

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

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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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A WONDERFUL TRIP

By JOE WILSON
Winston-Salem, N.C.

God has been so good to me. I praise my sovereign and gracious God for His manifold mercy to me. Before, the world began, He chose me from among fallen mankind and ordained me to be an object of His saving grace. The Lord Jesus Christ paid my sin debt in full when He died on an old rugged cross. The Holy Spirit worked effectually and irresistibly to bring me to repentance and faith in Jesus Christ. Then, praise His name, He bestowed on me the high and holy blessing of calling me into the ministry. Now, in recent years, He has opened many doors for me and introduced me to a host of friends in different parts of the country. I recently had the wonderful opportunity of taking a trip and preaching in several places. Let me tell you a little about a wonderful trip.

I was blessed this time to have my wife with me on a part of the trip. We get to go places together so rarely, as I spend most of my vacation time holding meetings. So it was a distinct blessing to me that she could make part of the trip with me. God has given me a wonderful wife for which I praise Him. She made friends wherever we went.

We left home at 5:00 a.m. April 17. We traveled to Ashland where we stopped at the print shop, the home of THE BAPTIST EXAMINER, and ate lunch with our dear friend, Alice Norris, who is in charge of mailing TBE. It was a joy to have a brief hour of fellowship there. We traveled on to Indianapolis to the home of Bro. Richard Farnham and his wife. It was a great joy to be with these sound believers in the truths of God's Word. Shortly after our arrival, Don Pennington and part of his family arrived on the scene. Sister Farnham put some more steaks on to cook, and we had a great meal and good fellowship.

I preached for the Fall Creek Baptist Church that night. Here is a very fine church. They are quite small, but certainly have some of the finest and soundest people of any church in America today. Richard and Kitty Little are very talented in singing, as we who went to the last Conference know. Mr. Little and Mr. Wools both do some preaching in the church there and in surrounding places. Brother Farnham is the

pastor of this great church. This group has grown in some of the truths of God's Word of late. I praise God for them and count it an honor to number them among my friends in the Lord. Few men are more sound on the great doctrines of God's Word than Brother Farnham, and the only thing that keeps his wife from being a great preacher is that she fully believes and practices God's Word about women being silent in the church.

My wife and I left Indianapolis Saturday morning about 7:00. We traveled on further and further into the northland. God was with us in all our traveling and gave us a safe trip. We arrived about 1:00 p.m. Saturday at the home of Bernard Foor. The Foor's are great friends of ours and a wonderful Christian couple. I tell you if you can pass the doctrinal tests of this sound brother, you are a theologian indeed.

Here in Gladwin, Mich. I was privileged to preach my second meeting, having been with them about a year and a half ago. Here in the Gladwin Baptist Church, is a great church indeed. This wonderful group of people were the ones who finally set me straight on the truth about Yank-ees—that some of them are fine and wonderful people. I praise God for the high and precious honor of preaching the Word of God in this fine church.

This church is pastored by Henry Hall. Those of us who have been regular attendants at the Calvary Baptist Church Conference have learned to love and look forward to the ministry of this noble preacher. Here is a sound and able preacher of God's Word. Brother Hall has come into much truth in recent years. As God has taught him, he has taught his people. Brother Hall has suffered much over the stand he has taken for the truths that God has taught him. Since I was last with them they have begun to practice the truth about wine in the Lord's Supper. This cost them several members, but they stood true in the testing time, and God has and will continue to bless them. This

church has grown much in the last two years. They broke with the GARB and are now completely independent. Many of the women have seen the truth about the head-covering in the assembly. I do praise God for this church and its great pastor. I consider it a distinct privilege to number the members of this church among the friends God has given me in recent years. There are folk in this church that are as close and dear to me as nearly anyone on the earth. I thank God that I have had the privilege of preaching two meetings in this church, and hope that, if the Lord tarries, I might preach yet again for these wonderful saints of God.

I was allowed and encouraged to preach strong doctrinal messages in this meeting. In fact, I don't think I was strong enough this time to suit some of them—those Foor boys are hard to please unless you set plenty of strong meat on the table. Brother Hall was unable to attend all the meeting due to sickness. I have since learned that he is in the hospital awaiting surgery. I would ask the readers of TBE to be in prayer for this great preacher that God will restore his health and use him greatly. My wife and I visited many of the homes of the members during this week. We were a little tired and weary in (Continued on page 3, column 3)

The Bible Still Works Well Today

A skeptic in London recently said, in speaking of the Bible, it was quite impossible in these days to believe in any book whose author is unknown.

A Christian asked him if the compiler of the multiplication table was known. "No," he answered.

"Then, of course, you do not believe in it?"

Oh, yes, I believe in it because it works well."

"So does the Bible," was the rejoinder, and the skeptic had no answer to make.—Selected.

The Baptist Examiner Pulpit

A Sermon by Pastor John K. Gilpin

"THE DEATH OF JESUS"

(Read Psalm 22)

There is a reason back of every sermon that I preach. There is some event or something which takes place which gives rise to a sermon. Last Sunday morning while my glasses were broken and I could not read the Word of God, in my Sunday School class I recalled various Scriptures that talked about the virgin birth of Jesus, and I had the boys in the class to read those Scriptures, and we discussed them as they read them. After we had spent the entire hour discussing the virgin birth of Christ, my grandson, Joel, said he wished that I would do the same thing concerning the death of Jesus Christ, and accordingly I had in mind that I would do that this morning in my class. But it so happened that Joel was away this morning, so

I didn't take the time in my Sunday School class to discuss the death of Jesus. However, the more I thought about it throughout the day, especially in view of the fact that Joel (and since he is here tonight) asked about the death of Jesus, the more impressed I have been that tonight I ought to talk to the entirety of you about the death of Jesus.

THE DEATH OF JESUS.

Most people have in mind that Jesus couldn't help Himself, that He died a martyr simply because He could not keep from death.

Years ago, I heard a modernist preacher over the radio say one day that the chief value of the death of Jesus Christ is that it serves as an example to show us that we ought to be true to our convictions, even if we have

to die for them. He said that was the chief value of the death of Jesus Christ—to serve us with an example that Jesus was a martyr to His own convictions, and we ought to be true to our convictions even if we have to die for them. When I heard him refer to Jesus as a martyr, I said to myself, "That man ought never to be allowed to preach again." The Lord Jesus Christ was no martyr. He didn't have to die as He died. He died as He did willingly, and not a martyr's death. Listen:

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all (Continued on page two)

The Baptist Examiner FORUM

"I have heard it said that man is God's lowest creature. There is no doubt that man is totally depraved. However, isn't it true that before the fall and even today, in his depraved state isn't man the highest form of life on this earth?"

JAMES
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When we speak of man being the lowest form, we are speaking of the creations of God with what we commonly call higher intelligence.

Man is the only creature of God on earth that has the section of brain that enables him to plan, think, or remember. God gave man charge over all of His creation on earth.

"And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1:26.

Even though man is higher than all earthly creation he is still lower than heavenly creation. We do not have the immortal powers of the angels and so we are lower. Christ was made "a little lower than the angels." (Heb. 2:7). "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." (Heb. 2:16).

When I read the newspapers I wonder about this high form of man but nevertheless according to the purpose of creation he is the highest form of the earthly creation.

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



Yes, it is true that man before the fall and even today, in his depraved state, is the highest form of life on this earth. Man in his creation was made in the likeness of his creator (God), thus he was not made in the likeness

of any creature that was made before him. Being made in the likeness of God he was given authority, power and dominion over every living thing.

"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 fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."—Gen. 1:28.

This verse clearly informs us that man is God's highest form of life. When he sinned and fell he did not lose his exalted position among the animal kingdom rather he lost contact with God and spiritual death was pronounced upon him and his descendants. Thus he became totally depraved (spiritually dead) to God with results that he is unable by human merit to resurrect himself to the position from which he by sin fell. Though unable to make amends as to fellowship with God still he retains on earth his power over the creatures which God placed him as master in creation.

"What is man, that thou art mindful of him? and the son of man, that thou visited him? For thou hast made him a little lower than the angels, and has crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.—Ps. 8:4-8.

The effect of man's transgression has been to weaken his powers, and to lower him as to contact with God, but however degraded he still retains his power of dominion over the works of God's hands, which include sheep and oxen, fowl, beast and the things in the sea. Therefore all creatures are subject to man, he is their master, and every dish of fish and fowl that graces man's table, is evidence that man is not God's lowest creature, rather it speaks of man's dominion over the works of God's hands.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Yes, it is indeed true that man is the highest form of life on this earth. The thing that distinguishes man from other forms of life, is the spiritual part which we term the soul. Having a soul a human being must live some- (Continued on page 4, column 2)

Christian Death Vs. Infidel Death

"The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (v. 27). The Christian physician who attended the French infidel, Voltaire, during his last illness, has left a testimony concerning the departure of this poor lost soul. He wrote to a friend as follows: "When I compare the death of a righteous man which is like the close of a beautiful day, with that of Voltaire, I see the differ- (Continued on page 4, column 5)

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"Death of Jesus"

(Continued from page one)
dead corpses."—II Kings 19:35.

Here we are told that God worked a miracle on behalf of the Jewish nation in that an angel of God slew 185,000 of the Assyrian army in one night's time. I think often of it, beloved — one angel in one night's time slew 185,000 Assyrian soldiers.

When the Lord Jesus Christ was hanging on the cross, after Peter had smitten the servant of the high priest and cut off his ear with a sword, Jesus said:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? — Mt. 26:53.

In other words, Jesus said, "Put up the sword. If I wished to do so, I could defend myself. I could now call better than 60,000 angels to my defense."

Beloved, if one angel could slay 185,000 Assyrians in one night's time and if the Lord Jesus Christ could call better than 60,000 angels to His defense, then there weren't enough people in the world at that hour that could have caused the life of Jesus Christ to be taken. I say to you, Jesus Christ's death was not the death of a martyr.

II

THE DEATH OF JESUS WAS A NATURAL DEATH.

Jesus died just like every other person dies — it was a natural death. Listen:

"How that Christ died for our sins according to the scriptures." — I Cor. 15:3.

When we come to Paul's letter to the church at Philippi, we find Paul saying:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." — Phil. 2:8.

I might add this, the very fact that Jesus lay in the tomb for three days, is proof that His was a natural death.

I say then, while it wasn't the death of a martyr, it was a natural death. He died just the same as every individual in this life from the days of Adam, with the exception of the two that were taken above without death. With those two exceptions, He died like all the descendants of Adam have died.

III

THE DEATH OF JESUS WAS AN ABNORMAL DEATH.

The reason that I would say that His death was an abnormal one, is that the Word of God says that sin is the cause of death. Listen:

"For the wages of sin is death." — Rom. 6:23.

There is a salary which sin pays. There are wages which sin pays. That salary and those

wages culminate in death. But the Lord Jesus Christ had no sin. We read:

"Therefore also that HOLY THING which shall be born of thee shall be called the Son of God." — Luke 1:35.

Here the Lord Jesus Christ is called "that holy thing."

Notice again:

"Who did NO SIN." — I Pet. 2:22.

The Word of God would thus tell us that Jesus Christ never did commit a single sin. You and I are so used to sinning. It is so commonplace to us to think that everybody else has sinned just like we do, but this passage of Scripture says, "Who did no sin."

Listen again:

"And in him is NO SIN." — I John 3:5.

Not only is it true that He did no sin, but this tells us that in Him there is no sin.

Notice another Scripture:

"For he hath made him to be sin for us, WHO KNEW NO SIN." — II Cor. 5:21.

The Apostle Peter tells us that the Lord Jesus Christ was sinless, for we read:

"But with the precious blood of Christ, as a LAMB WITHOUT BLEMISH and without spot." — I Pet. 1:19.

Having read all of these verses — Luke 1:35, I Peter 2:22; I John 3:5, II Corinthians 5:21, and I Peter 1:19 — what do you find? Beloved, Jesus Christ had no sin.

The writer of the book of Hebrews also says:

"Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." — Heb. 7:26.

All these verses tell us one thing — Jesus Christ had no sin. The Word of God is very explicit when it says that "the wages of sin is death." Beloved, Jesus Christ died, but He had no sin. I say to you, His death was not only a natural death in that He died, but it was an abnormal death in that He did not die as you and I die. You and I die because of sin in the body. Jesus Christ had no sin. His was an abnormal death.

IV

THE DEATH OF JESUS WAS A FULFILLMENT OF PROPHECY.

Lots of people fail to see the prophetic utterances of the Word of God, but I would like for you to notice that Jesus Christ's death was but a fulfillment of prophecy. Listen:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." — Rev. 13:8.

From the very foundation of the world, in the mind of God, Jesus Christ was already a Lamb slain. That is the prophecy. Psalm 22 gives to us the prophecy concerning the death of the Lord Jesus Christ in a very graphic, picturesque manner.

We have other prophecies concerning His death. Listen:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." — Isa. 53:3-6.

Beloved, there is prophecy. Revelation 13:8 says that He was a Lamb slain from the foundation of the world. Isaiah 53:3-6 tells us about His death. The death of Jesus Christ was but a fulfillment of the prophetic utterances of the Word of God.

V

THE DEATH OF JESUS WAS SUPERNATURAL.

We read:

"Therefore doth my Father love

me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to take it again. This commandment have I received of my Father." — John 10:17,18.

Not only was Jesus' death a natural death and an abnormal death, but this verse tells us that it was a supernatural death. He said, "I have power to lay it down of myself."

Let us see how that was fulfilled. When Jesus came up underneath the shadow of the cross, the Word of God tells us how Jesus actually dismissed His spirit from His body. Listen:

"Jesus, when he had cried again with a loud voice, yielded up the ghost." — Mt. 27:50.

