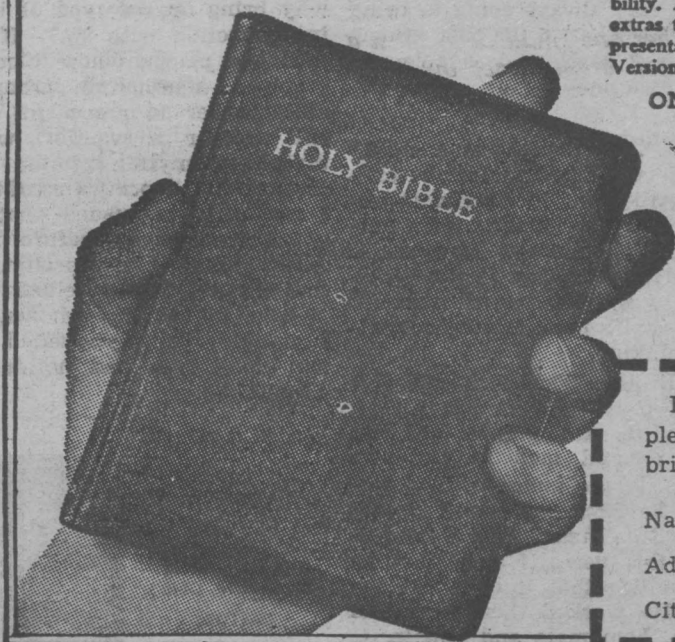
I wish you would notice the walls and the gates of the residence of the Bride. God's Word says that the gates have on them the names of the twelve tribes of the children of Israel, and the foundations had on them the names of the twelve apostles of the Lamb. Above the angels, above the twelve tribes of Israel, and above the twelve apostles of the Lamb is the glory of the Bride herself.

Beloved, there isn't anything in this world as big as a Baptist Church. It is the biggest organization there is in this world. If I were not a member of one, I would run to get in one. I tell you, if I were not a member of a Baptist Church, and were saved, I would say, "Brother Gilpin, stop the service right now; I want to join the church; I want to be in the Bride."

It tells us that the Bride's residence lies foursquare, twelve thousand furlongs long, twelve thousand furlongs wide, and twelve thousand high. How much is a furlong? It is 582 feet. Reduce this to miles and you will have between thirteen and fourteen hundred miles.

Let's get an idea of that. Go out to the West Coast, to Vancouver, Wash., and drive down

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your first stake. Come east

across the southern plains of Canada, through Manitoba and Saskatchewan and Alberta, and the provinces of Canada. Come to the head of the Mississippi River and you have come just about thirteen or fourteen hundred miles. Then turn and go south all the way down the Mississippi River until you come to New Orleans and you have gone about the same distance. You have the second side of your square. Then turn west and go across Texas and Arizona into California, then on out into the Pacific Ocean a little piece and drive down your third stake. Then turn and go back up the West Coast to your first stake and you have a square of between thirteen and fourteen hundred miles on each side. You have the entire Western part of the United States enclosed therein, the entire twenty-two Western states comprising better than three-fourths of the land population of America.

But that isn't all. It is just as high in the air as it is long and broad. Do you suppose there is going to be enough room for Baptists there? Close-communication Baptists? Baptists that believe it meant something to be a Baptist—that it meant something to stand for Bible truth? I tell you, beloved, it is going to mean something in that day.

Let's notice something else about the Bride's residence. It talks about the foundations of that city, how they were garnished with all manner of precious stones.

Most women like jewelry. I can look around here tonight and I can see earrings and necklaces and all kinds of "do-dads" that you women wear. Women like jewelry. I tell you, beloved, the Bride's residence is going to be garnished with precious stones.

Let's notice who is going to walk on golden streets. You say, "Everybody." No, no, beloved, this is the Bride's place that we are reading about. All that crowd that is outside of the Bride may get asphalt. They may just have a dirt road—I don't know. But I know one thing: the Bride is going to walk on golden streets, for it says that "the street of the city was pure gold."

If you think your Methodist mother or your Campbellite mother is going to walk on golden streets, you just make your mind up right now that she isn't going to be on golden streets. She will never walk on golden streets because she won't be in the Bride. I am not saying she isn't going to be in Heaven. I am not saying she isn't going to be in the new heaven and the new earth. However, I am saying this—there is something special for the Bride.

Beloved, I am glad I am a Baptist. I couldn't be anything else but a Baptist. I have to be in the crowd that the Lord Jesus started back yonder two thousand years ago. I have been with them ever since the Lord saved me, and I am going to stay right along with them until the end. When I come down to the end of the way, I am hoping that I am going to be one of that crowd that is going to be in the Bride. I am hoping that I am going to be one of that crowd that is going to live in the new Jerusalem, which is the residence of the Bride, located in the new heaven and the new earth.

X.

EVERYBODY WHO LIVES IN THE NEW HEAVEN AND NEW EARTH IS THERE BECAUSE HIS NAME WAS WRITTEN IN THE LAMB'S BOOK OF LIFE.

Everybody that is in the Bride, and everybody that lives in the new heaven and new earth, whether they are in the Bride or not—everybody is going to be there because his name was written in the Lamb's Book of Life. The only reason that I will be there, and the only reason that any of us will ever be in the new heaven and the new earth, is because our names are written in the Lamb's Book of Life. Listen:

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but THEY WHICH ARE WRITTEN IN THE LAMB'S BOOK OF LIFE."—Rev. 21:27.

When were those names written in the Lamb's Book of Life? Before the foundation of the world, for we read:

"... whose names were not WRITTEN IN THE BOOK OF LIFE from the foundation of the world."—Rev. 17:8.

Beloved, if you are saved, your name was written down from before the foundation of the world.

I am glad that is the kind of record that God has of us. I am not going to get to Heaven just by chance. I am not going to get there because I hold out faithful to the end. I am not going to get there because I don't fall from grace. I am not going to get there because I persist, and I just will not give up—because I fight a good fight and keep on and get there. No, no, beloved. I am going to get to Heaven because my name was written down in the Lamb's Book of Life from before the foundation of the world.

