

WHY SALVATION IS DISTINCT FROM BAPTISM

By ROY MASON
Aripeka, Florida

Millions of people in the different denominations hold that there is no salvation apart from baptism — and some hold that there is none apart from immersion. The Catholic Church holds out no hope even for the baby that dies unsprinkled. The Mormons hold baptism as necessary to salvation, and if one dies without baptism, they often have a living person to be baptized for the person who died minus baptism. The most vociferous group to argue for the necessity of baptism however, is the so-called



ELD. ROY MASON

Church of Christ. They procure radio time so as to follow my program on Sunday morning. Their obvious effort is to seek to counteract the Gospel of grace that we preach. Constantly and insistently they teach that immersion is essential to salvation. What about this claim?

The teaching that immersion is essential to salvation is one of the most deadly falsehoods ever taught in this world. It will send the soul of every person who believes it as straight to hell as the crow flies.

What This False Doctrine Does:

1. It destroys the New Testament doctrine of grace. Baptism is a form of works, and the Scriptures tell us that salvation is not by works. (See Eph. 2:8-9; also (Continued on page 8, column 1))

NEW SPEAKER FOR CONFERENCE

Elder Bill Jackson of Bristol, Tennessee, who has been our guest at our Bible Conference for



ELD. BILL JACKSON

a number of years, will be preaching this year on the subject, "The Bible and Its Central Theme — Christ."

Brother Dan Phillips was originally scheduled to preach on this theme until he broke his leg. Since Brother Jackson is a member of the church that is pastored by Brother Phillips, we have thus made this substitution.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

BRO. FTH CONTINUES REPORT OF PATROL MADE BY HIS FAMILY

FRED T. HALLIMAN
New Guinea Missionary

The last article closed with the ending of the second day of the patrol. We had walked across a mountain, got camp set up for the night, had a preaching service and got to bed quite early. I was awake several times during the night and could hear the rain gently falling on the tent top.

We awoke early the next morning to the sound of squealing pigs and yodeling natives. The rain had stopped and the sun was just peeping over the mountain across the valley from us. The trees and tall grass was hanging full of



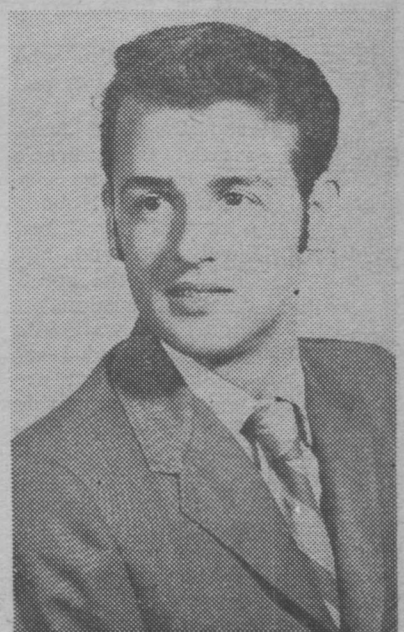
FRED T. HALLIMAN

large drops of water which looked like sparkling crystals as they glistened in the first rays of sunshine. Out across the valley could be seen several large white birds that resemble parrots, except that they are solid white except for their black beak and feet and crowns of pure yellow feathers that stand about two inches above their heads. This added a special attraction to the sparkling valley below. Our campsite was high upon the mountain side and the view that we had was beautiful.

By the time we had finished our breakfast several of the native folk had already arrived, most of them bringing something in the way of food and this was being prepared. About 9:30, I announced that our first service (Continued on page 6, column 3)

NEW SPEAKER FOR CONFERENCE

Elder Harold Gill of the New Testament Baptist Church of Huntsville, Alabama, will be with us this year to preach for his first



ELD. HAROLD GILL

time at the Conference on the subject, "The Bible and the Church — True and False."

Brother Gill has been attending our Bible Conference and we are happy to have him this year as a speaker.

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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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Who Replaced Judas — Matthias Or Paul?

NORMAN STEPHENS
Huntsville, Alabama

Some will say that the church was powerless for 10 days, and was acting in the flesh, and not under the influence of the Holy Spirit — also that they were a little premature in calling this meeting that we read of in Acts 1:15-22 — that what is really being taught here, is that the church was in error, and can make mistakes by acting in the flesh, or acting too hastily, as in this matter.

Brother, there was a church here, and it was rightfully conducting business, as it should have been doing. We read in verse 42 of the second chapter of Acts, "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." To continue to do something means that you had to be doing it before. Is this not correct? Why surely, this is true as you must agree.

I believe that Peter was speaking under the influence of the Holy Spirit in verses 21 through 26, as he was in verses 16 through 20. Some say that they did not mean to elect someone that very day — that Peter became excited and acted on his own to call this meeting, and what actually took place in verses 21 through 26 was a big error on the part of Peter, and the other 119 members of that church. I ask you is this consistent with God's Word? Certainly not.

They state also that these qualifications set forth, which incidentally, Paul did not possess, were from Peter, rather than from God. Let us turn to I Tim. 3, and begin with verse 1 and read through verse 13 to see if these qualifications for a bishop, elder, or deacon are from God, or are they merely statements that Timothy made, that do not have any meaning? Of course not. This passage of Scripture, as any other passage of Scripture, is for doctrine, reproof, for correction and for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works. (II Tim. 3:16).

Some say, "Yes, but they did not have the Holy Spirit with them for 10 days as a church."

They had Him, as individuals. Now I ask again, is this consistent with God's Word? No, because we hear Him telling His church in Matthew 16:18 that the gates of Hell will never prevail against His church. He will never leave His church — not for 10 days, one day, one minute, nor

RETURNS THIS YEAR TO SPEAK AT OUR CONFERENCE



HAROLD BRUNSON

Evangelist Harold Brunson, who has been a close and dear personal friend for many years, and who resides at Tyler, Texas, will be with us for our Conference again this year.

Brother Brunson has preached for us at two of our Conferences. Many doubtlessly will remember the sermons, "Will the Circle Be Unbroken?" and "When the Stars Begin to Fall."

On account of his work as an evangelist, Brother Brunson is not always able to be with us. However, at the last minute we were able to make these arrangements, and we are deeply grateful to God that he will be our guest this year. We anticipate a great sermon by him when he preaches on the subject, "The Bible and the Trinity."

even one second, till He comes for her in the clouds of glory. He is dwelling continuously with His church. He always has and always will.

Now what he is telling them, is that they are powerless to reproduce as a church, to bear young, or to preach the gospel as a church as commanded in Matthew 28:18,20. They are to wait till they receive power or authority from on high. Not that they should or could not conduct business or continue in prayer and supplication (Acts 1:14) or to continue steadfastly in the apostles doctrine and in fellowship, and in breaking bread and in prayer. Read Acts 2:42.

Could we actually say that what took place should not have taken place? To say that Peter and the church made a great mistake, would be an assumption I am sure, because we do not have any Scripture to base our conclusion on. Personally I do not believe that they made a mistake at all. When we consider the words of verse 14, we see that the church, continued in prayer and supplication, which means they continued in earnest prayer and supplication. Now brethren, this church was praying earnestly before they met to attend to this business.

What did this church do for 10 days while they were waiting? The first thing we find them doing immediately after our Lord ascended was that they returned to Jerusalem from Mt. Olivet the first day, and went into an upper room, or a place to worship, and they began to pray and to supplicate, or to pray earnestly for guidance. They did this for more days than one. Just how many days we do not know, but we read in verse 15, "And in those days," which means more than one, Peter stood up. I believe this was the 50th day, or when Pentecost was fully come (Acts 2:1). They were all with one accord in one place. Peter said in verse 16, "Men and brethren this scripture must needs be fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas which was to guide them that took Jesus." Read also Ps. 41:9. Also notice (Continued on page 7, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE GREATEST INSTITUTION ON EARTH"

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

For quite a long time I have been thinking in terms of the message that I wish to bring to you this morning. Not for just weeks, and months, but even for years, I have been thinking in terms of this message. What is the greatest institution on earth?

I thought about the home. It is a great institution. There was a time when it was a greater institution than it is today, because the home today doesn't mean to the family what it once did. Somebody said recently that the home was a place where one member of the family waited until another member of the family

got there with the automobile. To a greater extent, that is true, but the home has always been considered a great institution.

I thought in terms of schools. School is a great institution. In view of the fact that we have a number of teachers in our church, I would say to these teachers that they have a greater opportunity than even their pastor, when it comes to the matter of influencing lives in the schoolroom, for you have those children in school with you five days out of the week, and I only have a congregation for a half-hour on Sunday morning and Sunday evening. Yes, school is a great institution.

As I ran down the gamut of institutions, I thought about our system of laws, and I thought about our system of government. I thought about lots of great in-

stitutions, but there were none of these that I would say is the greatest on earth. As I say, homes, schools, the system of laws, and the system of government that we have are all great institutions, but not one of them could be called the greatest.

I think that you already know from the Scripture that I have read, that I mean to tell you that the church is the greatest institution on earth, and I want to give you a few reasons why that is true.

