

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the Testimony; if they speak not according to this word
it is because there is no light in them."—Isaiah 8:20

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A Sound Baptist Missionary Speaks Out

TIMOTHY PIETSCH
Missionary to Japan

Of recent date, Bro. Pietsch was asked by a Southern Baptist missionary in Japan as to his doctrinal and denominational affiliation and also as to his mission board connection. The following letter is his response.

Meguro, P.O. Box 20, Tokyo 152, June 25, 1973.

Beloved Bro. Calvin Parker:

Greetings in the Name of our Lord with Phil. 1:9-11.

Your questionnaire of June 18 has been received. Since you are asking information about "denominations" and "mission boards" I do not believe we come under either category, for it is our firm conviction that missionaries ought to be directly under their local churches and responsible under the Lord to the local church alone. When Baptists form mission boards and associations they cease to be Baptist.

Our work is directly under the local church. Gifts for the work are sent to the local church, Beth Eden Baptist Church in Denver, and they send out the receipts and send the funds to us here in Japan. Please do not list or consider us as "independent" missionaries, for we reject that category for the missionary must be related to and responsible to the local church. I know that this position is very rare but that does not make it untrue to the Biblical pattern outlined in the New Testament.

Our doctrinal basis is Spurgeon's catechism (I enclose a copy for you) and the London Baptist Confession and the Baptist Confession of Philadelphia which is almost identical. We have put into Japanese, Spurgeon's catechism and use this primarily as the doctrinal basis of the new churches we start.

We strongly oppose the marriage of believers to unbelievers. We strongly oppose any conciliation with error and for this reason withstand the ecumenical

movement with its desire for dialogue with even Romanists. That Dr. Criswell should go to the Pope and get an ecumenical greeting for Southern Baptists, we strongly deplore, for the very same reason that Southern Baptists did for years. Our position is that we do not co-operate in the work of the Lord with those who are in error or with those who associate with them. I am



TIMOTHY PIETSCH

Why All The True Baptists Should Preach God's Word

DON PREWITT
Bryantsville, Kentucky

I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His Kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall



ELD. DON PREWITT

turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. — II Tim. 4:1-5.

Timothy was a young preacher called to preach under Paul's ministry. Paul, being very eager to see him get started right, had in II Timothy 2:15 instructed him to study the Word that he might be approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Now he tells him (II Timothy 4:2) to preach the Word. This should be the instructions given by all sound Baptist preach-

ers today when God calls men from our churches to preach.

I would like to call your attention to a few reasons why we should preach His word.

I.

The Word is God speaking. It is His word. (Rev. 1:2-3) God pronounces His blessings on those who read and hear His word, and keep these things written therein, for the time is at hand. God tells us His Word was settled in Heaven before the foundation of the world. — Ps. 119:89.

II Peter 1:20-21 tells us His Word was written by the Holy Spirit. III Timothy 3:16-17 tells us His Word was given by God to the New Testament Baptist Church. Read Jude 1:3.

II

The Word reveals the condition of man all the way from the third chapter of Genesis, where the fall of man is recorded, throughout the Bible. It tells of the total depravity of man. In Psalm 14:2-3 we read, "There is none that doeth good, no not one." In Romans 3:9-12, the Bible tells us there is none righteous, no not one. There is none that understandeth. There (Continued on page 8, column 3)

amazed that so many so-called Baptists in Japan have forsaken the historic Baptist position.

When many missions are retrenching at this time, we believe that in faith we should go ahead and I have just made a contract with Radio Fukui for time for another Gospel radio program over their stations. This is my 23rd year of broadcasting the Gospel over Minkan Hoso stations and hundreds write to us who say they have never seen any part of the Bible. We answer every one of them and send them a free copy of the Gospel of John and also an application for a Bible correspondence course.

Our aim as missionaries is to obey the command of our Lord in discipling, in baptizing and teaching all things that He has commanded (Matt. 28:19-20). Our (Continued on page 8, column 4)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD'S RESTRICTIONS AS TO THE LORD'S SUPPER"

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." — I Cor. 11:24,25.

Here is an ordinance that we are commanded to participate in. There isn't any hint in your be-

half that you can stay away, or that you can refuse to take the Lord's Supper, or that you can by-pass it. The fact of the matter is, our Lord says in these two verses, "this do" and "this do ye." It isn't left for you to say whether you will or you won't take the Lord's Supper. It isn't left for you to decide whether you'll participate or whether you will not participate. We have a definite positive command from our Lord — "this do" and "this do ye."

This past week, I had a card from a man in Indiana, in which he said:

"In regard to the May 19, 1973 issue, I read an article by Medford Caudill of Hanover, Mich. He said that both open communion and grape juice are wrong. Please prove or show Biblical evidence that this is a true statement. If you can't, please forward this note to Mr. Caudill and ask him to help. I'm not saying he's wrong, but want to (Continued on page 2, column 1)

You Ought To Be Scared By The Big Snake In A Bottle

(Part Two, following the First Installment in Last Issue)

By MILBURN COCKRELL
Mantachie, Mississippi

In my last discussion I pointed out the curse of alcoholism in the world. I reviewed the alcoholics found in the Bible. I also discussed alcohol and business. Today I seek to continue my discourse as I go on to talk about

ALCOHOLISM AND COMMON SENSE

It is not smart to drink; it is stupid. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20:1). Drinking causes one to err mentally, morally and spiritually: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. 28:7-8). Alcohol abuse leads to adultery and cursing: "Look not thou upon the wine when it is red . . . Thine eyes shall behold strange women,

(Matt. 16:6, 12). Leaven is in crackers and grape juice. Therefore, those using these elements think the body and blood of Jesus were those of a false teacher. You say, "Well, we don't believe that." But you practice it! Others would like to proclaim that the elements of the supper are not



BILL FARMER

important, but they don't believe it. They plot and hound against those using wine and unleavened bread.

Why then are Baptists so engulfed in their phoney elements? Good question. I'm glad you asked! The elements of the Lord's Supper are photographs as I mentioned earlier. The leavened elements most Baptists use in these last days certainly do not (Continued on page 8, column 2)

and thine heart shall utter perverse things" (Prov. 23:31-33)

Is it right to build churches to save men, and at the same time license shops that destroy them? Is it right to license a man to sell that which will make him drunk, and then punish the man for being drunk? Is it right to license a man to make paupers, and then to tax sober men to take care of the drunks? Is it right to license a saloon to teach vice, and then to tax people for schools to teach virtue? Is it right to derive a revenue of a traffic which no decent man will defend? Is it right to



MILBURN COCKRELL

teach your body to be honest, and then vote to license a place where he may be taught to gamble? Is it right to preach justice and charity, and then vote to license a thing which robs the widows and orphans of their bread?

Statistics show 10,000 people are killed by intoxicating liquor, whereas only one is killed by a mad dog, yet we kill the dog and license the liquor store. Adolph Eichmann burned 6,000,000 Jews in Germany during World War II. Mr. Roosevelt and Joe Kennedy brought whiskey back and killed 20,000 by it. Yet Eichmann was (Continued on page 7, column 1)

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JOHN R. GILPIN.....Editor
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"The Lord's Supper"

(Continued from page one)
see proof, if there is any."

This card was signed by a brother whom I do not know, who lives in Warsaw, Indiana. When I received that card, I said to myself, "Here is an honest seeker after the truth. Here is a man who has asked for the truth, and it is my business to give it to him."

Furthermore, the card came at a time when I was just getting ready to preach to you on the Lord's Supper. So it fit in very handily for me this morning to answer his card and at the same time, bring you my message for this hour.

Here is a man, we shall say, who is troubled by two of the restrictions concerning the Lord's Supper: namely, open communion and whether to use wine or grape juice in the supper. Seemingly, he thinks those are the only two restrictions that there are to the supper. I might say this, he is not in a class to himself, for there's many an individual today who thinks that the Lord's Supper merely has these two limitations or restrictions. I would like to show to that brother, and to you, that there are several limitations and several restrictions that our Lord has given, and thereby, I think I can answer his question without a bit of difficulty.

I
THE LORD'S SUPPER IS RESTRICTED AS TO THE PLACE.

That place, I might say, is with the church assembled.

I have been asked to bring the Lord's Supper, by way of the elements, to the hospital and observe the ordinance of the Lord's Supper in the hospital for some person that was sick. I have never done so. I know that there are preachers who have a little leath-

er case with some half-dozen cups, with a little silver platter for the bread, and a little flask for the grape juice or wine, or whatever they may use. I know there are individuals and preachers who carry such small accessories and go to the hospitals and various places and observe the Lord's Supper in behalf of the sick. I have seen it done. I have observed men here in Ashland who have gone to the hospital and done that very thing.