The word "yielded" in the Greek language means "dismissed." Literally, it says that when Jesus came to the cross, He cried with a loud voice, a shout of triumph, then yielded up the ghost, or dismissed His spirit. The Greek word that is used there implies an act of the will. In other words, He did this by His own volition. His death was differentiated in this respect from the death of every other person that died. You and I die because we can't help ourselves. Our spirit leaves the body because we cannot prevent it from doing so, but Jesus Christ's spirit left His body because He dismissed it by an act of his own volition.

Listen again:

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and GAVE UP THE GHOST." — John 19:30.

The Lord Jesus Christ hung erect upon the cross all through those hours of darkness. Through all the time He was on the cross, the Son of God held His head erect. There isn't a hint that Jesus Christ ever succumbed to physical weakness. There is not a hint that His head ever laid upon His breast. Rather, the facts are that Jesus Christ remained in perfect possession of all his faculties, and with perfect physical composure He held His head erect until the time came that He bowed His head in triumph and gave up the ghost, or literally dismissed His spirit.

Notice another Scripture that tells us the same thing, that the death of Jesus Christ was a supernatural death:

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." — Luke 23:46.

Notice, He said, "Father, I commend my spirit into your hands." He was doing the dying. Then it says, "He gave up the ghost." In other words, He dismissed His spirit.

I say, then, the death of Jesus Christ was a supernatural death. It was natural in that He died, just as you and I die. It was abnormal in that He did not die for sin like you and I die, but rather He died as a sacrifice. It was supernatural in that He did it of His own accord. He dismissed His spirit where as you and I can't control ourselves and can't keep from dying. Jesus Christ died willingly, and it was by an act of His own will that His spirit was dismissed to go back to God.

VI

THE DEATH OF JESUS WAS FOR A CERTAIN NUMBER.

The Arminians say that Jesus Christ died for everybody within this world, and that anybody, or everybody, can be saved. Of recent date, I had a rather interesting discussion with an individual who was of Arminian stripe — a wide one, too. His position was that the only thing that would keep any man from being saved is His own will. I say to you, the death of Jesus Christ was for a certain number.

The Word of God tells us how many Christ died for. Listen:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that

dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." — Rev. 17:8.

There is a certain crowd that had their names written in the book of life from the foundation of the world. Why is it that men can't read a Scripture like this and see the truth of it?

I heard a man sometime ago who was making an appeal at an evangelistic meeting. He got his pencil out in a very dramatic manner and with a piece of paper he said, "Now, it is just like this: The Lord is looking down from Glory right now, and the recording angel is there with his pencil in his hand, ready to write your name. The very moment that you start up the aisle to make a profession, he will write your name in the Lamb's book of life."

Beloved, that is a good way to get joiners, but that is all you will get. That is a good way to get people to come down the aisle and make a profession of faith, but you don't get souls saved that way. I want to tell you, every name that is in the Lamb's book of life was there before the foundation of the world. It was written there by the Lord before this world began.

Notice again:

"For this is my blood of the new testament, which is shed for many for the remission of sins." — Mt. 26:28.

He didn't say, "I shed my blood for everybody that has his name written in the Lamb's book of life the day he comes to me to be saved." He didn't say that. Rather, He said, "This is my blood, which is shed for many." He didn't say it was shed for all, but He said that it was shed for many.

Mark it down, this Bible teaches a limited atonement — an atonement that was limited to the crowd whose names were written in the Lamb's book of life before the foundation of the world. Some of these days, when we come to the end of the way, our Lord is going to look down upon us and He is going to see each one who has been saved, and He is going to be satisfied. Listen:

"He shall see the travail of his soul, and shall be satisfied." — Isa. 53:11.

When it says that He is going to see the travail of His soul, it means that He is going to see everybody that He died for — everyone that He travailed for — everyone that Jesus Christ poured out His life's blood for. He is going to see the travail of His soul and shall be satisfied.

Do you tell me that God would be satisfied if He would see some people that He had died for that weren't in that crowd? Common sense ought to lead any man to understand that this passage of Scripture teaches a limited atonement — that Jesus Christ died for those whose names were written in the Lamb's Book of Life, who were the elect of God, who were chosen by God before the foundation of the world. Beloved, some day Jesus is going to see everyone of those for whom He died, saved. He will see the travail of His soul and shall be satisfied.

So I say that the death of Jesus Christ was for a certain number — the number that was given Him as a love gift on the part of God the Father before the foundation of the world.

VII

THE DEATH OF JESUS BROUGHT FORGIVENESS UNTO US.

Jesus came to die for us. We read:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." — I Tim. 1:15.

Why did Jesus come? He came to save sinners. Paul, himself, said that he was the chief of sinners, but at the same time, Paul tells us that Jesus came for one purpose — to save sinners.

Isn't it wonderful, to realize, that Jesus didn't come to teach you that it is better to use silver-

ware than it is to use your fingers when you eat? Isn't it wonderful to think that when He came, He didn't come to teach us better manners; He didn't come to lift woman from her position of degradation; He didn't come to educate the body and train the mind? Jesus Christ came for one purpose — to save sinners. Listen:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." — Gal. 4:4,5.

"And ye know that he was manifested to take away our sins." I John 3:5.

"For the Son of man is come to seek and to save that which was lost." — Luke 19:10.

Beloved, I insist upon it. Jesus Christ had only one purpose in coming to this world and that was to save sinners. Oh, I thank God that Jesus didn't come in order to make this world a better place to live. He didn't come to improve nature. He didn't come to set up a government in this world. One day He is going to set up a government where He reigns over the entire earth, but He didn't come for that purpose when He came the first time. Instead, Jesus Christ came to die that He might bring forgiveness of sins. I thank God that when He came, that through His redemption you and I have forgiveness of sins. Listen:

"In whom we have redemption through his blood, even the forgiveness of sins." — Col. 1:14.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you ALL TRESPASSES." — Col. 2:13.

"Who gave himself for us, that he might redeem us from ALL INIQUITY." — Titus 2:14.

"The blood of Jesus Christ his Son cleanse us from ALL SIN." — I John 1:7.

Notice, "all iniquities," "all sins," "all trespasses." He came that we might be saved therefrom.

CONCLUSION

Beloved, the death of Jesus Christ is to me one of the most precious truths in the Word of God. It is precious to me because it is the means of my salvation. It is precious to me because that all those whose names are written in the Lamb's book of life are saved in the same manner that I am. It is precious to me because when we get to Glory the only thing that we are going to sing will be the song of Moses and the Lamb — the fact that Jesus Christ died for our sins.

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

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

Notice, the Just One suffered for us who are unjust, that He might bring us, the unjust unto God. How I thank God for this blessed truth and how I do rejoice that the death of Jesus Christ means so much to me.

I go back in the Old Testament and read the story of the day when the scapegoat was sent out in the wilderness in behalf of Israel on the great day of atonement. The high priest killed one goat — that was a type of Christ dying for our sins. Then that priest put his hands on the head of the second goat, and over the head of this second goat, with his hands on the head of it, he confessed the sins of the people. When he put his hands on the head of that goat, he identified himself with the goat as if to say, "This goat is going to be sent out in the wilderness; it typifies us. We ought to be sent away from God." Then the goat was given into the hands of a fit man who took him out into the wilderness. (Continued on page 4, column 1)

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

As is well known, the book of Daniel is largely composed of prophecies, prophecies which refer frequently to the closing day of the Times of the Gentiles. The Scripture now before us makes known seven facts, namely—first, that the contents of Daniel's prophecies were to be "shut up" and "sealed;" second, that the book of Daniel should not remain a "sealed" book for ever; third, that at "the Time of the End" it should be unsealed, for it was to be "shut up" only "to" and "till" the Time of the End; fourth, that at the Time of the End there should be a "running to and fro," in other words, there should be a revival of interest in the prophetic word, an earnest inquiry and seeking for light; fifth, that as the result of this revival of interest in and study of the prophetic word "knowledge shall be increased;" sixth, as the consequence of this "increase" of "knowledge" many would be "purified, and made white, and tried;" seventh, that notwithstanding this, the wicked would "do wickedly" and none of them would "understand," thus are we told in this last item that the understanding of the Word of God is a matter of spiritual discernment and not a question of intellectual acumen: if it were the latter then the wicked might understand as readily as the righteous (compare Matt 13:10-15). Let us briefly consider these seven points and note how remarkably they are verified in present day conditions.

Daniel was informed that the things he had seen and the communications which he had heard were not to be turned to use for the present. All was to be as a sealed book until a distant day, in fact would be "shut up" until the Time of the End. How accurately and literally this part of our prediction has been fulfilled may best be seen by reviewing the writings of theologians and commentators who lived prior to the last century. For the most part the prophecies of Daniel have been utterly neglected until recently, and where attempts were made to open up its contents the wildest theories were indulged and the most absurd interpretations were adopted. There was no spiritual understanding. The book was "shut up!" But the book of Daniel was not to be shut up for ever. God had some wise purpose in making these disclosures to His prophet. He had some good reason in making known to Daniel the trend and end of the various world empires.

At the Time of the End the contents of the book of Daniel were to be opened and unsealed, for many would "run to and fro" and knowledge would be "increased." How plainly has this mark of the end been manifesting itself during the past century! Though the masses still turn from prophecy as from a sealed book, yet what a stir and study has it awakened in many earnest minds! "Many" have turned to the word of prophecy (witness the great number of books now written on the subject) and given their most sedulous attention to the understanding of its contents. Particularly has this been the case with the book of Daniel itself. Large numbers of God's people have been moved to inquire concerning the things recorded therein and have spared no pains or cost to obtain a knowledge of them, and under the blessing of God and the guidance of His Spirit light upon this book is steadily increasing and its mysterious hieroglyphics are becoming clearer and plainer as the fulfillment of its predictions draws nearer. Expositors of this important book may differ in details but in the main they are agreed and their leading conclusions are the same.

The result of this earnest and widespread study of prophecy is seen in the increased devotion and consecration of God's people—"many shall be purified and made white." Side by side with increasing light on prophecy has come a deepened sense of responsibility toward the lost. It is a striking fact that the remarkable growth in Foreign Missions of last century synchronized with the widespread turning to the prophetic Word. Until the beginning of the nineteenth century the heathen were, with rare exceptions, utterly neglected, so also was it with the book of Daniel. On the other hand, in strict accord with Daniel's prophecy, side by side with the increase of prophetic light and its purifying effects on the people of God, we find the "wicked doing wickedly" and that none of them "understand"—i. e., that the wicked are in utter ignorance of the terrible times (referred to in Daniel) which lie just ahead of them.

One of the most marked and blessed results of the widespread inquiry and enlightenment upon the subject of prophecy has been the recovery and revival of the Blessed Hope. We believe it is to this that Daniel's prophecy (in its present-day application) refers when it says "but the wise shall understand." The "wise" are those who are governed by God's Word and whose thoughts are formed by the teaching of Holy Writ, for "The entrance of Thy words giveth light" (Ps. 119:130). What is it that the "wise" understand? They "understand" the meaning of the days in which they are living. They "understood" that

the last days of the age are upon us. They "understood" that we have now reached "the Time of the End." They "understand" that "the coming of the Lord draweth nigh."

Parallel with the prophecy of Daniel is the teaching of Christ in the parable of the Bridegroom and the virgins. This parable sets forth the several attitudes of the Lord's people, in different periods of this Dispensation, with reference to their expectation of the Redeemer's Return and was uttered in response to the disciples' questions (recorded at the beginning of the previous chapter) "What shall be the sign of Thy coming and the end of the age?" At the beginning of the Christian era all His followers were waiting for the Lord's appearing. Then followed a mixed condition—part were wise and part were foolish. Then, while the Bridegroom tarried, "they all slumbered and slept." The Blessed Hope was lost and the church lapsed into a condition of spiritual apathy. But this sleep was to be broken. It was foretold that at the midnight hour a cry should be made—"Behold, the Bridegroom cometh; go ye out to meet Him" (Matt. 25:6). This was a prophetic announcement that just before our Lord returned, a loud and distinct testimony concerning His coming would be sounded upon the dull ear of Christendom. *This Cry is now going forth.* Everywhere the servants of God are proclaiming the news that the Lord is at hand. All over the world the cry is being raised, "Behold, the Bridegroom cometh; go ye out to meet Him." Never since the days of the apostles has there been so much yearning and longing, preaching and teaching, watching and praying, upon the subject of Christ's second coming as there is now.

The parable of the Bridegroom and the virgins corresponds very closely with the prophecy of Daniel 12. The midnight Cry—the recovery of the Blessed Hope—matches the unsealing of the prophetic word and the "increase" of "knowledge." The arising of the virgins agrees with the "running to and fro." The "trimming" of their lamps—preparation for the Lord's appearing—tallies with the man being "purified." The two classes—the wise and the foolish virgins—corresponds exactly with the two classes mentioned by Daniel—the "wise" and the "wicked," for just as it is said that "none of the wicked shall understand," so the foolish virgins shall declare "our lamps are gone out"—they will be in the dark!

One other Scripture which confirms us in saying that one of the Signs which heralds the Return of Christ is the midnight Cry, is to be found in 2 Pet. 3:3,4—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, *Where is the promise of His coming?* for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Observe that it is in the "last days" (of this Age) that there should arise a class who shall scoff at the promise of Christ's return, which is further intimation that at the Time of the End there would be a renewed and special testimony to the Blessed Hope.