I
THE CHURCH WAS ORGANIZED BY THE GREATEST INDIVIDUAL.

The church is the greatest institution on earth because it was promised by the greatest individual. Jesus said in my text, "I are happy to have him this year as a speaker." (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Greatest Institution"

(Continued from page one)
will build my church; and the gates of hell shall not prevail against it." It was promised, I say, by the greatest of all individuals — Jesus Christ Himself.

May I remind you that the Lord Jesus Christ was a miracle worker. He could do miracles that nobody else could do. When Simon Peter would cut off a man's ear Jesus picked up that ear and put it back on the man's head, and I am satisfied that there was not even a scar left to show that there was a healing process that had taken place. I am sure that Malchus heard just as well afterward as he had previously. Jesus was a miracle worker.

See Him in all the miracles that He performed — the hands that were withered that were made whole; the legs that had never known strength were given energy that the individual might stand upright and walk, and leap, and jump. You can see the Lord Jesus Christ as He fed the thousands miraculously. Certainly you would say that He was great from the standpoint that He was a miracle worker.

He was great from the standpoint that He was pure. There wasn't any sin in the life of the Lord Jesus Christ. The Apostle Paul refers to Him as:

"HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and made higher than the heavens."—Heb. 7:26.

When Simon Peter would write concerning Him, Peter said:

"But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH AND WITHOUT SPOT."—I Peter 1:19.

When Paul would speak of Him to the church at Corinth, he referred to Jesus in these terms, when he said:

"For he hath made him who knew no sin to be sin for us."—II Cor. 5:21.

I say, beloved, the Lord Jesus was great — great as a miracle worker, great in His purity, yes, great in His wisdom. Nobody was ever as wise as the Lord Jesus Christ. Surely, beloved, the Lord Jesus Christ was the greatest when it comes to wisdom.

Did not Simon Peter walk into His presence one day and Jesus said to him, "Simon, what are you thinking about? Of whom do the kings of the earth take tribute?" He knew what was in Simon Peter's mind. He knew that Simon Peter was worried about where they were going to get the money with which to pay their taxes. He knew what Simon Peter was thinking about.

Where was there ever a man so wise before or since, who could look at an individual and tell exactly what he was thinking about, as Jesus did in the case of Simon Peter? In fact, in all of His ministry, over and over and over again, the Lord Jesus Christ exhibited wisdom — untold wisdom — wisdom of the type that was beyond man — that might baffle individuals. Surely He was great.

When I think of Him as a miracle worker, when I think of His purity, and when I think of His wisdom, I say that He was the greatest that has ever lived.

We might even go further and remember what He has done for others. The Lord Jesus Christ died for others.

I was impressed so much this morning as I was teaching my class of boys as to what Jesus Christ did when He was scourged, when He was mocked by the soldiers, when a crown of thorns was placed upon His head, when a scarlet robe was put upon His body, when a reed was placed within His hand, when the soldiers bowed the knee in mockery and said, "Hail, King of the Jews." I was impressed when those soldiers took these garments off the body of Jesus and put His own clothing back on Him and then led Him out to the cross where He laid Himself down upon the cross and there was crucified for our sins. I tell you, beloved, when you consider the death of Jesus Christ, He did for others what nobody else ever did. I say, it doesn't make any difference which way you turn, you are compelled to say that Jesus Christ was the world's greatest — the greatest miracle worker, the greatest in purity, the greatest from the standpoint of wisdom and the greatest in what He did for others. In fact, in any field you turn, or in any category that you might wish to look into, you are compelled to admit that Jesus Christ was the world's greatest.

Beloved, I say to you, the church that Jesus built is the greatest institution on earth because it was organized by the greatest individual on earth — the Lord Jesus Christ Himself.

II

THE MOST IMPORTANT WORK HAS BEEN ASSIGNED TO THE CHURCH — PREACHING THE GOSPEL.

The church is the greatest institution on earth because the most important work has been assigned to it — the preaching of the Gospel to the ends of the earth. Jesus said:

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

Notice again:
"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:10,11.

Oh, how precious it is to know that all the truth that is preached today is to be made known by the church! Not by a mission board, and not by an individual who goes out with only a free lance authority, but rather the Gospel of Jesus Christ is to be made known by the church of the Lord Jesus Christ Himself.

We read:
"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

Beloved, what is it that holds up the truth? What is it that is to express the truth? What is it that is to promulgate the truth? This text says that the church is the pillar and ground of the truth.

If you build a house, you start with the ground. You place a pillar on the ground for a footer and then you build your house upon that pillar or that footer.

Beloved, Jesus Christ tells us that His church is the pillar and the ground of the truth — that which supports the truth.

I say to you then, the church is the greatest institution on earth because the most important work in this world has been assigned unto it — the preaching of the Gospel of the Son of God.

III

THE ORDINANCES HAVE BEEN GIVEN TO THE CHURCH.

I do not say for one moment's time that any individual has the right to observe either ordinance, under any circumstance, or on any occasion. Rather, I say that those ordinances are to be observed strictly under the authority of a Baptist Church.

I had an uncle come to me years ago when I was just a boy preacher and asked me to baptize him. I refused to do so for two reasons. In the first place, I had an idea that he wanted to be baptized thinking that salvation would be procured thereby, and in the second place, he didn't want anybody to know about it. He just wanted me to take him out to the pond and baptize him so nobody would know anything about it.

Beloved, I have no authority to baptize. I contend that I have no authority to go into a hospital nor into a sick room any place and take the elements of the Lord's Supper and observe the Memorial Supper for an individual. It is not mine as a pastor to observe. Rather, the elements of the Lord's Supper were given to the church, and the Lord Jesus Christ expects His church to carry out the ordinances until He returns again.

In the Great Commission, the Lord Jesus Christ told His church, "You baptize, and you teach all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." I tell you, the preacher that baptizes without church authority, or the preacher that observes the Lord's Supper without any authority from the church to do so, that individual is violating the Word of God, he is going contrary to the Great Commission, and he himself is a heretic that ought to be excluded from any New Testament church.

I say to you, the Lord Jesus Christ gave His ordinances to the church. He didn't give them to an individual. He did not give those ordinances to any person. He did not give ordinances to a mission board. Rather, He gave those ordinances unto His church.

As I think about those two precious ordinances that tell us about our Lord Jesus Christ — both His death and burial and His coming back to this world again — when I think of them, I say that the church is the greatest institution in this world because the ordinances have been given unto the church.

IV

ONLY THE SAVED CAN BE MEMBERS OF THE CHURCH.

The church is the greatest institution on earth because only the saved can be members of it. We read:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as SHOULD BE SAVED."—Acts 2:41-47.

I say to you, the church is the greatest institution on earth because only saved people can be members of it.

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge everyone to attend this Conference because . . .

The doctrines preached at this Conference exalt my Lord Jesus Christ; therefore all messages are Christ centered.

I can come to this Conference and the truth is proclaimed about the Church that Jesus built while He was on the earth. This Church was a Missionary Baptist Church, and has been in existence through all ages, and is still in existence today. A true church is chain-linked to the first one established in Jerusalem, as man is chain-linked to Adam. This Church and only this Church has the authority to proclaim the Gospel and to baptize the believers. When we are members of a true church we can take the Lord's Supper with unleavened bread and wine, in remembrance of the Lord's death.

I hear messages at this Conference of man's totally depraved condition. If God did not have mercy on him he would go to the pits of Hell, because he cannot come to God on his own terms as he is a defiled person. God elected some out of this fallen race unto salvation for His glory, before the foundation of the world. Christ came and died for those He chose, dying in their place and justifying them. The Holy Spirit seeks out those Christ died for and quickens them and then calls them through the Gospel.

If you believe these great truths, you should come to the Bible Conference and enjoy the fellowship with the saints from all over the United States and some foreign countries. If you do not believe these truths, my prayer is that you come and listen that you may come to the knowledge of God's truth.

ELDER DONALD HACKNEY
Huntsville, Alabama

That isn't true of other institutions. Take for example the stock market — the Stock Exchange in New York City. A man can purchase a seat in the Stock Exchange. If he will spend a thousand dollars when a seat is available, he can buy membership, and can buy a seat on the New York Stock Exchange.

In all the organizations of this world, you can buy your membership therein. The lodges — they are all on the basis of money. By the payment of money you can belong to any lodge or any fraternal organization that is in existence. But there is only one way that you can be a member of the church of Jesus Christ and that is, you have to be saved — you have to be born again.

It is true sometimes that an unsaved person — one that hasn't been born again — gets into a church erroneously and fallaciously, but he is really not a member of the church. The only person who can be a member of a church is one who has been genuinely born again, who has been saved, and who has become a child of God.

I say to you, the church is the greatest institution on earth because only the saved can be members of it.

V

THE COMFORTER ABIDES IN JESUS' CHURCH.

Jesus makes mention of the Comforter, for we 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. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."—John 14:1-3.