I wonder about those of you. Is your name written there? If so, then you ought to thank God. If your name is written in the

Lamb's Book of Life, I would be mighty certain that it was written in a church book, too. I would be mighty certain that I had my name on a church record book. I wouldn't want to live in this world without knowing that I was a member of the church that Jesus built, looking forward and hoping for that day when I will be in the Bride and live yonder in the new Jerusalem throughout eternity.

May God bless you!



Bible... Catholic

(Continued from page one)

is the great Round Room, the Pillar Room, and one or two more; there are moreover, different entrances. Now, as it happened, Mrs. Blake had made a mistake as to the hour of the performance, and instead of the crowd which she would have seen had she come at the right time, she noticed a little string of persons entering the building; following them she found herself in one of the smaller halls and sat down.

It seemed odd that no one had asked her for her ticket, but she concluded that this would be rectified later on. There was no time for much thought, as almost immediately a gentleman came upon the platform and gave out a hymn. Then it flashed upon her that she had made some dreadful mistake—she must be in the wrong room, and, worst of all,

This Must Be Some Protestant Meeting

into which she had unfortunately found her way. Mrs. Blake was shy and sensitive; to go out of the place in the sight of all assembled was to her an impossibility. What should she do? She determined to slip out at the close of the hymn, for by so doing her action would be less likely to attract notice.

This she tried to do, but in her anxiety to be quick she knocked down her umbrella violently, and the noise which it made was so great that many turned around to see the cause. Poor Mrs. Blake terrified at what she had done, sank into a chair and almost wished that she could fall through the floor.

Now there was a deep silence, and then one voice, that of the man on the platform, was heard in prayer. She could not help listening, as she had never heard anything like this before. It was so unlike the "Hail, Marys," and (Continued on page 5 column 1)



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THE BAPTIST EXAMINER

AUGUST 24, 1968

PAGE THREE

The Baptist Examiner FORUM

"Is it true that Adam and Eve either one could have been a childbearer before sin entered, as stated in the tract by R. B. Thieme?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I do not for a moment believe that Adam and Eve were a neuter sex before the fall. I think this whole contention, as expressed in the quotation, is a piece of human philosophy rather than a study from God's Word. Several things lead me to say this:

1—The Lord designated Adam as male before the fall. In Gen. 2:18 he says, "I will make HIM an help meet."

2—He designated Eve as female for in Gen. 2:22 it says, "... And brought HER unto the man."

3—Definite male and female sex was not an afterthought on the part of God. When he created the man and woman he told them to MULTIPLY. (Gen. 1:28)

4—The curse because of sin did not involve that the woman should do the childbearing. It involved that conception should be MULTIPLIED and that childbirth should be PAINFUL. Also involved was the provision that MAN SHOULD BE THE LEADER. (Gen. 3:16)

Now as relates to the blood I do not know the facts. That is out of the realm of theology, and belongs in the medical realm. I recall reading a booklet by Dr. DeHaan setting forth the theory mentioned above. It sounded very plausible and carried some weight in the light of the fact that he was an M.D. I was not aware that he later sought to correct what he had formerly taught. I don't think that I had better venture into the realm of Genetics lest I also find it necessary to take back what I have said.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



There was a time in my own life when I imagined some of the most fantastical things. And had I been able to write at that time, I might have put Joe Chandler Harris to shame. But when I became old enough to go to school, I began to learn something about the reality of things. In other words, "When I was a

child... I thought as a child." I believe all pre-adolescent children are prone to fanciful thinking. But most of them soon outgrow this tendency. However, it would appear that Brother Thieme was just never able to outgrow his pre-adolescent fanciful thinking.

If Brother Thieme is still living, I pray that he may get around to reading Gen. 1:27, "So God created man in his own image, in the image of God created he him; male and female created he them." And if he does read this verse, I pray that he will notice that it does not say that He worked them over and made them male and female.

If this does not do the job for him, I would like for him to read Mt. 19:4 where we read, "Have ye not read, that he which made them AT THE BEGINNING made them male and female"? And if he still needs more help on the subject, Mk. 10:6 says, "But from the beginning of the creation God made them male and female." Please note, it does not say from the time of their fall He made them male and female. I am fully persuaded that God caused Eve to be barren until after the Fall, because all of their offspring must have Adam's sinful nature. But He did not need my help in the matter. Neither did He need Brother Thieme's fanciful thinking. Eve was the childbearer simply because God created her a female for that purpose.

I am aware that Gen. 3:16 says, "I will greatly multiply thy sorrow (pain) and thy conception; in sorrow (pain) thou shalt bring forth children." But when you multiply a thing you do not bring that thing into existence. You just make it greater. Eve already had the potential of childbearing. Now as a result of her sin, God multiplied (made greater) the pain that accompanied childbearing.

I assume Brother Thieme would have Mt. 15:19 read "For out of the blood proceed evil thoughts..." And he would probably make Prov. 23:7 read "For as he thinketh in his blood, so is he." Sin permeates our inner being. The Bible speaks of sin's effect upon the heart, the throat, the tongue, the lips, the mouth and even the feet. But I have yet to find where the blood is mentioned in this connection.

It seems to me these brethren (if so they be) are not just away out in left field but rather they seem to be out of the ball park altogether. The implication that sin is in the blood when the Bible says it is in the heart and other parts of the body, makes this fellow rather unscriptural, to say the least. And to say that a person's blood type comes from the man and not from the woman would seem to me to be an untenable position. The child

inherits one Rh gene from the father and one Rh gene from the mother. And IF the gene from the father is Rh positive, then the child's blood will be Rh positive. But there are other combinations and situations in which that would not be true.

The thing that puzzles me is why bring up the type of blood in connection with sin? If you take one person whose blood is group A, another in group B, still another in group AB, and still another in group O, would that have anything to do with their sinful, depraved condition? I am fully persuaded that we get our depraved nature from Adam. And I am pretty sure that my children received their Adamic nature through me, but I am also fully persuaded that my blood type had nothing to do with it.

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



I have not read this man's book, and therefore, I am somewhat reluctant to be dogmatic in my answers. Nevertheless, I will answer it as I believe the Scriptures teach.

I find no scriptural evidence to substantiate his theory that both Adam and Eve were capable of reproduction. The Scriptures very carefully guard the fact that God created them male and female.