To return to Daniel's prophecy, "But thou, O Daniel, shut up the words and seal the book, even to the time of the end: *many shall run to and fro, and knowledge shall be increased*" (Dan. 12:4). These words must not be limited to an application which confines it to the increase of light on the prophetic word, but should be taken in their widest signification. We believe they have reference to the recent and phenomenal increase both in Travel and Knowledge. The words "run to and fro" would seem to point to modern methods of transportation. How this mark of the end time is being manifested today is well known to all. "Railways cover the earth and steamers track the sea like a mighty spider's web" (Blackstone). Automobiles have become commoner than horses, and appearances indicate that within a few years at most aeroplanes will be used as a regular means of travel. Observe that our text says, "*Many shall run to and fro.*" Restlessness now seems to be common to human nature. The rising generation is obsessed with this spirit of running to and fro. Witness the enormous growth of immigration. Study railroad statistics and mark the rapid increase in the number of passengers carried, now numbering hundreds of millions annually. How accurately these words "many shall run to and fro" describe present-day conditions! Everything is in a turmoil. Everybody is on the run, and hence it is that the Day of Rest has become a thing of the past.

(To Be Continued Next Week — D.V.)

Wonderful Trip

(Continued from page one)
the constant changing and the hurried schedule, but we would not take anything for it. It was a great privilege to visit so many homes and have close fellowship with the saints in their homes.

We are most grateful to the folk in the northland who were so very kind to visitors from the far away south. We shall never forget this wonderful trip and hope to meet these dear friends many times, ere God calls us home, God willing.

We left Gladwin, Mich., about 7:00 a.m. Saturday, April 25, and

journeyed to Pontiac, Mich., where we were met by my friend, J. Frank McCrum. We followed him out to his home at Orchard Lake. Here we had sweet fellowship with this dear fellow-servant in the gospel and his wife. It was a pleasure to my wife to learn that Mrs. McCrum was from Tennessee as that is my wife's home state. Brother McCrum is a fine and noble brother in the Lord, a good man, and a very sound and able preacher. All who have heard his messages at Conference have learned to look forward to them.

Our friends here escorted us over into Canada where we had a few pleasant hours. Then we traveled to the meeting house of the Zion Baptist Church of which Brother McCrum is the pastor. This was my second preaching engagement in this church. We had several visitors and a good number present. My, what a wonderful service we had that night. The singing was led by a visiting brother, and the song service just thrilled my very soul. The folk down in Detroit, where Zion Baptist Church is located, really did a great job singing and my heart was greatly blessed.

God seemed to be with me in a special way in this preaching service for which I deeply praise Him. We had a very wonderful service that just blessed my soul. I felt that the Lord was very near and real that night in Detroit.

I would like to pause here and thank John R. Gilpin for the note he put in TBE relative to this preaching tour. We had a fine family, Mr. John Boone and his wife visit with us twice in Gladwin. A preacher, Don Titus, a young preacher in his church, and their wives visited with us one night in Gladwin. It was a great privilege to meet these people and add them to our growing list of friends in the Lord. Then Brother Herman Ayers and his family drove up from Monroe to Detroit to be with us in the service there. It was a great joy to meet this man and his family. I had brief correspondence with him before, but had never met him. We did not have much time, as we were due to be in Covington, Ky., to preach the next morning, but since Monroe was on our way, Brother Ayers traveled with me, and my wife with his wife and were able to have good fellowship on this part of the trip. We traveled to these friends home and spent a few minutes in precious fellowship. This man is desirous of seeing a sound church in Monroe, so be in prayer for him and his family.

We left Monroe, and traveled to Covington, Ky. We arrived there at 4:00 a.m., and our friend, Don Pennington was standing on the corner to show us the way to his home. We had a brief time of fellowship, and then slept for about two hours. I preached for Brother Pennington in the mission there which is authorized by King's Addition Baptist Church. What a wonderful time we had that morning. Brother DeWayne Austin came over to visit with us, having read of the service in TBE. There are only two families in this mission at the present time, but there is great love for one another and a great love for God's Word and a strong desire to serve the Lord. My soul was greatly blessed by the sweet fellowship we had that morning and for the way in which the Lord was pleased to bless in the service. I was enabled to preach with power on "The Bride of Christ" and the message was well received. One visiting lady told Don that she was going to join them right away.

Pray much for Don Pennington and the mission there in the wicked city of Covington. He is a great man of God and a sound and able

(Continued on page 4, column 3)

Some people not only want their religion free, but they want the preacher to deliver it to their homes.

"Death of Jesus"

(Continued from Page Two)
wilderness and turned him loose. I can see him as he watched until that goat gamboled off into the distance. Then the man came back and told how that he had seen the goat, figuratively, carry their sins away. One goat died — a type of Jesus dying for our sins. The second goat carried those sins, figuratively, away.

Thank God, Jesus Christ died for our sins, and Jesus Christ carried our sins far away. How far?

"As far as the east is from the west, so far hath he removed our transgressions from us." — Psalms 103:12.

Thank God for this blessed truth and may God help you to see that the death of Jesus Christ was for you, that your sins might be forgiven, that your sins might be blotted out, that you might be redeemed from all your sins and trespasses and iniquities. If you see that truth, then come out on God's side and say by your coming, "I believe He died for me and I want to cast my lot with God's people to live for Him."

May God bless you!



The Forum

(Continued from page one)
where forever. Man with his spiritual nature is capable of coming into contact with God, which is something that distinguishes him from all forms of animal life. God the Son did not come to this earth and die for any kind of a being except man.

No, man is not God's lowest creature. Depraved man descends to a pretty low level sometimes, but Christ considered man's potentialities such as to be worth dying for. God has a great future for his elect. They will be exalted to the place of companionship with God himself. Revelation tells us that God will eventually make the redeemed earth — and particularly the New Jerusalem, His dwelling place. "God Himself shall be WITH THEM," we read.

God's Word concerning man is found in the 8th psalm where we read, "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet."

The better translation is, "Thou hast made him for a little time, lower than the angels." Redeemed man will hold a higher position than the angels, for we are told that they are "ministering spirits . . . to minister to those who are heirs of salvation."

Of course the passage just quoted, had its supreme application to Christ — the perfect man — the God-Man.

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BIBLE TEACHER

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Birmingham, Ala.



It is true that a totally depraved and spiritually dead person is a pretty lowdown creature. In his natural state he is capable of doing just about anything imaginable except something good. He is absolutely worthless in the eyes of Almighty God, and a detriment to himself. And in our eyes it seems that those like drunken prostitutes, underworld hoodlums, hippie leaders and Communists could crawl under a sleeping worm without disturbing its sleep.

But God says through the psalmist David in Psalm 8:4-5: "What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou

hast made him a little lower than the angels, and hast crowned him with glory and honour." I know the common teaching concerning this verse 5 is that it was the Lord Jesus Christ who was made a little lower than the angels. In fact, I have been guilty of teaching that myself. And even while I was teaching that Christ was made lower than the angels I was also teaching that He was as much God while He walked the hills of Judea as He is today seated at the right hand of the Father. But when I began to really study this Scripture, I came to see the inconsistency of my teaching. If Jesus Christ was really and truly God in the flesh while here on the earth then it was an insult to Him for me to say He was lower than some of the creatures He had created. In the fleeting moment in which He died for our sins He had to take upon Himself one quality which was lower than the angels. He had to become subject to death. The angels are not subject to death therefore, in that respect only did He become lower than the angels.

So now I apply all of Psalm 8:4-5 to man. I have also come to see that the King James translators did not really say it like it is in verse 5. The word "angels" here is from the Hebrew word ELOHIM. And ELOHIM is one of God's wonderful names. In Genesis 1:26 we read, "And God said, Let us make man." The word "God" here is from this same identical word ELOHIM. The ASV which came out in 1901 before modernism became so rampant is, in all probability, our most nearly accurate translation into our language says, "a little lower than God." The RSV says, "a little less than God." And the Amplified says, "a little lower than God." All of them translate the word ELOHIM as God, as they should.

So then if Jesus Christ was truly God while here in the flesh Psalm 8:5 would sound somewhat puzzling if we say "Thou hast made God a little lower than God." But since this applies to man we must admit that man holds a high and exalted position in the creation. Animal trainers can teach some of the lower animals to do many different things. But if all the animal trainers in all the world were to combine their skills, they could never teach a single one of the lower animals to be God conscious. All of them together could never teach one of the lower animals the fear of the Lord. Man is the only created being on this earth that is God conscious. There are men on the earth today who say there is no God. But God calls them fools, and I say, Amen.

Man, even in his fallen and depraved condition, is so much higher than any other creature on the earth that they cannot be compared. A tiger or a leopard may kill a whole village full of people just for the thrill of it and then die and rot like a log. But the lowest specimen of mankind in all the world must answer to God for his every deed. There simply can be no comparison between them.



Wonderful Trip

(Continued from page 3)
preacher. It was so good to fellowship once again with Don and his family. I consider this man as one of my closest preacher friends.

We left Covington about 1:00 p.m. Sunday afternoon and traveled toward Garrison, Ky. If I had looked the other way for a second or two, I would have missed Garrison. But we found this thriving metropolis, and there my wife had all of me that she could stand for the time being, and so she left me there. She traveled on to visit with the Gilpins, the Calvary Baptist Church and to spend the night with our friend, Alice Norris. My wife traveled on to Winston-Salem the next day.

I called Brother Raymond Wil-

lis, the pastor at Garrison, and he came and got me and took me to his home. Now, dear friends, if you ever desire to visit Raymond Willis, don't try to find him but call him and let him find you. And if you ever desire to go to his home, take a horse and wagon, but don't tackle that road in your car. This dear brother lives up a hollow a couple of miles off the highway. Almost to the end of the road you will find the home where this man of God, his wife, and his tribe of children live. It is a beautiful place. It was so quiet and peaceful, and I greatly enjoyed my stay in this home.

It was my high privilege to preach for a week in the Emmanuel Baptist Church of Garrison which is pastored by Raymond Willis. Here, indeed, is a fine church, well grounded in the Word of God and pastored by a sound and able preacher of God's Word. Those of you who have heard Brother Willis at the Conference have been blessed by his ministry. I enjoyed very much the privilege of preaching to this church. We had good services and I do believe that the Lord was pleased to bless us this week.

I did so much appreciate those from sound churches near Garrison who visited with us during this meeting. The King's Addition Church added greatly to our services by visiting with us in large numbers every night that they did not have services. I do so much appreciate Jim Everman, the pastor of King's Addition and was most grateful for his cooperation in this meeting and for the opportunity to fellowship with him once again. There were others who visited with us from other churches for which we are most thankful. I do wish so much that there were churches around us here that we could have the fellowship with that we can with these churches, and that they have with one another. Churches in this area are blessed of God in the fact that they have several churches in traveling distance with which they can have close and blessed fellowship. It is 150 miles from Winston-Salem to the closest church that Grace Baptist Church can have this kind of fellowship with. I do pray that God might be pleased some day to raise up churches around here that will take the same stand for grace and church truth that we do, so that we can have some of the fellowship that the churches around Ashland, Ky. can have.

It was a real joy to spend one night and day with Brother Jim Hobbs and his wonderful Christian family. There are few men in this world who mean more to me than Brother Hobbs. What a giant for God and God's Word this man is. What a spiritual joy and delight it is to visit in his home. I consider his wife to be one of the finest Christian women I know, and the whole family is a joy to visit. Truly, we had sweet fellowship together. Then, I was privileged to spend one day and two nights with Brother Herb Willis who is a preacher-member of the church in Garrison. It was a joy to me to stay in this home. Here is a very sound preacher of God's Word. We had much fellowship talking of the truths of God's Word.

Well, all too soon the week was over in Garrison. I shall long remember the people and the good services we had there. How I thank God for the churches where one can preach without having a battle, but with strong messages being graciously received. Brother Herb Willis very kindly volunteered to drive me to the home of Brother Gilpin, and I was nearing the end of my wonderful trip.

I was privileged to visit the Gilpins and Bobby Overton, for a few brief hours Sunday afternoon. It is always a special privilege to visit these people. Personally, I always feel that I am being highly honored when I can walk in and sit down in this home. Judy Rule was visiting with them, and we had a few precious hours of fellowship together with these people. Surely,

Brother Gilpin has meant more to me in the ministry than words could ever tell. I appreciate him deeply, and pray much and often for him and the work he is doing. I preached this Sunday night for Calvary Baptist Church. It is always a high and holy privilege to preach in this church. I feel mighty little (no jokes please) preaching where John R. Gilpin has stood. But His God is my God, and He called me to preach, and enabled me somewhat in preaching His Word. We had a great service that Sunday night. How it thrilled my soul! I truly felt that God was with me in the message and that the folk were blessed thereby. I praise God every time He is pleased to bless my ministry to the good of any of His dear children. This church is surely, one of the greatest churches in America. I praise God for my association with this church and for the very dear friends I have in its membership. Some of them are a little rough on me at times, but I love them all anyhow.

Bobby (the Calvary song bird) took me to the bus station. He and Sister Alice Norris stayed with me until the bus was ready to leave. It was a blessing to have this added time of fellowship with these Christian friends. I left there about ten and arrived

home about six the next morning. It was good to get home to the wife and children and to the wonderful Grace Baptist Church, but it was a wonderful trip. God bless you all.



Christian Death

(Continued from page one)
ence between bright serene weather and a black-thunder storm. It was my lot that this man should die under my hands. Often did I tell him the truth. 'Yes, my friend,' he would say to me, 'you are the only one who has given me good advice. Had I but followed it, I should not be in the horrible condition in which I now am. I have swallowed nothing but smoke, I have intoxicated myself with the incense that turned my head. You can do nothing for me. Send me a mad doctor. Have compassion on me, I am mad!' I cannot think of it without shuddering. As soon as he saw that all the means which he had employed to increase his strength had just the opposite effect, death was constantly before his eyes. From this moment, madness took possession of his soul. He expired under the torments of the furies.

