

The Importance And Value Of John's Baptism

By RICHARD E. FARNHAM
Noblesville, Indiana

Many times we ask the question "Who, today, has proper baptism?" Men down through the ages, since the Lord established His church, have asked the same question. We live in a day and age where, for the most part, this issue has become unimportant to most folk. They feel as long as



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they have been immersed that is all that matters. But can we shrug this off as easily as that? It is our understanding that the Lord Jesus walked almost 40 miles to receive baptism at the hands of John. Since it was so vital to the Lord, let us look into the matter and see its teachings for us. We dare not be indifferent in this if we are to be obedient to our Lord and followers of Him. We propose to establish in this article who had, and has, authority to baptize today.

(Continued on page 7, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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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GOD APPRECIATION

By ELD. WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

(Part I)

"The people that do know their God shall be strong."—Dan. 11:32.

One, in order to appreciate music, must study music; otherwise, he will be bored with good music. The same is true regarding God. We, in order to appreciate Him, must learn of Him; otherwise, we will be bored by good preaching and Bible reading.

We, in learning of God, should revert back to Genesis 1:1 where it is said, "In the beginning God." God, "in the beginning," lived all alone. There was no heaven or earth. There were no angels or men to praise Him. There was nothing but God the Father, God the Son and God the Holy Spirit. Our God in three persons lived all alone and in need of nothing. He did not need heaven or earth, angels or men. He, if He had needed anything or anyone, would have called the same into existence with the word of His mouth.

God lived from everlasting without any need for heaven, earth, angels, men or anything else; therefore, the creation of these added nothing to God, in view of the fact that God does not, yea, cannot change.

"For I am the Lord, I change

not; therefore, ye sons of Jacob are not consumed."—Mal. 3:6.

God, from everlasting, lived all alone. He, during this period, had no need of anything or anyone. He was self sufficient; therefore, He was under no obligation to create. He, when He did, did so out of His own sovereign will. This fact is confirmed by Ephesians 1:11 where we read that He "worketh all things after the counsel of His own will."

God did not need man a billion years ago, so why would we think, for one moment, that He is in need of man today? The fact that God gains nothing from man even as the water gains nothing from the fish that swim in it, or as the air gains nothing



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from the birds that fly in it. The water doesn't need the fish and the air doesn't need the bird, but where would the fish be without the water or the bird without the air? And where would we be without God? It is not, where would the air be without the bird, or where would God be without man. The very reverse is true.

"For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."—Rom. 11:34-36.

Let us, then, never think for one moment that we add anything to God, even as the fish must never think that it adds anything to the water.

"So likewise ye, when ye have done all these things which are commanded you, say, we are un-

profitable servants: we have done that which was our duty to do."—Luke 17:10.

Man is what he is only by the grace of God. Man is prone to flex his muscles and roar like a lion, but his doing so makes no impression upon God. All the people in the world could flex their muscles and roar like a lion and it would affect God no more than the drop of a bucket would affect Him. Such would mean no more to Him than the dust on our bathroom scales mean to us; that is, we do not remove the dust before weighing ourselves.

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance (scales): behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before Him are as nothing; and they are counted before Him less than nothing, and vanity. To whom then will ye liken God? Or what likeness will ye compare unto Him?—Isaiah 40:15-18.

God, then, didn't need man one billion years ago and neither does He need us today; however, we are in dire need of Him, even as the plant is in dire need of the soil.

Man, when compared to God, (Continued on page 7, column 5)

An Explanation Of The Parable Of The Pounds

By MILBURN COCKRELL
Mantachie, Mississippi

This is a different parable from the parable of talents found in Matthew 25:14-30. First, this parable was spoken "when He was nigh Jerusalem" (v. 11), the parable of the talents some days after entering the city and from the Mount of Olives. Second, this parable was delivered to a prom-



MILBURN COCKRELL

iscuous crowd, the other to the twelve alone.

Third, the parable of the pounds has hating citizens while the other has only servants. Fourth, in the talents each servant received a different number of talents. In the pounds all received the same — one pound which is about a 60th part of a talent. Fifth, in the pounds each received the same, but render a different return. One made his pound into ten; another into five. Sixth, plainly the lesson is different in each. The pounds (Continued on page 6, column 3)

YOU MAY SAY WE ARE NARROW, BUT . . .

JESUS WAS A BAPTIST

By MEDFORD CAUDILL
Hanover, Michigan

I am a Baptist because Jesus Christ was a Baptist. Perhaps that statement is what some people would call narrow. However, I do not believe that anyone has any right to be any wider than the Bible or any right to be more



MEDFORD CAUDILL

narrow. The Bible teaches us very plainly that Jesus was a Baptist.

I

Jesus was a Baptist because he had Baptist baptism. He went "from Galilee to Jordan unto John to be baptized of him." (Matt. 3:13). When Jesus wanted to be baptized did he go to Luke the Lutheran, Peter the Pentecostal, or Adam the Adventist? No, my friend, for none of these existed, the Lord went to John the Baptist.

II

Jesus was a Baptist because

He taught the Baptist way of salvation. Jesus said:

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man" (Matt. 15:19,20).

That's total depravity.

Jesus said:

"Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16).

That's unconditional election.

Jesus said:

"I am the good shepherd; the good shepherd giveth his life for the sheep" (John 10:11).

That's limited atonement.

Jesus said:

"All that the Father giveth me shall come to me" (John 6:37).

That's irresistible grace.

(Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE WORLD . . . AND WHO ENDURES"

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—I John 2:17.

We have just recently passed through the graduation season and I presume that the usual Commencement addresses were delivered whereby the graduates were all admonished that the world was before them, and that it is up to them to make the world a better place in which to live. As I say, I presume that was the tone of the most of the

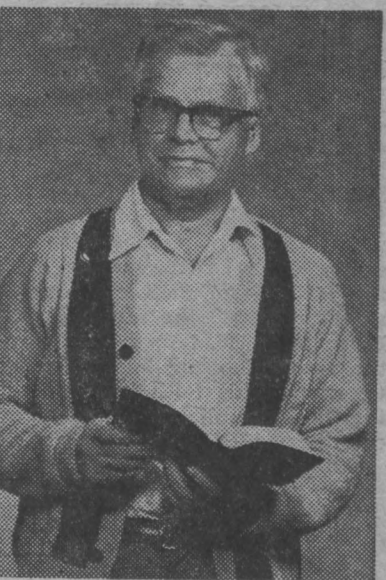
speeches that were delivered by way of Commencement addresses. That has been true through the years and I presume there has been no change. I am satisfied that the majority of the graduates, if they listened at all to the Commencement addresses, were pretty well convinced of the fact that there was a challenge for them so far as the future was concerned in this respect.

I was impressed of recent date in seeing a billboard for a Build-

ing and Loan Association. They had a picture of the world on that billboard, and it said: "Class of 1972 — It is now your responsibility. Let us help." Of course it was pretty clever advertising from the standpoint of the Building and Loan Association, but I have thought about it several times since it was put on the board. As a result, I am thinking about this world, and I would like to say some things to you in the light of my text, which (Continued on page 2, column 1)

rain and snow that come down from heaven. My prayer is that we will yet see blessings from the gospel which I have preached. Although from all appearances this is still a very heathen land.

A while back, I made a trip to another area of the reservation known as Wheatfields. The



BILL BURKET

Catholic religion is the only one that was being promoted here besides the Indian religion. I was pleasantly surprised, in that I was permitted to preach the gospel in several homes. In one home, they were getting ready to go somewhere, but said that they would wait and listen to me if I did not take too much time. After a congregation about the size of some Independent Sovereign Grace churches had assembled in this fair size house, I (Continued on page 5, column 1)

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A CAMPAIGN AGAINST ATHEISTS

We are always saying that one person cannot do much to change the world. Madelyn Murray O'Hara, the atheist crusader, succeeded in making it illegal to read the Bible or pray in Public Schools. Now she has obtained 27,000 signed letters protesting the decision of the astronauts to read the Bible as a Christian message to the world from their space craft while orbiting the moon in December 1968. She plans to present these to NASA with a demand that the astronauts be publicly censured for their act, and a further demand to prohibit any future demonstration of religion by public leaders.

You are one, but you can do something about this! An effort is being made now to secure 1,000,000 signed letters commending the astronauts for their action. This would be an overwhelming defeat for Mrs. O'Hara, and a great triumph for religious faith. Do not let her succeed with her atheism because you do nothing. Here is what you can do!

Use the following sample letter, and either copy it, or else write one similar to it, and send it to Houston to the Space Center. Be sure to date it and give your name and address.

We would like to ask every reader of this paper not only to send one of these letters to the Space Center, but at the same time to get at least five of your friends to do likewise.

(SAMPLE LETTER)

Date.....
National Aeronautics and Space Administration
Manned Space Craft Center
Astronaut Office
Houston, Texas 77058
Dear Sir,

I, personally, appreciate and wholeheartedly support the decision of the astronauts to read the Bible from their space craft as they orbited the moon during December 1968. I further support the right of every human being to express his faith in God and the Bible publicly without fear of censure.

Sincerely,

Name

Address



"The World"

(Continued from page one)
says, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

I
THE WORLD DOESN'T HAVE MUCH TO OFFER.

