

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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WISE MEN FROM THE EAST

By MILBURN COCKRELL
Dorsey, Mississippi

Very shortly the religious world will be twisting and turning Matthew's account to the visit of the Magi. To prevent our being confused by their misrepresentations, it behooves us to acquaint ourselves anew with the facts actually disclosed in the book of Matthew.

When Did They Come?

When Christ was born in Bethlehem of Judea, a star appeared to the wise men of the East, announcing Christ's birth (Matt. 2:2). The star did not lead them to Jerusalem. There is nothing in the Scriptures to indicate that these men went immediately, or soon, to seek the holy infant Jesus.

Most Christians believe that

the visit of the wise men occurred the same day Christ was born, but this cannot be proven from the Scriptures. Luke tells us that after the birth and circumcision of the Holy Child, "when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth" (Luke 2:39). From Matthew we see that immediately after the visit of the Magi, "when they had departed," Joseph was warned by an angel to take the child and his mother and flee into Egypt (Matt. 2:13). The wise men visited Christ at his home in Nazareth when he was about two years old. Matthew tells us: "Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the

children that were in Bethlehem, and in all the coasts thereof, from two years old and under according to the time which he had diligently enquired of the wise men" (Matt. 2:16).

Thus it seems the wise men had seen the star two years before they arrived in Jerusalem.

All details in the Scriptures lend weight to this. The shepherds in Luke found the Savior as "a babe wrapped in swaddling clothes" (Luke 2:12). The Magi worshipped him as a "young child with Mary his mother" (Matt. 2:11). The shepherds found him lying in a manger; the wise men found him in a house.

Our King James Version is responsible for some of the present confusion in this connection. (Continued on page 8, column 4)

Two Men—God's And The Devil's—Which Are You?

ELD. O. B. BAKER
Verona, Ohio

God's man is not the self-assertive type of fellow. He doesn't invite himself into teaching or preaching. Rather, his behavior is such that he is just NATURALLY invited.

He proves that he is a teacher many times without being conscious of his having done so. So, in many cases, an invitation to teach comes as a surprise to him.

He is an humble man, not necessarily one who can be pushed around; in fact, the opposite. But, he is always submissive to truth.

God's man does not continually parade his own achievements. Someone has said, "The man who thinks himself SOMETHING is most always NOTHING."

God's man is not more anxious to put the lives of others straight than he is his own. Because he has met the Saviour in the way of life, he is more conscious of his errors than anyone on earth. Isaiah is a wonderful example, when he said "I'm a man of unclean lips," before he was ready to say, "I live among a people of unclean lips."

God's man is characterized by

pure motives: all his efforts will be without hypocrisy or partiality. In short, all his interests will be directed toward righteousness and peace.

BUT

The devil's man is character-



O. B. BAKER

ized by envying his companions, and striving to accomplish selfish gain. Someone has said, "The smallest man alive is he who is wholly wrapped up in" (Continued on page 8, column 1)

GO WEST, YOUNG MAN . . .

TO THE MISSIONARY BAPTIST CHURCH, 573 BARTLETT AVENUE, HAYWARD, CALIFORNIA FOR THEIR ANNUAL BIBLE CONFERENCE, TO BE HELD FRIDAY, DECEMBER 19 THROUGH MONDAY, DECEMBER 22 SOME GREAT PREACHERS WILL BE THERE. LORD WILLING, YOUR EDITOR WILL BE THERE TOO.

A New Testament Church

By PASTOR WAYNE COX
Selmer, Tennessee

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said unto him, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16:13-19.

It goes without saying that I believe the Bible is a Baptist book—that it was written by Baptists for Baptists, and to make Baptists; and it will make Baptists of any who will read it with an unbiased and unprejudiced heart.

A man asked me one time with regard to the church, "Brother Cox, if you had not been a Baptist, what would you have been?" I said, "I would have been ashamed."

Therefore, I am a Baptist, warf and woof, filling inside, outside, upside, down-side, t'other side, too.

I believe that anybody who will take an open Bible and will prayerfully read it, will be driven irresistibly to the same conclusion. If I didn't believe that with all my heart, then I wouldn't be a Baptist.

We are living in a modern and materialistic age in which we are being told that one church is as

good as another and that all churches are working for the same place; that Heaven is like a giant hub in a giant wheel and all the spokes are the churches that Christ established. I tell you in the beginning that I don't believe that Christ established all these various and sundry religious denominations and organizations.

I take the position that Christ established His church during His personal ministry and that it was a Baptist Church, and that she is the mother of us all in the sense that from her came the missionaries that spread throughout the earth and established other churches of like faith and order.

I say the Bible teaches us in no uncertain terms that not only did Christ establish His church, but even the name Baptist is Scriptural in every sense of the word. Why people shy away from the name Baptist and deny our own heritage is beyond me; why, when

interrogated regarding their religion, they ashamedly finally



WAYNE COX

say, as if apologetic, "I'm a Baptist."

I say we have the truth, and

we only have the whole truth. I say that each Baptist Church is a foundation, pillar and ground of the truth. We are under divine marching orders to propagate the truth to every nook and corner of this earth.

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God which is THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."—I Timothy 3:15.

Certainly every man who visits a Baptist Church has every right to expect to hear the truth, for unto her, and unto her only, has the truth been committed, and unto her only has the commission been committed. Therefore, a man who calls himself a Baptist preacher and will not preach the truth dishonors the name that he wears, and certainly dishonors the Christ whom he professes to serve. He compromises the truth and denies it.

We must, therefore, in this modernistic age lift high the banner of Christ. While we exalt and magnify His glorious, matchless Name, we must see to it that His church is on the march until her message is heard around the earth—until all the nations have heard the Baptist message and the clarion call of the Gospel of Christ.

With those things before us, let us examine the origin of the Lord's church.

I

THE ORIGIN OF THE CHURCH.

I take the position that Christ established His church when here in the flesh, and that it was not established on Pentecost, nor any-

December Book Sale

Save issue of December 6 for your catalogue as it contains a listing of all books on sale.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"JOSEPH OPENING THE GRANARIES OF EGYPT"

Preached Thanksgiving Morning, 1969

"And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt."—Gen. 41:56.

I am sure there is no passage in all the Word of God that shows forth the providence of God more than does the story of Joseph.

Why was it that the father, Jacob, had boys located away from home at Dothan, and why was it that all of a sudden he decided that he would send his son Joseph, who was hated by the other brothers, to check on their whereabouts, and what

they were doing? Why didn't he send a servant? Why was it necessary that Joseph be the one that was chosen? And why was it when Joseph arrived, that it was necessary that they be talking about him—his dreams that he had had, and what he had told unto them? Why was it that these brothers were at that very hour desiring his destruction, and as he drew near, said, "Behold, this dreamer cometh."

Immediately, they put him into an underground cavern or pit, for the time being until they might decide what they might do with him. I ask you, why did that pit have to be right there?

Then, why was it, as they were pondering what they were going to do, a crowd of Ishmaelites came by, going down to Egypt? Why weren't they going the other direction? Why were they going to Egypt anyhow? Why was it necessary that they travel down to Egypt at that particular time? Why was it that they were dealing in slaves? Why weren't they dealing in some other commodity? Why was it that that very day they bought Joseph from his brothers and carried him away to the slave market of Egypt? Why was it that down there in Egypt he was sold, and (Continued on page 2, column 1)

time since; and that any organization that had its beginning since, cannot be Christ's church. If a church were established on Pentecost, it couldn't be His church, for He wasn't there. You say that the Holy Spirit did it. I didn't know that the Holy Spirit had a church. What the Bible teaches is that the Holy Spirit is the administrator of the Lord's church—that He leads, guides, directs, energizes, and empowers the Lord's church in her activities. You ask me when and where did the church begin. May I direct your attention to the Gospel of Luke.