—From Our Hope

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GIVE US READERS
We Will Give Them The Truth

We Have...

A PROBLEM

Calvary Baptist Church, who has sponsored the Labor Day weekend Bible Conference for the past ten years, has been unable to find a place of meeting for this year, due to a change of plans on the part of Morehead State University.

We have been using the facilities of this university for the past two years (1968 and 1969), and were contemplating using such again this year. In fact, facilities of the university had been promised to us by the university officials.

It used to be that they were on the two-semester plan, but now, effective as of this year, they are going on a tri-semester plan which means that their school will be open prior to Labor Day weekend. Heretofore, we have had the use of their facilities in between their summer session and the beginning of the fall term of school. All state-supported schools in the state of Kentucky (five in number) are going on this plan this year, and since Morehead State University is a state school, then their school will be in session before our Conference begins, and consequently, they do not have any room for us.

Those of our readers who have been here for a Conference know

the number that are in attendance. Those of you from a distance who have never attended, perhaps do not realize the large crowds that attend our Conference. In other words, the success of our Conference in the past, so far as attendance is concerned, is now the cause of a great deal of difficulty to us in finding a place to meet.

We used to meet here in Ashland but when one large hotel closed, and we could not get sufficient rooms to house our guests, it became necessary that we move

elsewhere, and thus it was that we started meeting in Morehead, Kentucky, using the facilities of Morehead State University. It just takes an enormous number of rooms to house our guests and when we could no longer secure sufficient rooms in Ashland, we moved to Morehead, and now our problem is to move someplace else.

Thus far, we have failed to find a place large enough to accommodate us. We have visited, called and contacted a large number of institutions in this area, as well

as Ohio and West Virginia. Within a radius of 200 miles or better, we have checked out every institution and thus far, we have nothing definite to offer.

I might say that we have one possibility, but the expense is going to be much greater than heretofore. Previously, our church has borne the burden and when sufficient funds did not accrue, we have gone to the bank and borrowed the money to pay the deficit. During the past two years while meeting at Morehead, we have had some assistance from

both churches and individuals that have helped us financially.

If we are able to make all arrangements for a Conference this year, it will doubtlessly cost us from \$3,000 to \$5,000 more than it cost in 1969. In other words, we have one slight prospect of a place to meet, and if we are able to secure it, the cost will be approximately \$11,000 to \$12,000.

We are wondering if our friends at a distance have any suggestions. Somewhere in God's Book, we are reminded, "In the multitude of counselors, there is wisdom." I would like to take all our readers and especially those who attend our Conference into our confidence and ask you to counsel with us.

DO YOU HAVE ANY SUGGESTIONS AS TO HOW THIS CONFERENCE CAN BE HELD? CAN YOU OFFER ANY ADVICE?

Just now, we need your advice in order to know what to do. It is less than two months until Conference time and what we do must be done at once. I would like to hear from a thousand of our readers this week about the matter. Calvary Baptist Church will take these letters, assess them as to their value, note the (Continued on page 8, column 3)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

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WHOLE NUMBER 1645

"The Greatest Sermon Ever Preached!"

PREACHED AT CALVARY'S 1969 CONFERENCE

ELD. AUSTIN FIELDS
Coal Grove, Ohio

The title for today's message is, "The Greatest Sermon Ever Preached." May I add that the sermon I have in mind was, to me, the greatest sermon that ever fell from man's lips. Personally, I have never heard or read a sermon its equal. Though I consider it the greatest message ever preached, yet to many it is everything but great. When it was preached, it was not acceptable to the majority of the congregation who heard it. Perhaps some said, I wouldn't walk across the street to hear Him preach again, even though the preacher was Jesus Christ. This sermon which is recorded in John 6 did not fall from the lips of a sinful mortal man but from the lips of the sinless Son of Man, as He spoke in a synagogue, in Capernaum.

It will be my task to point out to you why I consider this sermon by Jesus to be the greatest sermon ever preached. At the close of my message, you can judge whether I am justified in this statement.

The background of this sermon is very important for it reveals

who was in His congregation and why they were following Him. In the first portion of John 6, we read that our Lord had fed 5,000



ELD. AUSTIN FIELDS

men beside the women and children.

"And Jesus said, Make the men sit down. Now there was much grass in the place. So the men

sat down, in number about five thousand."—John 6:10.

This is a great miracle because Jesus fed everyone a very sumptuous meal with just five small barley loaves and two fish which He had blessed. When everyone was sufficed, the Lord commanded the disciples to gather the fragments which consisted of 12 baskets. When the multitude realized what had taken place, they rushed forward to make Him king, but since the time for Him to be inaugurated King of Israel had not yet come, He passed from among them to a mountain alone. In the meantime, His disciples had taken ship to Capernaum, and during the night, a storm arose on the sea, and they were in danger of being drowned. When it seemed all hope was gone, they saw Jesus walking on the waves as if He were on land. After receiving Him into the ship, the storm abated, and they oared to Capernaum. Now I realize that the last sentence sounds logical to many, yet it is not the truth. The fact is they oared no more for they reached Capernaum as soon as Jesus entered the ship.

"Then they willingly received (Continued on page 3, column 3)

Texas Church Had A Great Bible Conference

The Bethel Baptist Church of Pasadena (a suburb of Houston), Texas, held their third annual Bible Conference the week of June 17th through 21st, and it was your editor's happy privilege to be one of the speakers on this occasion.

Other speakers were Tex Cobb, Stockdale, Texas; V. C. Mayes, Splendora, Texas; M. C. Hughes, Kountze, Texas; Joe Thomas, Pensacola, Florida; James Schafer, Houston, Texas; James R. Green, Charleston, West Virginia; and Milburn Cockrell, Dorsey, Mississippi.

It was good to have brethren drive in from Louisiana, and various points in Texas, to attend the services, having seen an announcement of the same in THE BAPTIST EXAMINER. These seasons of fellowship with our brethren are always deeply appreciated. We thank God for the privilege of making this trip, and preaching the Word to this group. (Continued on page 8, column 3)

As A Steward Are You Careful About Your Tithe?

By E. J. DANIELS

(Copied from a previous issue of TBE)

I am sure that you see that the Bible, both Old and New Testaments, teaches that we should tithe; that we rob God if we do not; that we lose dollars when we keep tithing cents; that it is cheaper to tithe than not to tithe. Also that the Lord will prosper and bless us if we "Bring all of the tithe into the storehouse," and that the nine-tenths—our part—will go farther than ten-tenths—our part plus God's part. When we keep all, we rob God and have His "rod" upon us, but when we tithe, we have His blessings upon us and the remaining nine-tenths. Surely it is God "that giveth the power to get wealth." If we honor Him, He will give us the power. It doesn't matter if we receive but one dollar per week, if we will but tithe this, God will see that we are blessed. The ten cents paid God will be worth (Continued on page 7, column 2)

PRESSMAN ABLE TO RETURN TO WORK

After several weeks of illness, operation and recovery, our pressman for THE BAPTIST EXAMINER, Cecil Eugene Hurn, has been able to return to work, and accordingly, we are greeting you this week with an eight-page paper.

It is a joy to be back on schedule and to have this eight-page paper for our readers. I am sorry for the circumstances for the last three months and the fact that we have had to greet you in an abbreviated style each week.

We want to thank you for your patience and the fact that you have so wonderfully stood with us in this time when it was impossible to do more.

It is a joy to have this man back to work and indeed a happiness to us to send out this eight-page paper after an absence of about four months in doing so.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WAS YOUR GRANDMOTHER AN APE"

"The Lord hath made all things for himself: yea, even the wicked for the day of evil."—Prov. 16:4.

May I say at the very outset that I am not a evolutionist in any sense of the word. When I was a boy in college, the psychology professor set out with a determined effort to make an evolutionist out of me. He would invite me to his quarters and many a time I have sat with him until midnight, listening to his way of describing the creation of this world and all things therein. I might say that many is the night that I have sat up until midnight, and listened to his explanation of evolution, and his denial of the creation account as laid down in God's Word. That, beloved, was in a Baptist college.

As I say, I am not an evolutionist in any sense of the word. This

professor himself was what we would call a theistic evolutionist. There are two kinds of evolutionists. One is theistic and the other is atheistic. An atheistic evolutionist has no place for God in the scheme of things. A theistic evolutionist believes that God used evolution to bring to pass the things that have been brought to pass in his world. As I say, this college professor was a theistic evolutionist. Night after night, he invited me to his home, and in the privacy of his room, he endeavored to brainwash me to the extent that I would forget about the early chapters of Genesis and would accept the theory of evolution. I look back across the years since then, and I say that there has never been one single doubt in my mind relative to the creation story as recorded in the

early chapters of the book of Genesis. In spite of the fact that this professor did everything within his power to make an evolutionist out of me, I do not, and never have accepted the theory of evolution. I think that all goes to show that God will not allow one of His elect to be led into error — God will not permit His child to be driven into heresy, and God will protect to make out of His own, what He wants that one to be.

I contend that I have never been an evolutionist, and I am not an evolutionist, all because God did not allow me to become so. Humanly speaking, I should have been an evolutionist. In view of the brainwashing to which I was exposed, I should have been an ardent exponent of evolution. (Continued on page 2, column 1)

THE EVOLUTION OF GRAPE JUICE

A couple of years ago, I did some research on the history of the Temperance movement in the United States and came across some interesting information regarding the use of wine in the Lord's Supper.

It was in the first half of the 19th Century that the American Temperance Union (which evolved out of the old American Society for the Promotion of Temperance in 1836) began to interpret "temperance" to mean "total abstinence" of all intoxicating beverages, including wine. IT WAS NOT UNTIL THEN THAT THEOLOGICAL AN-NOUNCED THAT BIBLE WINE WAS UNFERMENTED.

In Vineland, New Jersey, the Methodist Church was using raisins in water for communion. As you know, grape juice will not keep long at all without fermenting. (Continued on page 7, column 2)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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"Grandmother, Ape"

(Continued from page one)
But I say to you, I am not an evolutionist in any sense of the word.

GOD CREATED EVERYTHING

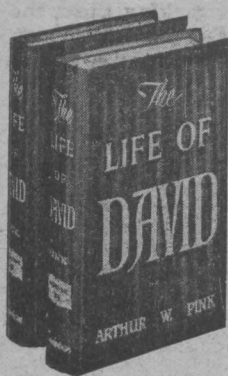
The modernists, and the higher critics, and the man who is a near infidel, as well as the infidel, deny the early chapters of Genesis. They say that the story of creation as recorded in the first chapters of Genesis is but a fable, and a myth, that is not to be accepted. These individuals tell us that men of intelligence do not accept what the Bible says about creation, but I say to you, God created all things. I do not allow evolution to have one single bit of credit for the things that are in this world today. We read:

"The Lord hath made all things for himself."—Prov. 16:4.

To me, this is a mighty conclusive verse of Scripture. God has made all things.

I suppose on an average of once a week, especially during the school year, I hear from some upset, distraught mother whose son or daughter has been exposed to evolution and whose children perhaps have been led somewhat astray. Or perhaps I may hear from some child in school who is having a problem so far as the theory of evolution is concerned. I say, on the average of once a week during the school year, I have some such correspondence, and I always cite the individual to Proverbs 16:4, which

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says, "The Lord hath made all things for himself." Mark it down, beloved, everything was made by the Lord.

Listen again:

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, THE CREATOR OF THE ENDS OF THE EARTH, fainteth not, neither is weary?"—Isa. 40:28.

If you will read carefully this 40th chapter of Isaiah, you will find that the prophet is magnifying God as the creator of this universe. He talks about God as sitting on the circle of the earth. He tells how God weighs the earth and how God can measure the entire heavens with the span of His hand. When the astronauts fly to the moon and get over 200,000 miles away from home, we think that is a tremendous distance, but God with His hand can span that 200,000 miles in a moment's time.

After having described God in all His sovereignty and greatness, Isaiah says that He is "the everlasting God, the Lord, the Creator of the ends of the earth." That doesn't leave any room for evolution.

The Apostle Paul, in writing to the church at Colosse, says:

"For BY HIM WERE ALL THINGS CREATED, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him."—Col. 1:16.

It doesn't make any difference whether you take a telescope and look into the heavens, and count the stars one by one until you have numbered 360 million of them and still there are more yet to be discovered, or whether you take your microscope and look down into the earth and study the most minute organisms that you can find within the dust of the earth. Whether you look into the heavens or whether you look into the earth, there is one thing certain — all things were created by Him. Some of them, He says, are visible and some of them are invisible, but regardless of whether they be visible or invisible, all things were created by Him, and for Him.

Notice again:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also HE MADE THE WORLDS."—Heb. 1:1,2.

The earth, the moon, the sun, Mars, Venus, Saturn, and all the balance of the planets and stars and millions of meteorites that are floating about in space, God made them. They have all come from the creative hand of Almighty God.

The Apostle Paul very surely tells us that God is creator, for he says:

"Forbidding to marry, and commanding to abstain from meats, which GOD HATH CREATED to be received with thanksgiving of them which believe and know the truth."—I Tim. 4:3.

Here Paul is talking about the last days and some of the things which are going to characterize the last days. He says that there will be people who will tell you that it is wrong to marry, and they will command you to abstain from meats. He says that the meats are to be received with thanksgiving; there isn't an animal, nor a fowl, nor a fish — there is nothing in the earth, nor in the air, nor in the sea that is good for food, but what it was created by the hand of God.

Notice another Scripture:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ALL THINGS WERE MADE BY HIM; and without him was not any thing made that was made."—John 1:1-3.