Personally, I do not observe the Lord's Supper any place except in His church. I have a remarkable respect for the church that Jesus built, and when I say that, I mean that I certainly put His church above anything and everything else by way of an organization within this world. I am satisfied that the only place that the Lord's Supper can be observed is in His church, and it is limited or restricted to His church.

We have several references in this 11th chapter of I Corinthians which would indicate this. Listen:

"That YE COME TOGETHER not for the better, but for the worse."—17th verse.

This passage of Scripture has reference to the church.

"When YE COME TOGETHER in the church."—18th verse.

"When YE COME TOGETHER therefore into one place."—20th verse.

"Wherefore, my brethren, WHEN YE COME TOGETHER to eat, tarry one for another."—33rd verse.

"That YE COME NOT TOGETHER unto condemnation."—34th verse.

Here are five references in one chapter to the fact that the Lord's Supper is to be observed by people who have come together as a church body.

A few years ago, I was holding a revival meeting in Richmond, Virginia. The pastor of the church took me out to some kind of an institution, there within the city, for young girls, and I spoke to them at this home. As we left, he told me that he was the first man who had ever observed the Lord's Supper there for them, and he seemed to think that he had done something unusually great in taking the Lord's Supper elements to this home for delinquent girls and observing the Lord's Supper in their behalf there, though none of them, so he said, were professing Christians.

I am satisfied that there's many and many an individual who does that, and that there's many and many a church who thinks that that is all right.

I say to you, the Lord's Supper is limited as to the place that it is to be held. It is to be held by the church of the Lord Jesus Christ, and it is when the church comes together — whether you come together in the church building or some other building. Regardless of where it may be, when the church comes together as a body, the Lord's Supper can be held there, and there alone. It is restricted to the coming to-

gether of the body.

THE ELEMENTS ARE RESTRICTED.

The elements given in the Bible for the observance of the Lord's Supper are wine and unleavened bread.

Our Lord's body had no sin within it. Many times we are taught in the Word of God that the body of Jesus Christ was perfectly sinless. We read:

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

The body of Jesus Christ was sinless. He did not know sin. If you are going to have anything to represent the sinless body of the Lord Jesus Christ, it has to be absolutely pure, and the only bread that can be said to be absolutely pure is unleavened bread, and the only drink that can be said to be absolutely pure is wine itself.

There are plenty of individuals who observe the Lord's Supper using different elements. For example, the Elder Mr. DeHahn, in Grand Rapids, Michigan, in his radio broadcast one Sunday morning, talked about the use of a banana and a coconut — that if he were on a desert island that

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he could take the milk of a coconut and the fruit of a banana and could observe the Lord's Supper, and therefore would be serving the Lord just the same as if he were to use any other elements.

I remember sometime ago that a preacher said that he liked the idea of using coke and hamburgers for the observance of the Lord's Supper, and that he had tried it in his church. I recognize the fact that the Coca Cola Company has as a slogan that "Everything goes better with Coke," but somehow I have a feeling that this preacher was stretching the point considerably when he talked about observing the Lord's Supper by the use of Coca Cola and hamburgers. They may go better together so far as a short simple snack is concerned, but it certainly has no place in the house of the Lord.

That calls to my mind the first time that I, as a young Baptist preacher, observed the Lord's Supper. I went to a little country church at Visalia, Kentucky, which was my first pastorate, located about fifteen miles south of Covington, Kentucky. The old deacon in the church said, "We'll observe the Lord's Supper today," and he was preparing the elements and getting everything ready for the observance of the Memorial Supper when I arrived. And what do you suppose that he was preparing? He had a loaf of light bread and he was cutting up little bites of light bread, and he had iced tea. So we had light bread and iced tea for the observance of the Memorial Supper.

I am frank to say that I went through with it, for I didn't know any better. He said, "It is the spirit that counts." To him, it made no difference, but I have learned since that time that it makes a world of difference to our Lord as to what the elements are. The only thing that could be properly called pure bread is unleavened bread, and the only drink that could properly be used would be that of fermented wine.

The Condescension Of Jesus

By ROY MASON
Aripeka, Florida

The greatest thing that ever happened, was the coming to this earth of God the Son. Just what did God the Son leave in order that He might become incarnate in human form and might live here in the flesh? No adequate answer can be given to this question, because we have no proper conception of the glories of the eternal world. For a king to leave a palace and come to a hovel in the slums, would be a tremendous "come down," but nothing to compare with the condescension of Jesus. That coming involved a "self limiting" that we need to think about.

1. "HE EMPTIED HIMSELF." That self-emptying involved the surrender of the power, the honor, the glory and the wealth that He enjoyed in the eternal realm.

2. HE LIMITED HIMSELF IN THE LIMITATIONS OF A HUMAN BODY. "Was made in the likeness of men" (Phil. 2:7). He was without limitations before He came, for He possessed the full attributes of deity, but in becoming man, He became subject to the limitations of time and space.

3. HE BECAME SUBJECT TO HUNGER AND PAIN AND WEARINESS. (John 4:6). "Jesus being wearied." On the Mount of Temptation we read that "he hungered." He "suffered, the just for the unjust." These were all things necessarily involved in taking on human form. He still had a knowledge and a power such as other men did not have. Just how far this "self-emptying" went we cannot say.

4. HE, THE LORD OF CREATION, BECAME A SERVANT. (Phil. 2:7). For a king to be taken from his throne and made to serve as a slave, is nothing in comparison with God the Son leaving His throne and becoming a servant.

Much could be added to these suggestions, but let us ask WHY DID HE THUS CONDESCEND? Why did God come to earth? We indicate some answers, but only in part:

1. HE CAME PRIMARILY THAT HE MIGHT DIE AS A SACRIFICE FOR OUR SINS. (See II Peter 2:24). Modernism tries to get away from this, but the very heart of the gospel is cut out when the substitutionary atonement is eliminated. Only by

I can give you another reason as to why I know it should be fermented wine and that is the fact that this church at Corinth got drunk at the observance of the Lord's Supper, and I have never heard of anybody getting drunk on grape juice. Listen:

"For in eating every one taketh before other his own supper: and one is hungry, and another is DRUNKEN. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?"—I Cor. 11:21,22.

You can see by a careful study of this that these folk in the observance of the Lord's Supper got drunk on whatever it was they were using for the Memorial Supper, and I don't believe that anybody would ever get drunk (Continued on page 3, column 1)

becoming the infinite sacrifice, could an infinite number of sins be put away—the sins of all who would ever trust Him as Sin-Bearer. And only as our sins are put away, can we have eternal life. As has been aptly said, "Jesus came — not to make us moral, but to make us immortal." Not just to show us how to be better, for men already knew better than they did — He came to give Himself that we might be enabled to live forever.

2. HE CAME AS THE PERFECT REVELATION OF GOD. Men could never know just what God was like through a Book, or through nature or through conscience. It took a PERSON to reveal Him. Jesus said, "He that hath seen me, hath seen the Father." "No man hath seen God at any time. The only begotten Son . . . he hath revealed him."

3. HE CAME THAT HE MIGHT ACTUALLY EXPERIENCE THE WOES AND SORROWS OF HUMANITY. Thus "we have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted (tested) like as we are, yet without sin."

He was born in a stable that



ROY MASON

He might actually know the lot of the poorest of people. He worked in the shop at Nazareth, that He might understand experimentally the meaning of toil. He was without settled home, that He might understand the plight of the homeless. He died that He might know that dread experience that we have to go through.

4. HE CAME TO KEEP THE BROKEN LAW OF GOD FOR US. He was "born under the Law, that He might redeem them that are under the Law." He not only personally kept the Law, but He died to pay our penalty for having broken the Law. This He could not have done had he been a Lawbreaker Himself.

5. HE CAME THAT HE IN HIS RESURRECTION MIGHT TRIUMPH OVER "PRINCIPALITIES AND POWERS." (Over the governments of the Devil in other words). (See Coloss. 2:15). Satan must have rejoiced when Jesus was nailed to the cross, but his rejoicing was over when He came out of the grave.

6. HE CAME TO BE ISRAEL'S KING. This was in fulfillment of promise. "Where is he that is born king of the Jews?" asked the wise men. He was crucified as the rejected King and had over His cross the inscription, "This is Jesus of Nazareth, the King of the Jews." He will return as King to reign over Israel and over the earth. (See Luke 1:32-33). Again we read, "When the Son of Man cometh in all his glory . . . then shall he sit upon the throne of his glory." That will follow His glorious return.

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THE BAPTIST EXAMINER

JULY 14, 1973

PAGE TWO

"The Lord's Supper"

(Continued from page two)
on grape juice.