"And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to (Continued on page 6, column 3)

The Baptist Examiner

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JOHN R. GILPIN Editor

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A NOTE ABOUT BRO. CRISWELL

In a recent issue of TBE, we commented about Bro. Criswell's endorsement of Spurgeon's Metropolitan Tabernacle Sermons.

We expected this to "draw fire" from some of the brethren, as there is always someone who thinks that we are abusing men like Brother Criswell. To my amazement, and even disappointment, only one man thought we had handled him wrongly, while many folk commented favorably as to the editorial.

We have just received a letter from Brother A. A. Hinson of Rosebud, Texas, who says among other things:

"Speaking of W. A. Criswell, I hear him over the radio. I have heard him preach some good sermons on election, but he would ruin them by saying that it (election) was conditioned on man — which makes it NO election."

This is the same kind of election that Hyman Appleman, the Jewish evangelist, preaches. One night here in Ashland, years ago, he said in a Baptist Church, that he had found quite a number of folk in this area who were disturbed over the doctrine of election, and that he would be only too glad to give a thorough explanation of it. He looked down at me when he said it. The thorough explanation in substance was: "God votes for you, the Devil votes against you, and you cast the deciding vote."

I shook my head so fast negatively that it ruined the rest of his sermon. He never did get composed throughout the balance of the evening. Actually, there never was a blacker lie told, and never was there a statement made, that dishonored God and His Word more than the lie preached by Hyman Appleman.

Criswell's statement about election is just as bad. God is degraded and man is exalted. Man is thus magnified and God is minified.

Away forever with the preaching of Criswell, Appleman, Billy Graham, R. G. Lee, and all the balance of these individuals who say they believe in election, but condition the election upon man.



"Granaries Of Egypt"

(Continued from page one)
of all the people that might have bought him, nobody could buy him but one man named Potiphar? And why was it that when he came into Potiphar's house, that Potiphar's wife looked upon him to lust within her heart? I

McCrum Offers Suggestion As To Our Bible Conference

The following is a letter which we have received from Brother J. Frank McCrum of Detroit, Mich., which is self-explanatory. Our church has decided to publish this letter as it has been written, that we might see as to what the response might be.

Dear Bro. Gilpin:

Sometimes after I retire my mind is so preoccupied that I may lay awake trying to think things through in the quietness of the night. For several nights now just one thing has dominated my thinking, namely, the 1970 Conference and the expenditures connected with it.

Calvary Baptist Church of Ashland has carried the burden of financial responsibility for these past ten years. Her



FRANK McCRUM

pastor has handled the time-consuming administrative responsibilities that can make the difference between an average Conference and a near perfect one we had in 1969.

I was greatly impressed one night, after several times talking to my Lord about the next conference, with the thought of PAYING IN ADVANCE to Calvary Baptist Church for the 1970 Bible Conference. We go into debt for other things that have relatively no lasting benefits, and make monthly payments for same. WHY CAN'T WE RESOLVE TO MAKE MONTHLY PAYMENTS ON THE 1970 CONFERENCE, STARTING NOW, TO CALVARY BAPTIST CHURCH SO WHEN SEPTEMBER ROLLS AROUND, CALVARY BAPTIST CHURCH WILL HAVE A MUCH LIGHTER BURDEN?

Starting now, at only \$5.00 per person per month, this

would mean that each person would have contributed at least \$50 and have never missed it. Only 100 are needed to resolve to do this and carry it out, and it would be such a relief of the strain on Calvary Baptist Church and her fine pastor, John R. Gilpin. Enclosed is my check to make me one of this "The One Hundred for Seventy."

Bro. Gilpin this is only a suggestion on my part; however, I am greatly concerned about what you and Calvary must go through in labor, expenses, etc., and think that NOW is a good time to start something of this nature moving. Christmas is just around the corner and much good money will be wasted because of it on things that may afford a thrill for a day or so. Perhaps an appeal in The Baptist Examiner, along the above, lines will rescue a few dollars for a most excellent reason—the 1970 Conference WHERE GOD IS HONORED.

Most humbly submitted,

Yours under His blood,

J. Frank McCrum

It is true that we spend a great deal each year relative to our Bible Conference. Please bear in mind that we are glad to do this. At the same time, if the Lord should lead and direct a number of our readers to assist us in this financial obligation, it would be deeply appreciated.

Often, folk ask why it is that we have not finished our church building. I think, if the one who asked the question would only observe the work which we are doing, there would be no need for the question. We could have finished it, and paid for it long ago, if it were not for the money that we spend on The Baptist Examiner, our Bible Conference, Brother Halliman, Brother Burket, and our radio program.

We are only a small church with about fifty members, and it is amazing to me where the money comes from for all that we do. We thank God for it and rejoice for the mission work that we are doing. Some of these days, perhaps, we'll be able to get our building completed. However, we cannot discontinue our mission work for the purpose of completing our church building.

I say all this that you might know that we appreciate the letter that Brother McCrum has written, and we will appreciate hearing from any of our readers who may wish to help us relative to our Bible Conference of next September.

ask you, why was it that that woman looked upon Joseph to lust upon him as soon as he came into their home? I want to tell you, if you would take the lust of Potiphar's wife out of this story, you have ruined the entirety of the story of Joseph. Her lust was a most necessary part of the story.

I look upon this, and I say, why was it that Joseph was put down in that dungeon? Why was it that a man who was befriended by Joseph was released from the dungeon yet forgot all about him? Why should he have forgotten about Joseph and left him there for two long years? Surely in two years he ought to have thought about him. Surely in two years' time he ought to have spoken a word in behalf of Joseph. Not a time does he ever remember, nor does he ever say one word concerning Joseph until one day there came a necessity, and then he said, "Oh, I remember." Why did he remember at that particular time?

I see Joseph as he is brought out of the dungeon, and as he stands in the presence of Pharaoh, and thus Joseph became

the prime minister of the land. I see him now riding in a chariot. I hear the people now as they shout his praise throughout all the country. I see him as they bow in his presence. I see him exalted now to be the prime minister of all the land of Egypt. I say to you, why did these things take place?

I

THE BEAUTY OF PROVIDENCE IN RAISING UP JOSEPH TO SAVE THE WORLD FROM FAMISHING ILLUS-TRATES THE GREATNESS OF GOD'S GRACE IN RAISING UP JESUS TO SAVE HIS PEOPLE.

In every one of these incidents we see the providential hand of God. How beautiful that we see providence here, as God, step by step, prepares for the saving of a world from famishing at a time of dearth.

But come with me to Bethlehem and see there born in a stable, laid in a manger, cradled in that which belonged unto the oxen—see Him who did not come to keep the world from famishing, but one who came to save His people. When I come to look

at Joseph and talk to you about the beauty and the providence of God in raising up one to save a nation and all the people of the world from perishing at a time of dearth, I say to you, this tells me of the greatness of God's grace in raising up Jesus Christ to save His people from their sins.

I turn to the Word of God and I find that we were not worthy of being saved. Isaiah looks upon us as though we were a repulsive crowd in the sight of God, for he said:

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."—Isa. 1:6.

I say, is it possible that God would be interested in saving a filthy crowd like you and me? How was it then, beloved? What God says concerning Jacob, He would say concerning you and me. Listen:

"Fear not, thou worm Jacob."—Isa. 41:14.

I find that God tells us that we don't know anything so far as spiritual truths are concerned, for we read:

"There is none that understandeth."—Rom. 3:11.

Oh, how dense we are so far as our minds are concerned! You can understand geography, and you can learn history, but you can't learn of God. You can even learn the literature and the geography and the history of the Bible, but so far as spiritual truth is concerned, you are absolutely dense.

Even Paul tells us that you don't have your right mind until you are saved. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND."—II Tim. 1:7.

Beloved, you didn't even have a sound mind until the day that Jesus Christ saved you.

As we see the beauty of providence in God raising up a man who would take care of a perishing world, can you not see the marvelous greatness of God's grace in raising up Jesus Christ to save His people from their sins?