The majority of people when they read this think that Jesus was talking to all the saints everywhere. They think the Lord Jesus Christ was talking to Christians in general. Many, many

times preachers have taken this passage of Scripture and applied it to all saints in general. I contend, and have contended for many, many years that the Lord Jesus Christ spoke this to His church, and His church only. It is a promise to His church, and nobody outside of His church, has the right to claim the promise.

He is not talking to saints in general. He is not talking to saved people promiscuously. Rather, He is talking to His church, and He says to this church that He is going to prepare a special place for His Bride.

When a man gets marriage in mind, he usually thinks about providing a place for his bride. The Lord Jesus Christ was thinking in terms of marriage. Heaven was already prepared. Hell was already prepared. All that pertained to the future was already prepared when Jesus was talking here. I think that the Son of God was talking in terms of His Bride — He was preparing a place for her.

What did He say in that connection? Listen:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 14:16.

Where did the Holy Spirit take up His residence on the day of Pentecost? Beloved, He took up His residence in the church. Who is He talking to then when He says, "I will pray the Father, and he shall give you another Comforter?" Beloved, that Comforter that He was talking about was given to His church. I contend that when Jesus spoke in John 14:16, He was talking to His church, and to His church only, and He says, "I am going to give you another Comforter."

Notice again:

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26.

(Continued on page 3, column 5)

The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

In John 5:24-26 we read, "Verily, verily, I say unto thee, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but *is passed from death unto life*. Verily, verily, I say unto you, The hour is coming, and now is, when *the dead shall hear the voice of the Son of God*: and they that hear shall *live*. For as the Father hath *life in Himself*; so hath He given to the Son to have *life in Himself*." Now the words "death" and "life" in this passage can only refer to *spiritual* death, *spiritual* life, and *spiritual* resurrection — "passed from death unto life." By nature we are *spiritually* dead — "dead in trespasses and sins" (Eph. 2:1), but by the new birth we pass from death unto life. Regeneration is therefore a *spiritual* resurrection.

Further. In Rom. 6:2 we read, "How shall we that *died to sin* (Greek), live any longer therein?" and in Col. 3:1 — "If then *ye be risen with Christ* seek those things which are above." These two verses refer to the believer's *judicial* death and resurrection. This side of the truth is little known or understood, but we cannot now dwell upon it at any length. One word sums it all up — *identification*. On the Cross there was a *double* identification — all believers understand the first side of it, but few are clear upon the second. In the reckoning of God and in the eye of the Law *Christ was identified with us as lost sinners*. He took our place and bore our sins. He endured the full penalty of the broken law in our stead. But further, (and it is deeply important that we should apprehend this) in the reckoning of God and in the eye of the Law *all believers were identified with Christ*. Hence, every believer can say "I was crucified (Greek) with Christ" (Gal. 2:20). In the sight of God *I died on the Cross* because Christ hung there *as my substitute* and what a substitute does or suffers *is imputed to the account of the one on whose*

behalf he is acting. Hence, we repeat, in God's sight, when Christ died I died, "died to sin," died to the law, died to the world, died to everything that had to do with my old standing in Adam.

But further still. Death did not retain Christ. He rose again, and in the reckoning of God I rose too, for *all believers were identified (reckoned one with) with Christ in His resurrection*, so that it is written, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins (spiritually, and therefore, judicially), hath quickened (made alive) us *together with Christ*" (Eph. 2:4,8). It is not our individual spiritual quickening (the new birth) that is here in view, but our judicial identification with Christ — "*together with Christ*." The next verse goes farther still and informs us that, in the reckoning of God, *all believers were identified with Christ in His ascension* — "And hath raised us up *together* (Christ and His people), and made us sit *together in the Heavenlies* (Greek) *in Christ Jesus*." Observe that this is "in Christ Jesus" which refers to *our position before God* (compare "in Christ Jesus" Rom. 8:1) and is not at all a question of experience or attainment. We are now prepared to consider the fourth aspect of "death" and "resurrection."

Every believer in Christ has "died to sin," died judicially not experimentally, died in the sight of God because he was "*crucified with Christ*." Here then is where faith comes in. *God says I am "dead to sin"* (Rom. 6:2), but "I don't *feel* dead to sin: my *experience* shows me otherwise," says one. Beloved, it is not a question of "feelings" or "experience" but of *believing the testimony of God*. Hear Him: "*Reckon ye also yourselves to have died indeed unto sin* (Greek) and to be alive unto God through Jesus Christ our Lord" (Rom. 6:11). Here then is the *experimental* death and resurrection. By faith I am to translate into my practical life what is true of me judicially. Believing God's Word which tells me *I have died* unto sin and that *I am alive unto God* through (or rather "IN") Jesus Christ our Lord, I am now *to live in the realization and power of that truth*. This is what the apostle had reference to when he said, "*Mortify* (put to death) *therefore your members which are upon the earth*" (Col. 3:5): the "therefore" looking back to the previous verses where he had been discussing the believer's *judicial* death and resurrection. It was as though he said, See to it that your practical *state corresponds with the standing* which you have before God "in Christ."

Returning now to Philippians 3. Here Paul is speaking of "resurrection" but, as we have seen, the New Testament treats of *four different orders of resurrection*, to which of them then is the apostle here referring? Is he here speaking of physical resurrection, spiritual resurrection, judicial resurrection, or experimental resurrection? *The context must decide*. A close reading of the entire passage will make it evident that it is *experimental resurrection* which the apostle had before him. The whole passage refers to *his practical experience* and is a biographical amplification of Romans 6:11. Beginning at the seventh verse he says — "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the *knowledge* of Christ Jesus my Lord: for whom I have *suffered* the loss of all things (how evident it is that the apostle is here recounting a *practical experience*!), and do count them but dung, that I may win Christ, And he found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know Him (the Greek word here is "ginosko" and means *know intimately*), and the power of His resurrection" (verses 3 to 10). The apostle yearned to live as one who had been raised from the dead. He longed to walk in "newness of life." He desired that he should no longer "serve sin." "And the fellowship of His sufferings, being made conformable unto His death." The apostle longed to tread the same path his Lord had trod, to be baptized with the baptism He had been baptized with, and to drink of the cup which He drank (Mark 10:38, 39).

"If by any means I might attain unto the out-resurrection from among the dead" (Phil. 3:11), that is, if, by any means I might *experience the full and blessed effects of complying completely with the terms of Rom. 6:11—reckon myself indeed to have died unto sin and be alive unto God*. The apostle longed to apprehend or lay hold of that for which he *had been* apprehended, namely, to be "conformed to the image of God's Son." What he desired above every thing else for himself, was that he might *realize practically in his daily life*, that which *was* true of him *judicially* in regard to his *standing before God*. But had the apostle fully achieved his ambition? Had he arrived at the place where he was now beyond the reach of the lusts of the "old man"? Did he never yield to temptation? Was he delivered from the very presence of sin? Nay, verily. The language of the next verse is

"Greatest Institution"

(Continued from page two)
I ask you, why is it that these Protestant churches and these man-made organizations are so far from the truth, and they get farther and farther from the truth? Why is it that these man-made organizations never come to a knowledge of truth? I will tell you why. The Holy Spirit isn't in them as a church. If there is one that is saved, the Holy Spirit is in that individual as an individual, but He doesn't reside in the church as a body. The Holy Spirit only has residence in the church that Jesus built, and the reason these false organizations never come to a knowledge of the truth is because the Holy Spirit isn't there to teach them the "all things" which is referred to in John 14:26.

Notice again:
"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16:7.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16:13.

Beloved, you can't read these verses without realizing that Jesus was talking to His church, and He said to that church, "I am going to put a Comforter in you, and when the Comforter becomes a part of you, He is going to guide you unto all truth."

In Acts 2, I read the story of the coming of the Holy Spirit on the day of Pentecost. Where did He come? To a lodge? No. To the municipal building to meet with the city government? No. Where did He come? Beloved, He came to the church that Jesus built, and He took up His residence in the church.

Notice another Scripture relative to His residence:

"In whom ye also are builded together for a habitation of God through the Spirit."—Eph. 2:22.

Notice that the Holy Spirit dwelt in the church at Ephesus.

I tell you, beloved, the Holy Spirit, the Comforter of God, has never had but one place to dwell and that was in the church that was established by the Lord Jesus Christ.

Oh, isn't it precious to know that the Holy Spirit has taken up His residence within the New Testament Church, and He will be in that church until the Lord Jesus Christ comes back again, and He is called the Comforter?

I tell you, it is wonderful to believe that Jesus established His church. It is wonderful to believe that the Holy Spirit is in His church. It is wonderful to me to know that the Holy Spirit only has His habitation in the church that Jesus built.

It thrills my soul when I realize that He has given a promise whereby He says, "I will build my church; and the gates of hell shall not prevail against it." That church that He built, that church into which He put the Comforter, the Holy Spirit — that church has an unbroken line of continuity from the days of Jesus Christ down to the present, and through the ages to come. If it does not have such an unbroken line of continuity, then 'the Son of God falsified when He said, "I will build my church; and the gates of hell shall not prevail against it."