Sometime ago, I started home from my farm late one evening. I was hungry and thirsty and tired. It was about 9:00 o'clock at night and I looked around to see what I could find by way of something that would give me a little sustenance. I found a bottle of grape juice that I had, that had not been opened. I opened that bottle of grape juice and got in the truck and started home. It was rather a large bottle and it took me nearly half way home before I had finished drinking it. But I kept drinking, taking a little sip of that grape juice now and then on the way home. Beloved, if that had been wine, I would have been "stoned" before I got half way home, but I drank that grape juice — it gave me nourishment and a little sustenance and I went on home without a bit of difficulty. But if it had been wine, I would have been out cold long before I got to Ashland.

I say to you, the elements of the Lord's Supper are wine and unleavened bread, and so the Lord's Supper has this restriction.

III

THE LORD'S SUPPER IS RESTRICTED AS TO ITS PARTICIPANTS.

The only persons that are supposed to take the Lord's Supper are saved people. Unsaved people have no business taking the Lord's Supper.

When Jesus instituted the Supper, we read that He gave the cup to them and said, "Drink ye all of it," or literally, "All of you drink of it." Now who is the "all of you?" If you will go back just a little before that, you will find that it says:

"Now when the even was come, he sat down with the twelve."—Mt. 26:20.

Who was there? It was His own apostolic band. It was restricted, I say, as to the participants, and they were disciples or His apostles.

We also read:

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—I Cor. 11:29.

What does this verse mean? Simply this: if you don't discern the Lord's body, it is a crime for you to take the Lord's Supper. In other words, if you can't actually see the Lord's body in the observance of the Lord's Supper, then you are eating and drinking damnation unto yourself.

I say, beloved, the Lord's Supper is restricted as to the participants.

IV

THE LORD'S SUPPER IS RESTRICTED AS TO ONE CHURCH.

We read:

"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?"—I Cor. 10:16.

You'll notice that he talks about three entities, or three ones — one cup, one bread, and one body. In other words, he is saying that when you come together, you ought to have one cup, you ought to have one loaf of bread, and just one body to partake of that loaf of bread and that one cup of wine.

What this means is, that the Lord's Supper is restricted to one church. I have no business going to some other church and taking the Lord's Supper with them. You have no reason to come here and take the Lord's Supper unless you are a member of this body. Why, beloved? The Lord's Supper is restricted to one body — just to one particular church.

I think we can easily see why that would be true because the Apostle Paul says, concerning a case of discipline:

"Therefore put away from among yourselves that wicked person."—I Cor. 5:13.

If you will notice in the preceding verses he is speaking about the Lord's Supper, as if to say, "You ought to discipline the members of the church." He is talking about a particular member of the church at Corinth, and he is saying that you ought to discipline the members of the church, and he is urging them to exclude, or to put away, from among themselves this wicked individual who was a member of this church. In other words, the church that is to take the Lord's Supper is to keep its own ranks clean.

Now, beloved, if I am a member of this church and I go someplace else and eat the Lord's Supper with them, they have no authority over me. They can't discipline me. Therefore, I say to you, the Lord's Supper is restricted to one local church — the church of which you are a member, because the only church that can discipline you is the church where you have your membership. So I say the Lord's Supper is restricted to one local church.

V

THE LORD'S SUPPER IS RESTRICTED TO AN ORDERLY WALK.

We read:

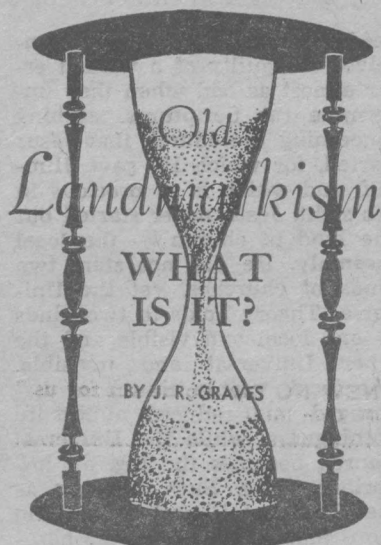
"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thess 3:6.

The word "tradition" is the word "ordinance," and he says, "You have received the ordinance from us, and you are to withdraw yourselves from every brother that walketh disorderly." In other words, to state it positively, the individual who takes the Lord's Supper has to be living and walking orderly so far as that church is concerned.

Beloved, I can't understand how any individual could take the Lord's Supper, or would even want to take the Lord's Supper, unless he were walking orderly before the Lord.

VI

THE LORD'S SUPPER IS RESTRICTED TO THOSE WHO



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OBEY THE WORD.

If a man isn't obedient to the Bible, he has no business taking the Lord's Supper. Listen:

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—II Thess. 3:14.

In other words, we are not to have company, nor any fellowship, with an individual who is not obeying the Word of God.

I say to you, the Lord's Supper is restricted to those who obey the Word.

Let's look at it from this standpoint. Here is a man that says, "I know I am saved, but I have never been baptized, but I want to take the Lord's Supper with you anyhow, even if I haven't been baptized."

"Well, why haven't you been baptized?"

"I have just neglected it. I have just put it off. I have just been dilly-dallying around and haven't done so. I have been putting off the matter of my baptism. I don't know when I am going to be baptized, but I would like to take the Lord's Supper with you anyway."

Beloved, we couldn't allow that man to take the Lord's Supper with us because he is not obedient to the Word of God. The very first command that God gives to every saved person is to be baptized. I contend that if you are saved, the next thing you ought to do, the very first thing you are to do is to follow the Lord Jesus Christ in baptism, and you do wrong when you fail to do it. If you are a saved person, you ought to follow Jesus Christ in baptism and then after that, when you are in obedience to the Word of God on the matter of baptism, it is well to talk then about taking the Lord's Supper.

I say to you, beloved, the Lord's Supper is restricted to those who obey the Word.

VII

THE LORD'S SUPPER IS RESTRICTED TO ONE CUP.

I do not believe that we have any use for individual communion services. The Apostle Paul says:

"After the same manner also he took THE CUP, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—I Cor. 11:25.

Notice, he took the cup — not cups, but cup. You will notice that it is not plural, but singular.

Now come back to the time when our Lord instituted the Supper. We read:

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—Mt. 26:27.

Notice, the King James Version says, "Drink ye all of it," but literally it says, "All of you drink of it." It doesn't say, "All of you drink of them," as if it were individual cups, but "All of you drink of it." I contend that the Lord's Supper ought to be

taken by just using one cup for the wine.

We have a choice in which we pour our wine and that wine is then distributed around to the members of the church and all of the individuals drink from one cup.

Somebody says, "That is not sanitary." Listen, beloved, it is Scriptural. I am not concerned about sanitation; I am only concerned about it being Scriptural. I want us to be according to the Word of God. I would just as soon accept sprinkling for baptism, as to accept the use of many cups in the observance of the Lord's Supper. I believe that our Lord gave us a specific example when He set the table and instituted the Supper, and I think Paul carried it further and showed us specifically that it is to be one cup that is to be used in the observance of the Lord's Supper. As I say, I would just as soon accept sprinkling for baptism as to accept the use of many cups, because I think one would be no more of a perversion than the other.

VIII

THE LORD'S SUPPER IS RESTRICTED AS TO THE PURPOSE.

What is the purpose for the observance of the Lord's Supper? The Word of God says:

"What? have ye not houses to eat and to drink in?"—I Cor. 11:22.

We don't take the Lord's Supper then to eat or drink. That is not the purpose of the Lord's Supper.

What is the purpose then? Listen:

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in REMEMBRANCE of me."

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in REMEMBRANCE of me."

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—I Cor. 11:24-26.

I say, beloved, the Lord's Supper is restricted as to the purpose, and that purpose is, to remember Him.

Oh, how prone we are to forget! How easy it is for us to forget the things of this life! Oh, beloved, we forget so easily! We have so many things that we ought to do that we fail to do. We just forget to do them. Our Lord knew that we were going to be forgetful; therefore He gave to us this Supper for one purpose — to remember Him. He says, "You do this in remembrance of me. As often as you do it, you show forth the Lord's death till He comes."

Beloved, when I come to observe the Lord's Supper, I set before you the elements, the wine

and the unleavened bread. I say, "This represents the blood of my Lord. This represents the body of my Lord." Beloved, when you eat this bread and drink this wine, it is a setting-forth, a calling to remembrance, of the body of Jesus Christ, how that He suffered, and bled, and died for our sins.