Oh, we deserve so little! We are just worms of the dust. We are filthy creatures in God's sight—little individuals without any mind for spiritual things, yet God sent Jesus Christ—He raised Him up, that He might save His people from their sins. Beautiful is the providence of God behind the story of Joseph, and great is the grace of God in the life of Jesus Christ who became our Saviour!

II

PHARAOH WAS TO BE APPROACHED ONLY THROUGH JOSEPH.

We read:

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do."—Gen. 41:55.

Notice that Pharaoh said, "If you want to come to me, you have to come to me through Joseph." There is no way to approach unto me but through Joseph."

Beloved, I say to you, there is only one way that man can approach unto God, and that is through the Lord Jesus Christ. Listen:

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved."—Acts 4:12.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, BUT BY ME."—John 14:6.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: HEAR YE HIM."—Mt. 17:5.

As Pharaoh said, "Go unto Joseph; what he saith to you, do," so God the Father referring

Elder Wayne Crow Resigns Pastorate In Western Kansas



WAYNE CROW

Elder Wayne Crow, who has been pastor of the Perth Baptist Church of Wellington, Kansas, has resigned his work and is available for evangelistic meetings, Bible Conferences, and possibly another pastorate.

Brother Crow is a good man and an exceedingly good preacher and I hope the brethren will keep him busy.

to the Lord Jesus Christ, says, "Hear ye him." As Pharaoh was only to be approached through Joseph, so God the Father can only be approached through the Lord Jesus Christ.

There are those who say, "I come to the Father through Mary. I say 'Hail, Mary, full of grace,' and I approach Him in this manner."

There are those who say, "I come to the Father through the mourner's bench. I get down on both knees and I pray hard and earnestly and zealously. I approach Him through the mourner's bench."

There are those who say they approach Him through the baptism, and there are those who say that they approach Him through the ordinances of the church. I say to you, as Pharaoh was only to be approached through Joseph, so God the Father is only to be approached through the Lord Jesus Christ.

I have always enjoyed history, and have been quite a student of history, and I have particularly enjoyed the study of the Civil War. I remember one incident that occurred just a little while before the Civil War came to a close, when manpower was getting short on both sides. One of the men got news from home that his wife was seriously ill, and he asked his General for a leave of absence. The General refused to grant it, but he did say to him, since they were encamped not too far from Washington, that if he wished, he could go to Washington and approach the President for himself; he would grant permission to do this, in view of the dire situation and the fact that the man's wife was so near unto death.

When the man came to the office of the President, two guards stood there with guns in their hands and informed him that there was no admission into the office of President Lincoln. The man went out and sat on the steps in front of the White House, buried his head in his hands, and wept his heart out as he thought about his wife that was ill, the fact that he wanted to go home to see her, yet there was no way whereby he could get a pass to do so.

Along about that time a little lad came by and noticing this grown man crying, he approached him and talked to him. The grown man, ready to talk to anybody, poured out his heart to this little boy and told him the circumstances. Presently, the boy said to him, "Would you like to go in to see the President?" "Of course," he said, for that was the thing he had come there for. The boy said, "Come with me."

(Continued on page 3, column 1)

JOHN GILL'S COMMENTARY

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"Granaries Of Egypt"

(Continued from page two)

This boy led this man inside the building, and as those two soldiers stood there erect with their guns, presently a door opened and some distinguished man came out. This little boy called inside and said, "Daddy, may I come in?" Permission was granted. Then he said, "Daddy, may I bring a friend in?" Permission was granted. The soldiers stepped aside and this little lad led this man into the presence of President Lincoln who a few minutes later came out with the pass in his hand. Permission had been granted that he might go visit his wife that was dying.

Beloved, how did he get into the presence of the President? Through President Lincoln's little son. How do you and I get into the presence of God? Through the presence of God's own Son, the Lord Jesus Christ. How I thank Him that as Pharaoh could not be approached except through Joseph, God the Father can never be approached except through the Lord Jesus Christ.

III

PHARAOH COMMANDED THAT JOSEPH BE OBEYED.

Pharaoh told the people that they were to obey Joseph in everything, for he said:

"Go unto Joseph: what he saith to you, do."—Gen. 41:55.

In other words, Pharaoh commanded that Joseph was to be obeyed.

Beloved, will you take your eyes off Pharaoh, and will you fasten them upon the Father yonder in Heaven, and the Son down here in this world, and will you pause with me, to hear the Father say:

"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him."—John 5:23.

Beloved, the man that did not honor Joseph did not honor Pharaoh, and the man that does not honor Jesus Christ does not honor God the Father.

Would you believe me when I tell you that there has never been a Jew in this world outside of Jesus Christ that has honored God the Father one time?

Years ago, I talked to an old Jewish merchant in a second-hand store in Charleston, South Carolina. I tried to witness to him and found that he was as hard as a flint. As I stood there within his store and witnessed to him, he began boasting about his knowledge of languages; he said he could speak ten languages. I asked him for a sample of them in order to encourage the conversation, and he gave me a sample of the ten languages that he could speak. As he finished, I said, "That is fine, but there is one language that you can't speak." He said, "What is that?" I said, "The language of Heaven, and you'll never speak the language of Heaven until you come to know God's Son, the Lord Jesus Christ."

I tell you, no one will ever honor God the Father until he honors God the Son, the Lord Jesus Christ.

That is why it is that no Catholic can ever honor God the Father. They by-pass the Lord Jesus Christ and come to God through Mary. You can't honor the Father unless you honor the

Son.

I think of the Modernist who denies that Jesus Christ was God in the flesh; who denies that Jesus Christ was God here within this world. A woman said to me a short time ago, "Yes, Jesus was a good man, but He wasn't God. I do not accept him as God, although I do accept Him as a good man."

I tell you, the man who fails to honor Jesus Christ has never yet honored God the Father.

IV

IN ALL EGYPT, NO ONE COULD OPEN A STOREHOUSE SAVE JOSEPH.

Look, if you will, there are storehouses on all streets, storehouses on the farms, storehouses over here on the ranches, but the key to all those storehouses was carried around in the belt of Joseph. There was no man that could open a storehouse in all the land of Egypt save Joseph.

I thank God, as I stand in your presence, that I can say to you that the only one that can hear you in any wise at all to bring us into the presence of God the Father is the Lord Jesus Christ. Listen:

"The Father loveth the Son, and hath given all things into his hand."—John 3:35.

How I thank God for this blessed truth that as it was in all Egypt nobody else was allowed to open a storehouse but Joseph, so I thank God today that Jesus Christ opens up the storehouse of Heaven to all the elect of God.

V

JOSEPH OPENED THE STOREHOUSE TO ALL COMERS.

We read:

"And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."—Gen. 41:57.

Beloved, he opened those storehouses to all comers. He didn't ask, "Are you a Jew?" He didn't ask, "Are you an Egyptian." But he opened the storehouses to everybody—unto all comers.

I thank God that I can say that my Jesus is no provincial Saviour. He didn't come to this world to save the Jew, although He did say that "salvation is of the Jews." He came to save Gentiles as well. Rather, beloved, He came to save the elect of this world. We read:

"That WHOSOEVER believeth in him should not perish, but have ETERNAL LIFE."—John 3:15.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood OUT OF EVERY KINDRED, and TONGUE, and PEOPLE, and NATION."—Rev. 5:9.

As Joseph opened the storehouses to all comers, the Lord Jesus Christ is no provincial Saviour, but He died for the elect of all the nations of this world.

It is rather interesting to note that nobody was sent away empty. Whether they came from Egypt, or from Palestine, or from wherever they came (for the famine waxed sore in all the lands), nobody was sent away empty.

I thank God that the Lord Jesus Christ never yet has failed to save a man that came to Him for

salvation.

There is a group of people in this world who call me a hyper-Calvinist, which is a lie. While they call me hyper-Calvinist, I would call them hyper-Arminians, and these hyper-Arminians say that we who are Baptists and preach the doctrine of election, that we would not want a single one of the non-elect to be saved. One of them said concerning my ministry sometime ago, "If Brother Gilpin were to see one of the non-elect coming into the presence of God, he would get up and push him out of the way, for fear that God would save somebody that He hadn't died for." They speak falsely and foolishly about us as to what we believe concerning the doctrine of election.