The Apostle Paul said:
"Unto him be glory in the church by Christ THROUGHOUT ALL AGES, world without end."—Eph. 3:21.

(Continued on page 5, column 2)

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge
everyone to
attend this
Conference
because . . .

I have spoken to the Bible Conference of Calvary Baptist Church through the years, and I would like to take this opportunity to urge you to attend that Conference this coming fall because I am convinced that it is the greatest stimulant to spiritual growth that is to be found in this old sinful world today.

If you have a healthy spiritual nature, you just naturally enjoy meeting the Lord's saints from all over the country. And this Bible Conference gives you the opportunity of meeting and fellowshiping with more of these saints from more places than any other place you can go. And not only does this Conference give you the opportunity to meet and fellowship with all these wonderful saints, it gives you the greatest opportunity of all, that of hearing the great stalwarts among our Lord's greatest preachers of our day. (I am not talking about E. G. Cook. I, like many of you, am still at a loss to know why he was ever put on the program).

So, go to this coming Conference and carry a large cup. I assure you that you will have ample opportunity to get it filled to overflowing. Therefore, I urge everyone to go to Calvary's Labor Day weekend Conference. Just remember, there is no such thing as a "nobody" among our Lord's saints. If you are one of His blood-bought saints you are a "somebody." And our knowing that we are a "somebody" should humble us no little, because we know that it is He that has made us a "somebody" and not we ourselves.

Then I not only urge our preacher brethren to go to the Labor Day weekend Bible Conference, I urge them to leave some of their opinions at home. In Bible Conferences from California to Florida during the past year I sensed a danger of our brethren being divided up into little cliques, not over great doctrines, but over mere opinions. So instead of dividing the brethren with our opinions, may I urge the brethren to spend the time discussing the great doctrines that will build us up and draw us closer together?

E. G. COOK
Birmingham, Alabama

THE BAPTIST EXAMINER

AUGUST 15, 1970

PAGE THREE

(Continued on page 7, column 3 and 4)

The Baptist Examiner

FORUM

"Should couples meet in a room connected with the church building and eat, play games, and visit? I would like Scripture."



AUSTIN
FIELDS
PASTOR,
Arabia Baptist
Church
Arabia, Ohio

No, the Scriptures make it clear that God's house is to be a house of prayer—not a place to eat and play games. It was built and dedicated to the service of the Lord; therefore, it should not be used to satisfy our fleshly desires. To use food and games to allure people to church would make them followers of Jesus Christ in the same respect as the multitude in John 6 for they followed Him because of the loaves and fish. The Lord did not command us to take up our forks and spoons and follow Him, rather it was the cross (Gospel) that we are to take and follow Him outside (separated) the camp (religion). Read Matt. 16:24.

The Lord, while here in the flesh, became angry and threw out of the temple those who were using it for fleshly gratification.

It is my belief that if He were here in the flesh today His action would still be the same were we to use His house for any other purpose than worship and praise to His name. The Comforter through Paul makes it very clear that God's house is to be used only for the honor of Jesus.

"What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.—I Cor. 11:22.

From this verse, we understand there are houses to eat and drink in, houses for fleshly entertainment and amusements, but God's house was not built for these things; therefore, God's house is different in that it was built to honor the Lord.

This truth (God's house for God's honor) is pictured very clearly in the construction and use of the first house built for God to dwell in. I am referring to the tabernacle which God commanded Israel to construct so that He (God) might dwell among His people. In studying God's first house (tabernacle), we find it consists of two rooms which were called the Most Holy Place and the Holy Place. In the Holy Place, the priests gathered together and worshipped God who lived in the Most Holy Place. The place of worship (Holy Place) contained a lamp, a golden altar, and a table of shewbread. The table was laden with unleavened bread which priests ate after each Sabbath day. This bread typifies Jesus as the true bread of God. There were no additional dishes on the table. This house is reserved only for the things of the Lord. There were no programs for amusement or entertainment. In fact, the Lord slew two sons of Aaron for bringing into His house strange fire, which typifies worldly energy.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the

LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD."—Lev. 10:1-2.

Were we to bring within the temple of the Spirit (Baptist Church) that which God forbids, then we can expect to be visited with the chastening hand of God. Each New Testament church is a temple of the Spirit, and this temple is to be kept holy; thus sanctified for the Master's use.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and I will be their God, and they shall be my people." — II Cor. 6:16.

I would have you notice that it is not temples, rather it is temple of the Spirit. Thus, each true church is a house (temple) of the Spirit. The house of God is where we meet with the Spirit; it is therefore not to be used to gratify the flesh any more than God's first house was to be used to promote fleshly fellowship.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



If you want Scripture that says thou shalt not eat in the church, I cannot produce them. However, if you want to hold the house of God as a precious possession, I can. Should you eat, play games, and have social parties in the building? No! no! a thousand times no. The house of God is a sacred place. It should be a place of worship, a place of prayer. Christ drove them out of His house. "And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, my house shall be called of all nations the house of prayer? But ye have made it a den of thieves." (Mark 11:15-17) Christ considered it so sacred that He would not even allow them to carry anything through it. Zechariah 7:2 tells us that the men were sent to the house of God to pray, and Isaiah 2:3 tells us that the house of God is where we go to learn of His ways.

Paul said to Timothy, "These things I write unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (I Tim. 3:14-15). The church is the place to learn of God, to pray, to be with Him in a special way, not to use as a place for material gaiety. There is nothing wrong with being happy in the Lord, but let's not make His house a place to play basketball or to run around in. This destroys the respect for God's house. Paul condemned the Corinthians for using the Lord's supper as a picnic time. "When ye come together therefore into one place, this is not to eat the

Lord's supper. For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." (I Cor. 11:20-22).

People say that you have to provide something for the young people. No you don't! Not sports and parties and all this. The only thing the church is responsible to do is teach them that they are sinners and that salvation is of the Lord. Then we are to teach them how to live Christian lives. You teach them respect for God's Word, His house and His people, that is your responsibility; and you make them lose respect for His house if it is a sports arena or a catering house.



ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida

The answer is NO! NO! NO! This is one of the evils of this day in which we live. Churches spend millions of dollars providing all sorts of recreational buildings and equipment. Some churches hire a hostess to look after the eating and drinking. While human beings perish without God and without hope, churches are occupied with fun and frolic and foolishness.

"But, we must have eating and drinking and amusement. We must have SOMETHING FOR THE YOUNG PEOPLE." This is a big lie, and one that came from the father of lies. I served as pastor of a highly successful church for thirty years, and in the large city where it was located, for at least 25 of those years we had the largest attendance of any church in the city. Young people flocked to our church, and we were constantly baptizing people. We made no distinction between "youth" and age. Our sole distinction consisted of "saved or lost." This business of forever talking about "youth" is something that alienates young people. So, I am not dealing with mere theory. I know from personal experience that a church can thrive and prosper without a program of eating and drinking and fun making.

But what about the REASONS against a program of fun, food, and frolic?

CHURCHES ARE NOT COMMISSIONED TO PROVIDE ENTERTAINMENT. Much time effort and money of churches goes into recreational programs that have no authorization in the Great Commission whatsoever. Why don't churches stick to what they are authorized to do, instead of going off after other things?

BUT WHAT ABOUT DIRECT SCRIPTURAL CONDEMNATION? Do we have such? We certainly do. The regulations laid down in the Old Testament concerning the temple and its worship were very strict, but as time went on these regulations were violated. In the time of Jesus, the Jews came from long distances to worship—especially during the Passover season. They couldn't bring lambs for sacrifice with them, and they had the money of the nations where they lived, which needed to be exchanged for the money in use in Israel. To meet these needs, animals were brought into a certain section of the temple, and money changers had their tables all over the place. They grafted on the visitors and made money out of exorbitant prices for animals and out of exorbitant rate of exchange. As Jesus saw the place of worship

turned into a place of sheep bleating and graft, He was stirred with indignation such that he took some rope in his hand and drove the whole gang out of the temple. There was something about His divine manner that provoked fear and awe, and the desecrators fled before him. This cleansing of the temple was carried on twice during His ministry. You are urged to read the accounts given in the New Testament of the cleansing of the temple. They are to be found in Matt. 21:12-17; Luk. 19:45-47; John 2:13-16.

Note that Jesus gave as His reason for His actions this statement, "My house is the house of prayer." In other words, a place of divine worship. He considered the bringing in of other things a desecration. "But," says someone, "sheep are not sold and money is not exchanged at our church suppers." I answer, the principle is the same exactly. Just as those things desecrated the temple as a place of worship, so does eating and drinking and playing desecrate a church today. How on earth can a person watch Jesus drive that gang of desecrators out of the place of worship of that day, but feel that it is all right to turn a modern place of worship into a place of revelry and guzzling today? The truth is, Jesus would drive the modern gang of church guzzlers out, just as he did there at the temple.