This world is a transient thing

THE BAPTIST EXAMINER

SEPTEMBER 16, 1972

PAGE TWO

— it doesn't last. As my text says, "The world passeth away." It just doesn't last.

Years ago, Barnum and Bailey had a movie made of their circus, entitled, "Here Today; Gone Tomorrow." That was truly a good title for a circus, for they are here today and they are gone tomorrow. When I saw the advertisement of that movie, I remember how it impressed me that such is life, such is the world, and such is our experience — we are here today and we are gone tomorrow.

My text tells us that. There is no need in you and me planning greatly for the future. There is no need in you and me planning what we are going to do twenty years from now, or fifty years from now. Beloved, the world is a transient thing, and at best soon passes away.

The world has nothing of value to offer to us. I don't know of anything so far as this world is concerned that has a permanent value. Listen:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Mt. 16:26.

Beloved, this world has nothing to offer.

Suppose a fellow has a lot of property. He owns controlling stock in the steel mill. He owns a department store in town. He owns hotels and motels over the country. He has ranches, farms, and fruit groves. But if he wastes his life, what does it amount to?

Here is a fellow who has a desire for drinking. Suppose he drinks fifty barrels of Bourbon in his lifetime, yet wastes his life and loses his soul. What does it amount to?

Here is a young fellow starting out in life. He is an athlete. Suppose he becomes the greatest athlete of all times. Suppose he excels in baseball, basketball and football, yet he loses his soul. What does it amount to? Suppose he becomes as great as Jim Farley? Suppose he becomes the greatest athlete that ever lived and dies and goes to Hell. What does it amount to? I say, beloved, this world has nothing of value to offer so far as we are concerned.

Here is a man who has a penthouse in New York. He has a summer home in Canada. He has a winter home in Florida. He has a vacation retreat in California. He goes to Africa on a safari, a hunting expedition, yearly. He has all this, but he doesn't have Jesus. What does it amount to?

Here is an individual who is a successful business man. He has become an astute politician. He is recognized as a political leader in his state. He is a member of the most exclusive country clubs. He is a member of the most exclusive clubs around town, but he dies without Jesus Christ. What does it amount to?

I say to you, beloved friends, this world has nothing of any permanent value to offer. As this text says, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" I tell you, this world certainly doesn't have anything to-day to offer to us of any value.

The world even chokes out the Word of God. Listen:

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."—Mt. 13:22.

Talk about something that is devastating. There is nothing quite as devastating to the Word of God as this world.

Some few years ago, the farmer was faced with a new problem — that of corn blight. The corn all over the nation dropped in its productiveness almost 50 per cent in one year.

Last year, a friend was telling me that in his small backyard garden he had never failed to have tomatoes, but that last year he had failed completely. There was a fungus that killed them.

I can remember a smut striking the wheat all over the nation a few years ago, but the

most devastating destructive plague that ever struck this world is the cares of the world. There is nothing that will choke the Word of God so that it cannot produce like the cares of this world. We get so wrapped up in the world, and we get so enthused by the things of the world, that the first thing we know it has crowded out the Word of God.

Matthew 13:22 is a part of the parable of the sower. You remember the man made four sowings and there was only one harvest from the four sowings. I am satisfied today that one reason why there is such a poor harvest so far as the Word of God is concerned is because the cares of this world choke out the Word of God.

We can carry nothing out of this world.

I don't know why it is that we are so concerned about this world because the Word of God makes it clear to us that we can't take anything out of this world when we come to leave it. We read:

"For we brought nothing into this world, and it is certain we can carry nothing out."—I Tim. 6:7.

Did you ever see a baby born into this world? In the providence of God, that has been my experience some 37 times. Beloved, I never did see a baby get here with as much clothes on as the little fellow has on that appears on New Year's greeting cards. As you know, he usually doesn't have much on. I have never seen a baby arrive with even that much clothes on.

Beloved, I ask, when we leave this world, what will we have to carry with us? What can we carry with us?

Several years ago, I had a funeral one day and I complimented the undertaker on his suit. He had a beautiful suit on, and I said to him, "Where did you get it?" He said, "The company that I sell for furnishes me clothes and gave me this suit just as a bonus, in view of the number that I have bought." I said, "Well, it is a beauty. I wish they would give me one." He said, "I have one upstairs right now waiting for somebody that is dead. The only thing is, it doesn't have any pockets in it."

Beloved, that wouldn't suit me. I didn't want that one. I wasn't interested in that one at all. But the thing that impressed me was, he said it didn't have any pockets in it. There are no pockets in a suit that you bury a dead man in because he doesn't need them. I carry a knife. I carry my keys. I carry my pocketbook. I carry (Continued on page 3, column 1)

AN ARCHITECT BEHIND EVERY ...

WATERMELON

The late William Jennings Bryan told the following story:

"I was passing through Columbus, Ohio some years ago," said Mr. Bryan, "and stopped to eat in the restaurant in the depot. My attention was called to a slice of watermelon and I ordered it and ate it. I was so pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden."

"That night a thought came into my mind. I would use that melon as an illustration. So the next morning when I reached the city of Chicago, I had enough seeds weighed to find out that it would take about five thousand watermelon seeds to weigh a pound, and I estimated the watermelon to weigh about forty or so pounds."

"Then I applied mathematics to the watermelon. A few weeks before, someone, I know not who, had planted a little seed in the ground. Under the influence of sunshine and shower that little seed had taken off its coat and gone to work. It had gathered from somewhere two hundred thousand times its own weight and forced that enormous weight

A New Church Is Organized By FTH For CBC In Tucson

FRED T. HALLIMAN
New Guinea Missionary

On September 9, 1972 a group of people met in the home of Brother and Sister James Redding of Tucson, Arizona for the purpose of being constituted into a New Testament Church.

The services opened with a song and prayer. After the services had been opened, Missionary Fred T. Halliman, having authority from Calvary Baptist Church, Ashland, Kentucky, took charge of the services and led in this church organization.

All of those who were to constitute this new church had previously been received into the membership of Calvary Baptist Church of Ashland, Kentucky, and this was once again confirmed and established before continuing with the service.

Brother Halliman stated that before he would proceed further with the organization it would be necessary for him to know something of their beliefs as to Salvation, Baptism, and the Lord's Supper. He stated that unless they could give Scriptural evidence of being sound on these three cardinal doctrines he could proceed no further with the organization.

Brother Hilliary Howell, who was their temporary leader, was asked to state their beliefs concerning the afore mentioned doctrines and it was asked of each of the others that if Brother Howell's statements were not in accord with their own convictions that they make it known. Brother Howell's statements concerning salvation, baptism and the Lord's Supper satisfied Brother Halliman as to their being sound Baptists on these points.

A vote was called for by those present to determine if indeed it was their desire to be constituted into a church. Thirteen people rose to their feet thus declaring that they desired to be duly constituted into a New Testament Church. The names of those are as follows:

Hilliary and Emma Howell, James and Charlene Redding, Duke and Marie Deuchle, Kay, Rebecca and Julia Johnson, Marion and Marie Stevens, Merrele and Sharon Holby.

Brother Halliman asked the people to remain standing while he led in prayer. After prayer Brother Halliman made the following statement, "In accordance with and obedience to the Great

Commission and the command of our Lord and upon the authority of Calvary Baptist Church, of Ashland, Kentucky, I now declare that you are a duly constituted Baptist Church." The people were then asked to sit down and in so doing amens could be heard throughout the audience. A new church had just been born. Praise God.

Now it was asked if they would like to give a name to the infant



FRED T. HALLIMAN

church. The name "LANDMARK BAPTIST CHURCH" was adopted and unanimously accepted by the congregation as the name of the church.

The next order of business was to elect some church officers. The office of Church Clerk was called for and Sharon Holby was nominated, elected and she accepted this office. Brother James Redding was nominated, elected and accepted to fill the office as Church Treasurer. No other officers were elected at this time.

The stated time of services were as follows: Sunday School 10:00 a.m., Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Prayer Meeting, Wednesday Evening, 7:00 p.m.

At this point, being a duly constituted church, Brother Halliman suggested that Brother Howell take over the duties as Moderator and conduct any further business that they so desired as a church. Brother Howell assumed these duties.

The following items of business were brought before the church and passed upon:

The adoption of the Declarations of Faith as used by the Calvary Baptist Church, several copies of which had been printed and sent to them. The adoption of the Church Covenant as a guide of their Christian conduct and duty to the church.

The next order of business was to select a Pianist for the church and Mrs. Emma Howell was accepted by the congregation as their Pianist.

The next business of the church was the selection and adoption of their first missionary. Elder Fred T. Halliman, Missionary to New Guinea, was adopted as their first missionary.

Just before the meeting was brought to a close the doors of the church were opened for anyone present that had not thus far participated in this organization to unite with the church if they so desired. The following people presented themselves to the church as candidates for baptism:

Thomas Johnson, Sr., Thomas Johnson, Jr., Joan Deuchle, Merle Holby.

The church voted to receive them as candidates for baptism and set the date of September 23 for this purpose.

At this point the services were brought to a close by a prayer by Brother Howell. After this Brother Halliman made a report of the mission work in New Guinea and then showed slides on the work there. After this there was fellowship in the Redding home until about 11:00 p.m.