I tell you, beloved, of all that came to Joseph not one was turned away, and there will never be a one in this world that will come to the Lord Jesus Christ that will be turned away. Jesus died for the elect, and the elect are the only ones that will come. Every one of them will come, and He'll never turn from one that comes to Him for salvation. Listen:

"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.

While the Lord Jesus Christ will not turn away any who come to him, I thank God that I have the assurance that everyone that comes, He is going to receive and save him.

VI

JOSEPH HAD ILLIMITABLE RESOURCES TO MEET THE

NEED OF EVERYONE.

There were granaries all over the land. If you will take time to read some history of Egypt relative to this experience in the days of Pharaoh and Joseph, you would be amazed. I tell you, it thrilled my soul when I first began to read the history of Egypt to see the great number of granaries, and how illimitable were the resources of Joseph throughout all that land. The Word of God says that he saved up wheat until it was as the sand of the sea, and it says furthermore that they got to the place they even forgot about counting what they had within their granaries. I tell you, Joseph had illimitable resources to meet the need of everyone.

Pause with me beside Calvary and listen as I shall tell you that there are likewise, illimitable resources in Calvary to meet the needs of all the elect of God. Listen:

"In whom we have redemption through his blood, the forgiveness of sins, ACCORDING TO THE RICHES OF HIS GRACE."—Eph. 1:7.

"That in the ages to come he might shew THE EXCEEDING RICHES OF HIS GRACE in his kindness toward us through Christ Jesus."—Eph. 2:7.

"But God, WHO IS RICH IN MERCY, for his great love where-with he loved us."—Eph. 2:4.

"Blessed be the God and Father of our Lord Jesus Christ, which ACCORDING TO HIS ABUNDANT MERCY hath begotten us again unto a lively hope by the resurrection of Jesus Christ from

the dead."—I Pet. 1:3.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the UNSEARCHABLE RICHES OF CHRIST."—Eph. 3:8.

"For in him DWELLETH ALL THE FULLNESS of the Godhead bodily."—Col. 2:9.

"For there is no difference between the Jew and the Greek: for THE SAME LORD OVER ALL IS RICH UNTO ALL that call upon him."—Rom. 10:12.

I say to you, as Joseph had resources that could not be exhausted, so Jesus Christ has inexhaustible resources to meet the need of every individual.

Look at the infinite value of His blood—that blood that was spilled for our sins. You and I would never be able to fathom the infinite value of that blood.

We would never be able to fathom the infinite pity that He has towards sinners. We would never be able to fathom the infinite readiness that He has to save. Surely we would never be able to understand nor fathom His infinite power to deliver and to keep. If Joseph had resources that could not be counted, how much greater are the resources of the Lord Jesus Christ!

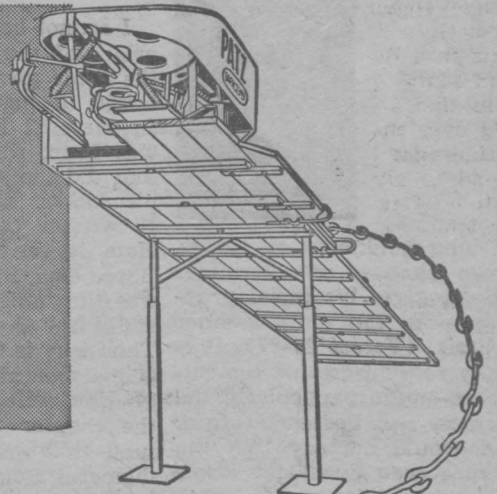
VII

JOSEPH BROUGHT OUT FOOD FROM EGYPT'S GRANARIES.

Oh, what a precious truth this is! I see him as he opens the granaries here and there over the

(Continued on page 4, column 4)

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THE BAPTIST EXAMINER

DECEMBER 13, 1969

PAGE THREE

JAMES
HOBBS



E. G.
COOK

AUSTIN
FIELDS

PASTOR,



"For I will be merciful to their unrighteousness, and their sins (Continued on page 5, column 1)

New Guinea Photo Story



These two men represent the government in their respective areas. Their hats are the symbols of their authority. They arbitrate in minor troubles that come up among their people and anything they cannot settle they are supposed to take the people involved into the Government Station and in case the parties involved will not go with them, then they go in and report the trouble and the government officer in charge sends out native policemen to bring them in. The fellow on the right is the government representative at Yeddo, the other man lives about five hours walk from Yeddo.



This picture shows some of the people milling about around Yeddo and three of the buildings where the natives sleep. Looking over the houses and to the left a little is a small spot of ground that I anticipate putting a small Mission Station on some day.



The men in this picture are all Poguiaians. They look quite similar to the Duna men except perhaps a little shorter. Almost every man and young boy without exception wear large nose pieces. Some of them put such large pieces through the spectrum of their noses that it eventually breaks right through. Some of these men were put in jail about a year ago for their part in a cannibal feast.

"Granaries Of Egypt"

(Continued from page 4)
and their iniquities will I remember no more"—Heb. 8:12.

Even though God forgets about our sins, God never forgets about the things that you do that are pleasing to Him after you are saved. He doesn't forget one single thing that you have ever done that was pleasing to Him so far as your life is concerned after salvation. Listen:

"For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 2:10.

God never forgets anything you do for Him after you are saved, but I tell you what He does do. The day that you are saved He forgets every sin you have ever committed. God forgets all of our sins.

Joseph could bring out food to feed man and beast, but Jesus Christ can bring out redemption. He brings out justification. He brings out divine righteousness to clothe His children. He brings out the forgetfulness of God in that

God forgets all about our sins. More than that, He brings out security.

I ask you, how are you kept? Do you keep yourself? You that drove here for probably quite a distance, how did you get here safely? I'll tell you, it was by God's security. And your salvation; how is it that you remain saved day by day? It is because of the security that you have in Him. We read:

"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.

Beloved, we have security in Jesus Christ. Out from the granaries of Egypt came grain for food, but out from Heaven, through Jesus Christ, our greater Joseph, comes redemption, justification, divine righteousness, the forgetfulness of God, and the security that each of us enjoy.

Furthermore, there is something coming for us after while. Some of these days these old bodies are going to perish and we are going

down into the grave, and then later on, we are going to come out of that grave. Do you believe in a resurrection? Listen:

"I am the resurrection, and the life."—John 11:25.

I thank God that there is something more awaiting us after while than what this old world has to offer.

I ask, where do we get all this — redemption, and justification, and divine righteousness, and God to forget our sins, and the security of the believer, and the resurrection? Beloved, it is all brought out of God's storehouse by the Lord Jesus Christ in our behalf. Joseph could open up the granaries of Egypt, and after he did



This is Ole, the young man who is pastor of the small group that makes up the church at Yeddo. Ole is half Duna and half Poguia and he has been doing mission work both at Yeddo and in the Poguia area ever since shortly after I made the first patrol into the Poguia region. He first started out as an interpreter for some of the native missionaries from around the Mission Station here. One day he said to me, I feel the Lord would have me to be a full time missionary in this area and so he started preaching the gospel to his own people. He is now pastor of the only Baptist Church in the Yeddo-Poguia region.

so, he could give out food to take care of all comers, but Jesus Christ, on Calvary's Cross, opens up Heaven itself to us, and out from Calvary pours all the illimitable blessings that are ours in Jesus Christ.

VIII

THOSE WHO PARTOOK OF THE FOOD MUST HAVE TOLD OTHERS.