One more Scripture: In I Cor. 11: we read about some church members who drank wine at the Lord's table until they were tipsy. (Incidentally, that proves that they used WINE for how could they have gotten tipsy on grape juice?) In other words, they made a meal out of what we call the Lord's Supper. Paul rebuked this by saying, (v. 22) "What? have

ye not houses to eat and to drink in? Or despise ye the church of God?"

The suggestion here is that eating and drinking in the sense of a meal, is to be done at home, and that to turn the Lord's house into a place of dining, is to "despise the church of God." The land is filled with such despisers today. No wonder we have such an unspiritual situation among the churches.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



So far as I am able to know there are no "Thou shalt nots" connected with the church. However, there are quite a few Scriptures that make it very clear as to what a church is to do. For instance, her great commission in Mt. 28:19-20 says, in essence, that she is to preach the gospel in all nations, baptize the believers and then teach them the Word. That is the primary function of the church, and I am unable to see how a recreation room could be of any help in doing either of the three things involved in carrying out this commission.

In I Tim. 3:15 we find that the church is the pillar and ground of the truth. Is there any way in which the situation mentioned in our question would help in any way in holding up the truth and supporting it? In Eph. 3:10 we find that God makes all of His manifold wisdom known, not by, but through the church. I can

(Continued on page 5, column 1)

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



**I would urge
everyone to
attend this
Conference
because . . .**

I would like to encourage everyone to attend the Bible Conference of Calvary Baptist Church for several reasons:

1. As one that has the privilege to speak at the Conference I know the time the speakers put in study for their message. You will too if you will attend. Most of the speakers stay with their subject and therefore bring a condensed message with "strong meat."

2. As one that has attended five out of nine Conferences I can tell you of the spiritual blessing one receives.

3. There are no records to read, no committees to appoint or hear. This is not a preacher organization. We hear the pure Word of God preached.

4. This is a time of fellowship for the saints of God. I John 1:3, last part, "And truly our fellowship is with the father, and with His Son Jesus Christ." Usually the discussions in between services are about the things of Christ.

5. Christ is preached as the only begotten of the Father, full of grace and truth. "That in all things He might have the preeminence."—Col. 1:18.

6. After you leave this Conference and return home you are always glad to be a member of the Lord's Church where He has placed you, because church truth is taught at these Conferences.

7. Webster defines conference as "comparison: examination of things by comparison." At this Conference you will witness a searching of the Scriptures, an examination, and a comparison of things taught in the Word. Each preacher is aware of this and gives a "Thus saith the Lord."

This Conference is under the authority of a New Testament Church. Won't you come and see?

Sincerely yours,

WALTER L. HERIN
Orange, Texas

Bible Conference Program

Friday Evening

JIM EVERMAN	South Shore, Ky.
<i>"The Bible and the Death of Christ"</i>	
J. FRANK McCURM	Detroit, Mich.
<i>"The Bible and the Resurrection of Christ"</i>	
JAMES HOBBS	McDermott, Ohio
<i>"The Bible and Christian Living"</i>	
JON H. RULE	Alderson, W. Va.
<i>"The Bible and Rewards"</i>	

Saturday Morning

OSCAR MINK	Crestline, Ohio
<i>"The Bible and the Hereafter"</i>	
DONALD HACKNEY	Huntsville, Alabama
<i>"The Bible and Man's Depravity"</i>	
CLIFFORD B. TAYLOR	Brantford, Ontario, Canada
<i>"The Bible and the Judgment Seat of Christ"</i>	
JOE SHELNUIT	Benton, Ark.
<i>"The Bible and Chastisements"</i>	

Saturday Afternoon

CHARLIE BUFORD	Pleasant Grove, Alabama
<i>"The Bible and the Ordinances"</i>	
W. W. WILKERSON	Tampa, Fla.
<i>"The Bible and Prayer"</i>	
ELVIS GREGORY	Columbus, Miss.
<i>"The Bible and Church Discipline"</i>	
TEX COBB	Stockdale, Texas
<i>"The Bible and The Holy Spirit"</i>	

Saturday Night

ROY MASON	Aripeka, Fla.
<i>"The Bible and Prophecy"</i>	
RICHARD DILLENDER	Trenton, Ill.
<i>"The Bible and Creation"</i>	
KENT CLARK	Bryantville, Ky.
<i>"The Bible and Election"</i>	
LAWRENCE CRAWFORD	Hayward, Calif.
<i>"The Bible and Christ's Intercession"</i>	

Sunday Morning

WILLARD PYLE	Chesapeake, Ohio
<i>"The Bible and Its Characteristics"</i>	
HAROLD M. GILL	Huntsville, Ala.
<i>"The Bible and the Church — True and False"</i>	
M. C. HUGHES	Kountze, Texas
<i>"The Bible and the Devil"</i>	
MILBURN COCKRELL	Dorsey, Miss.
<i>"The Bible and Security"</i>	

Sunday Afternoon

WAYNE CROW	Hollywood, Fla.
<i>"The Bible and Missions"</i>	
BILL JACKSON	Bristol, Va.
<i>"The Bible and Its Central Theme - Christ"</i>	
O. B. BAKER	Verona, Ohio
<i>"The Bible and the Virgin Birth"</i>	
GENE HENSLEY	Hollywood, Fla.
<i>"The Bible and Backsliding"</i>	

Sunday Night

GORDON BUCHANAN	Griffin, Ga.
<i>"The Bible and Evangelism"</i>	
B. A. LANGFORD	Pasadena, Texas
<i>"The Bible and Women"</i>	
HAROLD BRUNSON	Tyler, Texas
<i>"The Bible and the Trinity"</i>	
WAYNE COX	Memphis, Tenn.
<i>"The Bible and Justification"</i>	

Monday Morning

AUSTIN FIELDS	Coal Grove, Ohio
<i>"The Bible and the Baptism of the Holy Spirit"</i>	
BOB McNEILL	Charleston, W. Va.
<i>"The Bible and Public Worship"</i>	
JOE WILSON	Winston-Salem, N. C.
<i>"The Bible and the Second Coming"</i>	
JOHN R. GILPIN	Ashland, Ky.
<i>"The Bible and Angels"</i>	

General Information:

- (1) All morning services begin at 9:00; afternoon services at 2:00; evening services at 7:30.
- (2) All meals served at Cafeteria in Twin Towers, Marshall University. Breakfast at 7:00 a.m.; lunch at 12:15 p.m.; evening meal at 5:30 p.m.
- (3) Be sure to fill out an "Impression Card" before leaving the Conference.
- (4) All services will be held in Huntington High School Auditorium, Huntington, W. Va.
- (5) Song leader, Elder James Schafer, Houston, Texas, assisted by others.
- (6) No smoking in auditorium nor cafeteria. No shorts, slacks, jeans, nor mini-skirts will be tolerated. Shorts and tight jeans are not permitted for the male sex.

The Forum

(Continued from page 4)

see no way in which young couples eating and playing games could be of any service to our Lord in making His wisdom known.

It is a fine thing for young couples to have a nice, decent place to which they can go to eat, play clean games and visit. I am all for it. But we should be very careful about having the Lord's precious church connected with this place and sponsoring it, I believe they call it. The Lord's church is a heavenly organization, but the recreation room, no matter how wonderful a place it may be for the young people to meet, is still a worldly place. And the two just cannot mix any more than oil and water can mix. They have altogether different objectives in view. Some may say that the recreation room can be used to get more people in the church. But it is my contention that when you use worldly means to get people in the church you will have to use worldly means to keep them there, and they are just not worth it.

When we try to mix worship with eating and playing there is great danger that we will end up worshipping the wrong thing. In Ex. 32:6 the children of Israel sat

down to eat and drink and rose up to play. This was all connected with a worship service. But if you notice, they were worshipping Aaron's golden calf.

It is good for Christians to help the young people to have a decent place to get together, but it is not good to have the church sponsoring it.



"Greatest Institution"

(Continued from page 3)

Beloved, the church is going to be here forever. The Comforter is in it. How I thank God that New Testament Baptist churches have the Comforter that no other organizations — no other so-called church has today! It thrills my heart to know that the comforter is within the church that Jesus built.

I contend today that there is an unbroken line of continuity back to the days of Jesus. You say, "Prove it." I can't prove it, and nobody can prove it. History through the Dark Ages was in the hands of the Catholics and the records of history have never been anything but distorted in their hands. I can't prove that Baptists have ever been in existence, but I take it by faith, for Jesus said: "I will build my

church; and the gates of hell shall not prevail against it." I believe Jesus Christ told the truth.

I believe that His church was started in the days of His flesh — not at Pentecost, and not afterwards, and not hundreds of years later by some uninspired individual. I believe that Jesus Christ established His church in the days of His flesh, and I believe that church is going to last forever. I believe that in that church there is a Comforter, and any church that is started without a mother church is without a Comforter, and shall never be called a New Testament church, because the Holy Spirit can't be there.

I say to you, the church that Jesus built is the greatest institution on earth because the Comforter abides in Jesus' church.