That is the purpose of the Lord's Supper. We are not saved thereby, but we are reminded of the fact that He has died for us. You can't remember it too often. You can't think about it too often. I do not fall out with anybody who says that you ought not take the Lord's Supper but once in your lifetime, just after you are saved. I know others who say to take the Lord's Supper once a year. Some take the Lord's Supper once a month. Some take it three or four times a year. Some take it, of course, every Sunday. I don't fall out with anybody as to how often they take the Lord's Supper. I think it is a matter for the church to decide as to what they shall do, because our Lord does not tell us how many times, or how often to take it. I'll say this, you can't take it too often from this standpoint. It is reminding you of the death of Jesus Christ.

Oh, beloved, I need to be reminded, and you need to be reminded that Jesus went to the cross. His body was bruised and His blood was spilled, and it was done for you and for me — the elect of God. We need to be reminded of this fact. So I say that the Lord's Supper is restricted, and it is limited as to the purpose.

IX

THE LORD'S SUPPER IS RESTRICTED AS TO THE LENGTH OF TIME THAT JESUS' CHURCH IS HERE IN THIS WORLD.

We read:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME."—I Cor. 11:26.

How long are we to take the Lord's Supper? "Till he come." When He comes, what is He going to do? He is going to take His churches out of this world. The redeemed of the Lord are going to be caught away. All of His churches are going to be carried out of this world. How long are we to take the Lord's Supper? "Till he come."

I don't think we are going to observe the Lord's Supper afterwards, but I will say this, we are to take the Lord's Supper until Jesus comes to catch away His church out of this world.

Sometime ago, I read in the paper of a church that was voting on the matter as to whether they were going to take the Lord's Supper any more — whether or not it was for this age. They finally came up with the idea that the Lord's Supper is not for this age, and therefore they weren't

(Continued on page 5, column 3)



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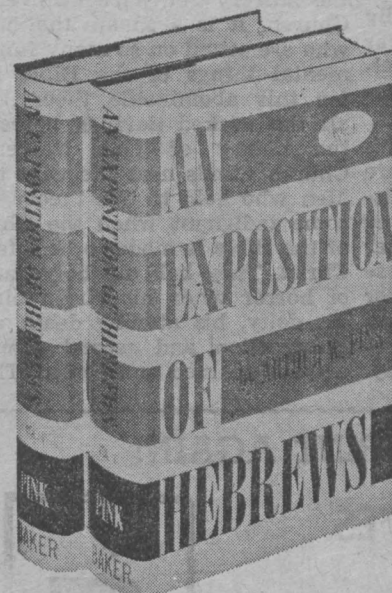
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THE BAPTIST EXAMINER

JULY 14, 1973

PAGE THREE

The Baptist Examiner FORUM

"What does the term 'body' indicate in its various contexts in Ephes. 1:23; 2:16; 3:6; 4:4; 4:12; 4:16; 5:23; 5:30? Does it express the same idea or different ideas? In VanGilder's book, **THE CHURCH WHICH IS HIS BODY**, great effort is made to demonstrate that this is the 'Universal Church'."



AUSTIN
FIELDS
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Ohio

Those who have not been baptized upon the authority of a true Baptist church are not of His (Christ) body even though they may be regenerated.

When the Lord sent the Comforter to empower His church to be witnesses of Him, He sent Him (Holy Spirit) to only one city (Jerusalem) and one place within that city, which was a room where the church was gathered. Brethren, were the church universal, the Lord would have sent the Comforter to every regenerated heart. But, the Lord sent Him to one specific place, and this teaches us very clearly that His body consists of a local New Testament church. The coming of the Holy Spirit was to lead Christ's body (church) into all truth. There are many groups of people who assemble each Lord's day who call themselves the body of Christ, yet they are lifeless because they do not have the Comforter, and the evidence that they do not have Him is they do not have the truth. For a church to be the body of Christ and be empowered with the Spirit, they must be connected (link-chain) to the upper room in Jerusalem where the Holy Spirit took up His abode in the body, the church — for a body can only be preserved by procreation, giving birth to bodies like its own. This is how the body of Christ is preserved from Pentecost until now.

In the book by Van Gilder, "The Church Which Is His Body," he goes to great extremes to prove the body (church) is universal, but the book (Bible) whose author is the Head of the church, proves without a doubt that Christ's body is local, and being empowered with the Spirit, she is separate from all other bodies (Protestantism), and she is to be united only to Him who created her.

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The Scriptures mentioned are often used in an attempt to prove the theory of the Universal Church. It is a shame that men who are sound on so many fundamental things of the Bible fall for this abominable theory. Of all the wicked devilish heresies, the heresy of the Universal Church stands near the very top. Men who hold to this theory become indignant when the Christ of the Bible is made to be a false Christ. They hold up holy hands of horror when his virgin birth, his deity, his atoning death and resurrection and second coming are undermined and denied. They

need to realize that they themselves are guilty of a wicked error almost as bad when they undermine the Scriptures teaching concerning the church that Jesus started, for which He gave Himself, and which is so precious in His sight. Jesus never started but one kind of church — the local assembly. He did not start two kinds of churches, yet the Universal Theory holds to two kinds — one local and visible and the other Universal and invisible. The local, visible church is disparaged and reduced almost to nothingness, while the Universal Church becomes the big, all important thing. Such a thing as the Universal Church is nothing more than a fantasy of the heretical imagination.

Jesus started the Baptists. A thorough study of church history will convince any honest person of that fact, just as it convinced me. Independent groups, called by different names, but holding the essential doctrines of Baptists, have existed through the centuries. Several hundred thousand of these dear people were persecuted and whipped and tortured and put to death for Christ's sake. Today many would forget or ignore this and consider them no different from the man-founded churches that have sprung up through the centuries. Others look down on any sort of local church, and make the real church, the big church, the all important church to be the Universal Invisible Church, composed supposedly of all believers everywhere. Brother, there isn't any such church except in the imagination of the heretic. The New Testament knows nothing of such a church, the early church fathers knew nothing of it, and the theory was coined by Protestantism to counteract the Catholic Universal, Visible theory.

The modern church heretic likes to blab I Cor. 12:13: "For by one Spirit are we baptized into one body." They say that Jesus didn't start any church — that it was started by the Holy Spirit who baptized people into the Universal church at Pentecost. When one is saved, they say, he is mystically baptized by the Holy Spirit into this big Invisible Church. But Paul a few verses later (v. 27) denied such a thing by saying that he had been talking about the visible church at Corinth. "Now ye are the body of Christ, and members in particular."

Now, coming to the Scriptures mentioned by the questioner, the term church is used in an institutional sense, but when the abstract gives way to the actual, a literal, visible church is signified. Abstractly, we speak of the American home — the home as an institution, but when we reduce the abstract to the literal, an actual, visible home must be cited. So it is in the use of the word church as found in Ephesians. Ephes. 1:22-23, "The church which is His body." Each genuine church is a body of Christ. That's what Paul said to the Corinthians . . . "Now ye are a body of Christ."

Ephes. 2:16 uses the term in the abstract institutional sense. Paul is writing there about how Jews and Gentiles being reconciled through Christ, and becoming members of the same body.

Ephes. 3:6 is used in the same way, and refers to the same — not a Universal something, but real churches with members both Gentile and Jewish.

Ephes. 4:4. This says that "there is one body," NOT TWO BODIES — ONE LOCAL AND VISIBLE, and the other UNIVERSAL AND INVISIBLE. There are not two kinds of churches, and if you are consistent you will throw away one or the other. It also says in verse 6, "one baptism." Throw away your mystical Spirit baptism, or else throw away water baptism, one or the other. You can't have both, for there is ONE!

Ephes. 4:12, "For the edifying

of the body of Christ." Read the preceding verse. It says, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." Let me ask, were such persons as pastors and teachers given to local churches or to a big Universal Invisible Church? Only a local, visible church can profit by a pastor or teacher. Of what use are such persons to a Universal Invisible something? Nonsense! The whole Universal theory is nonsense!

Ephes. 5:23, "For the husband is the head of the wife, even as Christ is the head of the church." The husband is the head of what kind of a wife? A UNIVERSAL INVISIBLE WIFE? Phooey! No, a real wife is meant and likewise a real church is meant too!

Ephes. 5:30, "For we are members of his body . . ." Yes, we who are members of the church that Jesus started are members of His body for each genuine church is a body of Christ. One day when the Rapture takes place, the saved members of these true bodies will be caught up to meet the Lord. The many local bodies will merge then into one group. This will be the "General assembly and church of the first born, whose names are written in heaven." (Heb. 12:23).

This General Assembly will still be local and visible.

E. G.
COOK

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I am convinced that the doctrines concerning how God saves sinners, and why He does it are the least understood, and most corrupted doctrines in the entire Bible. But I am also convinced that the doctrines concerning the church which is His body run them a close second. The old devil has done a marvelous job of confusing, not only the religious world, but many of our Lord's own saints as well as on these two all important things. There seems to be two separate and distinct groups of people who hold to a universal church. The first, and most despicable one of the two is made up of those who knowingly, and wilfully try to make the Bible teach a universal church in order to defend their man-made institutions, along with their unscriptural practices. The other group is made up of a great host of people who blindly follow their unscrupulous leaders. Van Gilder would seem to be one of them.