Passing from what the Word of God says, to the realm of imagination, don't you imagine that if one man heard about food that was to be had in Egypt, that he told everybody else he met about it? I am satisfied that every man that came to Joseph and was fed, when he went back home, he thought about his neighbor on the right and his neighbor on the left. He thought about the friends that he had. He thought about the relatives that he had, and maybe his enemies. What man is hard-hearted enough to even want to see his enemy suffer? What man is hard-hearted enough to even want to see his worst enemy starve to death? I am satisfied they thought about everybody and told them what could be had by visiting Joseph.

Beloved, the man that comes to Jesus Christ is going to think about his neighbor on his right and on his left. He is going to think about his relatives. He is going to think about those that he knows at a distance. He is going to think about his enemies. I tell you, there isn't any man walking in shoe leather that has more enemies than John R. Gilpin, but the worst enemy I have, I want to meet him in Heaven after while.



This is part of the group of men and women that make up Yeddo. I have been preaching to many in this group for nigh on to five years — few of them have ever responded to the call to repentance and salvation.



This is Luke, our native Missionary that is stationed at Haiwi. Luke is a fine Christian man and has his work at heart. We shared the same tent each night throughout the Poguia patrol. He has been here with me since we came back from the patrol helping me with some work around this station. He will be going back to his station at Haiwi before long.

I come to those words of Jesus when He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19,20.

When I read this, I go back and I see the crowd that has been fed. They go away and tell their friends. If you have been fed of the Bread of Life, you ought to be mighty careful to tell all of your friends. Tell everybody you know. Tell everybody that you meet that there is food to be had for your perishing soul in the Lord Jesus Christ.

CONCLUSION

The comparison now breaks down. Spurgeon said, "Never try to make a parable walk on all fours." What he meant by that is, don't try to force everything in a parable to teach the truth. Here my story breaks down, and I am glad it does, because in the break, it presents the truth.

Notice, Joseph sold everything that he gave out. He had those Egyptians absolutely impoverished when the seven year famine was over. He made them bring their money. He made them bring their cattle. He made them bring their burros. He made them bring everything they had and turn it over to him. He sold the grain to that crowd.

As I say, the story breaks down here. My Jesus didn't sell anything. If He did, He sold it without money and without price. Listen:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. 55:1.

The average huckster on the street has trouble in getting the buyer up to his price, but my trouble as a preacher is to get the sinner down to God's price. God says to come without money and without price.

Listen again:

"For the wages of sin is death; but the GIFT OF GOD is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"For God so loved the world,

that HE GAVE his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Beloved, Joseph sold his food, but Jesus Christ gives us eternal life.

In closing, I ask you, have you met the greater Joseph, the Lord Jesus Christ? Have you been to see Him? Have you observed Him as He has opened the granaries of God and brought out from the storehouse of God, God's grace unto us?

Let's go back to Egypt and bid Joseph goodbye, and may we come to Jesus Christ and tell Him that we are walking with Him, we are talking with Him, we are going with Him all the way for He has promised to care for us to the end of the age. Joseph opened the granaries of Egypt and brought out food. Jesus Christ opens up Heaven and brings out spiritual food for a perishing, famishing world. I thank God that I am one of that group that He has fed.

Is that your experience? Can you say that you have been to the greater Joseph, Jesus Christ? and that you have been fed by Him? Thank God if that is true. If you are here without the Lord Jesus Christ as your Saviour, my prayer to God today is that you might realize that Jesus Christ is still in the business of giving out food to those that are perishing. May He, this morning, give you the Bread of Life, and may you be saved today is my prayer.

May God bless you!



Appreciated Letter

I enjoy TBE more and more, and feel a greater need for it as time goes by. It has been, and still is, the most informative paper that I have ever read. May our God use you through this media to preach the truth of God's Word, without compromise as long as we have so great a need.

May God's richest blessings be upon you.

Your brother in Christ,
R. R. Reynolds,
Joes, Colorado

THE BAPTIST EXAMINER
DECEMBER 13, 1969

If you put off till tomorrow what you can do today, someone may invent a machine to do it.

The Redeemer's Return

By ARTHUR W. PINK

IX. THE REDEEMER'S RETURN IS NECESSITATED BY THE SUPPLICATIONS OF THE CHURCH

While our Lord was here upon earth He gave His disciples a pattern prayer saying, "After this manner therefore pray ye: Our Father which art in heaven. Hallowed be Thy name. Thy kingdom come" (Matt. 6:9, 10). The Redeemer taught His saints to look forward to the future, to be occupied with God's interests and purposes, and to pray for the coming of His Kingdom, *i. e.*, the Millennial Kingdom. Thus we learn that our hope has to do, not with the present kingdoms of this world, but with the coming Kingdom of God, which hope will be realized at the return of the Redeemer Himself. It is clear from a number of Scriptures that the coming of God's Kingdom synchronizes with the Return of Christ (see Luke 19:12; Rev. 11:15, etc.). The Hope of the Church centers in Christ and has to do with the future rather than with the present, for "hope" always looks forward. Therefore it is that the prayers of the Church must conform to and correspond with its hope.

The last promise ever made by our Lord, made some fifty or sixty years after His ascension, given to the beloved John on the Isle of Patmos but recorded for the encouragement and joy of all His people throughout the Christian dispensation, was "Surely I come quickly" (Rev. 22:20). The response to this promise is the prayer inspired by the Holy Spirit, "Even so, come, Lord Jesus." As this dispensation draws to its close and as the Return of Christ is daily coming nearer, the Holy Spirit is causing many to make this prayer their own. As the result of the recovery of the "Blessed Hope" which throughout the Dark Ages was lost to the Church, and as the result of the proclamation which is now being sounded forth far and wide, "Behold, the Bridegroom cometh, go ye out to meet Him," companies of God's saints all over the earth are now daily crying, "Even so Come Lord Jesus." And our God is a prayer-hearing and a prayer-answering God! He who has inspired this hope within the bosom of the Church, He who has taught so many of its members to long and pray for the Return of their Saviour must satisfy that longing and answer that prayer. Therefore we say that the expectations and supplications of the Church of God which He purchased with His own Blood necessitate the personal Return of our Redeemer.

X. THE REDEEMER'S RETURN IS NECESSITATED BY THE EXPECTATION OF THE DEAD IN CHRIST

This argument may be summarized thus:—The Intermediate state into which the souls of the redeemed pass at death is not the perfect state, it is but an "unclothed" (2 Cor. 5:1-3) condition. Like their brethren who are still upon earth, those now in Paradise are "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). A countless multitude of those who fell asleep in Jesus are yet in the disembodied state, and in that state they are "waiting," waiting for the time when this corruptible shall put on incorruption and when this mortal shall put on immortality. Those, who while on earth, looked and longed for the Return of their Redeemer, and who are still waiting that blest event shall not wait thus for ever, as it is written, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

In the last Book of the Bible, where the veil that separates between the present and the future and between this world and the next is pulled aside, we find a Scripture that bears closely upon the point now under consideration. We refer to Rev. 6:9, 10 — "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, *How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?*" This passage, stripped of its symbolism, signifies that martyred believers now in the Intermediate state are waiting with eager expectation the time when God shall avenge their death, which time is reached immediately before our Lord returns to this earth. That which we wish to specially emphasize is the fact that souls now in Paradise are here represented as crying "How long?" Thus we learn that those "present with the Lord," as well as believers still "in the body," are eagerly expecting and waiting for the time of their Redeemer's Return. The answer made to these disembodied "souls" is very striking — "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:11).

The "dead in Christ" are waiting in hope, waiting for the fulfillment of that promise, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It

is sown in dishonor; it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body" (1 Cor. 15:42-44). Is their hope nothing more than idle dream? Are they to wait thus for ever? No, blessed be God. His Word declares that at the time of our Redeemer's Return, "Them also which sleep in Jesus will God bring with Him" (1 Thess. 4:14). Therefore we say that the present unclothed condition of the dead in Christ with their expectation of the Resurrection morn requires and necessitates the personal Return of our Lord.