VI

THE CHURCH COST MORE THAN ANYTHING ELSE IN ALL THE UNIVERSE.

Do you realize how much the church that Jesus built cost? Paul says to the Ephesus elders:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath PURCHASED WITH HIS OWN BLOOD."—Acts 20:28.

Beloved, what did the church cost? It cost the blood of Jesus

Christ.

Oh, do you realize how much a Baptist Church costs? I speak not of the building. I speak of the church that Jesus Christ established as a living entity of Himself. How much did it cost? The blood of Jesus Christ.

Notice another Scripture of like nature:

"Husbands, love your wives, even as Christ also loved the church, and GAVE HIMSELF FOR IT."—Eph. 5:25.

Beloved, the church cost. Yes, it cost the blood of Jesus Christ. The Apostle Paul said:

"What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye ARE BOUGHT WITH A PRICE: therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19,20.

I say to you, the church is the greatest institution in the world because it cost more than anything else in all the world. The sacrifice of an angel — yes, the sacrifice of an innumerable multitude of the heavenly host, could never have paid the price that was paid by Jesus Christ for His church.

Money, the wealth of the world, could never pay the price that Jesus paid for His church. Think about it — all the money that is

at Fort Knox and all the money that is in the Bank of England, and all the money that is in the world piled together; yea, if all the gold and silver were dug out of the ground that is now hidden away and reserved only for the eye of God, if it were uncovered today and if it were made known and all piled in one place, it could never have purchased the church of Jesus Christ.

I say to you, man's deeds could never have purchased salvation. The church cost more than any other institution — more than you can imagine. As I say, the sacrifice of an angel or of an innumerable multitude of the heavenly host, the wealth of the world, and the deeds of mankind all put together could never equal the price that was paid by Jesus Christ for His church when He died on the cross to pay the sin-debt of us.

VII

THE CHURCH HAS THE GREATEST FUTURE AHEAD OF IT.

The church is the greatest institution on earth because it has the greatest future ahead of it. (Continued on page 6, column 1)

Remember Our...

SALE ENDS AUGUST 22

LIST OF GREAT BOOKS FOR SALE

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"Greatest Institution"

(Continued from page 5)
Do you realize that a marvelous future is in store for the church that Jesus built? Oh, what a glorious future is in store for us! Listen:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words."—I Thess. 4:16-18.

Talk about a future! Oh, what a glorious future is in store for the child of God that is a member of His church!

Notice again:

"That he might present it to himself A GLORIOUS CHURCH, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:27.

Talk about the future that is ahead of us, we have it! There is no church today that is without blemish. There is no church today that is holy. There is no church today but what has spots and wrinkles, and plenty of them. Beloved, thank God, some of these days He is going to make His church so pure, so perfectly pure, that it will be without spot, with-

out blemish, without wrinkle — a glorious thing in His sight.

We read concerning the Lamb and the Bride:

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19:7-9.

Isn't it wonderful to know that some of these days the Lord Jesus Christ is going to pick up His Bride and He is going to have a wedding — and it is going to be a wedding! Oh, what a wedding it is going to be! The participants that take part in the wedding will all be arrayed in fine linen, clean and white. The fine linen is the righteousness of the saints. In other words, it is what the saints of God have wrought out. This does not refer to salvation; this is something in addition to salvation that the Bride has. I will tell you what it is. It is Baptist baptism.

The Lord Jesus Christ, in the days of John the Baptist, came to John and asked for baptism at the hands of John, and Jesus submitted to the hands of John the

Baptist for baptism. Jesus said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."—Mt. 3:15.

Baptist baptism is a righteous act.

The saints are clothed in righteousness. The saints that become a part of the Bride all have a special righteousness. They are clothed in fine linen that is called the righteousness of the saints, which I contend is fulfilling the third chapter of Matthew by way of Baptist baptism.

I say to you, there will be nobody in the Bride but Baptists. I am not saying that all Baptists will be there, but I am saying there will be nobody in the Bride but Baptists.

Talk about a glorious future! The church — yes, it is the greatest institution on earth, and perhaps the thing that makes it the greatest is because it has the greatest future of any institution. When all the man-made institutions are gone, and when all the man-started and Devil-inspired churches are gone, the church that Jesus built will still be here. He said, "I will build my church; and the gates of hell shall never prevail against it."

Thank God, it can never be destroyed! It is going to last forever and ultimately that church that Jesus started is going to become His Bride. All others are going to be destroyed. Listen:

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."—Mt. 15:13.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

Here the Lord Jesus tells how the beast is going to hate the whore and destroy her with fire — a complete destruction for the old whore and her harlot daughters, which typify Roman Catholicism and the Protestant churches that have come out therefrom. But as far as His church is concerned, there is a promise that it shall last throughout all ages, world without end. It is the most glorious institution, the greatest institution in this world now, and it is the greatest because it has the greatest future of any institution in all the world.

CONCLUSION

May I say in closing that you ought to be a member of the church that Jesus built. If you are saved, you ought to be a member of it. Nobody ought to be a member of a church unless he is saved, but if you are saved, you ought to be a member of this greatest institution in all the world — the church that Jesus built.

May God bless you!

Fred T. Halliman

(Continued from page one)
would soon begin and soon the small building was filled and several had to sit on the outside by the time we got services under way. Not long after that service was over we went some 3 to 4 hundred yards from the church

building to where a stream had been dammed up to make a pool for baptizing. There we held another short service and then baptized five people.

From the time the baptizing was over and for the next three hours we had a good time of fellowship and feasting on the food that had been brought. About 2 p.m. we assembled for another preaching service. Again the house was filled to overflowing and a grand spirit was manifested in this and all the other services we had held there. By about 5 p.m. most of the visiting folk had gone home and we had begun to get a few things ready in preparation for leaving the next morning. About 9 p.m. we closed out the third day of the patrol and went to bed looking forward to new adventures on the track the next day.

When I awoke the next morning the first streaks of light had just begun to filter through the dark pre-dawn morning and soon I had a fire going in the cook house and was preparing breakfast while the rest of the family was getting up. With breakfast over everyone began doing what he could to get our things ready to leave and shortly after 8 a.m. we assembled for prayer and then took our departure from Mandi Pango.

There were no mountains to cross that day as we would be going almost in a straight line along the side of the mountain that we had camped on for the last two nights. However, there were lots of steep up and down places and the track was very slushy and muddy. Upon a few occasions the mountain side seemed to almost disappear and for a few yards there would be not much more than a couple of feet of sheer ledge to walk on. Mrs. Halliman especially disliked these places and required assistance on a couple of them.

Like the previous walk this one was not too long and in about 5 hours time from the time we had started out that morning we reached a place called Hidabaenda. By now the word had gone through the valley that my family was traveling with me this time and there were lots of people on hand to see us that probably would not have been had I been alone. Also all along the track people would be gathered in small groups to watch us go by and sometimes they would follow along for a mile or so then they would suddenly fade away into the bush.

There is a much larger group at Hidabaenda than at the last place that we had camped. There is a government rest house there (this is a house used by patrol officers when they pass through the area) plus an Aid Post staffed by a trained hospital orderly. We have a church building there plus a new house that has been built for the missionary so in all there are 7 or 8 buildings at this place. With the mission house that had recently been built we only required one tent, so by the time we reached there the cargo boys had already stretched the tent and it did not take us too long to get the beds set up and we were soon settled in at that place.

We held a preaching service soon after we got camp set up and quite a large crowd of people were in attendance. We had planned to spend two nights at this place and plans were made accordingly before we left the

preaching service. There were several folk to be baptized at this place and it was decided to do this the next day.

After the preaching service we went back to the house and a good selection of food was brought and we bought enough food for the next two days. One of the fellows, the medical orderly, had some chickens and he had several fresh eggs on hand so he gave us enough that we had fresh fried eggs for breakfast the next morning. We still had time for some fellowship with the people before night but in due time this ended and we had our evening meal.

The next day started off again with pigs squealing and lots of natives hustling around just after 6 a.m. It was not long before all of our children were absorbed in the crowd of natives running from one small group to another watching them kill their pigs and prepare them for cooking. Soon our breakfast was ready and almost as soon as the last bite was finished the kids rushed off again to where the pig feast was in progress and by now gaining momentum rapidly. Just as soon as the pigs were cleaned they began to cut them up into small pieces and long narrow strips. Now and then someone would give a small strip of meat to one or more of the kids and they would cook it over one of the many little fires that were going just for that purpose. I would say that during the course of the day each of the children easily averaged consuming at least 2 pounds of meat, plus various other things. They were having a real holiday.

About 9:30 we assembled at the church building for a preaching service and soon after that service was over we left for the place of baptism. We had to walk quite a way before we reached a stream that had been made suitable for baptizing. Very few of these mountain streams are deep enough in any one place, as they are, to baptize in but it takes only a little effort to make a dam that will provide a suitable amount of clear fresh water. Here we assembled the folk again for another service and then we baptized 15 people into the Pi Baptist Church. This is the last church that was organized and in this service the membership was exactly doubled as she authorized the baptism of these folk and sponsored the mission.