"So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fowl of the air and over every living thing that moveth upon the earth. Gen. 1:27-28.

Since God created them male and female, they did not become such after sin entered. The Holy Spirit tells us that it was the woman (female) who was deceived and this deception came before she partook of the forbidden fruit.

"And Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14)

After the entrance of sin, we read of God's judgment on both Adam and Eve. In passing sentence upon them, I do not read where God changed the reproductive organs of either one. God told the woman she was to bring forth children in sorrow and pain. To Adam, the judgment was that he was to eat bread by the sweat of his face. I fail to read where God changed them from what He had made them originally. Read Gen. 3:16-18.

I do agree with his statement that sin is transmitted by blood, and that this blood is given to the unborn child by the father.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

Though Eve sinned first, yet it was by Adam that sin entered into the world (mankind). It was not a combination of both Adam and Eve; rather the Scriptures reveal it was by one man: Adam. Therefore, sin entered through the male and this sin is passed from father to children by blood, which he gives us at conception.

"And hath made of one blood all nations of men for to dwell

on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

From this verse, it becomes clear that all of us are partakers of one blood regardless of the color of our skins or nationality. We are all of one blood, which is the blood of the first man, Adam, and it is the life of our flesh. Read Lev. 17:10-14. The Holy Spirit tells us that God has condemned sin in the flesh which would mean that God condemned sin in that which is the life of the flesh; thus we have sin in the blood given to us by our father. This is why David said that he was shapen in iniquity and conceived in sin. Read Ps. 51:5; 58:3.

The death of babies, though not guilty of committing sin, will verify that sin is transmitted to them by way of blood. The fact that some die at birth, or shortly after birth, is a result of sin, and thus they are guilty of sin, which is given to them by their father through blood.

At the rapture, when we shall be changed in a moment, in the twinkling of an eye, I believe that this change will consist of the removal of the sinful blood of Adam where sin is condemned in the flesh. We are to see God in these bodies, but we could not go to that glorious place, with condemned sin in us, so God will remove the sinful blood of Adam. By taking out condemned sin, He will make our bodies like the glorious body of Jesus whose body consisted of flesh and bones but no blood. Read Luke 24:39. His sinless blood was poured out at the cross to answer for our sinful blood.

JAMES
HOBBS

RF 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



I have heard of some Baptists who have taught such things regarding sex and also regarding the blood. I oftentimes wonder how such people can so completely ignore the plain teachings of God's Word.

The Bible does not, in any way, imply that sex is the sin or the punishment because of the sin in the garden of Eden. Genesis 3 does not teach that Adam and Eve ate an apple nor does it teach that the sin was that they discovered sex. The sin was that they ate of the fruit of the tree of the knowledge of good and evil. (Gen. 22:17; 3:3,6)

When God created life, He created the process of reproduction. Every form of life, whether it be a simple plant or man, must reproduce from the union of male and female sperm and egg. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit AFTER HIS KIND, WHOSE SEED IS IN ITSELF, upon the earth; and it was so." (Gen. 1:11) Verse 12 tells us that it was as God said. We read in the other verses of the first chapter that God created animals, fowl, etc., and each reproduced after its kind.

God created man and woman

and gave them the job of reproducing. This was BEFORE the sin in the Garden of Eden. "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them. And God said unto them, BE FRUITFUL, AND MULTIPLY, and REPLENISH THE EARTH..." Gen. 1:27, 28.

My friends, the Bible teaches that the sexual union of a man and his wife is good and beautiful and nothing to be ashamed of. Time after time it tells us of the great men of God knowing their wives. "And Adam knew Eve his wife..." (Gen. 4:1). "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her..." (Gen. 24:67). The Song of Solomon is a precious love story, telling us how we should love our mates and desire them. (See chapter 7:1-10) Hebrews tells us that, "Marriage is honourable in all, and the bed undefiled..." (Heb. 13:4). God would not teach this if it were the punishment for sin or if it was sin itself.

The punishment for sin was not that woman would conceive and bear children. It was that she would do this in sorrow and pain. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16). Please note that God did not mean she would conceive more when He said, "greatly multiply thy conception." He had already commanded them to multiply and replenish the earth. (Gen. 1:28). He meant, make it more painful.

I do not agree that sin is in the blood, nor do I agree that only the male passes on sin. Many people say Christ had the blood of God, meaning that He received His blood from the Holy Spirit. I do not agree. I believe that He had human blood just as I have. He was tempted yet He did not yield to temptation. If He had the "blood of God" as they say, He could not yield whether tempted or not. I believe that Christ, as a human could yield just as I can, yet He did not. That's how He could be my sacrifice, my Saviour.

Let me close by saying that I am not positive about the statement that sin is in the blood and only the male passes on sin, but I am positive of one thing—the blood of Jesus Christ covers our sins and cleanses us from all iniquity. Praise God!



Appreciated Letter

"Thank you very much for continuing to present the Gospel truths as you have in the past, as you are the only church newspaper that I have ever read that does not try to hide the true meaning of the Scriptures, or try to extinguish the flame of Christianity under workings of different local churches, ecumenical or not. I pray that the Lord will allow you to keep on publishing this 'paper preacher,' as some call it, and that it will continue to be a light for the many way-faring Christians of this day and age."