This is a reference to the Lord Jesus Christ. He is called the

THE BAPTIST EXAMINER

JULY 4, 1970

PAGE TWO

Word of God. It says that He was in the beginning, and that He was with God, and that He was God.

This, of course, is taught in all the balance of the Bible. The Lord Jesus Christ is God in the flesh. In fact, the God of the Old Testament is the Jesus Christ of the New. John says, "All things were made by him; and without him was not any thing made that was made." There wasn't anything made apart from the Lord Jesus Christ.

That doesn't give any room for evolution. That doesn't give any space for anybody to believe that his grandmother was an ape. That doesn't give any room for anyone to ever accept the idea that the book of Genesis is a glorified myth. In school, it is just the opposite, for the majority of teachers will tell you that Genesis amounts to nothing — that there is no truth to the book of Genesis, and that so far as God making the world in six day's time, that is just so much nonsense.

You know, beloved, if I were to say to you that your mother was a fallen woman and your father was a horse thief, you would want to whip me, but if I stand here and say your mother was a tadpole and your father was a polecat, and if I were to teach that in the school, the majority of the school board would say, "Let's give him a raise in salary. We have an intelligent man teaching for us."

This verse says, "All things were made by him." I believe that God Almighty created everything within this world, and furthermore, that everything reproduces after his kind. We read:

"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.

"And the earth brought forth grass, and herb yielding seed AFTER HIS KIND; and the tree yielding fruit, whose seed was in itself, AFTER HIS KIND."—Gen. 1:12.

"And God created great whales, and every living creature that moveth, which the waters brought

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forth abundantly, AFTER THEIR KIND, and every winged fowl AFTER HIS KIND."—Gen. 1:21.

"And God said, Let the earth bring forth the living creature AFTER HIS KIND, cattle, and creeping thing, and beast of the earth AFTER HIS KIND."—Gen. 1:24.

"And God made the beast of the earth AFTER HIS KIND, and cattle AFTER THEIR KIND, and every thing that creepeth upon the earth AFTER HIS KIND."—Gen. 1:25.

Not one single time did a tadpole give rise to a human being. Not one single time has a monkey sprouted into a man or woman. Not one single time has there ever been any trace of a transmutation of species, to the extent that one specie changed into another, but rather it says that everything reproduces after his kind. Ten times in this first chapter of Genesis you will find the expression, "after his kind." I say, beloved, in that, you have the ten commandments of creation — that everything is to reproduce "after his kind."

I remember the words of the

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Because of the Finish — We are in a race and we look unto Jesus. It is important what we believe. When we stand before the judgment seat of Christ to see our works tried by the fire of the Word we will know then that the strength we have received from these conferences to go back to our home churches to stand by the Word will be worth more than a million worlds like the one we live in. So I would encourage you to attend the Bible Conference of Calvary Baptist Church.

TEX COBB
Stockdale, Texas

poet when he contemplated and mused relative to a little fly as it was lighting upon his desk. He said:

"Don't be discouraged, poor little fly,
You'll be a chipmunk, by and by;
And, years after, I can see
You'll be a full grown chimpanzee.

Next, I see with prophet's ken,
You'll take your place in the ranks of men;
Then in the great sweet by and by,
We'll be angels, you and I.

Why should I swat you, poor little fly?
Prophetic chum of my home on high.
That is what Darwin says, not I."

I say to you, beloved, God is the creator, and everything within this world has come about as a result of the creative fiat and the creative act of Almighty God.

Notice another Scripture that corroborates this truth:

"Lo, this only have I found, that God hath made man upright."—Ecc. 7:29.

Notice, God made man upright. God didn't make a tadpole, and then evolve him into a monkey, and then into an ape, and then into a man, but God made man upright.

Sometime ago, I was talking to a biology teacher in a local high school and this biology teacher tried to tell me that the whale was one day a land animal. He said the whale would walk down to the water each day and get drink. On one particular hot day, he lay down within the water to cool off. As he lay there, he liked it pretty well, so he remembered and came back the next day in view of the heat, and lay down in the water because it was so cooling. He kept doing that every day and there was green stuff growing around in the water and he began eating it and he decided that the water was a better place to stay than the land was. So

he just kicked off his legs and made fins out of them, and he kicked off his tail and made a rudder out of it, and thus the whale became a reality in water, rather than on land.

But God says:
"And GOD CREATED GREAT WHALES and every living creature that moveth, which the waters brought forth abundantly."—Gen. 1:21.

I insist, beloved, if you are going to believe the Bible, you can't believe anything about the theory of evolution.

EVOLUTION IS A DENIAL OF SIN.

If God has created everything, then evolution is nothing but a denial of sin. The evolutionist idea is that if man fell, he fell up. The Bible says he fell down. The Bible says that man suffered a fall. In Genesis 3, we have the story of the entrance of sin into the human family and how man fell from his lofty estate of innocence to a position that he himself was a sinner.

I say, beloved, man fell down. Listen:

"God hath made man upright; but they have sought out many inventions."—Ecc. 7:29.

Notice God made man upright, but man has reverted back to earth.

I say, then, that evolution is (Continued on page 3, column 1)

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"Grandmother, Ape"

(Continued from page two)
nothing but an attempt to deny depravity. It is an attempt to deny entrance of sin into the human family. It is an attempt to deny the early chapters of Genesis. If you can deny the entrance of sin, you can deny a Saviour. You don't need a Saviour if you are not a sinner.

Sin has alienated man from God. We read:

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."—Gen. 3:8.

When Adam and Eve sinned, they hid from the presence of God. When God came down in the cool of the day and walked within the garden, they were hiding amongst the trees of the garden in order to escape God. Hitherto, the voice of God had been the sweetest music that had ever fallen upon the ears of Adam and Eve, but now they hide from Him. God calls out and says, "Adam, where art thou?" Beloved, sin had alienated man from God.

Sin also has brought death into the human family, both physical death and spiritual death. We read:

"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: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. 5:12-14.

Notice this truth: sin brought death. Adam and Eve never would have died if there had been no sin. You and I wouldn't have needed a Saviour if sin hadn't become a reality to the human family. You and I would never have needed Jesus Christ if we hadn't become sinners in Adam. I say to you, sin has alienated man from God, and sin has brought death to man. There would be no physical death apart from sin, and certainly the spiritual death that you and I became heirs to as a result of our apparent sin — certainly that spiritual death goes back to the time when Adam and Eve sinned in the Garden of Eden.

Sin has totally depraved the human race. I don't mean to say that anybody is as mean as the Devil. I don't mean to say that any of you are as bad as you can be. However, I do say that every

faculty of man's being is marred and depraved as a result of sin. There is not one faculty of your being that has not suffered as a result of the sin that came into the human family.

I say then, sin has alienated man from God, sin has brought death to the human family, and sin has totally depraved the human race.

Worse than all that, sin is rebellion against God. Every once in a while I read about some of these South American countries—how that the patriots within that country have risen up in rebellion against the government. Every time I read about it I remember what Adam did, and I remember what Adam's son did, and I remember what Adam's grandson did, and I remember what you and I do. Sin is rebellion against God.

God made man upright. Man didn't fall upward as the evolutionists would teach. God made man upright and man fell backward to the extent that man is today—alienated from God; man is a dead person spiritually and ultimately will die physically; man is totally depraved; and man is every day in rebellion against God.

III

WHAT MAN NEEDS.

Man needs just one thing — he needs the missing link. The evolutionists talk about a missing link. They say there is a link between the lower animals and man, and they have been looking for that missing link that will join the lower animals to man, but they have never found it. Do you know why? Because all the links are missing.

Beloved, I'll tell you what man needs. He needs the missing link. Jesus Christ is that which links man as a sinner to God in His holiness. What man needs is what the evolutionist talks about. Man needs the missing link.

There are two things that have to be done so far as man is concerned. His sins must be paid for, and his nature has to be changed. Those two things have to take place.

Peter talks about the change of nature when he says:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."—II Pet. 1:4.

Beloved, your nature is all wrong. God says you can be a partaker of divine nature. Listen: "Ye must be born again."—John 3:7.

What is the meaning of the new birth if man doesn't get a new nature? I emphasize the fact that there are two things that man needs. He needs to have his sins paid for. Jesus Christ paid for them on the cross. He needs to have his nature changed. Jesus Christ will change his nature by giving him a new nature, making him a new creature in Christ Jesus.

I say to you, what man needs is the missing link. There is something missing. Since the day of Adam there has been something missing. Here is man within this world; there is God yonder in Heaven. What man needs is for the missing link to take hold of man and take hold of God, that through Jesus Christ man might be joined back to God. That is what is missing — the Lord Jesus Christ.

Is He missing in your life? I speak to those of you who are high school age. I speak to those of you who are in school. I ask you, is Christ missing in your life? He is the missing link that we need to look for. He is the missing link that the evolutionists and the modernists, and the higher critics need to search for. They will not do it unless the Spirit of God leads them. Beloved, the one missing link that you need is Jesus Christ who came to the Cross of Calvary and died for your sins, thereby exhibiting the holiness and the righteousness and the justice of God, and thereby grasping man on earth and God in Heaven, with the result that you yourself are brought back to God by the missing link, the Lord Jesus Christ. May that

link be missing no longer so far as your life is concerned, but may you trust my Saviour and become a child of God.

May God bless you!

The Greatest Sermon

(Continued from page one)
him into the ship; and immediately the ship was at the land whither they went."—John 6:21.

When one receives Jesus as his Saviour, he is made to realize there is no more work to be performed for the work was finished by Jesus Christ, and his salvation is as sure as if he were transported to Heaven.

The next morning, the multitude missed their breakfast and naturally wondered where the man called Jesus and His disciples had gone. After learning that they were in Capernaum, they took ship to Capernaum to find them.

They found Jesus in a synagogue, and when the place was filled, He began to preach what to me is the greatest sermon ever preached. His congregation consisted of those who followed Him because of the bread and fish with which they were fed, and those who knew Him as their Saviour.

As the message fell from his lips, there was a murmur throughout the congregation.

"The Jews then murmured at him because he said, I am the bread which came down from heaven."—John 6:41.

As he continued His message, there was another commotion, and the contention became so sharp that they strove among themselves for we read:

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?"—John 6:52.

Though the murmuring and contention grew sharp, He continued His sermon until we hear these religious Jews cry out:

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?"—John 6:60.

It is then that Jesus answers their protest rather sharply for he says, "Doth this offend you?" and then His next words stirred them to the extent that some

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walked out of the synagogue — perhaps stomping their feet as they left.

"From that time many of his disciples went back, and walked no more with him."—John 6:66.

In fact, the whole congregation left with the exception of the 12 men who were probably on the front seat. Maybe I should have said 11 men and a devil for Judas Iscariot was one of the 12. This would amount to a public demonstration against the message delivered by the Son of God.

Had this taken place in our time, the news media would have sent reporters to the scene to find out what had caused this demonstration. So, let us, as news reporters, go to Capernaum and interview the speaker.

I

The first question I would like to ask is, "Lord, what was the theme of your message, and how do you account for the anger and animosity of your congregation who walked out during your sermon and refused to listen any longer?" I listen closely to His reply, and I hear Him say, "Austin, the theme of my message was salvation by the sovereign grace of the Heavenly Father. Since this message was contrary to their preconceived way of salvation, the Jews walked out angry and upset because they believed in salvation by works and that God is helpless to do anything, unless aided by the free will of man. Also, Austin, human nature is the same in every generation, and my message would not be received by any congregation who believes in salvation by works and free will or free moral agency of the sinner. When one speaks of the sovereignty of God, the natural man rises up in opposition."

"Lord, having explained your theme, would you enumerate some of the doctrines you spoke about which were so offensive to the Jews." "Austin, the basic distinction between these Jews and myself is found in verse 44, and it is not only offensive to the Jews but to the Gentiles as well. This is what I said:

"No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day."—John 6:44.

"Lord, what do you mean, no man can come to you? Do you mean that no man will come to you? Back home I hear it said that men will not come and that you stand every hour of the day begging sinners to come, and that eventually you will take away the Spirit in His pleading to save them." "Austin, the teachers who teach such things are false ministers. I mean it exactly as I preached it in the synagogue, and I am telling you and all others that no man can come to me."

"Now, Lord, this logically leads to another question: Why can't they come?"

"Austin, I spoke to a young lawyer, and he asked the question, what must I do to inherit eternal life? In answering his question, I also answered yours. So if you will turn to Luke 10:30, you will know why no man can come."

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell

among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."—Luke 10:30.

"Each individual born into this world is half dead; very much alive physically but dead spiritually, hence he is half dead. Since God is a spirit and the sinner does not have the Holy Spirit or a link with God, he cannot come to Me. If you desire further information, I am going to have the Apostle Paul write the following about this subject:

"And you hath he quickened, who were dead in trespasses and sins."—Eph. 2:1.

"Now Lord, may I review what you said in order to get it straight in my mind. You state that no man can come to you because he is spiritually separated from God. Thus, he is dead or totally depraved, and since the will to come is even depraved, he cannot come to you."

"From this information, I understand why You said no man can come to You, but there is another question on my mind which I wish you would answer: What hope can one have of being saved? I know that for one to be saved he must come to You for You are the way, the truth and the life, but how can one come if he is so depraved he can't come?"

He answers very quickly saying, "Will you look at verse 44 once more? There you will notice the words, no one can come to me except the Father which sent me draw him. The word 'draw' means that the Father must drag him to me if he is ever to be saved or in other words the Father must take the initiative or else all will be lost."

"Lord, I hear preachers say that God can do many things, but He cannot violate the sinner's will by moving to save him without the compliance of the sinner's will."