Minutes and report of this meeting made by Elder Fred T. Halliman and copies sent to Landmark Baptist Church and Calvary Baptist Church. This being the Fifteenth Day of September in the year of our Lord 1972.

"The World"

(Continued from Page Two)
a little change. I carry a number of things around with me because I need them, but when I come to the end of the way, I will leave this world without one single thing. As this text says, "For we brought nothing into this world, and it is certain we can carry nothing out."

We strive for money. We strive for houses. We strive for fame. We strive for the things of this world, but when we die every bit of it is left behind.

I am not saying that you ought not do the best you can. I am not saying you ought not strive to make fame in some particular field. I am not saying that these things are to be completely forgotten. I am just saying this, remember we brought nothing into the world and we can carry nothing out of the world. This world is not to be considered as our final home.

The god of this world blinds the mind of all those that are lost. Listen:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4.

The god of this world is the Devil and he blinds the eyes of unsaved people. He puts a blind over their eyes so they can't see. Why? So the light of the glorious gospel of Jesus Christ won't shine to them.

Years ago, there used to be a construction engineer in this area. He was a rather unusual man. He was unsaved. He was quite fond of me and went out of his way to do things for me. He was so kind and courteous to me I shall never forget him and his wife. I used to sit down and talk with them and she would agree with everything I said. She knew the Lord. He would sit there and listen, and listen, and listen, and he would say, "Brother Gilpin, I just can't see how that one man could die for so many, to pay for their sins." I would talk to him and try to explain the death of Jesus, that He had no sin of His own, and therefore was capable of being a sin-bearer for us. He would get

that faraway look in his eye, and get up and walk away, and say, "I just can't see it." Why, beloved? The god of this world had blinded his eyes.

The world wrecks preachers. It is the world that wrecks preachers. Every once in a while a preacher is completely wrecked. I have been impressed of recent date in noticing how many preachers that I can recall that have even quit the ministry and have gone into other professions. One man whom I know was a rather noted and outstanding preacher. Though he was pastor of one of the largest Baptist churches in the Southern Baptist Convention, he announced just recently that he was going back into the business world, that he was tired of the ministry. Beloved, the world is responsible for that. Listen:

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia."—II Tim. 4:10.

Paul, an old preacher, is writing to a young preacher named Timothy. He is in jail but he falls to his own death in a short time. Paul tells of his own experience and says, "Timothy, I have lost three of my friends: Demas, Crescens, and Titus. Crescens has gone to Galatia. Titus has gone to Dalmatia. Demas has forsaken me, and the reason that he gave was, 'having loved this present world.'"

Demas hadn't run off with somebody else's wife. Demas was not guilty of immorality. Demas was not an unethical preacher. There was just one thing wrong — he loved this present world.

I wouldn't be a bit surprised but what Demas had heard about a church over at Thessalonica maybe that had more to offer, and he said, "I have had all I can take of this suffering with Paul. I have had all that I can stand of the hardships that come in following the ministry of Paul." Demas loved the world to the extent that he turned his back on the ministry of the Apostle Paul.

I tell you, beloved, the world has wrecked many a man from that time down to this, because men love the world, and what the world has to offer, more than they love the Lord and His Word.

We ought not to trust the world. We read:

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."—I Tim. 6:17.

This tells us that we are not to trust in uncertain riches. Even those that are rich in this world are not to be concerned about the things of this world.

A man may have a fortune today and leans heavily upon that fortune, but tomorrow he may lose it. I can remember seeing a man walk through his living room, pulling the hair out of his head, when he awakened to find that his fortune was gone. Everything that he had was lost in one day's time. I can see him now as he walked through the living room, backwards and forwards, like a maniac. He could not be controlled; he could not be talked to; he could not be reasoned with.

I say to you, beloved, don't trust in the things of this world.

In turning through the Bible, it is rather interesting to see that there are some who learned the hard way that this world can't satisfy. I speak to those of you who are here. I fear too many of us who are saved, are living in the world, and I am satisfied that some of you who are saved are definitely more concerned about the things of the world than you are about the things of the Lord. I would say to you, there are some people in the Bible who learned the hard way that the world cannot satisfy.

Let's notice that rich young farmer. He was an unusual character. The Word of God tells us about him, and speaks very greatly about him. Listen:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?"

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up

for many years; take thine ease, eat, and drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21.

I was impressed of recent date when I read about the death of the man who plays the part of "Hoss" on Bonanza. He had always been my favorite of all the TV stars. There was something about him that I liked. When I read about his death, I read that he got \$30,000 for every episode of Bonanza in which he had ever played, which meant that he had, in that period of time, made nearly 30 million dollars playing the part of "Hoss." The thing that impressed me was not what he made, and not the money that he had achieved, and the fame that had become his, but the fact that he said he had wasted his life — he had sold his life for money.

I tell you, beloved, here is a man just like "Hoss." He had big barns, but he built bigger ones. He had a great amount of food, but he wanted more. He said, "I have it — eat, drink, and be merry." But God said, "Fool! Fool! Fool!"

I tell you, beloved, this world can't satisfy. You will find out sooner or later that it just won't satisfy.

You remember that rich young ruler who ran into the presence of Jesus. He was such a high type, unusual fellow with such high principles that Jesus loved him. When he came running into the presence of Jesus, he said, "Good Master, what must I do?" Jesus said, "Keep the commandments." He said, "All these things have I kept from my youth up." Then Jesus put the greatest test of all to him. In all of his riches, it was the greatest test that could come, for Jesus said, "Go and sell what you have and give to the poor, and come and follow me."

That man's gold that might have become a golden key to unlock the gates of Heaven, became a golden bar to hold fast the doors of Heaven against him; for the Word of God says that he went away sad because he had great possessions.

I tell you, beloved, here was a man who learned finally, in conclusion, that this world can't satisfy.

We read in the Word of God the story of the rich man and Lazarus. It says concerning the rich man:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."—Luke 16:19.

Notice, it says "rich man," and the word "rich" as used here is not an ordinary word. It means "unusual riches." Here is a fellow that has lots of this world's goods. He was clothed in purple and fine linen. He had a new suit of clothes for every day, I imagine. He fared sumptuously every day. Neither the cost of high living nor the high cost of living bothered him. I would say that his tables groaned beneath the weight of food, both in season and out of season, day by day. Here is a man who is rich in clothes, rich in money, and rich in food, but when he died, the Word of God says:

"And in hell he lift up his eyes."—Luke 16:23.

How poor is he? He is so poor now that he begs for one drop of water. He is so poor now that he has to ask the man whom he used to despise, that he come as a servant and bring one drop of water. I tell you, here is a man who learned the hard way that this world can't satisfy.

The Bible tells us of another individual who learned the hard way. Listen:

"The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep."—Eccl. 5:12.

This man who is unnamed, may be you, or it may be me. This could be any of us. It says the man who labors can lie down at

night and sleep. He may not have much to eat. He may have an abundance or he may have little, but the abundance of a rich man won't allow him to sleep. He is afraid somebody is going to steal it. He is afraid something is going to happen to what he has. If he didn't have anything, he wouldn't have anything to worry about, but having things in this world, he has to worry about them and it keeps him awake at night.

I think the one outstanding personality in the Bible that learned the hard way that this world can't satisfy is a fellow that is little known in the Bible, by the name of Doeg. He was a servant of King Saul. He was an Edomite. He didn't love the Jewish religion. He didn't love the Jewish economy so far as religious life was concerned. The Word of God tells us that in some manner he attached himself to the household of Saul, as a servant of Saul.

One day, when Saul was pursuing after David, David came to the home of Ahimelech. Ahimelech was a priest in the house of God. He said, "I need food, and I need a sword." Ahimelech said, "There is no food here except the food that is hallowed food — shewbread." He and David discussed the matter, and Ahimelech gave that shewbread to David to eat. Then he said, "The only sword I have is the sword of Goliath, the man that you killed. It is wrapped up here in the house of God." David said, "Give it to me. There isn't anything like it."

So David took the food — the shewbread — the hallowed bread, and he and his men ate it. He took the sword for his protection. As he went away, he noticed Doeg there. David said in his mind, "Doeg is going to cause trouble on account of this. He is a man of wealth. He is a man who has no place for God. He is a man who is an Edomite. He doesn't care a thing about our religion. Doeg is going to cause trouble."

The Word of God tells us a little later how Saul said to his servants, "You are not treating me right. You are making friends with David. While I am trying to kill him, you are helping him." Doeg standing by, said, "Yes, I will tell you about how Ahimelech helped him. Ahimelech gave him hallowed bread to eat, and Ahimelech gave to him the sword of Goliath. I saw it."

When they called Ahimelech and the rest of the priests into the presence of Saul, Ahimelech said, "Saul, you haven't one man that loves you more than David. Certainly, I fed him. Certainly, I gave him a sword for protection. But I did it because he is the most loyal friend you have."

In his rage and jealousy, Saul turned and said to his servants, "Go kill them, the last of these priests." Eighty-five of them stood there. Not a man of Saul's household would touch them. Not a man of Saul's servants would dare to strike one of those eighty-five priests, including Ahimelech as the chief priest. Then Doeg said, "I would like to have the job." Saul said, "Kill them." So Doeg took his sword and hacked the heads of eighty-four of them. Abiathar, the priest, escaped. Eighty-four of the eighty-five were killed by Doeg. What does God say about it? Listen:

"Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness."—Psa. 52:7.