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PAGE FOUR

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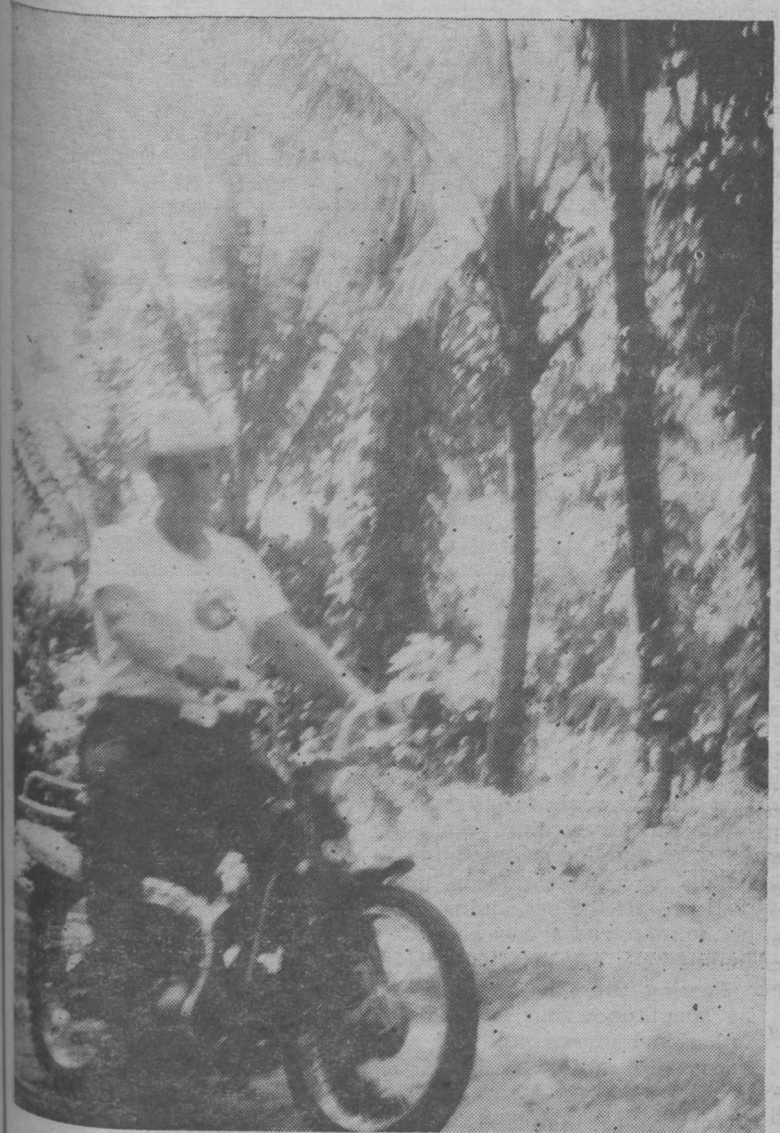
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Solomon Island Photo Story



Through the benevolence of a Baptist Church, in Tennessee, Brother Doty now has the Honda 90 Trail Motorcycle, shown above, which lifts him above the plane of walking, to that of riding about his work on the Solomon Islands. He says that he is the only cowboy in Bougainville, and that he now owns a red need.



This is the building of the Jordan Baptist Church in the Nanaong Village. Brother Pakake is the pastor. What a blessing that Brother Doty has this motorcycle to get around to these churches in a better manner than heretofore.

Bible . . . Catholic

(Continued from page 3)
her prayers in her books of devotion. The man was so reverent, that he seemed so happy as he prayed; this struck her as most extraordinary.

The prayer ended and the

speaker announced that he would read a passage of Scripture on the "Forgiveness of Sin." The very subject of all others in the world that she longed to hear about! Come what may — let Father John say what he liked or do what he chose — she must listen to this.

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As the thirsty ground drinks in the summer rain, so did this poor soul receive these wonderful truths. She had never heard them before, but now they flowed into her inmost being and she longed to hear more.

The speaker ceased, and after another prayer the meeting broke up.

Mrs. Blake felt that this was the opportunity of her life, so, summoning all her courage, she went to the edge of the platform and asked the gentleman whose words he had been reading.

Surprised at such a question he came down, and was at once plied with so many inquiries that he offered to write down references for her to study at home. When, however, he learned that the lady had never possessed a Bible, his interest was keenly aroused. "I will lend you mine," he said; "read the marked passages in the pages which I have turned down, but let me have it back in a few days; it is the most precious thing that I have."

Mrs. Blake thanked him warmly and hastened home with joy in her heart and a new light in her eye; how different a being

SEND TBE TO OTHERS

from the disconsolate creature who a couple of hours previously had found her way to the Rotunda!

For the next few days everything was forgotten but her new treasure; she read and re-read the marked passages and many others, too. The Light shone into her understanding; the burden long weighing on her conscience rolled away into the Open Grave, and

The Peace of God Filled Her Heart and Mind.

Now the time had come for the Bible to be returned. Once more she was deep in her new study and so engrossed in thought as not to notice a ring at the hall door. Someone entered her sitting room and her confessor stood before her. He noticed two things: an embarrassment in her manner, and at the same time a restful calm in her eyes to which he was a stranger.

"What has happened to you?" said her visitor. "I haven't heard how you liked the entertainment, and as I didn't see you at Mass last Sunday, I thought you might be ill."

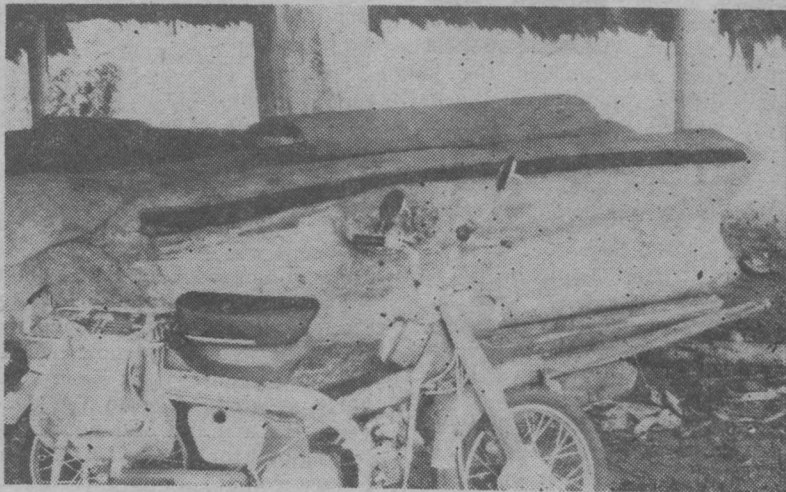
Taken back by the suddenness of the whole thing, Mrs. Blake lost her self-possession. She had intended to keep the matter secret for a time at least, but now she was off her guard, and with the simplicity of a child she told the whole story — the mistake of the room, the attempt to go, the words spoken, the book lent, and, last of all, the joy and peace that filled her heart.

With downcast eyes she spoke, but when she glanced up, her spirit froze with terror at the look of the man before her. It was black with rage! Never before had she seen such fury depicted on a face.