"Austin, pay no mind to what men say; you listen to what I tell you and I am telling you the same thing I told the Jews inside the synagogue; namely, in order for one to come to Me, he must be dragged by the Father."

"But Lord, suppose the Father undertakes to draw a sinner to You and he resists?"

"Austin, I spoke on that subject also and they didn't like it either. It is recorded in verse 63, and would you read it?"

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6:63.

"The Holy Spirit quickens or resurrects spiritually everyone that the Father draws to Me. Their flesh does not profit them in their coming to Me or in their drawing back. All power belongs to the God head; and no one can successfully resist that power. The Psalmist answers your question regarding the will very clearly."

"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the mornings: thou hast the dew of thy youth."—Psalm 110:3.

"If Thy people shall be willing in the day of thy power, how can one who is depraved ever will to come toward God?"

"Those who are willing are no longer dead in sin, for they have been quickened. I have given to them a new heart and spirit, and their willingness is the result of this new nature the Father has placed within them, and they are made willing by God's power — not their own. It was this teaching that caused the demonstration in Capernaum, and it will always be a thorn in the side of those who believe in salvation by works. That should answer your question as to how sinners come to me."

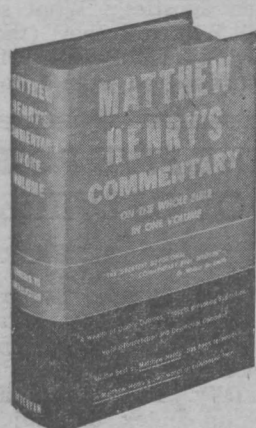
"Lord, I am beginning to understand why the Jews murmured, strove among themselves, and showed forth their protest by demonstrating their displeasure in walking out. Although your (Continued on page 5, column 3)

THE BAPTIST EXAMINER

JULY 4, 1970

PAGE THREE

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The Baptist Examiner FORUM

"There is a sect that teaches that Acts 2:38 states that the Jews had to repent and be baptized before they could receive the Holy Spirit. They further state that all Jews during the transition period had to be baptized before they could be saved. They say that Acts 2:38 is strictly dispensational and that since the Gentiles had received the Gospel, Acts 2:38 is never repeated again. Accordingly, they teach that Acts 2:38 was for the Jews only. Please comment."

**JAMES
HOBBS**

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**RADIO SPEAKER
and MISSIONARY**

Kings Addition
Baptist Church
South Shore, Ky.



Frankly I have never heard of this interpretation so I will not try to comment on their belief. I will say from the few words of explanation that you have given that I don't agree with it. In fact, I'm not too prone to see the dispensational interpretation in any scripture. When we try to read a dispensational interpretation into the Bible we find it easy to disobey God by claiming it isn't for us in our "dispensation."

Let us just study Acts 2:38 as it is and not try to go way out in interpretation. Remember verse 38 is the answer to the question, "What shall we do?" Need I remind you that baptism was relatively new to the Jews. They had never heard of it before John the Baptist came on the scene. Naturally when Peter explained to them in answer to their question of what to do, he had to explain that after repentance the next thing to do is to be baptized into the church. This is why he said, "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins..."

The baptism clause is just that — a clause, the "gift of the Holy Ghost" is the result of repentance. These people had to know that baptism should be the next step.

Many people base an entire theological doctrine on the word "for" which is a preposition and only one of several words that could be translated from the same Greek word. For instance the same word is used in Luke 5:14. "And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them." The word "for" here does not mean to offer in order to get cleansed but it means to offer because of the cleansing. So is it true in Acts 2:38. Baptism is not in order to get remission but because we have remission.

Acts 2:41 shows that 3,000 who had gladly received the word (been saved) were baptized.

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida



My comment would be that we have here the beliefs of ultra-dispensationalists. To understand the Bible, there must be the realization that there are different dispensations revealed in the Bible, but some carry this dispensation business too far, such that they

go into serious error.
Note several things:

1. The verse in question does NOT say, "You must do this and that in order to receive the baptism of the Holy Spirit." It says that those who repent and are baptized shall receive the Holy Spirit.

2. The marginal rendering makes the passage to read, "Repent and be baptized... UNTO the remission of sins." Some Bible students say this passage should be translated, "BECAUSE OF the remission of sins." In the light of what all the rest of the New Testament teaches concerning salvation, we know that baptism does not secure the remission of sins.

3. The way of salvation has always been the same. There was not one way for a little time, then a second way a bit later on. A good illustration is the thief who was saved on the cross. It is to be supposed that he was a Jew, and he was not baptized in order to be saved. In fact, baptism in his case was impossible. He remains the irrefutable proof that all baptismal salvationists are in error, for if he was saved without baptism, then all may be saved without baptism.

4. There was no "transition period" during which people were saved differently than they were saved later on. There is no proof that Acts 2:38 was for Jews only. Doubtless among the great crowd that heard Peter there were proselytes who were not Jews at all.

One great principle of Bible interpretation that should be always remembered, is the principle that the uniform teaching of Scripture on any and every subject, is the correct one. If a passage is found in which the meaning is doubtful, it is to be understood in the light of other Scriptures which are perfectly clear. The exercise of this principle will prevent any one from misunderstanding Acts 2:38.

**E. G.
COOK**

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All false sects who claim to be Christian are founded upon a false assumption as to what some particular Scripture means. They just assume that this particular Scripture means what they want it to mean. Our authorized version of Acts 2:38 lends itself quite well to their efforts. One of the meanings of the little word "for" is, for the purpose of. So those who want to believe that a person must repent and be baptized for the purpose of having his sins remitted can argue that point. And from a grammatical standpoint you cannot refute their argument.

However, this same word "for" also means because of. So you and I can argue that a person repents and is baptized because his sins have already been remitted. And from a grammatical standpoint they cannot refute our argument. That simply means that no one can base his argument on this subject solely on a little word that even in a school child's dic-

tionary has at least sixteen different meanings, and make it stick. If those who argue that Acts 2:38 means that a person must repent and be baptized in order for his sin to be remitted, or for him to receive the Holy Spirit, were to see the statement that John Doe is to be hanged for murder, would they argue that John Doe is to be hanged in order for him to commit murder? Surely a school child can see how shallow their argument is.

I believe Wuest gives the best translation of this Scripture. He says, "And Peter said to them, have a change of mind, that change of mind being accompanied by abhorrence of and sorrow for your deed, and let each one of you be baptized upon the ground of your confession of belief in the sum total of all that Jesus Christ is in His glorious Person, this baptismal testimony being in relation to the fact that your sins HAVE BEEN put away (emphasis mine). I do not see any peg in this translation for anyone to hang a false doctrine on."

It is stated in our question that the sect under consideration states that during the transition period all Jews had to be baptized before they could be saved. Just think, if John the Baptist had known that he could have baptized that generation of vipers in Mt. 3:7 and they could have been saved; but, in stead of that, he seems to have had that old foggy idea that people had to be saved before they could be Scripturally baptized. We hear him saying to those vipers, "Bring forth therefore fruits meet for repentance." John was such an old foggy in the eyes of this sect that we hear him saying in verse 11 (Wuest version), "I indeed immerse you in water because of repentance." If there is a Scripture in the Bible that teaches that the Jews during the transition period had to be baptized in order to be saved I sure would like to know where it is. Such a thing is certainly not taught in the verse before us.

What we see in Acts 2:38 applies to Jew and Gentile alike with the single exception that these Jews were told to change their mind about the part they had played in the actual crucifixion of our Lord. They were told to abhor their deed and to be sorry of it now that their sins had been put away. These were the people our Lord prayed for in Lk. 23:34 when He said, "Father forgive them; for they know not what they do." Most people seem to think He was praying for all who took part in crucifying the but according to Jno. 11:42 all who took part in crucifying the Lord of glory would have been saved if He had prayed for all of them. In that verse He said to the Father, "I knew that thou hearest me always." So had He prayed for all of them, all of them would have been saved. That is why He said in Jno. 17:9, "I pray not for the world." Those

New Guinea Photo Story



Our first stop after we left the Mission Station was at Quangebi. The two women that you see in this picture were baptized into the Quangebi Baptist Church. The one on the left had been attending another mission for several years. After she was baptized her husband came to the church where we were having services with intentions of reclaiming her but she said that her eyes had been opened to the truth and that she had reached the point of no return. The water just in back of them served for the baptismal pool and one might get the idea that this place is located in a low jungle area, however, the fact is that this place is located about a third of the way up towards the top of quite a large mountain. A small mountain stream was dammed up to form this body of water.



This picture was made at the church building at Aigeguali. Some of the women and children that attend this church are sitting around outside waiting for a service to start. There was no one baptized at this church on this visit.

whom He had not chosen to be saved were not prayed for, believe it or not.

**AUSTIN
FIELDS**

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



children of God, for hearing is evidence of life. We hear our Lord say "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." John 8:47. Since I know that Peter was God's spokesman on this day and that they heard his voice, thus they were God's children. After hearing, we notice that they were pricked in their hearts, which is as it should be, for faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

They were believers for we hear them say to Peter and the other apostles, "What shall we do?" Why did they (those who heard — who were pricked in (Continued on page 5, column 3)

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PAGE FOUR

The Forum

(Continued from page one)
their heart — and those who cried out) ask Peter and the apostles this question? The answer lies in the fact that these 12 men constitute the first Baptist church.

"And God hath set some in the church, first apostles."—I Cor. 12: 28.

Therefore, those who heard, went to the church for further instructions, and verse 38 was the church's instructions to them. This is still true of sound Baptist churches today. When those whom God has quickened come to us, we demand repentance, which is a turning away from false doctrine or man-made ways of salvation, and then we command that they be baptized to manifest that they have heard and were pricked in their hearts, and that they have remission of sins through the blood of Jesus Christ. We then, like the first church, tell them that by so doing they shall receive the gifts of the Spirit.

Those to whom the first church was speaking had the Spirit in salvation but were lacking the gifts of the Comforter who abides only in the churches of Jesus Christ. This leads me to believe that no child of God can receive the gifts of the spirit unless he does repent and is baptized into fellowship of the church. There are many who are saved, but who do not have the gifts of the spirit because they have not turned away from false doctrine (false organizations) and have not submitted to true baptism. A Biblical example of this fact is found in Acts 19:1-5.

In these verses, they were believers but did not have the Comforter or gifts of the Spirit. Upon learning that they did not have these gifts of the Spirit, they were baptized in the name of Jesus and by the authority of the church at Ephesus.

Therefore, Acts 2:38 does not refer to regeneration, rather it is the church's instruction to those whom God has saved, and it is just as important to us as it was to the church when it was first given.

The Greatest Sermon

(Continued from page 3)
answers have made it clear about the inability of man to come to you, and that those who do come are drawn by the Father, yet they raise another question. The question in my mind is how many is the Father going to drag to You? Are You attempting to save everyone and is there a possibility of getting some halfway, and then losing them?"

"Austin, on this point I want, not only you, but all who are concerned to listen closely. The answer is no, I am not trying to draw all men to Me. In fact, I am not trying to do anything for I am doing exactly as I purposed to do. Since all are not saved, it is not God's eternal purpose to draw all men to Me. Were this His purpose, then all would be saved, for God has said:"

"Declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. 46:10-11.

"The question you asked is answered in verse 3 of My message at Capernaum."

"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.

"Because My Father draws them, only those whom the Father gave to Me are going to come. When I was with the Father before the foundation of the world, We covenanted together. In this covenant were a group of people whom the Father had chosen to save. My part of that covenant was to be born of a virgin and to take upon Myself the likeness of



In this picture can be seen part of the people that were baptized into the Guhabia Baptist Church. The Guhabia Baptist Church is the largest church that we have in this area but does not surpass the Tobia Baptist Church very much.



These two individuals are man and wife and they belong to a small mission sponsored by the Guhabia Baptist Church. They live across a small mountain range from the church. They were baptized while on this patrol. The man has been preaching for a few months.



This picture shows most of the group from Pi, that was baptized into the Guhabia Baptist Church and was later organized into a Baptist Church. One of the missionaries from the Guhabia Church who had been preaching for them for over a year was called as their pastor. This concludes our picture story of this patrol. This was one of the busiest 10 day patrols that I have made.

sinful flesh, yet without sin, then to pay for these people's sins by the shedding of My blood. This is why they called Me Jesus. Do you remember when the virgin was found with child, and the Father sent an angel to My foster father saying, 'Thou shalt call his name Jesus for he shall save his people from their sins.' (Matt. 1: 21). Thus, I had a people before I was born. When the covenant was made, I was assured that everyone whom the Father had chosen and had given to Me would come to Me—no more, no less."

"The Apostle Paul is going to write additional information on this subject of election and he shall make it clear that the Father is not undertaking to draw all men to Me."

"According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love."—Eph. 1:4.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

"Ere I left Heaven to be born of a virgin, yea before I made Adam, We, the Father and I wrote all the names of the people whom the Father shall draw to Me in a book which We called the Lamb's Book of Life. John will write about this book."

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:8.

"But Lord, doesn't the Word (Continued on page 6, column 5)



This picture was also made at Aigeguali. These two individuals were taking a bath when the picture was made. There was a small puddle of water, perhaps a gallon in it, and both these fellows got their morning bath in it including a head wash and there was plenty of water left for the other fellows.



This picture brings us down to the baptizing site where the two churches, Badada and Tobia, met to have their baptizing. In this picture you see only a very small portion of the folk that had assembled for this service. Just over the heads of the people at left center and on to extreme left can be seen a portion of the lake that we used to baptize in. This area is in a valley that lies between two large mountain ranges.