My readers may be somewhat surprised when I say I believe in a universal church. In fact, I believe in two of them. There is the universal visible church

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known to us as Catholicism. Then there is the universal invisible church known to us as Protestantism. This church includes the Protestant Baptists as well as all other Protestants. These two universal churches are very real. Certainly I believe they exist in the world today. But, beloved, praise His dear name, alongside these two huge monsters there are our Lord's precious assemblies scattered throughout much of the world. And everyone of these assemblies is a body of Christ.

The Book of Ephesians has much to say about the body of Christ. Our first reference (1:23) speaks of the church being His body. In about six weeks, our dear Lord willing, we are to deal with the term "church." So let it suffice at this time to just say there is absolutely no word in the Greek language for the word "church." Our Lord, and the writers of the New Testament all used the Greek word EKKLESIA which simply means a called-out, organized assembly, or body of people. So Eph. 1:23 is really speaking of the assembly as being the body of Christ. And who ever heard of a universal assembly? This body is the body of Christ simply because He is the one who has called them out.

So far as I am able to know, the word "body" in the New Testament always comes from some form of the word SOMA. And the word SOMA means a whole body. If you were to find a human arm lying somewhere, you would not call the police and say you had found a body. In order for it to be a body all the members must be assembled. And it goes without saying, they must be in the same place.

Eph. 2:16 is simply teaching that God has put both Jews and Gentiles in the same assembly there in Ephesus. Christian Jews would no longer have their separate place of worship which is "the one body" in that place. In 3:6 Paul is saying that the Gentiles are to be in the same body (or assembly) with the Jews. In 4:4 he says, "There is one body." (Continued on page 5, column 2)

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THE BAPTIST EXAMINER

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PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"MEMORIES"

Memories come in all shapes and sizes. We all love to reminisce. Women, especially, seem to enjoy taking a mental stroll down memory lane. There are big memories and small ones — happy memories and sad ones. Often when we go down memory lane we are prone to forget all the bad things and remember only the good times. A person suffers a great loss when she loses her memory.

The Bible has much to say about remembering and how this can help us in our spiritual life. First of all, we are told that God remembers. One of the verses that gives me great comfort is Psalms 103:14, "For He knoweth our frame; He REMEMBERETH that we are dust." Sometimes when I have done or thought some despicable thing and I come to the Lord for forgiveness and receive the peace that only He can give, I marvel that He, Who is so great, could put up with the likes of me. Then I remember that He remembers that I am but dust. It isn't an excuse for my sin, but it does help to know that He so thoroughly understands me.

Our great Jehovah remembers us as individuals. We are told that God remembered Noah. Also He remembered Abraham. When Rachel was barren, we are told that God remembered Rachel, and she conceived. He remembers His covenant. Yes, God remembers many things, but we are told of something that He does not remember, and that is our sin.

"I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25).

Isn't that thrilling?

But what about our memory? How can it be useful in our spiritual life? First, we are to remember our Creator in the days of our youth (Ecc. 12:1). Our young people are to be taught that God is our Creator. As mothers, this may well be our responsibility. We are with our children far more than the father, usually. Do we know enough about the Scriptures to instruct our children so they can answer the claims of evolution?

Duet. 16:12 tells the children of Israel that they were to remem-

ber that they were bond-slaves in Egypt, and then obey the Word of the Lord. We, too, were slaves unto sin. The Lord Jesus not only saved us from the penalty of sin but also from the power of sin. So often we forget what great things the Lord hath done for us. Sure as we do, we find ourselves growing cold in our attitude toward the Lord.

We are to remember the Lord when we partake of the Lord's Supper. For years I took the Lord's Supper unworthily. I am sure there are many ways we can take unworthily, but this is the way I did. When the elements were served, I would meditate on the awfulness of my sin. I would try and remember each one that I might confess them to the Lord. Then one day our pastor read the Scripture where Jesus said, "Do this in remembrance of ME." It suddenly dawned on me that I had only tacked the name of the Lord on the end of my remembering. In reality, I had been remembering myself. I am not suggesting that we not confess our sins for we need to do this. What I mean is that the emphasis should be on Jesus Christ. We need to remember who He is and His absolute purity and holiness, the work He did on the cross and His soon return. This has revitalized the Lord's Supper for me.

Yes, our memory can work in many ways to help our spiritual life. No matter where we are we can remember the Lord. Jonah was in the belly of a fish when he remembered the Lord. The thief on the cross remembered the Lord and asked the Lord to remember him.

Let us vow with the Psalmist "If I do not remember Thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." — (Psa. 137:6).

The Forum

(Continued from page 4)

The universalist grabs this statement like a two-inch fish grabbing the fish hook and says, "See, there is just one body, so we are all in that body together." But in the very next verse Paul also says, "one baptism." Now will this universalist be consistent and say, "We must all be baptized at the same place, and at the same time?" To any thinking person this can only mean there is just one kind of baptism. In like manner Paul is saying there is one kind of body. And that one kind of body is our Lord's assembly, known to the world as His church.

In 4:11-12 we see that the different workers, such as teachers and pastors are put in the assembly for the purpose of edifying the assembly, or the body. They are one and the same thing. In 4:16 we see "the whole body fitly joined together." And this whole body fitly joined together increases the body, that is, it brings more members into the assembly.

We are taught plainly in 5:23 that just as the husband is head of the wife, Christ is head of the church (assembly). That is, the assembly is to be subject to Christ in everything. Then we are told that He is the Saviour of the body. This word "Saviour" comes from SOTER which in this case means sustainer and preserver. Christ sustains and preserves His assembly which is His body. In 5:30 we see that we are members of His body in any given location simply by joining His assembly in that place. For example, Calvary Baptist Church is His assembly in Ashland. And the members of that assembly make up His body in that place. This is the meaning of the body in all eight references in our question. In fact, our Lord has absolutely no other kind of body in the world today. A group of people cannot be a body unless they are assembled in the same place. The most august body in all the world is one of our Lord's

true assemblies. There is no other body of people that can be compared with it.

In conclusion, I for one am ready to freely admit that Protestants have a universal invisible church. And they will get no argument out of me if they will just stop trying to prove the existence of the thing by the precious Scriptures. It is a man-made thing, and, therefore, it has neither part nor parcel in God's precious Book.



"The Lord's Supper"

(Continued from page three)
going to take the Lord's Supper any more.

Beloved, I don't have to take a vote on this, for I know exactly, by the reading of the Word of God, that it is for this age. The Lord Jesus Christ said through the Apostle Paul, "You eat this. As often as you eat it, you do show the Lord's death, till he come." Beloved, you don't have to worry how long you are to take the Lord's Supper. We are to take it until Jesus Christ comes back again.

So I say that the Lord's Supper is restricted then as to the time of Jesus' churches here within

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this world, and when they are taken out of this world, then the Lord's Supper will come to an end.

X

THE LORD'S SUPPER IS RESTRICTED TO THOSE WHO ARE WALKING IN THE UNITY OF THE FAITH.

"For first of all, when ye come together in the church, I hear that there be DIVISIONS among you; and I partly believe it. For there must be also HERESIES among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, THIS IS NOT to eat the Lord's supper." — I Cor. 11:18-20.

He is saying to us that if there are divisions as to doctrine — if there be heresies which mean false doctrines — if there is a lack of truth, we are not to eat the Lord's Supper. To me, this is simple and it is plain. I don't see how anybody could ever think otherwise. Our Lord says through the Apostle Paul, "If there are heresies present, you cannot eat the Lord's Supper."

Our brother who wrote us from Indiana wants to know what the reason is for objecting to open communion. Well, that is one reason. I couldn't have open communion for the simple reason, if for none other (and I have mentioned several others), that there are heresies present and that our Lord said through Paul that "if there are heresies, you cannot eat the Lord's Supper together."

Let's take an illustration so that you can see this truth. We'll talk about the matter of salvation, and I'll invite some individuals in and we are going to take the Lord's Supper together. One of them is a Campbellite, one is a Methodist, one is a Presbyterian,

and I'll be the Baptist. I won't give that position up to anybody.

Now we are going to sit down and take the Lord's Supper together.

As we are about to begin, I say, "Wait a minute, brethren. Paul said under inspiration that if there be any heresies, you cannot eat the Lord's Supper. Can we take the Lord's Supper together? Are all of us in agreement?"

"Oh, yes, Brother Gilpin, we are all in agreement."