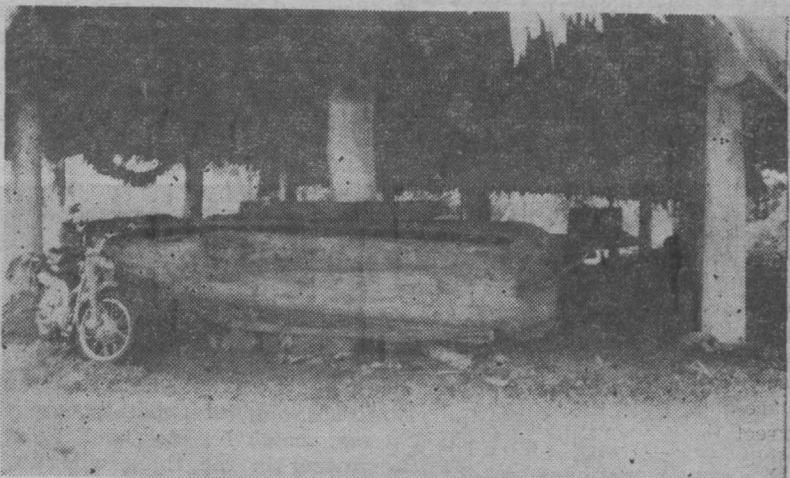
"Give me that book!" he said hoarsely.



Even with a motorcycle, Brother Doty can't ford the rivers. Two of the natives here carry it across this stream.



Here is one of Satan's idol temples. It is here that Satan is worshipped with the sacrifice of pigs. By comparing the size of the motorcycle to the building, you get some idea as to the size of the building. This also shows the huge log drums which are used to advise Satan that a pig has just been sacrificed in his honor. Brother Doty prominently displays this latest possession—the Honda Motorcycle, as it is a tremendous blessing to him getting about from place to place on the island.



"It isn't mine!" she cried, vainly attempting to stop him. "Give it to me," was the reply, "or your soul will be damned eternally. That heretic has nearly got you into Hell, and neither he nor you shall ever read the book again."

Seizing it as he spoke he thrust it into his pocket and, giving her a fearful look, strode out of the room.

The lady sat as if paralyzed—she heard the hall door shut, and something in her heart seemed to shut also and to leave her alone in her terror. That awful look

searched her through and through; only those who have been born and brought up in the Church of Rome know the nameless horror which their idea of the power of the priesthood can inspire. Then, too, she thought of the gentleman who had lent her his Bible; his address was in it but she could not remember it and knew not where to write. This was very grievous, but oh! that look — it was branded on her memory.

Days passed slowly by, but her visitor, once so welcome, now so

(Continued on page 6 column 1)



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PAGE FIVE

Bible . . . Catholic

(Continued from page five)
dreaded, did not return. Courage began to creep back, and at last, after a fortnight or more had elapsed, Mrs. Blake determined to venture upon a visit to him. She must make one more effort if not too late, to get the book restored to its rightful owner.

Father John lived at some distance from Mrs. Blake's residence and his house adjoined a convent to which he was confessor. The door was opened by a nun, who visibly started at the sight of Mrs. Blake, and upon being asked if the priest were at home, her eyes seemed to blaze for a moment, but immediately her face became rigid and her manner cold as she said, "Yes, Father John is at home — he is in this room; will you not come in and see him?" As she spoke she half led, half pushed the lady into a room opening off the hall; but as the visitor entered she uttered a piercing shriek, for, oh! — the horror of horrors — there was an open coffin, and in it

The Lifeless Form of Her Confessor

Before she could recover from the shock, the nun glided up to her and hissed into her ears these words: "He died cursing you; you gave him a Bible, and he told me to tell you that he cursed you — cursed you with his last breath; now go!" And before she well knew what had happened Mrs. Blake was in the street, with the door shut behind her.

Several weeks elapsed. The breath of spring had passed over the earth, waking leaves and flowers to life and loveliness. One evening Mrs. Blake was sitting alone pondering over the events of the last three or four months. The joy of pardon was in her heart, she had bought a Bible for herself, and had read it daily. The old errors in which she had been brought up had been one by one renounced, but there was a sorrow which could not be effaced. How sad, how ineffably sad, the brief illness and sudden death of that young priest! His last look! His last words! That terrible message!

Why should she have been so blest, brought into the heavenly peace, filled with heavenly joy, and he — why should not the same words have brought him a like message? It was too awful, and was one of those mysteries which could never be explained. "Why," she said to herself, "should the God of love do this?"

At this moment the servant ushered into the room a lady who was closely veiled and who stood for a moment irresolute. Before Mrs. Blake could speak the other said, "You do not know me in this dress, but you will soon recognize me." With these words she lifted her veil and revealed the face of the nun who had delivered the message of cursing as they stood by the open coffin.

Mrs. Blake started back, not knowing what might happen next, but her visitor calmed her fears, adding, "May I sit down and tell you something?" Having been invited to do so she went on — "I have two things to tell you, and I must be very brief, for I am in haste. First please, please, forgive me for that awful lie of mine; I have asked God's forgiveness, but I beg also for yours

Father John Died Blessing You With All His Heart.

The day before his death he charged me to tell you that he, too, had found forgiveness for his sins by that book, and that throughout Eternity he would bless you for having brought him to the knowledge of his Saviour. Now will you forgive me?"

"I will indeed, from the bottom of my heart," gasped the astonished lady; but why did you say what you did?"

"Because I hated you. I loved him, and hated you for having sent him to hell as I believed. Now listen. I felt the strongest desire to read what he had read, and after his funeral I could not resist looking into the book for myself; I was fascinated and read more and more, and I, too, have found pardon and peace in my Saviour. I have been studying the Bible for weeks, and now here it is" — producing it as she spoke. "I have escaped from the convent this evening and will cross to England tonight, but I felt that I must come here to return this Bible, and tell you that all my life I, too, shall bless you for having taught me how to get forgiveness for my sins. Goodbye! God bless you! We shall meet in heaven."

A brief farewell, and she had passed out of the house, and was gone.