This picture shows the group from Tobia that were baptized. The big fellow in the foreground is the leader of this group of people. We have not seen too many of these headmen that have been saved, however, he is the second one that has professed to be saved that lives in this valley.



This is one of the people at the Badada-Tobia baptizing in the process of being baptized. This lake is very deep and we could not get out far enough to get away from the tall grass that grows several feet out in the water. This is the second baptizing that we have held at this place.

The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

"And knowledge shall be increased." What advances have been made in the *educational* realm! Facilities which hitherto were available to only a privileged class are now open to the children of the artisan and common laborer. Illiteracy will soon be a thing of the past. By the multiplication of schools, colleges and universities "knowledge" has been marvelously increased. Another agency for increasing knowledge is the press. "The public press, with its ceaseless stream of news and information, covers the earth with its ever increasing circulation, like falling leaves from some mighty tree of knowledge. And of the making of many books, there is truly no end" (Blackstone).

Witness the remarkable increase of *scientific* knowledge. Contrast our present-day knowledge of astronomy, archeology, zoology, physiology, psychology, with what was known about them even one hundred years ago. How wonderfully man has harnessed to his service the forces of Nature! Things never dreamed of by our grandparents are now actualities, and many of them mere commonplaces. What discoveries have been made! What inventions have been perfected! What triumphs have been achieved on land and sea, in the air and under the waters! How the discovery and utilization of electricity has revolutionized every department of our life! Truly, scientific knowledge has been increased.

But perhaps the prediction of our text refers more particularly to the increase of *spiritual* knowledge. During the last century hundreds of millions of Bibles and Testaments have been circulated by our Bible Societies. The Word of God has now been translated into more than four hundred languages and distributed all over the earth. By means of thousands of missionaries laboring upon the foreign field, spiritual knowledge has been marvelously increased. So at home. Bible training schools, Bible conferences, and Bible classes, are multiplying annually. Wherever we look and wherever we go we find that knowledge is being increased. And all of the things to which we have referred have appeared during the last century! Surely we have indeed reached the Time of the End.

Our Lord's parable of the growth of the seed is in striking accord with the prediction of Daniel that at the Time of the End knowledge should be increased—"And He said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26-29). Like all of our Lord's utterances, there is more in these words than meets the eye at first glance. In this parable we have five things. First, the sowing of the seed. Second, a period of *sleep* following the seed sowing. Third, the growth of the seed. Fourth, the order of growth described—first the blade, then the ear, after that the full corn in the ear. Fifth, the harvest.

The above parable corresponds *very* closely with the first three found in Matthew 13. Like them it is prophetic in its scope. Its dispensational application is simple yet remarkable. The sowing of the seed here is the same as the sowing of the seed in Matthew 13 and relates to the gracious mission of the Lord and His apostles at the beginning of this dispensation. The seed was the Word of God (Luke 8:11). The period of "sleep" (Compare Matt. 13:25; 25:5) was the spiritual lethargy of the third and fourth centuries which merged into the 'Dark Ages,' and corresponded with the order of nature. The natural seed sown into the ground becomes corrupt and dies, or almost dies; and so it was with the Divine seed. The epistles of the New Testament furnish evidence of how quickly and how sadly the purity of the Word became corrupted with the grossest errors and adulterations. But yet it lived. And more, it "grew." The language used in the parable describing the *order of growth* corresponds exactly with its prophetic fulfillment. There was first the "blade," which in nature continues in a feeble state of vitality for a long time. So it was with the Divine "seed" all through the 'Dark Ages.' "Then the ear," does not this point prophetically, to the Reformation period when copies of the Scriptures were multiplied a hundredfold and given once more to the masses in their own tongue. "After that the full corn in the ear." How remarkable! as the harvest approaches, the original seed now reappears, though greatly multiplied in quantity. And this is exactly what we are witnessing today. Many long lost truths, truths which have been buried beneath the soil of human tradition, have been given back to the people of God. And, as to multiplication in quantity, contrast the millions of copies of the Scriptures now in circulation with the limited number in use in the first century when printing was unknown. Yes, the Seed has "grown" though man "knoweth not how." But note the next

words: "But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come." How unspeakably solemn! What follows the "full corn in the ear?" *Immediately*, we are told, "he putteth in the sickle because the harvest is come." Compare with this Matt. 13:39—"the harvest is the end of the age." And compare further Rev. 14:15—"Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe!" Thus by putting side by side our Lord's teaching in the above parable with the prophecy of Daniel we find that the "full corn in the ear" corresponds with "increase of knowledge" and "immediately he putteth in the sickle because the harvest is come" ("the harvest is the end of the age" Matt. 13:39) agree with the "Time of the End."

To review and sum up: From Daniel 12 we learn that at the Time of the End knowledge shall be increased; from Matthew 25 we learn there would be a recovery of the Blessed Hope and a proclamation concerning the imminent Return of the Bridegroom; from 2 Peter 3 we also learn that in the "last days" there is to be a renewed and special testimony borne respecting the second coming of Christ; and in Mark 4 we learn that the Divine seed (the Word) was to grow until it brought forth the "full corn in the ear" and that this increase of fruitage occurred "immediately" before the harvest. How wonderful and how perfect is the *harmony* of Scripture! The fact that these things are now spread before our eyes declares in language loud and clear to all who have ears to hear that the Time of the End has been reached, that the Bridegroom is now at hand, that the 'last days' are already entered upon, and that the Harvest—symbol of Divine judgment—is impending and to be expected "immediately."

2. The Apostasy which prepares the way for the Anti-Christ.

The question has often been raised and is still hotly disputed as to whether the world is getting better or worse. Are conditions in general more propitious or more iniquitous? From one viewpoint conditions are improving, from another they are deteriorating. Good and evil are now both of them rapidly coming to a head. This is exactly what our Lord foretold in the parable of the Tares—"Let both grow together until the harvest" (Matt. 13:30). *Both* the wheat and the tares are *growing*. Hence it is that present-day conditions are so conflicting. Godliness and lawlessness, good and evil are, side by side, each advancing, the conflict between them ever increasing in severity. And hence it is that side by side with the increase of spiritual light and prophetic knowledge, we are now witnessing also a widespread *departure* from the Truth. *As the light increases the shadows deepen*. It is written, "The path of the just shineth more and more unto the perfect day" (Prov. 4:18); but, it is written again, "Evil men and seducers shall wax worse and worse" (2 Tim. 3:13).

Of old, the question was asked, "Watchman what of the night!" and the answer from the lonely watcher upon his lofty tower was "The morning cometh, and also the night" (Is. 21:11, 12). Here again we meet with a seemingly conflicting testimony. Yet, the conditions which prevailed in Isaiah's day are precisely the same which characterize ours. "The morning cometh," the morning of the Perfect Day. As we have shown above, the intimations of the approaching Morn are unmistakeable. The increasing light vouchsafed by God upon His Word together with the recovery of the Blessed Hope, herald the approach of the Morning Star, which shall precede by a few years the arising of the Sun of righteousness with healing in His wings.

"And also the night." The Night which shall draw down the curtain upon "man's day." The Night of the world's judgment, when "the darkness shall cover the earth, and gross darkness the people" (Is. 60:2). The Night of the Great Tribulation when "the sun shall be darkened, and the moon shall not give her light" (Matt. 24:29). The Night when the Power of Darkness shall be given full sway for a little season because men loved darkness rather than light. That Night which shall so soon come upon Christendom because it has turned away from God's Word which is a lamp unto our feet and a light unto our path. And the intimations of the approaching Night are as marked and as plain as are the heralds of the coming Day. Consider one of them.

"Let no man deceive you by any means: for that day shall not come, except there come a *falling away* first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3). The "day" mentioned here is the Day of the Lord (see Isa. 2) which follows the present day of man. The Day of the Lord succeeds the Day of Salvation, now so nearly ended, and its character and course is fully described in the last book of the Bible. The "man of sin, the son of perdition" referred to in our text will come before us for consideration in a later chapter, sufficient now to say that he makes his appearance some time after the Rapture of the Church and that he continues in his terrible course of

(Continued on page eight, columns four and five)

The Greatest Sermon

(Continued from page five)
teach that You are to die for all mankind so that eternal life may be offered to all men without exception?"

"No, the Word does not teach that I am to die for all men without exception. I am to give My life for those who are in Hell now, nor for those who will go there from this time on. Concerning offering life to all mankind; the Jews didn't like what I had to say on that issue."

"For the bread of God is he which cometh down from heaven, and giveth life unto the world."—John 6:33.

"You will notice in this verse that I did not say I was offering life unto the world, rather I said I give life to the world, and this world consists of those given to Me by my Father. Furthermore, why should I offer life unto an unregenerated man when I have already stated that no man can come to Me. Even though I were to offer life to him, he has no ability to accept since he is dead and therefore lifeless."

"Lord, now I know why the Jews demonstrated against You at Capernaum, for I have also found that in every place I go men object to Your sovereignty by calling it the doctrine of Satan. There is one other point that I feel needs to be discussed for not only am I concerned about it, but people all over the world are anxious to know the answer. The question is what if those whom the Father drew to You, whose names You have written in the Lamb's Book of Life, and for whom You are to die, fail to hold out faithful to the end, and falter, would they fall from Your grace and be lost again?"

"Austin, again you didn't listen too well, or you would have known better than to ask such a question; nevertheless, for the benefit of all who will read your account of the interview, I will answer it. This is another point with which the Jews took exception, and which caused them to say, 'This is an hard saying; who can hear it.' Verses 37 through 40 answers your inquiry, but verse 37 should be sufficient to answer you fully."

"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.

"Notice carefully My words, 'I will in no wise cast out.'"

"But Lord, suppose they do not meet the conditions?"

"Who put conditions on this verse? Where do you read that I said I will save to the uttermost providing one meets conditions? There are no conditions for My people to meet in order to be saved, neither must they meet conditions to keep themselves saved. All the conditions that God asks in order for My children to be saved and be kept saved, I will meet in their behalf, and thus free them from a conditional salvation to salvation by My grace. I want all you news reporters, to tell all the world, that eternal life is not based upon conditions or provisions, and that salvation is by My grace plus nothing — minus nothing. Since the Father and I started salvation, We will most certainly finish what We have started."

"Because of Satan's attacks against this doctrine, I am going to have Paul write and make it clear that there is nothing that can separate one from God."

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height nor depth, (Continued on page 7, column 1)

Eld. Wm. C. Burket Missionary To Navajo Indians



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The Greatest Sermon

(Continued from page 6)
nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38-39.

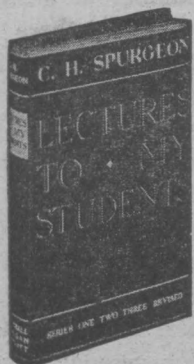
"Lord, suppose they sin?"

"The answer is still the same, I will in no wise cast them out, but this does not mean that I am indifferent to their sinning."

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:5-6.

"I thank you Lord, for Your interview. It has been good talking with You. By Your sovereign grace, I will tell this story as

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Blessed is the man who is too busy to worry in the daytime and too sleepy at night.

You have told me here at Capernaum."

"Austin, before you take your leave, there is one other thing you need to know, and that is that I am releasing this interview and sermon to the M.B.C. network only. She is the only one who is authorized to carry this news."

"Lord, I understand this network to be your church, and the call letters to be Missionary Baptist Church."

From a study of the Lord's sermon at Capernaum, it is to me the greatest sermon ever preached because it contains all five points of sovereign grace — no compromise in it in any sense of the word. Therefore, I love this message, and in closing, I do not wish to leave the impression that His other messages were not great for they were, but, to me personally, this is the greatest one.

May God bless you is my prayer.



Grape Juice

(Continued from page one)
ing. I imagine it would be especially difficult for one to get grapes when they were out of season. So, leave it to the Methodists to discover a new "method." And leave it the liberal "Baptists" to swallow the heresy — or should I say the grape-juice.

Now in Vineland, a dentist named Dr. Thomas B. Welch developed a way of putting fresh grape juice into sterilized bottles. This Methodist's innovation satisfied squeamish congregations all over the nation. The doctor began a little bottling company which grew into the Welch's Grape Juice industry.

So, grape-juice Baptists should feel very indebted to Dr. Welch. If his method had not been devised, they would have had to settle for raisins in water during the winter months; or they would have had to forget the Lord's command "do this in remembrance of me." It is to their shame that they did not just do the thing that the Apostle commanded when he said, "Keep the ordinances as I have delivered them unto you."

Richard Cavaretto
Fremont, Calif.



Tithing

(Continued from page one)
several times more than if we kept it.

Forgetting all about the blessings, I want to again say that it is our duty to tithe. It is not left to your desires or the leading of the Spirit; it is a clearly revealed Bible truth. But if you will follow the leading of the Spirit you will certainly tithe, for He inspired the Book that teaches it. You must do it, else you are a robber of the BLACKEST DYE.

What we give to God and His work does us the most good anyway. Those who store away money usually lose it before death, or they die and leave it all, to be squandered or to ruin a family left behind. It doesn't matter how much we make — we only have what we store up with God anyway.

That which we give to God is stored up in heaven "where moth and rust doth not consume nor thieves break through and steal." That which we give to Him we shall have for eternity — we keep. That which we give to His work pays the best dividends. Suppose your tithe is one hundred dollars a year. This will support a native missionary. Suppose that he has ten conversions, you have an interest in those souls — saved from hell to heaven; souls that are more precious than the universe. Indeed, "It is more blessed to give than to receive." For he who gives shall receive many fold back again. Will you, dear reader, withhold God's money that He hath ordained should be used to carry the gospel to the world, and thereby prevent poor, lost souls from having an opportunity to hear of Jesus, and His blessed

salvation? May you not be guilty of this most wicked robbery.