To sum up. At least ten reasons require that Christ shall come back again — the declarations of Old Testament prophecy; the affirmations of our Lord Himself; the ratification of the Holy Spirit through the writers of the New Testament Epistles; the humiliation of the Cross, requiring a corresponding vindication of Christ in power and glory; the present disorganization of Israel; the exaltation of Satan and the powerlessness of man to depose him; the degradation and desolation of the world; the lamentations of a Creation waiting to be delivered from its bondage of corruption; the supplications of the Church crying "Even so, come, Lord Jesus;" and the expectation of the dead in Christ waiting for their glorification, singly and collectively necessitate and demand the personal Return of our Redeemer.

(To Be Continued Next Week — D.V.)

The Church

(Continued from page one)
make ready a people prepared for the Lord."—Luke 1:17.

I want you to note two things: first, that John the Baptist was to come in the spirit and power of Elijah, and second, that his mission was to make ready a people for the Lord. John preached, men believed and were baptized upon their profession of faith in Christ. John the Baptist demanded "fruits meet for repentance" before he would baptize them.

"Bring forth therefore fruits meet for repentance."—Matthew 3:8.

I say, therefore, that the material which Jesus used was material which had been prepared by a Baptist preacher.

Somebody said, "Brother Cox, there never was but one Baptist on this earth." Well, I say that there was one Baptist. You can't find a Methodist, a Presbyterian, a Holy Roller, a Campbellite, a Roman Catholic, or anything else,

but can you find a Baptist.

The objector says, "Why, did you not know that Baptist was his name?" No, I did not know that. The angels, the devils, and the Holy Spirit did not know that. God did not know that. It took some heretic to start that.

The Gospel of John tells us that his name was John, and not "John the Baptist."

"There was a man sent from God, whose name was JOHN."—John 1:6.

In Luke 1, when the angel appeared to John's father, he did not at first believe. He was skeptical and asked for a sign. He was speechless until John was born. Notice that the angel said his name was to be John and his father said his name was to be John. His mother said, "Give him some paper to write upon," and he wrote "John," not Baptist.

Therefore, when God got ready for a Baptist, He made one, just as when He got ready for a man, He made Adam.

He or she that would deny that

there have never been any Baptists since John would deny the law of reproduction. He might as well say that there has not been man upon the earth since Adam, because Adam died; but there have been billions since.

Thus we establish the fact that is undeniable and indisputable, that his name was John, that his title was Baptist, and that he baptized because he was a Baptist and not vice versa.

Sometimes even Baptists slip a cog right here. They say he was a Baptist because he baptized. That isn't so; in Matthew's Gospel he was called the Baptist before he ever baptized a single soul. We read:

"In those days came John the Baptist, preaching in the wilderness of Judea."—Matthew 3:1.

I might add that the only baptism that Christ ever had was Baptist baptism, and that the only baptism that the apostles ever had was Baptist baptism.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained a witness with us of his resurrection."—Acts 1:21, 22.

No man, therefore, could be one of the original twelve unless he had first been baptized by John the Baptist. Christ required Baptist baptism before He ordained any of the apostles. We have nothing to be ashamed of; we have a wonderful heritage. We have something that we can be everlastingly humbly grateful for — our Baptist heritage.

It almost breaks my heart and drives me to my knees to think that there are folk who would for one moment deny the fact that they are Baptists, and be almost apologetic that they are Baptists. Let us, therefore, determine. (Continued on page 7, column 1)

THE BAPTIST EXAMINER

DECEMBER 13, 1969

PAGE SIX

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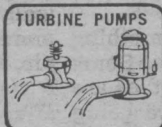
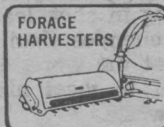
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The Church

(Continued from page six)
mine in our hearts that we will not only be grateful that we are Baptists, but that the world will hear from us the glorious message which is Jesus Christ the Lord.

Notice that one could not be an apostle without Baptist baptism.

But somebody has said, "Brother Cox, are you sure John's baptism was Christian baptism?"

Isn't that a crazy question? I don't use the word "foolish"; that's a plain crazy question.

We have enemies on every hand who take the erroneous and unenviable position that the baptism of John was not Christian. They are accusing Christ of having unscriptural baptism, the apostles of having unscriptural baptism, and every baptized person who has lived since then of having unscriptural baptism.

Let us examine the Word of God to see whether or not the baptism of John was Christian or Scriptural. When John baptized our Saviour, it was the only time that all three Persons of the blessed Trinity were in evidence. There was the Son being baptized, the Holy Spirit in the form of a dove, and the voice of the Father in thunderous tones saying:

"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."—Matthew 3:17.

It pleased God the Father for Christ to have Baptist baptism; it pleases God when you and I have Baptist baptism.

Acts 19:5 is the key text that Campbellites and others use to deny that Christ had Christian baptism, because of the fact that Paul baptized those twelve there at Ephesus. But let us examine to see whether John's baptism was Scriptural, or whether they had been baptized with proper authority.

No doubt they were baptized by Apollos (Acts 18:24—19:1) who did not have church authority. Apollos never met John the Baptist.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."—Acts 19:4.

They had not heard about the Divine Spirit of God. How in the name of common sense can you preach the Gospel of Christ and men's hearts be opened and the Holy Spirit not be present or even mentioned? It is utterly ridiculous to assume that such could happen. Apollos baptized without Scriptural authority; that is to say, no church authorized him. Therefore John's baptism was Scriptural. Consequently, it was their lack of faith in Christ, and their ignorance of the Holy Spirit, and Apollos' lack of authority that rendered the baptism of the twelve at Ephesus null and void.

"The baptism of John whence was it? from heaven, or of man? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?"—Matthew 21:25.

The Bible teaches that John's baptism was of Heavenly origin. "And I knew him not; but he that SENT ME TO BAPTIZE (Greek: 'in') WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:33.

In John 1:31, John said that he knew not Christ, but that Christ might be manifested to Israel as the Divine Son of God. Therefore, he came baptizing in water. Likewise, every believer is supposed to be baptized for the same purpose—that he might manifest unto the world that he is a son of God. Brother, if you are baptized for any other reason, then your baptism is not valid, and certainly not Scriptural.

May I say again: Anyone who denies or refuses Baptist baptism, rejects the counsel of God, and the judgment of God is upon him. You say, "Now, Brother Cox, you are going too far." Listen:

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7:30.

It is evident that anyone who refuses Baptist baptism and by the authority of a Baptist church is open to scorn, and the anger of God is upon that person.

There is no need to sing, "Oh, how I love Jesus," if we don't do what He says.

"A good man out of the treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:45,46.

Now when did the church come into existence?

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."—Matthew 4:18-22.

I understand that the word "ecclesia" is used 115 times in the New Testament, and that 112 times it is translated "church"—"a called out assembly."

Had these apostles been baptized of John? Certainly. They were the first ministers of His church—that is, Christ's church.

"Why, Brother Cox, I thought that when Christ prayed all night (Luke 6) that was when He started His church."

I do not accept that theory in the least. Baptists have been driven off of that by the cold hard facts of truth.

If you will go back and re-

appraise particular verses, you will notice that it was an ordination service. There were many members at this time. In Mark 3 we have an account of the same service as is recorded in Luke 6, and it is called an ordination service.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3:14.

Matthew 4:18-22 tells us when the church had its birth, for He called them out and said, "Follow me, and I will make you fishers of men."

Notice that on Pentecost three thousand people were added to the church. For those who take the Pentecostal theory of the church's birth, how can you add to something that does not exist? They were saved and "added to them." "Them" refers to the church. Therefore, the church was in existence then, and had 120 members. (Cf. Acts 1:15). After that service was over, they had 3,120 members.

On the shores of Galilee Christ called men together and the church had its birth. But you say, "That's a mighty small number." In Matthew 18:20 we read:

"For where two or three are gathered together in my name, there am I in the midst of them."

I don't care how few in number the members of a church may be, Christ has never had a little church. Every church of the Lord Jesus is a great church, because it has a great Head—the Lord Jesus Christ.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice, this my joy therefore is fulfilled."—John 3:29.