I say, "Let's study to be careful, are we in agreement? Let's just look at the matter of salvation and see whether or not we are in agreement."

I say to the Methodist brother, "Do you believe in salvation by grace?"

"Oh, yes, I believe in salvation by grace."

"Do you believe then that when God saves a man, that He keeps him forever and eternally, and can never lose his salvation?"

"Oh, no, I don't believe that."

"Well, man, you don't believe in salvation by grace; you believe in salvation by grace and works. If you think you can lose your salvation after you are saved — that God gives you salvation first and that you can lose it afterwards — then you are depending upon grace and works for salvation. I can't eat the Lord's Supper with you."

I turn to the Campbellite brother and I say, "What do you think about eating the Lord's Supper? How do we stand on salvation?"

He says, "I believe that when a man goes into the water and is baptized, that he meets the blood of Jesus in the water, and that he cannot be saved unless he is baptized. Nobody is ever saved until he is baptized."

I say, "Man, I can't eat the Lord's Supper with you because I can think of lots of people who have never had an opportunity to be baptized, that I am satisfied were saved people. Suppose a man was out on the desert and no place to be baptized, you mean to say that that man is not saved until he is baptized? Suppose he comes into a church building and is just getting ready to go into the baptistry and there comes an earthquake that shakes the building and cracks the baptistry and the water all runs out and he dies within the next five minutes, would you say that that man is lost?"

"Oh, yes, he would be lost because he didn't get baptized."

I say, "Do you mean to say that you are absolutely dependent upon water for salvation?"

"Yes, sir!"

I might digress just a moment and tell you that a business man in this town came into the printing shop just a short time ago and told me that he went to a funeral in Southeastern Kentucky, and the fellow who was preaching the funeral was a Campbellite preacher. (This man who told me this was himself a Campbellite). He said that the Campbellite preacher that was preaching the funeral said that he visited this sick man about six months before, and he professed to be saved, but he never did get in physical condition to be baptized. He said that this preacher stood up before the congregation and said, "Too bad he

got that close to Heaven and was never saved."

So I say to this Campbellite, "I can't eat the Lord's Supper with you. You are putting water into salvation. You are saying that nobody can be saved unless he is baptized and I don't believe that, because my Lord said, 'By grace are ye saved, through faith and that not of yourselves. It is the gift of God.'"

I turn to the Presbyterian brother and I say, "They often tell me that you Presbyterians and we Baptists are closer together than anybody else, so tell me how close we are on this matter of salvation."

He says, "We are right together on it. We believe in grace. We believe in election. We believe in predestination. We believe in the limited atonement. We believe in grace just like you do."

I say, "Well, that sounds good. Let me ask you, are you positive of all that? Is that the only way of salvation?"

He says, "Well, in a sense, we have another way. After I am saved, then my children don't need to be saved. They inherit grace from me. When a man is saved, he has grace himself and then any children that are born to him after that time don't need to be saved; they inherit their grace."

I say, "Man, you talk like an idiot to me. I lose all patience with a man that talks that way. That is idiotic to say that a child can inherit grace from his parents."

I can go back just a little bit and I can remember when we had some children around our house. I can remember when John Jr. was born. We weren't very old at the time and maybe he didn't have much chance to inherit grace from us, and he did not show any inheritance of grace. I can remember when he used to cry and I would start upstairs. He would listen to see if anybody were coming, and if somebody wasn't coming right away, he would cry some more. If somebody was coming, he would quiet down, and by the time that we got up there, he would be just perfectly happy. That doesn't sound like inherited grace, does it?

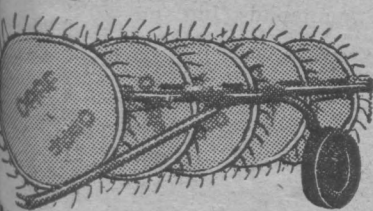
Well, time passed by, and the stork by-passed us until about eight years later when a little girl came to our house — the one who played the piano for us this morning. I know that Mrs. Gilpin had grown a little bit in grace in those eight years, and I think that maybe I might have grown a little bit, but it didn't show up when Rhoda was born. I never saw any idea or any hint at all of inherited grace. She certainly didn't inherit any grace.

What I am saying to you, beloved, is that you just don't inherit grace from your parents. Grace comes from God.

I come back and say to this brother, "How are we going to take the Lord's Supper? The Bible says if there are heresies, this is not to eat the Lord's Supper. You can't eat the Lord's Supper if there are heresies present, and here we are, all believing something different about salvation. The Campbellite brother believes that you have to be baptized to be saved. The Methodist (Continued on page 8, column 1)

DARE

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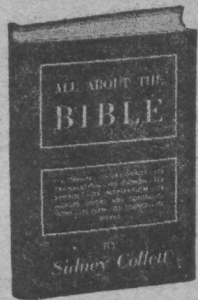
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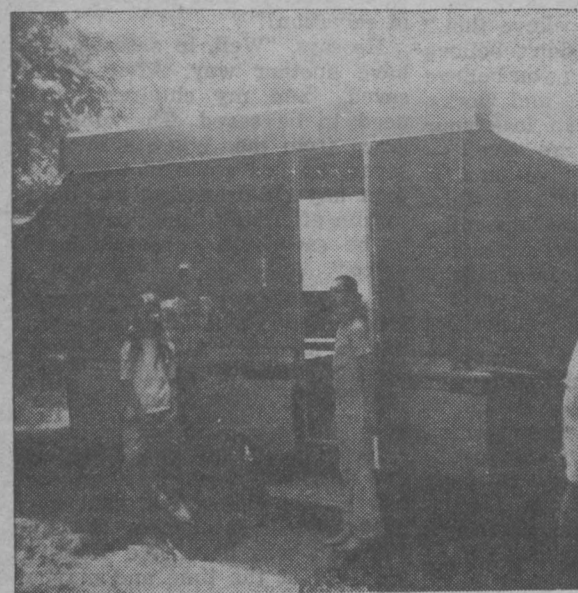
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THE BAPTIST EXAMINER

JULY 14, 1973

PAGE FIVE

HALLIMAN BEGINS CHURCH VISITS WITH NEW COLEMAN TRAILER



Missionary Fred T. Halliman and family are seen in this group of pictures getting loaded and orientating themselves with the new 1974 Brandywine Model Coleman Camping Trailer furnished to Calvary Baptist Church. The Coleman Company has been exceedingly gracious in supplying the church with this trailer and we thank God for their kindness and rejoice along with Brother Halliman that he can use it as he travels over the U.S. visiting the various churches who support his work in New Guinea.

We are indeed grateful to present the above pictures of the new trailer which Brother Halliman will be using as he travels throughout the country visiting the various churches that support him. He is already in the process of making such tours and it is with grateful hearts that we are able to provide this trailer which sleeps seven, for his use, comfort, and convenience in traveling.

This trailer has been procured from the Coleman Company, who have their camping trailer division located at Somerset, Pennsylvania.

This trailer has been provided by Calvary Baptist Church and the Coleman Company jointly working together.

Brother Halliman and I went to the factory at Somerset, Pennsylvania, on June 21st and drove it back to Ashland on the 22nd, and on the 23rd, he left for his home in Paducah, and I must say that he was a mighty happy preacher pulling this trailer in which he will live most of the time during the next three months.

This trailer, with the options that we added to it, would cost and retail approximately \$2,000. On our return trip from Somerset, we were talking about the Lord's goodness to Calvary Baptist Church, and I asked Brother Fred, "How do you account for the fact that God blesses us so greatly?" I was thinking just then in terms of this trailer. And Bro. Fred's answer was that it was because of our obedience to God and our stand for the Truth. Truly everyone knows that Calvary Baptist Church has taken a positive stand for the truth of God's Word through the years and accordingly, seemingly, He has blessed us in a remarkable way.

While at the Coleman Company in Somerset, Pennsylvania, Chuck Sura of the Department of Public Relations took care of all the details. I never saw anyone go out of his way more to be of help and service than he did. Not

only did he take care of the paper work, the instructions for the handling of the trailer, and all the details involved, but then in addition to this, he went out in the plant to the shipping dock and went over every detail with us, even including the furnishing of a dealer license for us to drive the trailer back home. In all this period of time that we were with him, I never heard one bad word from him by way of profanity or smut. He was assisted by two or three others and they were, likewise, of the very highest caliber.

If all the balance of the personnel of the Coleman Company is anything like those we met, then surely they not only put out a high-class product, but they likewise are an exceedingly high-type group of individuals.

Brother Halliman has begun his itinerary of visiting among the churches and pastors whom he will visit. In the event that you live near any of these places, then be sure to go see Brother Halliman, hear his message, and see the slides that he shows of the mission work in New Guinea. See his new trailer and whenever you are in need of buying such, let me make a personal request that you contact the Coleman Company before proceeding further.