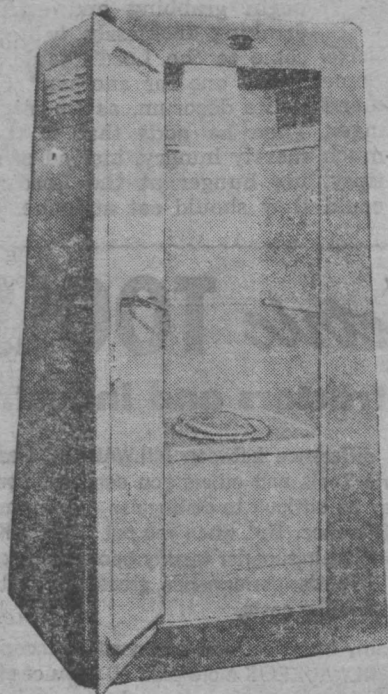
I tell you, beloved, I would hate to have that on my tombstone. I would hate to have the newspaper say anything like that about me when I die. I would hate to have a report like that sent out concerning me. What an obituary to be published concerning any individual: "This is the man that made not God his strength. This is the man that trusted in the abundance of his (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

SEPTEMBER 16, 1972

PAGE THREE

The Baptist Examiner FORUM

"Please explain I Cor. 11:28-33."



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In these verses we are admonished to examine ourselves, and the purpose of this examination is to eliminate the possibility of eating and drinking at the Lord's Supper in an unworthy manner. In order to examine ourselves properly, we must know what we are to examine. It is at this point that many stumble and fall for they look at the flesh, and the more they look at themselves, the more they are aware that within themselves there is sin, confusion and a terrible war being waged against the flesh and spirit every day. They see failure, because of this and they reason that if they drink and eat, they will bring judgment upon themselves.

People, the Lord's table is set for sinners who are saved by God's sovereign grace. To prove this point, let us look at the man whom the Holy Spirit chose to write I Cor. 11:27-33. This man was the Apostle Paul, and the following is his words after examining his flesh:

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." (Romans 7:18-21).

If one must be sinlessly perfect before he is eligible to partake of the supper, then Paul would have never eaten of it, neither would he have delivered the ordinances unto the churches, but he tells us that he did.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11:2).

Those who examine themselves and know, as did Paul, that they are not worthy in the flesh to partake of the supper have, in reality, taken one giant step in becoming eligible to eat. Were one to come to the table claiming the right to eat because of perfection in the flesh, I would refuse to eat with him because this would cause division. I confess I am a sinner in the flesh, and he confesses he was sinless, and when such a condition exists, "This is not to eat the Lord's supper" (I Cor. 11:20).

Hosea said, "My people are destroyed because of lack of knowledge" (Hosea 4:6). The same holds true today. Many of God's children are weak, sick and some sleep (death) because of their failure to understand the requirements laid down by the Holy Spirit concerning the Lord's Supper.

I will readily admit there must be an examination, but this examination does not consist of whether I have evil thoughts or thoughts of foolishness, which we all have. Rather our examination consists of our thinking and action relative to the Lord's body. This is made very clear in verse 29.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself,

not discerning the Lord's body" (I Cor. 11:29).

The Lord's body is His church (Baptist — read I Cor. 12:27); thus we are to examine ourselves as to whether we are in the faith (truth). Were we to partake of the Lord's Supper in a church which claims to be the body of Christ, yet teaches salvation by works, then such a one would be eating and drinking judgment (chastening) to their soul, not discerning the Lord's body for the churches of Jesus Christ preach salvation by God's grace. The one loaf of unleavened bread is but a symbol of the true church, free of false doctrine.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:16-17).

If the church observes the supper with alien baptism within her membership, she would be observing it, or trying to observe the supper with heresy. If she recognizes the baptism of any outside of true Baptists, she recognizes the doctrine of the church which did the baptizing. Were one to examine himself and know that the church has recognized false doctrine, and then to eat, it would be to eat judgment to himself, because he has not discerned the Lord's body. The Lord has commanded that His church keep herself unspotted from the world (false doctrine) and from all appearances of evil (false systems of religion). If she fails in this when she comes together (church capacity), this is not to eat the Lord's Supper. If she does, then sickness, weakness and death will come upon her members in order to correct the error within her.

May I repeat the supper is for God's saints who within themselves (flesh) are not worthy, but who have discerned the Lord's body, and acknowledge that it is through this body (church) they have come to the knowledge of the truth. Thus, they sit down, and eat, knowing that salvation in its fullness is a work of the God-head and not of the flesh.



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We have before us here a thing of great import. The observance of the Lord's Supper is not to be taken lightly. And the church has a great responsibility in the matter. In verse 18 of this chapter we see divisions among them, and in verse 19 we see heresies, or false doctrines in the church. In verse 20 Paul is teaching us that a church in this condition cannot take the Lord's Supper.

I recall that when the Baptist churches in my part of the country fifty or sixty years ago met to observe the Lord's Supper the pastor would always call for the fellowship of the church. If it was learned that the fellowship was not right, it was made right before the Supper was served. Many Baptist churches in our day do not seem to know just what church fellowship really is. Still they call themselves observing the Lord's Supper. I fear this is a dangerous thing to do.

However, when we come to verses 27-34 we are dealing with the individual members of the church. We find the word "unworthily" to be very prominent

here in this section. I am so thankful that the Holy Spirit did not have Paul use the word "unworthy" in this Scripture. If He had done so, neither you nor I would be able to take part in this wonderful Supper, simply because we are not worthy. But here our worthiness is not under consideration at all whatsoever. Rather Paul is talking about the manner in which we observe it. In verses 24 and 25 we are told to do it in remembrance of Him. So if we take the bread and the wine without our seeing in those things a picture of His broken body and shed blood, we are eating and drinking unworthily. The purpose of this Supper is to show forth our dear Lord's death until He comes again. And we had better believe it.

In verse 29 Paul tells us plainly that to eat and drink unworthily is to do it without our discerning, or seeing in it the Lord's body. The penalty for not doing this is found in verse 30. Some members of this church had actually died because they had not taken the Supper in the right way. For us to examine ourselves simply means for us to be sure we are in full fellowship, and that we are seeing the Lord's broken body and shed blood in the bread and wine.

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We must first of all understand that this passage is referring to the Lord's Supper. Paul had condemned the church at Corinth for lowering the Lord's Supper by making it a drunken feast rather than a symbol of the Lord's death and return.

The first thing that we must consider in the thought of eating and drinking unworthily is that we must eat and drink the proper elements. If we use anything but one loaf of unleavened bread and fermented wine we eat and drink unworthily.

The one loaf represents the one body broken for us and also unity. "The cup of blessing which we bless is it not the communion of the blood of Christ. The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:16,17).

If fermented wine and unleavened bread are not used we are symbolizing impure blood and body. This means we are eating unworthily. Grape juice and crackers (including communion wafers) cannot be used.

When we eat and drink it is to be in remembrance of Christ.

"... This do in remembrance of Me." (I Cor. 11:24). When we go to the Lord's table our thoughts and mind should be on the Lord Jesus Christ, what He did for us and how much He loved us. If our lives are full of sin we cannot think of Him as we should and we eat unworthily. J. R. Graves said, "It does not say that if unworthy, and we eat and drink we are guilty of the body and blood of Christ, but if we eat and drink 'unworthily' — an adverb, and not an adjective. And we should rejoice that it is so, for we are all unworthy to be accounted the friends, much less the brethren and sisters of Christ and children of God. No man that ever lived was worthy of such an honour."

In order to eat worthily we must be members of His church. This supper was given to His church, not to the individual. We are not permitted to eat with those outside the church. We must eat only the proper ingredients.

In order to eat worthily we must not be guilty of unconfessed fleshly sins. Two examples of such are found in I Corinthians 5:11-13 and Galatians 5:19-22.

In other words, we are to strive to live as a Christian should live, a godly life and not a sinful one. We must confess when we do sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9).

Verse 29 speaks of eating and drinking damnation. The word "damnation" means "judgment" and the judgment of God can be in the form of physical sickness or even death. In other words, the Lord's Supper is a very important ordinance and must not be taken lightly. It is to be taken in unity as a church ordinance.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
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Open your Bible and let us look at, and consider the passage.

The first thing to note is what the apostle is writing about. First, he mentions their divided condition (v. 18). Second, he mentions the fact that there are heresies among them (v. 19). Then he tells them (v. 20) that because of their divisions and heresies, they cannot really observe the Lord's Supper. (Correct translation of verse 20 is, "Ye cannot eat the Lord's Supper.")

Next, Paul deals with the MAN-NER of their observance. Some were guzzling down the bread and wine to satisfy physical hunger, and some were drinking so much of the wine that they got tipsy. (v. 21). (How in the world could

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

OLDER WOMEN

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things."

It is a very satisfying thought to me that the Scriptures speak to every one, what ever his age. It speaks to the old men, young men, young women, children, and older women. Let's look at this Scripture that speaks especially to older women, today. It is so easy to glide over these verses that are speaking especially to (Continued on page 5, column 4)

they have gotten tipsy on grape juice? That's what some say it was — grape juice).