Brother, how could a man have a bride if no such thing existed?

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—II Corinthians 11:2.

But you say, "What is the bride?" The bride is the church. Therefore, He had a bride. He has not married her yet because she is in her virgin state and will not be married until the Lord splits the skies asunder and calls for His own. Then the multiplied billions of earth, and the myriads of angels shall be caught up together to meet Him in the air. Then the church will be married to the Lord, and everyone who was not affiliated with the Lord's church on this earth will be on the sidelines at the wedding.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19:9.

Brother, the bride will not have to be invited; she will know her place.

Then I come to I Corinthians 12:28:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

Now when were the apostles set in the church? They could not be set in a church that did not exist. Brother, He had a church, and He set them in as first officers and they were the apostles.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6:12,15.

Thus we have established that the church had its birth during the personal ministry of the Lord Jesus Christ.

Somebody has asked, "Didn't the church start with the Apostle Peter?" Why, no. For example, two words are employed in my text (Matthew 16:13-19). The word for Peter is "petros," which means "a small rolling stone from the huge overwhelming rock which is the life itself." Now notice: It is the living rock that

is Christ, for He said, "Upon this rock (Petra—myself) I will build my church."

"For other foundation can no man lay than that is laid, which is Jesus Christ."—I Corinthians 3:11.

The object of Peter's faith was Christ.

II

HER NATURE.

One of the most dangerous and damaging doctrines is the unscriptural, heretical universal, invisible church theory.

When the word "ecclesia" comes from the word "ek kaleo," meaning "a called-out assembly," how can a universal, invisible thing ever assemble?

Somebody says, "Don't you know that the Holy Spirit by baptism puts you into that invisible body?" I want to show you the fallacy of such as that. Let me ask you, how many of you have been baptized in the Holy Spirit? You say, "All of us have." You have not.

Don't jump on the Holy Rollers if you claim for yourself baptism by the Holy Spirit. Don't you say that you were baptized in the Holy Spirit the day that you believed. Brother, there is not one word in the Scripture that teaches that.

There have been only two baptisms of the Holy Spirit: on the day of Pentecost (Acts 2) and when the household of Cornelius was saved (Acts 10). From that day it has not been repeated. The idea that men are put into an invisible body by Holy Spirit baptism doesn't have a leg to stand on. It is rotten to the core. It will destroy the Lord's church. It will destroy true missions and it will destroy everything that we hold dear to our hearts. We need to rise up with all the force of heart and soul and expose this heretical thing and tell the people the truth about it.

"Now ye are the body of Christ, and members in particular."—I Corinthians 12:27.

The church at Corinth was the body of Christ at that place.

The church that Christ established was a visible church. Even the word itself means that. In Romans 16:16, they have more than one, for it means "ownership." He bought His church, His blood washed His church, and He'll present His church, holy and unblameable, before God.

III

THE CHURCH IS INDEPENDENT.

I do not hesitate when I say that any church which becomes affiliated with any ultra-scriptural, anti-scriptural organizations loses that much of her independency.

Secondly, she admits that the thing she joins is bigger than she is, else she couldn't have joined it. I hate to see these people of ultra-religious organizations stand up and say, "I'm an independent fellow," because they are not.

I'll tell you how much freedom you have if you belong to any other than the church. You have about as much freedom as a frog in a snake's belly. You can move around but you can't get out.

The only kind of church that the Lord recognizes is a visible church. Therefore, the Lord's church is independent in every sense of the word.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—Matthew 23:8.

The Southern Baptist Convention has organized the clergy in one group and the laity in another. They are exercising authority over the heritage of the Lord. They and other organizations do this.

Where you have a head, a president, you do not have independency. You have somebody to come between you and the Head of your own church, which is Christ.

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over

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all things to the church."—Ephesians 1:21,22.

In Acts 1, independency was practiced. The church in conference that chose the deacons got the instructions from the church and not from headquarters (Acts 6). In I Corinthians 5, Paul said to exclude the man. In II Corinthians 2:6-8, he is talking about the same fellow. Punishment had been meted out by the majority. How can you get the consensus of the people without a vote. That's a democracy, the vote of the people.

A man said to me, "I'd belong to a Baptist church if they didn't vote on members." I said, "If I were to read that to you in the Bible, would you believe it?"

"Him that is weak in the faith receive ye, but not to doubtful disputations."—Romans 14:1.

IV

THE CHURCH AND MISSIONS.

I repeat, the Baptists are the only recognized missionaries. They are to do the work that the church is supposed to do. It doesn't have a board; the church does that.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matthew 28:19,20.

My argument has always been, and is now and shall always be, that the church has no right to re-delegate its power to any agency or board or committee, that the church and the church alone has the right to send out missionaries under the direction of the Holy Spirit. In the eleventh chapter of Acts and the nineteenth verse through the twenty-second verse we read:

"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching to none but unto Jews only, and some of them were men of Cyprus and Cyrene which, when they

Two Men

(Continued from page 1)
himself." Yes, he is unable, himself, and sees to it that others can't either.

This kind of teacher (?) is "not from above," but from a fallen depraved nature; possessed with a spirit of evil. The result of his teaching will be "confusion" and every evil work.

SOME CONCLUSIONS

We are made to believe that, God not only calls His man, but that he directs His man, even to designating the place or sphere of service.

It is possible, however, that a man be called, who dissipates the sphere of his service. This being the case, even a God-called man will cause "confusion and strife," thereby, accomplishing the purpose of Satan rather than God.

Oh, that we might be found in God's place and doing God's work.

Read James, chapter 3.



The Church

(Continued from page 7)

were come to Antioch spake unto the Grecians preaching the Lord Jesus and the hand of the Lord was with them, and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas that he should go as far as Antioch."

From these Scriptures we notice that the church there in Jerusalem sent Barnabas, and that no board or committee sent him out, but that the church and the church alone sent him to Antioch. We notice that word "they," they sent him. Now they who? The church in Jerusalem. They, that is the church, had heard how the Greeks had received the word of the Lord, and they sent out Barnabas.

The Antioch Church

In Acts 13:1, 2, 3, 4 we read:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Nig'er, and Lucius of Cyrene, Manan, which had been brought up with Herod the tetrarch, and Saul for they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus."

So we can readily see from these verses of Scripture that it was the church at Antioch that sent out these two missionaries under the leadership of the Spirit of God, and we notice further that even the church does not have a right to tell the missionaries where to go, that that is left entirely to the direction of the Holy Spirit. We notice that He said "for the work whereunto I have called them," and also the expression, "and they being sent by the Holy Spirit."

From these verses we can readily see that the church sent them out under the leadership of the Holy Spirit, that it was not a foreign mission board, neither was it a missionary committee but it was the local church. And when Paul and Barnabas had completed this particular missionary tour they returned to the church that sent them out and gave a detailed report of all that they had accomplished.

"And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled."

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And when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14:26,27.

They were genuine missionaries, and did as they should have, they made their report to the home church, the church that had sent them out, but this is not the procedure today. Oh, no, the missionaries of today are sent out by the foreign mission board, and this unscriptural board tells them where they can go and where they cannot. Now if that is taught in the Word of God, I am unable to find it. This is a direct violation of the Word of God, and also the destroying of the sovereignty and independency of the local church.

Now let us notice Paul's second missionary tour. Who sent him out, and who accompanied him?

"And Paul chose Silas, and departed being recommended by the brethren to the grace of God."—Acts 15:40.

The church exercising her God-given right in sending out and supporting missionaries under the Leadership of the Holy Spirit.

Thus we can see that it was the church there at Antioch that sent them out on this second missionary journey. Now the question will naturally arise as to how the Apostle Paul was supported. He was sent out by one church, but supported by others, especially those that he had organized. Paul with other missionaries was sent out by one church, and other churches accepted them as their missionaries, and supported them as such. Paul, in his letter to the Corinthian brethren, states as much.