The following is Brother Halliman's itinerary:

- July 2—
Bowring Baptist Church
c/o Dwane Gilliland
Bowring, Oklahoma 74009
- July 3—
Bethel Baptist Church
c/o Loren Anderson, Treasurer
Phillipsburg, Kansas 67661
- July 8—
Calvary Independent Baptist Church
Route 1, Box 267
Sumas, Washington 98295
- July 11—
Friendship Missionary Baptist Church
c/o Charles H. Texter
321 Harding Place
Mather AFB, California 95655
- July 13—
Sovereign Grace Baptist Church
1633 Whitestone Road
Spring Valley, California 92077

- July 15—
Landmark Baptist Church
c/o Will Bang
2917 N. Euclid Avenue
Tucson, Arizona 85719

- July 23—
Sovereign Grace Baptist Church
c/o Gene Hensley, Pastor
Route No. 1
Stockdale, Texas 78160

- July 24—
Caddo Baptist Church
c/o Tex Cobb, Pastor
Stockdale, Texas 78160

- July 25—
Pandora Sovereign Grace Baptist Church
c/o Harold Freese, Pastor
P.O. Box 277
Nixon, Texas 78140

- July 26—
Sovereign Grace Baptist Church
c/o Elder Marion Roberts
Route 1, Box 53
Converse, Texas 78109

- July 27—
Sovereign Grace Baptist Church
1021 E. Irving Blvd.
Irving, Texas 75060

- July 29—
Friendship Baptist Church
Route 1
Ireland, Texas 76536

- July 30—
Providence Baptist Church
c/o Elder John Reynolds
1011 Stadium Street
Henderson, Texas 75652

- July 31—
Sardis Missionary Baptist Church
c/o Bill Todd
Drawer 190
Clarendon, Texas 79226

- August 1—
Grace Baptist Church
c/o Walter Herin
1002 S. College
Orange, Texas 77630

- August 2—
Bro. G. L. Burr
Route 1, Box 81
Benson, Louisiana 71005

- August 3—
Elder Joe Shelnutt
311 - 5th Street
Benton, Arkansas 72015

- August 5—
Pinehaven Baptist Church
c/o Elder Elvis Gregory
Route 6, Box 515A
Columbus, Mississippi 39701

- August 6—
Union Grove Baptist Church
c/o J. C. Gunthorp
Route 1, Box 115
Fulton, Mississippi 38843

- August 7—
Philadelphia Baptist Church
c/o Elder E. G. Cook
701 Cambridge Street
Birmingham, Alabama 35224

- August 8—
New Testament Baptist Church
c/o Donald Hackney
Route 5, Box 331
Huntsville, Alabama 35811

- August 10—
Faith Baptist Church
c/o A. E. Massey
P.O. Box 56
Lawtey, Florida 32058

- August 11—
Calvary Baptist Church
c/o W. W. Wilkerson
2801 52nd Street
Tampa, Florida 33619

- August 12—
Missionary Faith Baptist Church
c/o Jim Washer
311 S.W. 10th Terrace
Hallandale, Florida 33009

- August 14—
West Griffin Baptist Church
c/o Elder Gordon Buchanan
1647 West Poplar Street
Griffin, Georgia 30223

- August 15—
Rye Patch Baptist Church
c/o Elder David S. West
Box 877
Jesup, Georgia 31545

- August 16—
Sovereign Grace Baptist Church
c/o David O'Neil
Route 7, Box 124
Raleigh, N.C. 27609

- August 17—
Sovereign Grace Baptist Church
c/o Lee Williams
30 Annette Drive
Route 10, Boulder Bluff
Hanahan, South Carolina 29405

- August 19—
Grace Baptist Church
c/o Elder J. C. Webb
1004 Brown Avenue
Morristown, Tennessee 37814

- August 20—
Temple Baptist Church
c/o B. F. Goodman
Route 1
Bristol, Virginia 24201

- August 22—
East Corbin Baptist Church
c/o Ted Mitchell
Route 1, Box 227
Corbin, Kentucky 40701

- August 23—
Trinity Baptist Church
c/o Elder Stanley Borders
Box 111
Madison, Virginia 22727

- August 24—
Indore First Baptist Church
c/o R. Brooks Legg
Indore, West Virginia 25111

- August 25—
Dessie Baptist Church
c/o Mrs. Carl Lambert
Glendon, West Virginia 26620

- August 26—
Missionary Baptist Church
c/o Elder Eddy Seacrist
86-b, 4th Avenue
Montgomery, W. Va. 25136

- August 27—
Buffalo Valley Baptist Church
Clay, West Virginia 25043

- September 4—
Fall Creek Baptist Church
c/o Elder Richard Farnham
Route 5, Box 112C
Noblesville, Indiana 46060

- September 5—
Sovereign Grace Baptist Church
8834 W. Washington Street
Indianapolis, Indiana 46231

- September 6—
Gospel Baptist Church
c/o Elder R. C. Varble
2429 Southeastern Avenue
Indianapolis, Indiana 46201

- September 8—
Windsor Baptist Church
c/o John Gregory
214 No. Hamilton
Sullivan, Illinois 61951

- September 9—
New Hope Missionary Baptist Church
Route 2, Box 10
c/o H. R. Hires
Willow Hill, Illinois 62480

- September 12—
Zion Baptist Church
c/o Elder Frank McCrum
6918 Dandison
Orchard Lake, Mich. 48033

- September 13—
Grace Baptist Church
Elder R. E. Pound
1490 N. Spring Street
Gladwin, Michigan 48624
(Continued on page 8, column 4)

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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

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Write Brother Burket frequently. His address is:

Wm. C. Burket
P.O. Box 1031
Chinle, Arizona 86503

Any American Indian may have a free year's subscription to this paper by writing to the above address.

Snake ... Bottle

(Continued from page one)

executed by the Jews while Kennedy and Roosevelt were made public idols. We kill rattlesnakes who bite people but we license people to sell a snake in a bottle. Oh, thou art a jewel divine!

Some may say they just drink socially. I heard of a man who told his preacher that. He told the preacher that a social drink never hurt anybody. One night on the way home from church he found his daughter and her boyfriend dead in a car wreck. The crash was caused by drunkenness. As the man went home he cursed the man who sold his daughter the devil soup. Upon arriving at home he decided to take a social drink to settle his nerves. But his bottle was not in its usual place. On the shelf was a note signed by his daughter which said: "Dad, we took your bottle with us. We thought you wouldn't mind us drinking a little since you do it yourself." Did a little social drink hurt this man?

But another will say, "I drink moderately. I am temperate in all things like the Bible says." This saying is unscriptural and absurd. It is a sin to drink moderately. Would it be right to murder mod-

erately? to steal moderately? To lie moderately? We know that this would not be right. Seventy per cent of alcoholics started out by drinking moderately.

One has well written: "Drink has shed more blood, hung more crepes, sold more homes, plunged more people into bankruptcy, armed more villains, slain more innocence, blinded more eyes, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, snapped more wedding rings, blasted more lives, driven more to suicide, and dug more graves than any other scourge that has ever cursed the world!"

Abe Lincoln once said: "Liquor has many defenders, but no defense."

ALCOHOLISM AND POVERTY AND SORROW

The Bible teaches that excess drinking is a road to sorrow. Prov. 23:29-30 declares: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Isaiah 28:3 reads: "Woe to the crown pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine." Joel 1:5 says: "Awake, ye drunkards, and weep; and howl all ye drinkers of wine, because of the new wine; for it is cut off from your mouth."

Alcohol abuse is a ticket to poverty. Proverbs 23:20-21 declares: "Be not among winebibbers, among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." Proverbs 21:17 says: "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich."

ALCOHOLISM AND CHRISTIANS

The Bible forbids Christians to engage in excessive drinking. Ministers of God must not be given to wine. The Lord commanded the priests in the Old Testament: "Do not drink wine nor strong drink, thou, nor thy sons with thee..." (Lev. 10:9) A bishop in the New Testament must not be an alcoholic: "A bishop then must be... not given to wine" (1 Tim. 3:3). It is written in Ephesians 5:18: "And be not drunk with wine wherein is excess; but be filled with the Spirit." Christians are commanded in 1 Thessalonians 5:6 "Be sober."

A born again believer is even forbidden to be among drunkards: "Be not among winebibbers" (Prov. 23:20). A drunkard cannot be a member of the Lord's church. Paul told the Corinthian church: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer or a drunkard, or an extortioner; with such an one no not to eat... Therefore put away from among yourselves that wicked person" (1 Cor. 5:11, 13).