Was it, after all, only a dream? A little worn Bible lay on the table before her. It was no dream, but a glorious reality. That little book — without a living voice to expound its teachings in two of these cases — had brought three precious souls out of darkness into light.

Imagine the feelings of its owner when it was restored to him with this wonderful record! And yet what says the One who sent it on its mission?

"My word shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Reader, what has your Bible done for you? — The Standard Bearer.



The God Of Jacob

(Continued from page one)
the leading events in that life, leaving our readers to work out the details for themselves. To say that Jacob was naturally a most despicable character, and that as a believer he lived a most God-dishonoring life, is only to state a fact which is well known

to all Bible students. What we desire to particularly emphasize in this connection is the continued and marvelous forbearance of God in dealing with His wayward child.

At the hour of his birth God made known the fact that Jacob was to have the firstborn's portion, yet, instead of waiting God's own good time and way to secure for him his inheritance, Jacob resorted to ignoble and underhand methods to obtain it himself. The picture presented in Genesis 27 is truly a pathetic one. In brief, the facts were as follows:

God announced to Rebecca that Esau was to serve his younger brother, Jacob, which was the equivalent of saying that the place and portion of the firstborn was promised by God to Jacob. Now Esau was Isaac's favorite son and he rebelled against the idea of Jacob being exalted above him. He thereupon conceives a plot. In the time of his old age he calls Esau to him, speaks of his approaching death, bids his son prepare food for him and at the same time gives him the patriarchal blessing. The hurry and secrecy which marked his actions reveal a determined effort to thwart the purpose of God and to transfer the blessing to his elder son. Though Esau must have been acquainted with the Divine purpose and though he had actually sold his inheritance to Jacob at an earlier date, yet, seeing an opportunity to recover and regain his lost birthright, he readily falls in with his father's plan. But Rebecca, with whom Jacob was the favorite,

the sight of God, and feared that he might bring down upon him the Divine curse, yet, nevertheless, he defiantly complies with his mother's suggestions. His preparations were quickly and cleverly made, and the food which his mother had prepared is brought to his father. He boldly declares that he is the firstborn, lie follows lie, Isaac is completely deceived, and Jacob obtains the blessing. The sequel is well known. The plot is uncovered, the deception is unveiled, Esau's anger is kindled, and Jacob flees for his life.

It is at this point that the marvelous grace and patience of our God comes out. On the first night of his absence from home God reveals Himself in a vision to Jacob and promises Himself to be with the fugitive, to protect him wherever he went, and to bring him back again into the promised land. Jacob's response to these gracious declarations reveals the condition of his heart:

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God." Gen. 28:20,21.

This vow which Jacob made well reveals the bargaining spirit of the man, and shows how little he knew of the character of God.

Passing over the years which he spent upon the farm of his father-in-law, we note the next appearance of God to Jacob,

"And the Lord said unto Jacob, Return unto the land of thy father's, and to thy kindred; and I will be with thee." Gen. 31:3.

Years before, on the night when He was first revealed to him, God had promised to bring His erring child back again to the land of promise. No doubt an intense longing had filled Jacob's heart throughout his exile. The time had come for God to commence the fulfillment of His promise and to reveal to Jacob that it was now His will for him to start on his homeward journey, and once more God assures him that He will be with him. What is Jacob's response to this? His first thought was to secure the wages which were due him from Laban — wages which were in the form of cattle and sheep, many of which had been gotten by a trick. His next thought was to steal away secretly. Instead of telling his father-in-law that God had commanded him to return to Canaan, "he stole away unawares" (v. 20) taking with him the cattle of his getting, which he had gotten in Padan-Aram" (v. 18). Confidence in God was altogether lacking; faith in His gracious promises was a negative quantity; and his conduct was most unworthy and unbecoming in one so highly favored by Jehovah.

"And Jacob went on his way,

and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of this place Mahanaim." Gen. 32:1, 2.

This was one of God's tender mercies and provisions for the way. A long and difficult journey lay before Jacob, so the Lord assures His child that angels are his attendants. But no sooner have these heavenly visitants appeared and disappeared than Jacob forgets all about them and acts as though they had no existence.

"And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak to my lord Esau; Thy servant Jacob saith thus; I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and men-servants, and women servants; and I have sent to tell my lord, that I may find grace in thy sight." (vv 3-5)

As he journeys toward the land of Canaan memory revives and conscience is at work. He thinks of the brother he had wronged and is afraid. You may say that was quite natural. True. But Jacob been an unbeliever. God had promised to be with him and bring him back again into the land of his fathers, and He was well able to deal with Esau. But again we see that God was not in his thoughts. He has more confidence in his own wisdom and devices than in Divine aid. The message which he sent to Esau was utterly beneath the dignity of a child of God; such fawning phrases as "my lord Esau" and "thy servant Jacob" tell their own sad tale. But Jacob's hopes are disappointed. No friendly greeting comes from Esau; on the contrary, there are indications that he has designs upon his brother's life. Esau was coming to meet Jacob, and with him four hundred men. Jacob is now thoroughly afraid.

"And Jacob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and the herds, and the camels, into two bands, and said, If Esau come to the one company, and smite it, then will I escape with the other company which is left behind." (vv. 7, 8).

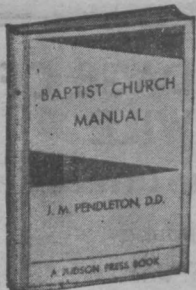
Instead of casting himself upon the Lord he at once begins to plan and scheme. Having completed his plans, he then turns unto God and supplicates His aid. Alas! how true to human nature! Scarcely has he risen from his knees, than once more he leans upon the arm of flesh. "Esau's host drove out of his mind the host of God." Having divided his party and possessions into two companies, so that in case one was attacked and destroyed the other might escape, and that a part at least be spared, Jacob then prepares and sent on ahead

(Continued on page 7 column

IF YOU ADMIRE,
OR IF YOU DESPISE—
BILLY GRAHAM
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THE
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had overheard Isaac's plot, so she sets out to neutralize it with a counterplot. She is determined to preserve for Jacob the blessing which Jehovah had promised him. She felt a great wrong was about to be done her favorite; she imagined the purpose of God was in danger; she believed that wrong means would justify a right end. Having laid her plans, she takes Jacob into her confidence, and instructs him how to proceed in order to get the better of Esau. Now what ought Jacob to have done? Clearly, it was a sore trial of faith. God's promise seemed about to fail; apparently His purpose was to be defeated. There was only one right course for him to follow, and that was to lay the whole matter before God and supplicate His aid. Man's extremities are God's opportunities. But God was not in his thoughts; he had more confidence in fleshly means, and therefore he agreed to carry out his mother's scheme.