"I robbed other churches, taking wages of them, to do you service."—II Corinthians 11:8,9.

In this particular verse we notice two things: first, Paul said that he had received wages from

? HOW LONG ? SINCE YOU SENT AN OFFERING TO THIS PAPER

other churches, and second, he did the Corinthian church service, or that is, he labored among them while other churches supported him as we notice in the ninth verse:

"And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied."

And so we can see that other churches supported Paul. These brethren from Macedonia were sent by the churches of Macedonia with offerings to help the Apostle Paul. In his letter to the Philippians, Paul commends them for their help.

"Now ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity."—Philippians 4:15, 16.

In these Scriptures we find a church supporting Paul on the mission field. Now how did this church do this? Well, we find the answer in the second chapter of Philippians and the twenty-fifth verse:

"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor and fellow-soldier, but your messenger, and he that ministered to my wants."

There are two or three things that are brought out in this text: first, Paul said that he was his companion in labor, and also that he was the messenger of the church and that he ministered to Paul's wants. Here is that which is taught in this text. The church there at Philippi raised a monetary offering, and sent Epaphroditus as a messenger of the church with the offering to Paul.

Now let us notice how the churches determined to send re-

lief to the poor saints in Jerusalem in Corinthians 16:1, 2, 3:

"Now concerning the collection for the saints, as I have given order (or instruction) to the churches of Galatia even so do ye, upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gatherings (or collections) when I come, and when I come whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

And thus we understand from these Scriptures that the church at Corinth with the churches of Galatia were to elect messengers and instruct them as to their message, and too, they sent letters of recommendation by them, so that the brethren at Jerusalem would know that they were bonafide messengers. We notice again in II Corinthians 8:19 something else along this line:

"And not that only but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and declaration of your ready mind."

Now notice that they were chosen by their respective churches as messengers, and we have already seen what a messenger was; thus we see that even the brethren that carried the offerings of the churches to the poor saints in Jerusalem had to be chosen by the churches, and properly instructed by their respective churches. But someone will say that the word messenger is not used in II Corinthians 8:19. Granted, but Paul, in speaking in the same chapter in verse 23 uses the word messenger in discussing the same subject, and the same people:

"Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of they are the messengers of the churches and the glory of Christ."

Now in this same manner were the missionaries elected, and sent out under the leadership of the Holy Spirit, and also in this same manner they were supported.

Now let it be further noticed that it is the Holy Spirit that calls and sends missionaries, but not independent of the church, but the Holy Spirit sends through the church, as we have already seen in the thirteenth chapter of Acts.

We are hearing much about expediency; expedient means the best means to an end. In short, it means that the result justifies the means employed whether they are Scriptural or not. This I wish to deny, for the Lord gave the commission to the church, and the church has no right to change that which Christ has commanded, and that is this: "Go, and make disciples of all nations." So it is the church and the church alone under the direction of the Holy Spirit that is to send out missionaries, the Holy Spirit does not use any other agency but the church in sending forth missionaries. He sends through the church.

The Lord told His church to go and make disciples, and baptize them and teach them the "all things" which He had commanded, and those all things which He commanded are found in the Word of God, and let us be careful to observe that which He has commanded, and cease trying to make the Bible say something that it does not say, such as expediency, or the end justifies the means employed whether they be Scriptural or not. No, no, dear reader, the end does not justify the means employed unless the means are in harmony with the Word of God.

The greatest and grandest institution on earth is the church that Jesus established and commissioned, and this church and this church alone (and I mean a local congregation) has the right to send out missionaries under the direction of the Holy Spirit; this is what the New Testament teaches and what was practiced in New Testament times and what our forefathers believed and

practiced; may the day hasten when we, as members of the church that Christ built, return to the plain teaching of the Word of God. Relative to this important matter, may we lay aside every pre-conceived idea and notion and gladly and courageously turn back to the "thus saith the Lord." The time has come for action and for much study, and thus may we search diligently the Word of the Lord that we may be fully equipped for the action that must inevitably come.

Whom did God promise to be with throughout the ages? The church that was to preach, baptize, and indoctrinate—those who had been made disciples.

I say that a church that does not do something for missions is doomed to failure, everlasting destruction, and the removal of the last candlestick. No church can long survive who does not do something for missions or who loses the missionary vision.

So the church is, by its nature, visible, independent, missionary, and indestructible.

A man said to me, "The way things look, the church can't long survive." Brother, nearly two thousand years have passed and it's still here. Let communism overrun the world and Christ's church will still survive. Let all the forces of evil seek to destroy, but the gates of Hell shall not prevail against it.

I praise God I am a member of His church.

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Wise Men

(Continued from page one)

Matthew 2:11 reads:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem."

But this is not a correct translation of the Greek text. Other versions prove this. "And Jesus having been born in Bethlehem of Judea . . ." (American Bible Union). "Now after the birth of Jesus . . ." (Weymouth) "After the birth of Jesus . . ." (Twentieth Century).

How Many Wise Men?

The Bible does not say that there were three wise men. We know from the biblical record there were at least two, for Matthew says "wise men." There may have been three or a thousand. To assume there were three because of the three-fold gift is entirely baseless. Doubtless there were more than three, or at least they were with an entourage of scores or hundreds, for it was unsafe for a small group to travel a long distance over desert wastes which were infested with bandits. The wealth of these men as indicated in their gifts to Christ suggest that they were able to hire a large caravan to travel with them for protection.

Others have assumed they were kings from some Old Testament texts (Ps. 68:30,32; 72:10; Isa. 49:7, 60:3). The Scriptures do not say that they were kings in spite of what tradition may say. If the Old Testament texts aforementioned referred to the Magi, Matthew would have told us by quoting them and so stating. His silence is proof these texts had no reference to the wise men from the East.

Where Were They From?

The indefinite expression, "from the East," indicates that the writer knew only that they came from a country east of Palestine. But whether from Persia, Arabia or Mesopotamia is uncertain. The frankincense and myrrh was found chiefly in Arabia, if their gifts to Christ mean anything.

Who Were They?

Matthew tells us they were "wise men" and we can see from

their knowledge of Christ's kingdom that they were wise men indeed, yea, wiser than the priests and elders in Jerusalem who did not know that a king had been born. However, "wise men" is from the original word "majoi" from which comes our word "magician." While magician now has a bad meaning to us today, it did not to Matthew when he wrote. Matthew meant by the word that they were philosophers or sists or astronomers. They were the learned class who cultivated astrology and kindred sciences.

Of the Magi Dr. Schaff remarks: "The Savior was not without a witness among the heathen. Wise men from the East—i.e., Persian Magi, of the Zend religion, in which the idea of a Zoziosh, or redeemer, was clearly known—guided miraculously by a star or meteor created for the purpose, came and sought out the Saviour to pay him homage" (Smith, Bible Dictionary, Vol. II, pp. 1349, Hackett's ed.)

These Magi were held in high esteem by the Persian court. They were advisers to the kings and often followed the camps in wars to give counsel.

What Brought Them?

The Magi arrived in Jerusalem inquiring, "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

How did they know about the birth of Christ by the appearance of a star? Probably by the prophecy of Balaam which read: "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel" (Num. 24:17). Concerning Balaam's prophecy the Jewish rabbis wrote in their Talmud: "When the Messiah shall be revealed there shall rise up in the East a star flaming with six colors" (R. Frey, Messiah, p. 137). Even the Jews today believe a star will appear as a sign of the Messiah's advent.

Why Did They Come?

The Magi came to see the King of the Jews and to worship him. The people of the East never approached the presence of kings without presents in their hands. These men gave Christ gifts because he was the King of the Jews. They did not exchange or trade gifts among themselves. They gave Christ gifts. They did not do this on Christ's birthday as I have already shown. There is no suggestion here for the exchanging of gifts among one another at Christmas time.

The gold which the wise men gave to Christ enabled his parents to make the flight to Egypt. Joseph and Mary were poor and probably without this gold they could not have gone to Egypt to escape from Herod.



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