Not only will you be happier and richer here if you tithe, but hereafter as well. What we give to God's work after all makes us truly rich. How foolish to spend our lives in things so fleeting as those of earth and not lay up true riches in heaven where we can enjoy them for eternity. This is well illustrated by the following story:

True Riches

It was a cold December night. The cold winds sighed and moaned among the tree tops and whistled through the cracks in the window sills of the little parsonage, causing the couple within to draw up their chairs nearer and nearer the fire. "Put some more wood on the fire, mother, it seems so cold tonight," said the old minister, moving his chair closer to the stove.

"Yes, I will," she answered, "but you know the wood is scarce and we must be very saving of it, or we may not have enough to last through the winter."

"I guess I will go down and see how Eld. Parker and his wife are getting along tonight," said Mr. Newton, as he laid aside his newspaper, arose from his chair and put on his overcoat. "I dread to face the storm," he added, glancing around the warm, comfortable room; "but I am afraid those old people will suffer this cold night. They have so little to make them comfortable." So drawing his fur collar up around his ears, he opened the door and walked out into the darkness and down the street through the blinding snow storm. How fortunate I have been, he thought to himself as he walked along. I have always had plenty of money and everything I wanted in the world, but there are those old people who have nothing but poverty to contend with. His rap at the door was responded to by the happy-faced old gentleman.

"Good evening, Bro. Parker," he said, as he entered their humble home. "Well, you are just as happy as ever, are you? I thought I would find you gloomy in this old house on so cold a night as this."

"Oh, no," answered the aged minister. "I am happier on nights like this than ever, because I have a shelter from the storm."

"Well, I should consider it a poor shelter," said Mr. Newton with a smile. "It always was a

problem to me that you were so contented and happy here in your old age. You have nothing to look forward to. You will soon be too old to take charge of a circuit, and you will have to leave this parsonage, and you have spent all your life trying to help others and have forgotten your own interest, and now as a result of it you are soon to be homeless. If it were me I should be very much discouraged, and feel like my life was almost a failure."

"Yes," answered the old man, with a calm, serene look on his face; "for forty years I have been laboring for my Master and trying to lead souls to Christ. True, I have never laid up treasures on earth, but yet I am rich."

"Rich! What do you mean?" exclaimed Mr. Newton, in surprise. He had been very successful in a business career, but he knew nothing of true riches.

"Well," answered the preacher, "suppose I were a young man and had great sums of money to invest but was not going to live in this country, but expected to spend the greater part of my life in Europe; would you consider me wise if I should spend my fortune here, and then when I was ready to go to Europe, where I was to live in the future, I would have no money with which to buy a home?"

"Oh, no," answered Mr. Newton, "you would be very unwise indeed."

"Well," said the old gentleman, "that is what I thought. I always knew I should spend only a few short years here, then I shall go to my eternal home. So for many years, I have been investing in a mansion in heaven. Now you see why I am happy because I will not need a home here long and I know that I have many treasures laid up above. You have spent all of your life securing the wealth of this world, and you, too, are growing old and will soon leave the shores of time. But to you that would mean to leave your treasures, while I come into the possession of mine, which I can enjoy through the long eternal years."

"Oh, yes, I see," answered Mr. Newton, dropping his head a moment. Then he arose and started toward the door.

"Will you stop with us a few minutes while we have family prayer? Mother and I always pray before we retire at night."

"Yes," said Mr. Newton, as he sank back into a chair.

The old minister opened the Bible and read: "Let not your heart be troubled: Ye believe in God, believe also in me. In my father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you." He read a few more verses, then closed the book. Then slowly and softly he sang:

"There is a land far away, 'mid the stars, we are told,
Where they know not the sorrows of time,
Where the pure river flows through the valley of gold,
And where life is a treasure sublime.

"'Tis the land of our God, 'tis the home of the soul,
Where the way-weary traveler reaches his goal
On the ever green mountain of life."

The song being ended, they knelt in prayer. When they arose from their knees, Mr. Newton bade them good-night and left the house.

Weeks and months passed away. The long, hard winter yielded to the touch of spring. The birds warbled merrily in the trees; the flowers were springing from their leafy beds and unfolding their tender leaflets in the gentle breeze as they passed.

"Lift me higher, higher, mother," said the aged veteran of the Cross, as he lay on his pillow dying. "I want to catch a glimpse of the rays of the rapidly setting sun. It is growing so dark. O so beautiful! Over the distant hills I see a city. Its walls are like jasper, and its gates are of pearl. 'And the city hath no need of the

Eld. Fred T. Halliman Missionary To New Guinea



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sun, the Lamb is the light thereof," he murmured, as his spirit took its flight.

Slowly tolled the bell in the old church tower as loving hands bore the casket, which held the cold form of the aged minister, out of that church in which for so many years he had been a faithful ambassador of the truth. As they laid him to rest in the quiet graveyard, to them the spot was more hallowed because his dust rested there.

"Wife," said Mr. Newton, as they were returning from the funeral, "I understand now, what I never did before, the meaning of those words the old minister spoke to me last winter. Truly my life has been a failure. Now he is exceedingly rich, but I am miserably poor. Today, beside that open grave I promised God that from now on I will begin to invest in TRUE RICHES."

Will you not begin today to lay up true riches? Stop, right where you are, lift your heart to God, and pledge Him your obedience, your tithe? Won't you do it for Jesus sake? Surely you will do this for Him, when it is your duty and He promises to bless you, too.

Perhaps you, like some others, do not believe in pledging to tithe. I am sure that you would not feel this way if you would study the many Scriptures which teach, even ask us, to pledge to God. Jacob pledged, vowed to tithe, and God accepted it. God often called Israel to vow and renew their vows to Him. In II Cor. 8:12, we hear God through Paul, telling the Christians to pay up their pledges. This is saying that it is God's will to make pledges, and to keep them. If one who has not kept his pledge to God to tithe reads here, let him renew his vow now.

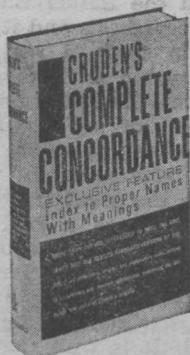
If you will now begin tithing your life will never be the same again. You will be more successful in life than you can possibly be otherwise, for God's blessings will be upon you. "Bring ye all of the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a (Continued on page 8, column 3)

THE BAPTIST EXAMINER

JULY 4, 1970

PAGE SEVEN

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SEX! SEX!

By BOB NELSON
Ada, Michigan

Suppose you were transported into an unknown theatre in an unknown country. In this crowded auditorium the spot light was on a covered serving dish on the stage. Every so many seconds the cover is lifted briefly and then the people go into a frenzy with whistling, cat-calls, and then applause. Finally, the cover comes off for good and a superb well-cooked steak is exposed, then the crowd goes into pandemonium. In all probability you would assume that these people were starved for food, or else they were insane. But you look around and find them to be well-fed and healthy looking.

Now what is your conclusion if a person attends a strip-tease joint on Bourbon Street, or some night-club in your area? Here one finds the place crowded with married men and women. On the stage the spotlight is focused on some young lady who is taking off her clothes piece by piece. During the process the crowd goes into a frenzy and then finally when she stands completely nude the crowd bursts out into a wild applause. What causes these couples to do this?

Everybody knows that the sexual appetites grows by indulgence and by the mental disposition. Our society today has become a slave to a false view of



ELD. BOB NELSON

sex. In fact our whole culture has been brain-washed so that sex is not related to a wholesome love in marriage, but rather a perverted mania. What has caused this condition? We have pushed God out of our lives!

Notice what God has declared in the Holy Scriptures about this situation: "Wherefore, God also gave them up to shameful passions through the lusts of their own hearts, to dishonor their own bodies between themselves. They exchange the truth about God for a lie; they worship and serve what God has created instead of the Creator himself, who is to be praised forever." (Romans 1:24, 25). It appears that God is giving up our society so that sex is the god that we worship.



Tithing

(Continued from page seven)

blessing, and there will not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of the ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts." (Mal. 3:9-10). Accept His challenge! He will keep His promise! Prove Him!



APPRECIATED LETTER

I have missed THE BAPTIST EXAMINER so much. I believe it is the soundest paper published today. Religion has lost everything that means anything as far as the Christian faith is concerned. I am thankful that God gave you to the Christian world for our times.

Elder A. E. Hamomnd
Brashear, Texas



A Problem

(Continued from page one)

suggestions that are offered, and plan accordingly.

Definite announcement as to our Conference will be made in the issue of July 18. This will allow sufficient time to hear from our readers. We would encourage you to write us at once.

We hope to have the Conference just as we have for the past ten years. We cannot say just yet where it will be held — if at all. However, we will make such an announcement two weeks hence.

BRETHREN, PRAY FOR US!



Texas Church

(Continued from page one)

To say the very least, Brother Langford and the Bethel Baptist Church are great hosts and it was indeed, and in truth, a real joy to have fellowship with them. I consider Brother Langford one of the finest men of my acquaintance, an excellent preacher, and a man who stands solidly and stalwartly for the great truths of God's Word. It was a real joy also to learn that those who are now members of Bethel Baptist Church are upholding his hands as he attempts to contend for the Word of God. It is true that on account of his stand, they have lost some members, but those who are now affiliated with the church are loyal to their pastor, and to the Truth.

It has been a long time since I have seen a church love their pastor more than this church loves Brother Langford. This is one of the things about this Conference which made it an unusual one and I truly rejoice and thank God, now that I am back home, as I remember the apparent fellowship between pastor and church. Accordingly, I predict great things for this church in the future under the leadership of Brother Langford.

Any time that any of our readers are in that area, we would urge you to attend services with them.

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PAGE EIGHT

The Redeemer's Return

(Continued from page six)

open defiance of God until the Lord Jesus returns in power to the earth when He shall destroy this Wicked One by the brightness of His coming. The "falling away" (apostasy—Greek) is one of the things which shall be the harbinger of the Day of the Lord and prepare the way for the revelation of the Antichrist. The fact that the "falling away" has already commenced, yea, has even now advanced a terrible distance, is proof that the appearing of the Man of Sin is nigh at hand, and therefore that the "last days" of this dispensation are upon us.

The "falling away" which 2 Thess. 2:3 predicts has reference to departure from the Word of God, and apostasy from the faith once delivered unto the saints. Specifically, it refers to repudiation of the Truth by those who are its professed friends. The fulfillment of this solemn prophecy has now been going on for upwards of half a century, and sad to say, the circle in which it is receiving its accomplishment is ever growing wider and wider. More than forty years ago the late C. H. Spurgeon protested faithfully and fearlessly against the "Downgrade movement" of his day, and owing to the doctrinal looseness and theological unsoundness of many of its leading spirits withdrew from the English Baptist Union. The "Downgrade" has gone on apace since then. The majority of our Seminaries in which our preachers receive their theological training, are hot-beds of rationalism, scepticism, and infidelity. The deadliest foes of the Faith are now to be found *inside* of the professing Church and not outside as hitherto. The "vain philosophies" and Scripture-denying heresies of such agnostics as Darwin and Huxley are now openly espoused and enthusiastically proclaimed from many of our leading pulpits.

The "falling away" has had an awful exemplification in the "Higher Criticism" movement, a movement which originated with atheists but has operated *within* the professing church. The "Higher Critics" are men who deny the supernatural element in the Scriptures, who undermine their authority and belittle their value. They are rationalists whose minds are blinded by the god of this world, whose they are and whom they serve. No censure of them can possibly be too severe. The inspired apostle referred to them when he said, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in *damnable heresies*, even denying the Lord that bought them and bring upon themselves swift destruction" (2 Pet. 2:1). The words that follow this terrific indictment, reveal the sad havoc wrought by these apostates, and tells us of the doom which awaits them — "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." (vs. 2,3).

The "falling away" is evidenced on every hand. Not only are many of our Seminaries cesspools of spiritual corruption, not only are hundreds of our pulpits now filled by traitors to the cause they profess to champion, not only is every cardinal doctrine of the faith attacked and denied by the very ones paid to defend them, but the evil effects of such teaching from our religious leaders have influenced multitudes of souls committed to their care. The man in the pew, following the lead of his teachers, has lost faith in the Bible as a Divine revelation, and in consequence, no longer submits to its authority. Hence it is that there is such a "falling away" in the number of genuine conversions — we say "genuine" conversions because there are multitudes of those who come forward to shake some popular preacher by the hand, multitudes of card-signers, "trail-hitters" etc., etc. Hence it is that there has been such a sad and such a wide-spread "falling away" from the old time family worship. Hence it is that we now witness such a lamentable "falling away" from the mid-week prayer-meeting. Hence it is that there is such an awful "falling away" from the observance of the Holy Sabbath. Hence it is that there is such a fearful "falling away" from the moral standards of former days. Hence it is that there is now such an ever-growing "falling away" from Sunday School attendance all over the land. Yes, the "falling away" has commenced and is already far advanced.

The "falling away" is also to be seen in the many false systems of recent development. We may cite illustrations the "New Theology" formulated and popularized by R. J. Campbell; "Christian Science" (so called) with its repudiation of sin and the vicarious Sacrifice of Christ; "Russellism," with its horrible blasphemies upon the person of our Lord and its erroneous and soul-destroying heresy of the 'second chance'; "Spiritualism" with its intercourse with demons who impersonate the dead. Formerly three-fourths of the votaries of these anti-Christian systems were outwardly attached to the Truth, inasmuch as they were members of evangelical denominations. The same "falling away" may be seen in the rapid decay of Protestantism and the silent but sure growth of Roman Catholicism.

(To Be Continued Next Week — D.V.)

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