He makes it plain that a person ought to get a grasp of what the Supper means, and that they should observe it in a worthy manner. To this end, he writes, "Let a man examine himself, and so let him eat." Not examine himself to see if he is worthy to partake, for no one is worthy, but rather to see if he understands what he is doing, and if he is observing the ordinance in a worthy manner. Many understand "He that eateth and drinketh unworthily" (v. 29) to mean personal worthiness. This is not true, for "unworthily" refers to the manner of taking, "not discerning the Lord's body." That is, not seeing or understanding that the bread and wine represents the sinless body and blood of the Lord. (Those who use crackers and grape juice, don't "discern the Lord's body" for this symbolism using leavened material, signifies that His body was sinful).

Because some Corinthians were drinking until tipsy, and some were merely guzzling food, and had no discernment of Christ's Body and death — because of their unworthy manner of observance, the Lord had sent chastisement in the form of sickness, and in some cases death. (v. 30). Then Paul says that if they would "judge themselves" (v. 31) as in the wrong, and would turn from their evil ways, God would not have to judge and chastise them. But when people fail to turn from their wrong ways, and God has to handle them, he chastises.

He ends by telling them not to begin grabbing and eating and drinking recklessly when they come to the Lord's table, but to "tarry one for another." Observe polite decorum, as we might say. Then he adds that if they are merely hungry, instead of satisfying hunger at the Lord's table, they should eat at home. (v. 34).

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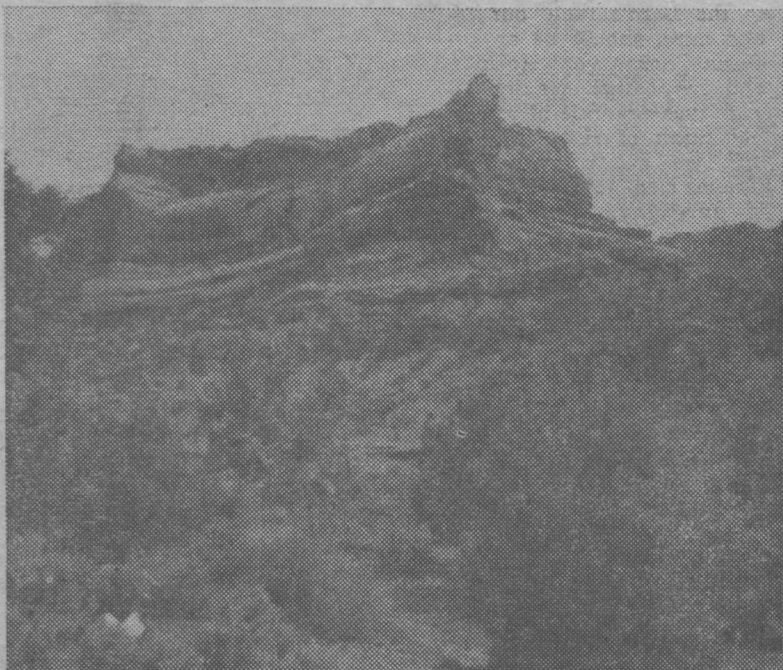
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NAVAJO MISSION FIELD IN PHOTOS



Enchanting rock formations at the foot of beautiful Lukachukai Mountain which surrounds the village of the same name.



This is a rare shot of the beautiful mountain retreat known as Wagon Wheel Campground. Here in my pickup and camper shell, while preaching the gospel at Lukachukai, I spent several refreshing and restful nights; lulled to sleep by a nearby mountain stream, to say nothing of the pure mountain spring water and air which I enjoyed to the fullest. Although much of this huge reservation is wastelands, it isn't as bad as the cartoon which I saw. The cartoon pictured the moon with the following caption: "The moon isn't too desolate a place, or the U.S. would put an Indian reservation on it." As a matter of fact, I would highly recommend this as a place in which to spend a vacation. Particularly if you are fortunate to have 30 days of paid vacation each year, as I had at my last job before being called into the ministry. There are lakes abounding in trout and catfish with campgrounds or motels nearby. Beautiful pine forest and mountains are to be enjoyed. And of course, the Grand Canyon, Painted Desert, Monument Valley, Indian ruins and many other wonders are all around and close by. We would be glad to fellowship with you and treat you to potluck.

Burket's Report

Continued from page one
had the blessed privilege of preaching the gospel to them for about twenty minutes. On a return visit to this home, I was informed by a young lady that they were just going to leave for a picnic. And the other home: didn't receive me as they had on my previous visit. Sometimes it is this way. Perhaps they receive me the first time out of curiosity. On this trip, I was able to preach to only one more man who was not at home the last time.

On July 8, 1972, a missionary friend finally prevailed upon my wife and me to go fishing with him and his spouse. Yes, after 52 years, I had finally succumbed to the great allurements of casting a line into the water and waiting for the thrill which comes whenever one feels a tug or nibble on the end of the line.

I didn't get any fish on the first fishing trip, but my wife and I have caught several trout and catfish since then. My only fear now is that if things don't start to look up in my fishing after men, I might backslide until I would say as Peter, "I go a fishing." John 21:3.

On one of my visits to Lukachukai I received permission to use some land to hold a tent meeting. The owner of this land who had graciously consented to let me use it, doesn't profess to be saved although he has listened to me preach with tears running down his cheeks. I had hoped to have a gospel tent meeting in view of getting more people together to hear the Word of God. Also I had hoped to have some help, as a couple of Baptist preachers were supposed to visit us. But it was not the Lord's will for these friends to come at this time as their car broke down on the way and they had to turn back. Later on, I

tried to have a tent meeting whenever a brother lent me his tent. Again my tent meeting came to naught as trailer hitch came unhitched wrecking the borrowed trailer which was carrying the borrowed tent. And besides it cost me \$60 to pay for the trailer. I always try to figure out what the Lord is trying to tell me whenever things like this happen. I would tell you what I believe I have learned, only on second thought, I believe I better keep the lesson to myself at this time.

We did have the privilege of having a sweet teenage Christian girl, Crystal Lee Turner, of Calvary Baptist in Tampa, Florida, spend two months vacation with us this summer. She has returned to Florida to finish her senior year of high school and I hope her curiosity as to Indians has been satisfied. If not, I hope she marries a good Baptist preacher who will come out here as a missionary to these Navajo Indians.

We also had a man and his wife and three children spend a week of their vacation with us about the time of Labor Day. These are dear friends and neighbors of ours from up good old Pa. way.

Since my last report my wife and I have taken a couple trips to Lukachukai and I have gone there a couple of times by myself for two or three days at a time preaching from house to house and camping out over night in the beautiful Lukachukai mountains or in the Wheatfield Lake area. One young man, who I had hoped the Lord had changed, has gone back to getting drunk and being mean to his wife and children. And so it goes. Sometimes I am almost discouraged in to giving up whenever preaching from house to house and seeing very little results. But then again, I can't see it like the Baptist preacher whom I talked to when visiting sovereign grace Baptist churches last fall. I asked him, "How are you doing in your house to house visitation?" He replied, "We don't do that." I asked, "Why?" He said, "I believe we should live so close to the Lord that they will come and ask us." Now if that isn't going Hardshell, I don't know what is HARDSHELL!

We had to park our pickup at last as the tires became so worn and bare that it has been unsafe to drive it for some time. I had even put some partly worn tires on the front that were smaller than the rear tires. But at last, not even a spare! I don't like to operate in the red or on credit, but I have sent away to Spiegel's for a set of tires, and if our credit is approved, we should be back in business again with the four-wheel pickup before too long. In the meantime, I have started house visitation in Chinle where we live. It doesn't look white unto harvest but then why keep going forty-seven miles to do mission work whenever the heathen are right at your doors. We have gone back to having family worship as we had when we lived in New Mexico. Perhaps there will be others to preach to in our home besides my wife and son.

I was encouraged by a Baptist brother up in Flint, Mich., who sent me an offering in behalf of his church. He reminded me that some people don't believe in home missions, but that if it wasn't for home missions their church would not be in existence. A far cry from the Hardshell brother who believes America is not a mission field. If he or any one else were here with me tonight as I type this letter, I believe they would be convinced that this is almost, if not, a foreign field. That is, after they listened to the chanting and wailing that has been going on all around us all hours of the night and sometimes in the day.

This has been going on for a good part of this summer. They might call it sings or squaw dances and think it is sacred. But the nearest that you can come to it is this modern day wailing which they call singing in which



This Catholic church building at Wheatfields is unique in that it is designed after the old Navajo house or hogan. There is a saying that these Indians made their hogans octagon or eight-sided as it tended to round off the corners inside so that the evil spirits could not get them cornered. The building is rather beautiful on the outside. But on the inside it is full of dead men's bones, or that which is sure to keep these people cornered or bound to Satan. The seats are in circles with an altar in the center, and the inevitable, a huge crucifix hanging from the ceiling in the center of it all. Of course, the walls are lined with other statues or images.