It is important to note here that Jacob's fall was no mere succumbing to a sudden and unexpected temptation. The twelfth verse of Genesis 27 unmistakably brings out the fact that the deception which Jacob practiced upon his father was a deliberate and premeditated act. He clearly saw the sin of it in



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The God Of Jacob

(Continued from page six)
a costly present for Esau, that by this means his brother's wrath might be appeased (vv. 13-20). Thus, instead of allowing God to manage Esau, Jacob by this obsequious cringing seeks to buy his brother's favor. Truly, "The fear of man bringeth a snare."

But the above only provides a dark background upon which may shine forth the riches of divine grace. In spite of all his unbelief, lack of confidence in God, and trust in himself, Jehovah once more appears to His servant, this time in the form of a man who wrestled with Jacob all night (Gen. 32:24-30), but when so, Jacob has still to learn that "Whoso putteth his trust in the Lord shall be safe." The actual meeting with Esau still had to be faced, and when the crisis is reached the old Jacob once more came to the fore. As Esau approached him, seven times Jacob bowed himself to the ground (33:3)—what an unbecoming position to take, for one occupying the relationship to God which Jacob enjoyed! The excessive deference here shown to the brother he had wronged, likened a servile four; the veiling obliquity was evidently designed to suggest that he was well prepared to acknowledge Esau's superiority.

The generous way in which Esau acted puts Jacob to shame. He showed himself quite friendly toward his brother, in fact anxious to help him. How often the children of God compare unfavorably with the children of the world! Esau suggests that the two companies unite, and that they journey together to the old home. Jacob meets this generous proposal in a very characteristic way, and by means of a plausible excuse cleverly declines it. Fear still possessed him. Esau's mood perhaps might have been changed; the old enmity might have been forgotten. Jacob therefore suggests that Esau go on ahead, while he with his children and servants come along more slowly in the rear. He promises to meet Esau at Seir (33:14). But when Esau had Esau and his four hundred men departed than Jacob deliberately journeys in the opposite direction, and went and settled in Succoth. Thus by his lying and treachery, once more he dishonored the Lord. Moreover, Jacob did not content himself with a temporary stay in Succoth; he built him a house there, evidently purposing to make it his permanent abode in that place. This act of his

was not only a wrong done to Esau, but in defiance of God's plain command "Return to the land of thy fathers" (Gen. 31:3).

"Where sin abounded grace did much more abound." The more unworthy the subject the more is God's grace glorified. In spite of Jacob's waywardness and wickedness, in spite of his distrust and disobedience, in spite of his repeated failures, God still deals with him in mercy.

"And God appeared unto Jacob again, when he came out of Padan-Aram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel. And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Gen. 35:9-12.

How incomparable is God's patience! How infinite is His forbearance! How matchless His grace!

Jacob is a pattern case. Unless our eyes be dim, we cannot help but see in the sad history of the old patriarch a faithful description of our own characters. Our experience is very much like his. The evil heart of unbelief abides in us all, and only too often regulates the life of the believer. Like Jacob, we are ever planning and scheming, and then asking God's blessing upon our devices. Like it was with Jacob, God has appeared to us again and again, cheered us with His promises, delivered us out of the hand of the enemy, guided us by His Spirit, protected us with His angels, yet we continue to grieve and dishonor Him. We are slow to learn. Fresh crises invariably result in fresh failures. But blessed be His name, Jacob's God is our God. He hears with us in infinite patience. He suffers our dullness with wondrous forbearance. He never leaves us nor forsakes us. He is with us to the end. Happy, thrice happy, they who can say, "The God of Jacob is our refuge."

IV. THE GOD OF JACOB IS THE GOD OF TRANSFORMING POWER.

"At evening time it shall be light." The sunset of Jacob's life reveals the triumph of God's mighty grace. In the closing scenes of his life we see the spirit victorious over the flesh. Not only is it deeply interesting to

study closely the last pages of the patriarch's biography, but they bring before us the marvelous transforming effects of God's power.

"And they went up out of Egypt, and came into the land of Canaan unto Joseph their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die" Gen. 45:25-28.

At first, the news that Joseph was alive seemed too good to be true, but the wagons he had sent to reassure his father convinced him; his spirit revived and he at once set out on the journey to Egypt. It is beautiful to note that the first thing recorded after the journey was begun was an act of worship on the part of the aged patriarch:

"And Israel took his journey with all that he had, and came to Beersheba and offered sacrifices unto the God of his father Isaac." Gen. 46:1.

Long years of discipline in the school of experience had at last taught him to put God first. Ere he goes down to Egypt he worships the God of his father Isaac! At once God met him, and said, "Jacob, Jacob." Note the ready response (Gen. 46:2)—"Here am I." No need now to send an angel—Jacob had learned to recognize the voice of God Himself.

Another scene brings out the remarkable change which Divine grace wrought in Jacob's character.

"And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh." Gen. 47:7.

The aged and feeble patriarch is brought before the monarch and what dignity now marks Jacob! What a contrast to the day when he bowed himself seven times before Esau! There is no cringing and fawning here. Jacob takes the true place of a child of God. He was the son of the King of Kings, an ambassador of the Most High. Brief is the record, yet how much the words suggest — "And Jacob blessed Pharaoh." "The less is blessed of the better" Heb. 7:7. Note further.

"And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years." (v. 9)

At last Jacob had learned that his home was not here, that he was but a stranger and sojourner on the earth. He sees now that his life is but a journey, with a starting-point and a goal—the starting point, conversion; the goal, heavenly glory.

"And the time drew near that Israel must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt; But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place." Gen. 47:29, 30.