After the baptizing was over we went back and for the next few hours mingled among the native folk receiving and eating bits of various foods all during the day. About the middle of the afternoon we had another preaching service.

The native that looks after the Aid Post is married and has two small children. He and his wife have been sprinkled into the Catholic organization. This is not my first encounter with them for our trails have been crossing at various times and places for the past five or six years. I have preached the gospel to them many times both in church services and privately. He told me at the end of this service that they both had been saved and the next time I came through they would like to be baptized into one of our churches. He asked if I could supply him with some Pigeon reading material so that he could better acquaint himself with the Lord's Word. I have never spared the truth in any service that he has attended for fear of running (Continued on page 7, column 5)



I would urge everyone to attend this Conference because . . .

It was my pleasure to attend the 1969 Bible Conference of Calvary Baptist Church — Not only attend, but yet to speak by their invitation. This was a consummation of a dream that had been mine from the time I first heard of it.

The ultimate dream of every minister of the Word of God should have been, that he lift up Christ. And as I sat listening to the magnitude of the Word, as each speaker took his place I was able to feel the presence of God's Spirit as He moved within. Even more so as I was called upon to speak. I can only praise God for the attention of the people in attendance that day.

I'm sure that those who were there in 1969 would join with me in saying that the experience gained would be hard to equal except in looking forward to 1970. I would like to put it this way, "that I would entice, entreat, appeal, implore and even beg each reader of The Baptist Examiner to remember the coming Conference and be in the company of the greatest people this side of heaven."

If the Calvary Baptist Church provides only one-half of what they did in 1969, your physical needs as well as spiritual needs, will be well met. In closing, to each of you who read TBE each week, COME and be a part of the 1970 Conference.

D. L. CHANCE
Birmingham, Alabama

THE BAPTIST EXAMINER

AUGUST 15, 1970

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
Farmington, N. M. 87401

Who Replaced Judas?

(Continued from page one)
Acts 20:1, "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein and his bishoprick let another take." I do not believe that the church replaced this bishoprick or one of the overseers the first day they returned from Mt. Olivet as some believe, but rather they did it on the 10th day of waiting, or on the day of Pentecost.

When the ship of Zion sailed from Jerusalem, she had a full crew of 12 officers (Acts 6:2) and her commission (Matt. 28:19,20). Later Paul came on board.

Now back to this church, and the meeting they held in Acts 1:15. They looked among them for men with proper qualifications. They found two, Justus and Matthias. Then they prayed for the Lord to reveal which of the

two He had chosen. "And they prayed and said, Thou Lord which knowest the hearts of all men show whether of these two thou hast chosen that he may take part of this ministry and apostleship which Judas by transgression fell, that he might go to his own place."—Acts 1:24.

To say that this church was meeting for 10 days continuing in prayer about a matter, only to be misled in the whole matter, seems ridiculous to me. It seems rather strange to me, if this were a lesson to show us they made a mistake, where do we find them being rebuked for this, and the mistake being corrected? Matthias would have had to be set aside and Paul installed. All of them did spend some time together. Surely we could find somewhere in the book of Acts where they rectified the mistake, if the lesson would have any value from a teaching standpoint. To benefit from it they would have to learn the truth of the matter, and we would have a record of it somewhere in the book of Acts. No brethren, I believe they looked among them and found two men qualified to take the place of Judas Iscariot, and asked the Lord to assist them by showing which of these two he would have, and no mistake was made.

Beloved, I am not against Paul as it may seem. I am for him to say the least. I think he was one of the greatest men God ever called. There were other great men whom God called also, that did not have these qualifications, such as John the Baptist (John 1:6).

What does the word apostle mean? It comes from the Greek word "postolos," meaning, "one sent forth." Thus, Paul was an apostle. He was commissioned to carry the message to the Gentiles, or rather he was an apostle to the Gentiles. See Romans 11:13. The other twelve were called apostles to the Jews. The fact that Jesus called the original 12 and later Paul, personally, and then called Matthias by proxy, so to speak, has no bearing whatsoever in the validity of this meeting the church held in Acts 1:15-26.

Are these aforementioned the only apostles we find? Does the word apostle, when used to describe a certain individual, qualify him to take the place of Judas as one of the original apostles? No, beloved, Judas was a devil himself, numbered with the 12, but he did not possess all the qualifications of an apostle. He did not witness the resurrection.

The word apostle was used of Jesus Christ to describe His relationship to God:

"Wherefore holy brethren par- (Continued on page 8, column 3)

The Redeemer's Return

(Continued from page 3)

very emphatic—"Not as though I had already attained, either were already perfect" (vs. 12). Here is proof positive that in the previous verse the apostle was not writing about a future resurrection of the body, for if participation in the first resurrection (or of an eclectic resurrection at the return of Christ) is the reward for a life of exceptional spirituality, the apostle here acknowledges that he himself did not measure up to the required standard—and if he did not, who has? No, this passage proves too much for the partial-raptureist, for in making the resurrection of believers a matter of spiritual attainment he excludes the Apostle Paul himself! It should be evident that the apostle is here referring to an experimental resurrection, something which had to do with his practical everyday life. Someone once said to an Irish brother, "Pat, you are dead to sin: Your old man was crucified with Christ." "Yes," was the reply "but, I'm frequently troubled with my ghost." Says the apostle, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind (his successes and his failures; his attainments and his sins), and reaching forth unto those things which are before, I press toward the mark (goal) for the prize of the high calling (or "vocation") of God in Christ" (vss. 13, 14). A further word on this last verse.

Note the apostle speaks of "the prize of the high calling" which is quite distinct from the "high-calling" itself. The "high-calling of God in Christ Jesus" is the judicial position which is occupied by every believer. It is to this the apostle referred when he said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation (the "high-calling") wherewith ye are called" (Eph. 4:1), and for those who do "walk worthy" there is a "prize." Did the apostle succeed in winning it? We certainly believe so. 2 Tim. 4 is the SEQUEL to Phil. 3! Listen to the beloved apostle as he has arrived at the close of his earthly pilgrimage—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness (the "prize" he so earnestly coveted), which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4:6-8). May grace be given both reader and writer to fight the good fight of faith, to finish our course with joy, and to contend earnestly for the faith once for all delivered unto the saints.

The Churchward Results of The Redeemer's Return

"I shall be satisfied, when I awake with Thy likeness" (Psalm 17:15).

CHAPTER EIGHT

WHAT will take place when our Lord comes back again to receive His blood-bought people unto Himself? What will be His portion and what will be their portion in that happy day? What will be the results of Christ's second advent insofar as they affect the Church? We say "the Church," though it would be more accurate to speak of the saints, for Old Testament believers equally with New Testament believers, will share in the wondrous blessings and glories of that glad occasion. How then will the Redeemer's return affect the redeemed? We leave for consideration in our next chapter the question of the worldward results of Christ's second advent. For the present, we confine ourselves to the results, Churchward, of the Saviour's appearing. What will these be? What will be the order of events? Surely these questions are of entrancing interest and profound importance. And, blessed be God, they are not left unanswered. It is true that the Holy Scriptures were not written to gratify an idle curiosity, and that many questions which engage our minds are passed over in silence; nevertheless, upon everything that concerns our vital interests sufficient has been revealed to satisfy every trusting heart.

Were we to attempt an exhaustive reply to the questions asked above, we should be carried far beyond the limits of a comparatively brief chapter. All we shall now essay will be to present to our readers an outline which sets forth the most prominent features of this phase of our subject as they are unfolded in the Word of God. Seven items will engage our attention, namely: — The descent from Heaven of the Lord Himself, The Resurrection of the sleeping saints, the Translation of living believers, the Transformation of every saint into the image of our glorified Saviour, the Examination and Rewarding of our works, the Presentation of the Church by Christ unto Himself, and the Manifestation of the Church with Christ in glory. May the One who has been given to take of the things of Christ and shew them unto us, illumine our understandings and draw out our hearts in adoring worship.

The one Scripture which sets forth more fully than any other the order of events which shall occur at the Redeemer's return (Continued on page eight, columns four and five)

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mt. Mendi
Territory, Papua, New Guinea

Fred T. Halliman

(Continued from page 6)
him off but have always been truthful to him and the Lord's Word. While there may be a lot of spurious professions of faith made in an Arminian service, it is my opinion that the kind of preaching that I have preached to this Catholic couple and thousands of these other heathen folk is the only kind of preaching that God will honor.

There were several professions of faith at the end of this last service and there was a good offering received from the people. It amazes me at times as to where these native folk get the money to give such generous offerings, seeing that they have no source of income but I am glad that the Lord has taught them that it is more blessed to give than to receive.