A friend of mine in Lukachukai, a Navajo, whose heart seems sounder than his head, due to Pentecostal influence, once told me that he had asked the Catholic priest why he didn't preach Jesus to the people and warn them to turn from the evil ways of their pagan religion. The priest replied that there were all ways to come into contact with Jesus. I see that the Catholic religion is still a catch all, incorporating the religion of the most ignorant into their own, long as people will continue to feed the pope's kitty.

they chant a few phrases over and over and they make absolutely no sense. It was getting to me so much one night that I was just about to get thrown off the reservation if my wife hadn't calmed me down. I was just beginning to ask these Indians if they were mad as they went by our home in a steady stream of pickups and cars, going and coming from the "sing." I guess I could make allowance for it if this were children carrying on in this way, but these are grown adults. But then again, are the Holy Rollers among the white man any saner. Oh, how we should rejoice — we, who know the Lord and the Word of His grace.

Brethren, pray for us that the Lord will provide our needs if it is His will for us to remain in this field. Although I visited 15 different churches other than the churches which were supporting this work last fall, in hopes of getting increased support, only two more churches came to our support. Some of the churches that were helping our mission work have dropped off until for the past seven months we have fallen behind at least \$100 per month in meeting our current expenses. Until the next time, may the Lord bless you all.



Adam's Rib

(Continued from page 4)

us as if they were some small thing. How often have we meditated on what these verses mean? How often have we prayed and asked the Lord to make us conform to the pattern set before us? It is so easy to say, "Yes, that is right," and then promptly forget it. If you are an older woman who loves the Lord — if you desire to please your Saviour, Jesus Christ more than anyone else — if you really want to grow in grace, then stay with me a little while as we examine this portion of Scripture that was written for you and me.

The verse starts out with, "The aged women LIKEWISE . . ."

What does it mean, likewise? Like what? In the verses just before, it tells the aged men to be sound in doctrine, sober, grave, sound in faith, love and patience. Then it says that the older women are to be likewise. We, too are to be all these things. Please don't shy away from the word "doctrine." Doctrine simply means what we believe about certain things. And we are to be sound in what we believe. What we believe must be according to the Scriptures. The older women are to be sober and grave, likewise. Not flippant and as flighty as the wind. We are to stand firm in what we believe and to know our Bibles well enough to teach others sound words. We are to be stable in faith, love, and patience. Yes, these things are spoken to the aged men but it says, the aged women likewise. And the reason given for this is "That they be in behaviour as becometh holiness." The Lord instructs the older women to be holy in their behaviour. One reason for this, I believe, is that the older women would be good examples to the younger women. Now this is a big order. And yet, this is what the Lord requires of His older women. And He leaves no loop-holes for us. Holiness includes such things as piety, godliness, purity, and humility. What an example this kind of woman would be. What an asset she would be to the Lord's Church. How many women in your church are like this?

The older women are not to be false accusers. We are warned against a wrongful use of our tongues. Not false accusers. This is the same word that is used of the Devil, himself, in Rev. 12. It is truly sad when Christian women must be reminded not to behave as the devil. The older women are not to be false accusers. They are not to slander. The tongue surely gets us in a pile of trouble, doesn't it? James (Continued on page 6, column 2)

"The World"

(Continued from page 3)

riches. This is the man who strengthened himself in his wickedness." I say to you, Doeg learned the hard way that this world can't satisfy.

Do I speak to somebody here who is so satisfied with the world that you are living for it, and you are thinking about how you are going to succeed, and how you are going to prosper, and in a little while you will be on top of the world? Am I talking to somebody who is concerned with the material things of this world? Let me say to you, if you are, just remember what I have said about the world. It can't satisfy. If you get as much of it as you can, and hold on to as much of it as you can, you will find in the final analysis that the world cannot satisfy.

II

LOOK WHO ENDURES.

My text says, "He that doeth the will of God abideth for ever." "The world passed away, and the lust thereof," but in contrast, "he that doeth the will of God abideth for ever."

What is the will of God? God doesn't leave us in doubt. Listen: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John 6:40.

What is the will of God? That you believe on Jesus Christ and thereby have everlasting life.

This is a challenge to me. When this message came to me, I felt a challenge so far as my own life is concerned. I felt a new urge so far as our new church building is concerned. I felt a new urge so far as our church itself is concerned. I felt a new urge relative to THE BAPTIST EXAMINER and everything that I try to do, and am connected with. My text says, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

CONCLUSION

I wonder if I have made myself clear to you that this world can't satisfy. I wonder if I have made myself clear to you that the only hope we have for satisfaction is in Jesus Christ. This is my prayer.

I turn to the words of Jesus when He said:

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

Beloved, your life doesn't consist of material things. Might it please God to help those who are here to see this truth and to believe on Jesus Christ, the Son of God, as your Saviour. Might it please God to save you just now! Beloved, this world won't satisfy. Learn it today and begin today to live for God. You may have all the fame in this world, and you may achieve and attain many blessings and much success in this life, but there is nothing that will satisfy but Jesus Christ.

May God bless you!



Adam's Rib

(Continued from page five)

has much to say on this subject. "How great a matter a little fire kindleth." Oh, that we might learn to bridle our tongue. To hold back that unkind word, that insinuation. To be an example of "loving in word." It is true that no man can tame the tongue. It is an unruly evil, full of deadly poison. But the Lord can tame it if we care enough to bring it to Him — if we abhor the division and contention enough to repent and yield our tongue unto the Master. He is the miracle worker. And truly that is what it takes on these poor depraved tongues. Oh, that we might stop accusing our sisters in Christ in the manner of Satan and begin to realize that love covers a multitude of sins.

The older women are not to be given to much wine. That is, they are not to be enslaved to it. There is evidence that the Christians of Jesus' time drank wine. It was a common beverage and no doubt purer than the local water. And so, the admonition to use it carefully — not to over indulge. It seems to me, with the supply of pure water and other beverages, the Christian woman of today would have no use at all for intoxicating beverages. Certainly if she abstained, she would not be in danger of being enslaved to it. In testimony to the ungodly, as being careful not to wound another's conscience, to keep from being a stumbling block to a weaker sister, surely these are reasons enough for her to abstain from wine.

Lastly, the older woman is to be a teacher of good things. In order to be a teacher, she must know the Word, herself. She is to teach the young women good things. The writer of Hebrews tells of those who had been saved

long enough to be teachers of others. And yet they didn't know the Word of God well enough to teach it. This seems to be the sad commentary of many of the older women in the churches today. Yet the Lord would have us to be teachers of good things. The Lord has given us the responsibility to teach the younger women certain things. We must know the Word of God if we are to teach in truth. And also, we teach by our example. The younger women will be taught by our behaviour.

We know that in ourselves we can do nothing. It is only as the Lord gives us grace that we can be the kind of older woman that pleases Him. "He giveth more GRACE. Wherefore he saith, God resisteth the proud, but giveth GRACE unto the humble." (Jas. 4:6). "And God is able to make all GRACE abound toward you; that ye always having all sufficiency in all things, may abound in every good work." (II Cor. 9:8).



Parable Of Pounds

(Continued from page one)

illustrate different degrees of improvement of the same opportunities. The talents equal fidelity with different degrees of advantage. Yet in other ways the two parables are remarkably similar.

Some History

This parable of the pounds is expressive of the state of affairs in Judea in the time of Christ. Judea was subject to the Romans, having been conquered by Pompey sixty years before Christ. The Jews who governed Judea held the government under the Romans. Each prince or king had to receive a recognition of his right

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to rule from the king of Rome. To do this the prince must go to the Roman emperor and receive for himself a kingdom.

This occurred several times in history. Archelaus, son of Herod the Great, about the time of Christ's birth, went to Rome to obtain a confirmation of his right to his father's throne. He was successful in obtaining such a confirmation from Augustus though the Jews bitterly opposed his attempt. These facts were fresh in the minds of the Jews when Christ uttered this parable of the pounds.

There are some basic things in this parable like the kingdom, the nobleman, the far country, the ten servants and the citizens. I want to look at each of these very carefully and observe the truths taught by them.

The Nobleman

The parable deals with a prince, a man descended from kings and with a title to succeed in the kingdom. The nobleman represents the Lord Jesus Christ. He has the crown rights to David's throne. This can be seen in His genealogy in Matthew I and Luke III. At his birth the angel told Mary: "The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33). Ultimately

THE KIND OF LIFE THAT IS ...

A SEPARATED LIFE

By ROY MASON
Aripeka, Florida

There are many people who want to belong to a church either for the social life that is furnished, or for the feeling that as a church member they are safe from the possibility of going to Hell. But while they want to think that they are Christians, they do not want to live like Christ would have them to live. They want to live like the world and for the world. Churches are running over with such members. Indeed they are so numerous that many pastors do not have the courage to preach against the prevailing forms of worldliness, lest they be thrown out. Less than a week before this was written, a man who had been pastor of a Baptist church in a neighboring town, visited our church. He told of preaching against dancing. He had some school teachers in his church who liked to dance, and they got up in arms immediately. Underhand, grapevine propaganda was resorted to and sentiment was worked up against the pastor. While he was away on vacation recently, a crowd was drummed up, composed partly of people who had not been to church in years, and he was voted out of his pastorate. The pastor had led them into a building program that gave them a wonderful church building, and under his ministry the church had made wonderful progress along all lines, but this was all forgotten in the light of the fact that he had preached separation of life. Hell gets afloat and the water rises in many churches when the pastor preaches separation.