Once more we see evidences of the change which had been wrought in Jacob. This request of his not to be buried in Egypt but in Canaan, carries with it far more than appears on the surface. God had promised, many years before, to give Jacob and his seed the land of Canaan, and now the promise is "embraced." Jacob had never possessed the land, and now he is dying in strange country. But

he knows God's Word is true, and his faith evidently looks forward to resurrection. At last the easily besetting sin (unbelief) is laid aside and faith triumphs. This is confirmed by the words which immediately follow:

"And he said, swear unto me. And he swear unto him. And Israel bowed himself upon the bed's head." Gen. 47:31.

The word "bowed" signifying worship.

"By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." Heb. 11:21.

The account of this is found in Gen. 48. All through this chapter we see how God was now in all Jacob's thoughts, and how His promises are the stay of his heart. He recounts to Joseph how God had appeared to him at Luz (v. 14) and how He had promised to give the land of Canaan to him and his seed for an everlasting possession. He spoke of God as the One who "fed me all my life long unto this day" (v. 15), and as the One "who redeemed me from all evil." Setting aside the inclinations of the flesh and the will of man (Joseph's own desire), Jacob bows to God's will and by faith blesses Joseph's sons, setting "Ephraim before Manasseh" (v. 20). After blessing Joseph's sons, Jacob turns to his father and says "Behold I die; but God shall be with you and bring you again unto the land of your fathers." (v. 21). How unlikely this appeared! Joseph was now thoroughly settled and established in Egypt. No longer is Jacob walking by sight. Firm now was his confidence and with an unshaken faith he grasps the promise of God (that his seed shall inherit Canaan) and speaks out of a heart filled with a quiet assurance.

The last scene (Gen. 49) presents a fitting climax and demonstrates the power of God's grace. The whole family is gathered about the dying patriarch, and one by one he blesses them. All through his earlier and mid life, Jacob was occupied solely with himself; but at the end he is occupied solely with others! In days gone by he was mainly concerned with planning about things present, but now (see Gen. 49:1) he has thought for nothing but things future! One word here is deeply instructive: "I have waited for Thy salvation, O Lord." 49:18.

We saw at the beginning of his life "waiting" was something quite foreign to his nature; instead of waiting for God to secure for him the promised birthright, he sought to obtain it himself. But now the hardest lesson of all has been learned. Grace has taught him how to wait. Verily, "the path of the just is as the shining light, that shineth more and more unto the perfect day!"

To sum up: God took Jacob as the one through whom He could

best show forth His grace and power. What more suited for the display of His grace than the chief of sinners! Whom shall He take up to exhibit His power but the one who by nature was the most intractable! And the God of Jacob is our refuge. He is the God of sovereign election, the God of matchless grace, the God of infinite patience, the God of transforming power. This is the One "with whom we have to do." Those of us who have already "passed from death unto life" already know something of His wondrous grace and marvelous forbearance. May we experience more and more of His mighty transforming power.

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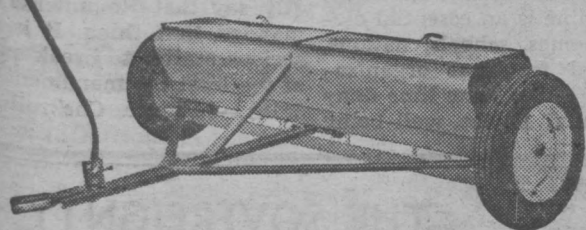
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year since 1959. The only difference is that we are holding it in a different place this year, due to circumstances beyond our control. As we are anticipating, we think that everyone will like it so well that we will probably use these facilities from year to year in the future. Don't forget: We want you as our guest.

The Importance Of Church Discipline

Common sense and mere logic teach the neediness of church discipline. Could any man be successful in the world without practicing self discipline? What would happen to our nation if the executive branch of our government ceased to punish the offenders of our country's laws? Would not lawlessness and anarchy everywhere prevail? What would be the results of parents declaring that their children would go unpunished for the most hideous mischief? Would not the home become a madhouse? What would be the consequence of the commanding officers of our armed forces telling their soldiers that the army was going to run on a "happy go lucky" basis and that no one would ever be put in the guardhouse? Would not desertion and disobedience be seen everywhere? What would be the outcome of public school teachers saying that no student would be punished even for the greatest wickedness? Could any school keep from becoming a place of uproar, noise

and confusion? But what if churches discontinued to practice church discipline? Would not the church forfeit its moral influence, lose its spiritual power and become a lodging place for hypo-

rites? Yes it most certainly would! While some would admit that discipline is an essential element in homes, schools, nations, armies and fraternal organizations, they at the same time deny it is essential to the well-being

of the Lord's church. But to do so is irrational and illogical. The necessity of church censures grows out of the Lord's injunction to the church to practice such (Matt. 18:15-17; I Cor. 5:9-13; 14:37). It is the duty of the church to "observe all things whatsoever" Christ commanded her (Matt. 28:20). The church is not at liberty to set aside even one jot or one tittle of the law of Christ (Matt. 5:18). We, like Joshua of old, should "observe to do according to all that is written therein" (Josh. 1:8). The Lord is telling His church today what He did the church in the wilderness: "Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2). Those who would attempt to set aside church discipline are trying to take from the Scriptures. This is a serious matter (Rev. 22:19). Any time we dare to set aside one of the Lord's commandments, we virtually say that He unwisely commanded that thing. It is a very serious matter to break even one of the least commandments (Matt. 5:19).—Milburn Cockrell

NO PAPER NEXT WEEK

Due to our Conference, we always skip the issue date nearest to the Conference. Hence, there will be no issue of this paper under date of Aug. 31, but you may look for us again under date of September 7.

APPRECIATED LETTERS

"Enclosed is \$2.00 to help you with the printing of your paper. Wish I could send more. I can pray that your needs will be met. I do enjoy the paper and the many truths you stand for. I would like to receive one every day."

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"I wish to renew my subscription to THE BAPTIST EXAMINER. This paper was sent to me by one of the members of the church that I attend. I have enjoyed it so much. Enclosed is a small offering to help in telling others of our Saviour, Jesus Christ."

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(Texas)

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PAGE EIGHT

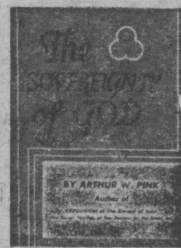
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