Soon after this service we began to get things together as much as possible for we were to leave the next morning. We had a grand ministry with this group of people and the Lord had blessed in many ways; however, there were several more places that we had to go to and lots more people to see and minister to before the patrol would be finished. Only I knew what was ahead by way of walking for the next day and experience has taught me that in some things at least it is better to break the news gently and in most cases just before you come to the situation rather than have folk worry about what they are going to have to go through with. So with this thought in mind, I encouraged the family to get to bed early that night and asked the Lord for special strength for the next day's walk. So this brings us to the end of the fifth day of the patrol and God was blessing us in a great way. We were glad that He had made us ambassadors to the regions beyond — in the land that time and seemingly the majority of the world forgot.

Next week we will take you with us right down to the floor of this large valley, let you walk with us through this thick jungle and along side of a large river for miles then climb out of this huge river gorge before we reach the top of another ridge and our next camp site. We invite you to join us.

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge
everyone to
attend this
Conference
because . . .

It is one of the soundest Conferences you will find. Each speaker is chosen, and given a subject to preach on, or he can choose one of a number given and in this way more of God's Word is covered.

I do urge everyone who loves sound preaching that gives God the honor and Glory for everything, to come and be with us, where there is the best of fellowship with God's people, and good food. It will be a time of rejoicing in the Lord, for everyone who attends. We urge all to come.

Very sincerely,

JAMES THORNE
Detroit, Michigan

PRAYER CHANGES PEOPLE

A young preacher had just settled in his first pastorate in Philadelphia, when he was visited one evening by one of the laymen in his church.

The man said bluntly to him, "You are not a strong preacher. In the usual order of things you will fail here, but a little group of us have agreed to gather every Sunday morning to pray for you."

The young man saw that group of people grow to more than one thousand praying weekly for their pastor.

The minister was J. Wilbur Chapman who grew to become one of the greatest preachers America has ever known.



Salvation - Baptism

(Continued from page one)
read Rom. 4:4).

2. It makes salvation to be through water instead of through blood. (See I John 1:7; Heb. 9:22; Matt. 26:28). The substitution of the water of immersion for the blood of the Savior is a wicked thing.

3. It denies the finished work of Christ for salvation, teaching that WE have to finish the plan of salvation through the works of baptism.

4. It makes for two ways of

salvation. Church of Christ people teach "falling from grace," but teach that one can be re-saved. When a supposedly re-saved person comes "back into the fold" they don't rebaptize him. First, he is saved partly through baptism, but he is re-saved in a different way — this time immersion is not necessary! What an absurdity!

5. It ignores specific cases of the New Testament in which persons were saved without being baptized. Note some instances:

(1) The woman at Simon's home. (Luke 7:50). Jesus Himself pronounced this woman saved upon the basis of her faith, and he didn't even mention baptism. He doesn't have different ways of saving different people.

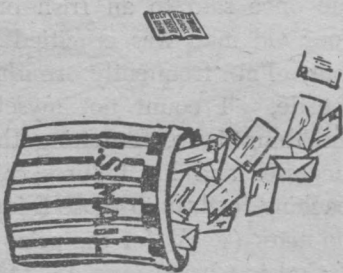
(2) The thief who repented on the cross. He promised that man who turned to Him, to take him where he was going. Unsaved people don't go where Jesus is when they die. (See Luke 28:43).

(3) Cornelius and his household. (See Acts 10:43-48). Note that in verse 43 remission of sins is postulated upon faith in Christ alone. Note also that Cornelius and the others were baptized because they manifestly were saved, and not in order to salvation. Certainly they did not receive the Holy Spirit in this marvelous way in their unsaved state.

(4) The Philippian jailer. (See Acts 16:30-34). That the way of salvation set forth so pointedly

omits any mention of baptism is conclusive. The man was baptized, but evidently because of the fact that he had been saved.

(5) The teaching of Mark. (Mark 16:16). It is stated that the person who believes and is baptized shall be saved, and it could be added that the person who believes and is baptized and eats grapefruit for breakfast every morning, and wears a red shirt and a blue tie and does a hundred other things shall be saved, but the question is, what will cause one to be condemned? The answer is in Mark 16:16 — the same passage: "He that believeth not shall be damned." Damnation is for unbelief — not for failure to be immersed.



OUT OF BOX 910

Dear Bro. Gilpin:

The Baptist Examiner is a blessing to our home, especially in this age of "watered down" gospel preaching. If it had not been for your paper, we would not understand many doctrinal questions.

God bless you and Mrs. Gilpin.
Mrs. Madison H. Overlay
(Missouri)

Our landlady subscribed for us to The Baptist Examiner, and since reading and re-reading each issue I have received, there is only one way I can describe it — food. I was formerly in a Church of God, and now I no longer attend any church, but I watch the mailbox and often wonder what I would do if I did not have THE BAPTIST EXAMINER. I feel that next to the Bible it is the best and I believe in my heart that the truth is being preached in it.

There are so many people in our city that are being taught wrongly and I would love to be able to send them all The Baptist Examiner and have it in their homes and if it is the Lord's will, I will see it come to pass.

Mrs. Raymond Hush
(West Virginia)

The Baptist Examiner has helped me so much over the years.
Dorothy Ballentine
(Ohio)



Who Replaced Judas?

(Continued from page seven)
takers of the Heavenly calling, consider the APOSTLE and High Priest of our profession Christ Jesus."—Heb. 3:1.

Also the 12 disciples chosen by the Lord for special training were so called. See Luke 6:13; 9:10. Paul although he had seen the Lord Jesus (I Cor. 9:1; 15:8) had not companied with the 12 all the time of his earthly ministry, and was not eligible for a place among them according to Acts 1:22. The word has a broader usage than these previously mentioned in Acts 14:14. It is used of Barnabas as well as Paul. In Romans 16:7 it is used of Andronicus and Junia. In Phil. 2:25 we have Epaphroditus referred to as our Apostle. Also it is used in I Thes. 2:6 of Paul, Silas, and Timothy to define their relationship to Christ.

You may say that Paul received his calling directly from God. If this qualified Paul, then it would qualify John the Baptist, because he surely received his calling directly from God, yet he is never referred to as an apostle, although he could be rightfully called an apostle, because it means one sent forth. He was not one of the apostles in that he did not have the prescribed qualifications for such.

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AUGUST 15, 1970
PAGE EIGHT

THE REDEEMER'S RETURN

(Continued from page 7)

for His saints, is found in I Thess. 4. In the course of these pages we have had occasion to refer to this passage a number of times in various connections, but we would ask our readers to bear with us while we quote it once more. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). In this passage three things claim special notice: first, the descent of the Lord Himself; second, the resurrection of the sleeping saints; third, the translation to heaven of those believers which shall be alive on the earth at that time. Before we enlarge upon these, we would first call attention to the close relation the above passage bears to our Lord's words as recorded in the opening verses of John 14—"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. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:1-3). There is a four-fold correspondence between these two passages: the Saviour said, "I will come again;" the apostle wrote, "The Lord Himself shall descend from heaven." The Saviour avowed, "I will receive you unto Myself;" the apostle declared that the saints shall be "caught up together to meet the Lord in the air." The Saviour promised, "Where I am, there ye may be also;" the apostle assures us, "So shall we ever be with the Lord." The Saviour prefaced His gracious promises by saying, "Let not your heart be troubled;" the apostle concludes by saying "Wherefore comfort one another with these words." To borrow the language of T. B. Baines, "There can surely be no questions that these passages, running so closely parallel relate to the same event." How wonderful is the verbal agreement of Holy Writ! How the comparison of one passage with another, brings out the unmistakable unity of the Scriptures! And how this demonstrates the fact that behind all the human amanuenses there was One superintending and controlling Mind! Verily our faith rests upon an impregnable rock! But to return to I Thess. 4. Let us view 1 The Lord's descent from Heaven.

(To Be Continued Next Week — D.V.)

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GIVE US READERS
We Will Give Them The Truth

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge
everyone to
attend this
Conference
because . . .

Now and then we are reminded of the Bible Conference held every Labor Day weekend by Calvary Baptist Church with its sound preaching, and the fruit of such a Conference.

I am reminded of a Bible Conference held in New York City, by the First Baptist Church, nearing the end of World War I. People were alert to the events of the end of the Church Age, especially the Rapture, and the leaders used the great gathering to call God's people to a greater effort for God's glory, the preaching of the Gospel, and to seek the salvation of souls in view of His Coming. Several years later James M. Gray, referring to the same meeting, said, "there were about 25 Fundamental leaders in the meeting; there could not be another such gathering, for there could not be found today that number of men who believe in the coming of the Lord."

In contrast, we do praise God the Calvary Conference does call together a greater number of men who believe in the coming of the Lord, and much more indeed — all about the "all things" of the commission. What a time and what a place to feed one's soul on Divine Revelation. Brother Gilpin has sent forth a call this year (1970), through the Examiner because of the spiritual darkness of this generation, for God's people to be alerted to the blessing to be received by attending this great meeting.

As a former speaker of the Conference, Mrs. Corcoran and myself will surely be on hand for the feast.

Yours by Grace 'till — Glory,
ARTHUR J. CORCORAN
Reading, Michigan