Jesus lived a life of separation. Heb. 7:26 speaks of Him as "Holy, harmless, undefiled and separate from sinners." It is the duty of the Christian to follow Him in this regard. I Pet. 2:21 says that Jesus "left us an example that we should follow in his steps."

Separation is demanded in the

the Lord will "anoint his King upon Zion, the hill of His holiness" (Psa. 2:6 improved translation) and then the Lord Jesus Christ "will be king over all the earth" (Zech. 14:9).

The Kingdom

The word "kingdom" is the key word in understanding this parable. The kingdom which the nobleman went to receive pictures Christ going to receive a confirmation of the Davidic Kingdom. We learn from this that Christ has not set up the Davidic Kingdom yet. He has gone to get His title to the throne confirmed. He has gone to the Great King to receive a kingdom and to return. Verse 15 reveals that only when Christ comes again will He set up the kingdom. Then "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15).

This parable explodes the non-millennial theory which makes the church the kingdom and holds that Christ has already set up the kingdom. They believe that Christ either set up the kingdom during His personal ministry or on the day of Pentecost. But the passage teaches that the kingdom will be set up when the King returns. Since the King has not returned then the kingdom has not been set up. There would be no reason for Christ to return and set up a kingdom, if His kingdom were already established. To say Christ returned in the person of the Holy Spirit on the day of Pentecost and established the kingdom is absurd. Our text teaches the kingdom will be set up by the returning king, not some messenger of the king. The Holy Spirit is never said to set up a kingdom. The kingdom of Heaven will be set up on earth in the near future when King separated Christian is daily (Continued on page 7, column 2)

Scriptures. Take II Cor. 6:17 which says, "Come ye out from among them, and be ye separate, saith the Lord."

What Kind Of A Life Is A Separated Life?

To live a separated life does not mean that one must wear a strange garb — that one must wear long whiskers, as do they of some sects. It does not mean that one must go around with a



ROY MASON

super-pious air. Such is usually self-delusion and hypocrisy. It does not mean that we get too "good" in our thinking to associate with other people. It means that we are to seek daily to live in the will of God, trying to please Him in all things, and abstaining from any and all things which we feel that He would disapprove of. A good illustration is the diver who although surrounded by water, is insulated from it by his diving suit, and gets his "atmosphere" from above.

AS TO SPEECH, the separated person will not use profanity and will not engage in the telling of filthy stories. (See Ephes. 5:4.)

AS TO DRESS, the separated person will not adopt the use of clothing which is immodest. (See I Tim. 2:9.) The wearing of "shorts" in public destroys all separation. For a woman to appear nearly naked in public brands her as fleshly, and unsaved people would laugh her to scorn if she pretended to be a spiritually minded Christian.

AS TO HOME, a separated person will ban from his home those things that are plainly suggestive and evil. Dirty sex magazines, pin-up pictures of nearly nude women, pictures of movie actresses all over the walls, "boogie woogie" music, musical records that are pure trash—such things as these don't belong in a Christian home.

AS TO AMUSEMENTS, the separated person will not patronize the amusements that are plainly sponsored by Satan, and anyone can honestly appraise such amusements.

What Lack Of Separation Does

1. It renders a Christian unhappy. A born again person cannot be happy in his Christian life while giving allegiance to God and the Devil at the same time. It is like a man trying to ride two horses at the same time, going in opposite directions.

2. It renders a Christian spiritually powerless. Powerless with God, in prayer, and powerless as a witness for Christ anywhere.

3. It brings the chastening hand of God. Such a Christian lives in disobedience and therefore the rod of correction is laid heavily upon him.

4. It will bring loss of eternal rewards. Such persons will be saved, if truly born-again, but their works will be burned. (I Cor. 3) and they will be "saved, yet only so as by fire." Every un-separated Christian is daily throwing his life away.

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John's Baptism

(Continued from page one)

I

Our Lord asked the question "The baptism of John, whence was it? from heaven or of men?" (Matt. 21:25). The question is answered in John 1:33 by John the Baptist when he said, "And I knew Him not: but He that SENT ME TO BAPTIZE with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the Same is He which baptizeth with the Holy Spirit." These verses clearly teach that John came baptizing by the authority of God the Father. The message John preached was Jesus Christ. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." (Acts 19:4). John demanded repentance from those who came seeking his baptism. He says, "Bring forth therefore, fruits meet for repentance." (Matt. 3:8). So we see that John came preaching to Israel the gospel of the Lord Jesus Christ, baptizing all who truly believed in His name.

II

Our Lord testified to the people of Israel who John was (Luke 7:24-29). He asked them what they went out to the wilderness to see. A reed shaken in the wind? A weak man who would distort the truth and tell them what they wanted to hear? A man dressed in beautiful clothes? No! He said, you went out to see and hear God's prophet. Yea, and much more than a prophet. One who was to prepare the way for the establishment of our Lord's church.

III

It is evident from the Scriptures that all the members of the Lord's First Church had John's baptism including, the Lord, Himself. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. — And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then He suffered him." (Matt. 3:13, 15). We read in Acts 1:22 that the 12 apostles, who made up the first church, were required to have John's baptism. It is just as important for us, today, to have

John's baptism as it was for the members of the first church.

In the third chapter of John we see the church that Jesus built baptizing disciples. In John 4:2 we read, "Though Jesus, Himself, baptized not but His disciples." This indicates that John's baptism passed from John to the church, giving the church authority to baptize. Our Lord, before His ascension, gave officially to His church the authority to baptize (Matt. 28).

IV

Those today, who do not have John's baptism, claim that the Lord did not establish His church while He was here on earth. They say that the church was started on the day of Pentecost. They believe that John had nothing to do with the church, that he was strictly Old Testament. If this were really true, then they would not be able to receive into their church any of the apostles or even the Lord Jesus, Himself, since the only baptism any of them had was that of John, and they will not accept John's baptism as Christian baptism.

We insist that Jesus did start His church during His ministry. That it is this church only, that has authority to baptize. That it is this church that the gates of hell shall not prevail against. That any church that was started at a later date has no authority from God to baptize. That the Lord's church shown forth in the Scriptures was in doctrine and practice an independent Missionary Baptist Church.

If you are saved, and have not been baptized by one of the Lord's Churches, then it would be wise for you to consider these things. We are told to follow Christ. Jesus Christ had John's baptism. Do you? May the Lord bless you.

Parable Of Pounds

(Continued from page 6)

Jesus comes from Heaven to the earth with a Divinely conferred title to the throne of David.

This parable was spoken to correct the mistaken notion that the kingdom was shortly to be set up. Verse 11 says: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Yet those who say the church is the kingdom and that the kingdom was set up on the day of Pentecost ignore the purpose of this parable. They are under the false impression that Christ did establish the kingdom in a few days. But the parable of the pounds was spoken to correct this mistaken notion.

The Far Country

The far country represents the third Heaven where God's throne is located. Christ went there at His ascension. He is now at the Father's right hand, receiving glory and honor. He is "sitting down at the right hand of the Majesty on high, being invested with royalty."

Before the nobleman went to receive the kingdom, he called his 10 servants. These were evidently the servants of his household. This pictures Christ giving the great world-wide and age-lasting commission to His church before His ascension.

The nobleman told his servants: "Occupy till I come." The word "occupy" does not merely mean "to possess." It means to improve, to employ in business for the purpose of increasing it. It simply means church members are to be busy serving the Lord till He returns. We are to be busy preaching the gospel and making disciples. We are to be busy teaching these disciples to observe all things which Christ commanded. Church members who actually are looking for Christ to return at any moment have a great urgency in laboring for Christ. They are occupying well. He comes knowing a judgment of their labors is to be expected upon the return of the King.

The nobleman gave the serv-

ants ten pounds each. This denotes the capability of doing good which Christ gives each member of the household of faith. Those who are in business for Christ are furnished with gifts necessary for their business. From those to whom He gives power He expects service. I Corinthians 12:7 declares: "But the manifestation of the Spirit is given to every man to profit withal." I Peter 4:11 says: "If any man minister, let him do it as of the ability which God giveth."

Those who are given capability of doing good will be reckoned with when Christ returns. At the Judgment Seat of Christ the Lord will call unto Him His servants that He may know how much every man has gained by trading. Each church member will give an account of his faithfulness or unfaithfulness to Christ.

Two servants gave a good report. One had gained ten pounds by trading; another five. This was because all that are alike faithful are not alike successful, for fields of labor differ. Or perhaps it may be because the one who gained ten was like Paul who "labored more abundantly than they all" and "fully preached the gospel of Christ."

Notice carefully what these servants said: "Lord, thy pound hath gained . . ." They recognized the pound belonged to God and that He was due all the glory for their gain. We can plant and water though we are nothing, but God must give the increase. These good servants must have felt like Paul when he told the Corinthians: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labor more abundantly than they all: yet not I, but the grace of God which was with me." (I Cor. 15:10).

These faithful servants were commended by the Lord for their fidelity and industry. He said: "Well done, thou good servant." Those who do good shall have praise of the same. If Christ says, "well done", it matters little if men say of us otherwise. I Timothy 3:13 says: "For they that have used the office of a deacon well purchase to themselves a good degree . . ."

These good servants were permitted to share the kingdom with the King. He gave one "authority over ten cities" and the other the right to be "over five cities." This pictures the saints sharing the Davidic Kingdom with Christ. Those who serve their generation according to the will of Christ will reign as kings with Christ during the Kingdom Age though they be despised in this present world.

The Bible makes it plain the saint will share the kingdom with Christ and reign over nations in literal bodies. Every conceivable office of world government will

be filled with a saint — each one occupying a station according as his works have been in this age. I Timothy 2:13 says: "If we suffer, we shall also reign with him." Revelation 5:10 tells us that we have been made "kings and priests: and we shall reign on the earth." In Revelation 2:26-27 Christ promised the overcomer: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Daniel 7:22 speaks of a time when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The unfaithful and slothful servant had to give a bad report. He ignored the command of the Lord to gain by trading. He returned the one pound which he laid in a napkin. The careless servant represents those in the church who never serve Christ. Those who care not if the church sinks or swims. They refuse to run any hazard or pay any expense for the church and Christ. They justify their actions by saying they are doing the world no wrong. But to ignore the Lord's commands is the way to do the world the most wrong. Better a poor misguided effort than none at all.

The unfaithful servant believed his lord to be an austere man which should have been all the more reason for being faithful. He accused his lord of reaping where he had not sown, but really the lord was reaping when he had sown. This whole story was a frivolous, groundless excuse for idleness. We see in this that at the Judgment Seat of Christ the pleas of idle church members will, upon examination by Christ, be to their shame. I John 2:28 speaks of some who will "be ashamed" before Christ at His coming.

This unfaithful servant lost even the one pound which he had. Verse 24 says: "And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds." This was done because "That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." (v. 26).

This reveals how some lazy church members will lose some crowns and reward in the Kingdom Age to come. Christ warned the church at Philadelphia: "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). In II John 8 we are admonished: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

THE CITIZENS

The parable speaks of some citizens who hated the king. These citizens represent the unbelieving Jews and all Christ rejectors. The Jews would not receive Christ as "the King of the Jews." They did not desire Him to reign over them. At the illegal trial of Christ they said: "We have no king but Caesar." (John 19:15).

All lost sinners will not have Christ to reign over them. They seek to go their own way. They refuse his government. They have no concern for His future reign on earth.

The nobleman took these citizens and destroyed them when he returned. This is just what Christ will do to unbelievers at His coming to earth again. When He comes with the right to rule, having received the kingdom, he will destroy His enemies. In Revelation 19:21 I read: "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the

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fowls were filled with their flesh." Christ will slay His enemies like Samuel did Agag. Matthew 13:41-43 tells us: "And the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Are you looking for Christ to return and rule on David's throne? Will you be a good servant at the Judgment Seat of Christ? or a wicked servant? Are you busy working for your Lord who may return at any moment? Or will you be among His enemies who will be slain and cast into Hell fire? How is it with you and the Lord Jesus Christ? Is He your Saviour and coming King?

God Appreciation

(Continued from page one)

is no more important than a grasshopper; yet to hear man tell it, it would appear that God is begging us to help Him hold the world together.

"It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity."—Isaiah 40:22,23.

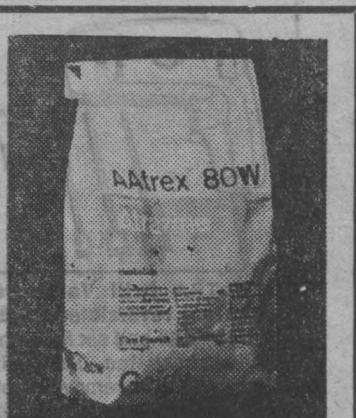
It becomes very obvious that the God of the Bible is vastly different from the god that is proclaimed from the majority of our pulpits. The God who is preached from the majority of our pulpits is one who needs man. He is a god who is always trying, but not always succeeding; however, the true God never did try to do anything. He didn't try to create this world. He did create this world. He didn't try to make man. He did make man. He isn't trying to save sinners. He is saving every sinner that He pleases to save.

"Whatsoever the Lord pleased, that did He in heaven, and in the (Continued on page 8, column 1)

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God Appreciation

(Continued from page seven)
earth, in the seas, and all deep places."—Psalm 135:6.

The God of the Bible is so great that He cannot be searched out by an observation of His creation; no more than a savage could know and understand a watchmaker by observing a watch which the watchmaker made. The savage, by an observation of the watch, could never determine the color of the watchmaker's eyes. He could not know if he was short or tall, fat or thin. The same is true relative to God. We cannot know God by an observation of His creation. He, in fact, can only be revealed by God the Son and God the Spirit. The Son spent all of His lifetime telling us about God and God the Spirit is the one who must impart this knowledge within us.

"For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now

we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—I Cor. 2:11-14.

We, in order to appreciate the God of the Bible, must understand that He has decreed all that the future shall hold. He has left nothing to chance. This fact is stated very clearly in Acts 15:18:

"Known unto God are all His works from the beginning of the world."

God did not place man on the earth and then leave him to his own uncontrolled guidance. A farmer has a reason for every grain of corn he puts in the ground. He does not leave the corn to its own uncontrolled

guidance. He keeps his eyes upon his corn until it is harvested. God, in like manner, has a purpose for every person that He has placed upon this earth and He sees to it that His purpose is fully realized. God is fully acquainted with every person He has placed upon the earth; yea, He has even numbered the hairs on every person's head.

"But the very hairs of your head are numbered."—Mt. 10:30.

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."—Mt. 10:29.

A man, when he builds a house, has a purpose for every nail. He has a purpose for every pipe and wire in that house; furthermore, he knows where each are located and can inform one of the same. It is also true that God has a purpose for the earth and every creature herein even down to the spider and the ant. God, in fact, can inform us of the number of grains of sand there are on the earth. He knows the exact number of blades of grass there are on the earth. God, in fact, holds the whole world in His hand.

Everything existing whether it be distress, persecution, peril or sword, death, life, angels, principalities, powers, things present, things to come, height or depth and all other creatures are the result of God's decree. All of these, in one way or another, will bring glory to God even as a bird dog brings the fallen bird to his master.

It may appear at times that things are running contrary to God's will, even as some of the wheels in a clock appear to be running contrary to the other; however, all things, no matter what their appearance may be, like the wheels in the clock, are moving with the common purpose to glorify God. We know from Exodus 14:4 that even Pharaoh honored God.

"And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored up-

on Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so."

God's complete control over this earth goes so far that He even rules over the hearts and tongues of men.

"The preparation of the heart in man, and the answer in the tongue, is from the Lord."—Prov. 16:1.

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."—Jer. 10:23.

It becomes very obvious that Paul was right when he said in Acts 17:28:

"For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring."



Jesus... A Baptist

(Continued from Page One, III)

Jesus was a Baptist because He founded the first Baptist Church of Jerusalem. He not only was the head of that church but today is the head of all sovereign grace Baptist churches. Not every church, mind you, but only sovereign grace Baptist churches. Was it not Jesus who said:

"Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

What group of churches today are carrying out the Lord's commands exactly as they are laid down in the New Testament? Sovereign Grace Baptists are the only ones, I have been able to find. I would like to know if there are any others but I greatly doubt it. Jesus Christ founded only one kind of assembly and that assembly exists today as a local Baptist church.

IV

Jesus Christ was a Baptist. If you claim then to be one of the recipients of His matchless grace, do you have any right, nay do

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

the Lord gives a man a regenerate heart, a seeking mind, and an open Bible the sure result is a sovereign grace Baptist.

Jesus said:

"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

That's eternal security. Call it Calvinism if you want to, but the simple fact of the matter is that Calvin got his doctrine concerning salvation from the Baptists and not vice-versa.



Watermelon

(Continued from page two)
thing in the Bible, I must answer no. I understand some things today that I did not understand ten years ago, and if I live ten years longer, I hope some things will be clear that are now obscure. But there is something more important than understanding everything in the Bible. It is this: If we will only try to live up to the things that we do understand, we will never have to worry about the things that WE DO NOT UNDERSTAND."

THE BAPTIST EXAMINER

SEPTEMBER 16, 1972

PAGE EIGHT

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I wish to thank you for the most wonderful paper I have ever had the privilege of reading — namely The Baptist Examiner. It breaks my heart, though, that I am not able to help with large gifts, but I am thankful to be able to send a small offering occasionally.

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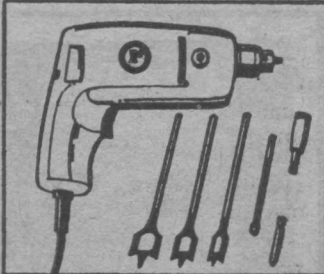
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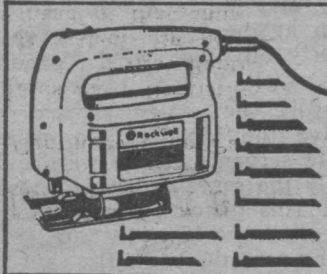


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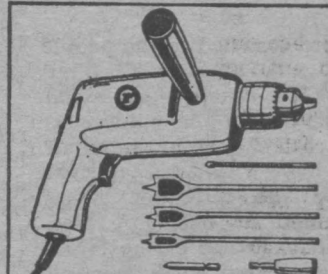
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