Such plain Scriptures as these need no explanation. They are easily understood. Yet look at the present pitiful situation. Many church members use alcohol. Even preachers are sometimes given to drinking. Some liberal churches have bars in them. Those who are guilty of excessive drinking and who name the name of Christ are living a lie. They are contradicting the Word of God. They are misrepresenting Christianity to the lost world.

IS ALCOHOLISM A DISEASE?

We call alcoholism a disease but God calls it drunkenness. We call the alcoholic sick but God says he is a sinner. We say the alcoholic needs a clinic but God says he needs salvation.

Liquor is not a disease. If it is, it the only disease which is contracted by an act of the will. It is the only disease that requires a license to propagate it. It is the only disease that is bottled and sold. It is the only disease that produces revenue for the government. It is the only disease that is habit forming. It is the only disease that provokes crime. It is the only disease that is permitted to be spread by advertising. It is the only disease without a germ or virus cause, and for which there is no human corrective medicine.

I no more believe that alcoholism is a disease than I do that thievery is a disease. I no more believe that alcoholism is a disease than I do that murder is a disease. Galatians 5:21 declares drunkenness to be a sin of the flesh. Men get drunk because they give in to the sinful desires of their depraved human nature. Alcoholism is a disease only in the sense that it is caused by the disease of sin common to all mankind.

ALCOHOLISM AND HEREDITY

The transmission of terrible disease by drunkards to their descendants was well known in antiquity. The Latins had a saying, "The seed of drunkards is corrupt." Modern science has confirmed the view of the ancients. It has been proved by means of laboratory experiments that the spermatozoa of drunks are literally poisoned and cannot possibly evolve into a sane and normal being. This all proves the truthfulness of Exodus 20:5 which says God visits the iniquity of the fathers upon the children unto the third and fourth generation.

Professor Morel, in his essay "Physical, Intellectual and Moral Degeneracy of the Human Race," established the following table on alcoholic heredity:

1st generation—Immorality, excesses, depravity, brutality.
2nd generation — Hereditary drunkenness, fits, manias, general paralysis.
3rd generation — Sobriety, tendency to hypochondria, persecution mania, homicidal tendencies.

4th generation — Under-developed intelligence, stupidity, transition to idiocy, and finally, probable extinction of the line.

Family historians of drunks have been compiled and are on record. I mention one collected by a professor at the University of Bonn. "The subject, a woman named Adda Jurcke, was born in 1840 and died at the beginning of the present century. She had a total of 834 descendants. Of her children, grandchildren and great-grandchildren, 106 were born illegitimately, 142 were beggars, 64 inmates of workhouses; 181 of the girls became prostitutes; 79 were sentenced for various crimes, including seven for murders" (The Illustrated Encyclopedia of Sex, pp. 419-420).

It may be observed that the historian of Adda Jurcke's family confines himself to the social aspect of the matter and fails to mention the physical defects of

the family. It does not require a powerful imagination to guess how terrible the physical defects must have been.

ALCOHOLISM AND HUMAN RESPONSIBILITY

Alcoholism is a moral and spiritual problem rather than a physical disease which prays upon men. People drink because there is a disease in their character. The alcoholic doesn't want help! He wants alcohol! He is so occupied with himself that he has no concern for anyone else. He cares not how much disturbance he is causing. He does not care what others think of him. Nor is he concerned in the least about the money society spends to help him. His overindulgence in alcoholism has become a substitute for life itself. Drunkenness makes him live in a world of unreality. It is his source of comfort and ease from the frustrations of this world. To many, alcohol is a false god who gives solace. Alcoholism is a false god which enslaves its addicts.

He who is overcome by alcohol is his own afflictor. He has maneuvered himself into his present predicament. He cannot blame his problem on other people or the devil. He is responsible for his own conduct. Leviticus 5:17 declares: "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity."

The alcoholic is a slave to drink. Jesus Christ said: "Whosoever committeth sin is the servant of sin" (John 8:34). He can conquer his problem only with Divine help. Christ can give him power to overcome. The solution to the problem is for the alcoholic to quit drinking. He must repent of the sin of drinking and turn to God for help. He needs to practice total abstinence. The Apostle Paul said: "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

The greatest need of the alcoholic is the new birth. After he is born of the Spirit and brought to the knowledge of his salvation, he is in a position to quit drinking. He must constantly call upon God for help. 1 Corinthians 10:13 reads: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." He should keep away from his alcoholic friends: "Evil communications corrupt good manners" (1 Cor. 15:33). "How long wilt thou be drunken? put away thy wine from thee" (1 Sam. 1:14).

ALCOHOLISM AND ETERNITY

In the age to come there will be no drunkards. "Know ye not that the unrighteous shall not inherit

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

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

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

Write Brother Halliman frequently. His address is:

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

the kingdom of God? Be not deceived: neither fornicators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor DRUNKARDS, nor revilers, nor extortioners shall inherit the kingdom of God" (1 Cor. 6:9-10).

In the Millennium there will be no Skid Rows. There will be no gutters filled with drunks. There will be no temperance societies or Alcoholics Anonymous. Our highways will not be littered with beer cans or liquor bottles. There will be no bars in the Kingdom Age. There will be no drunks. These will all have been sent to Hell.

A convict in Joliet Prison, in for his natural life, wrote a poem which expresses the evil of alcoholism well. It is called "The Bar."

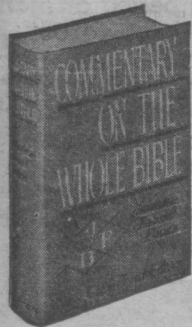
A bar to heaven, a door to hell;
Whoever named it, named it well.
A bar to manliness and wealth;
A door to want and broken health.
A bar to honor, pride and fame;
A door to grief and sin and shame.
A bar to hope, a bar to prayer;

(Continued on page 8, column 3)

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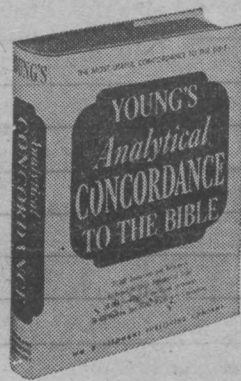
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THE BAPTIST EXAMINER

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PAGE SEVEN

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"The Lord's Supper"

(Continued from page 5)

odist brother believes that you have to hold out faithful to be saved. The Presbyterian believes that your children can inherit grace from you. Here we are talking about eating the Lord's Supper and we are not even in agreement on the matter of salvation. If we got into baptism and all the other doctrines, the difference would be just as great there. How could we ever talk about taking the Lord's Supper in this manner?"

I would say to that man who asks why it is that we can't have open communion, that the biggest and best reason I know of, is that as long as people believe differently — as long as people have different ideas, then there cannot be any such thing as open communion. There has to be one church with one cup and one loaf of bread taking the Lord's Supper, with the idea in mind that we are doing this in remembrance of Jesus Christ, and we'll do it until He comes back to this world a second time.

Oh, what a blessing it is to

know what the Lord's Supper tells us — that it looks backward to the death of Jesus and looks forward to the coming of Jesus! What a blessing it is to know that the Lord's Supper is thus to be observed by His church until He comes again!

May God bless you!

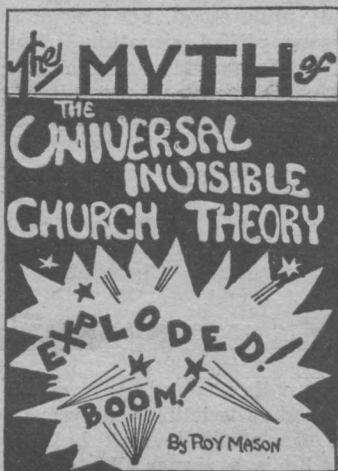


Grape Juice

(Continued from page one)

picture the pure, perfect body and blood of Jesus. So, whose body and blood are pictured in crackers and grape juice? Well, notice that crackers are similar to unleavened bread, right? Right! Grape juice is similar to wine, right? Right! Yet in both cases, they are phonies. Now, we know Anti-Christ will copy Christ, right? Right! You mean to say, Brother Farmer, that those using crackers and grape juice are picturing Anti-Christ? Right again! Anti-Christ is being pictured in S.B.C., A.B.A., Baptist Bible, and many Independent Baptist churches when they take the "Lord's" Supper. Anti-Christ will be full of false doctrine; his body and blood

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will be full of ungodly corruption! Is this my imagination? Many grape juicers will think so, but look for yourself! Compare Christ and Anti-Christ. Now which is pictured in grape juice and crackers?!!?!

We are living in the age of Anti-Christ preparation, and the age continues to draw to a close. Watch for a one-world government in the making, a one-world church led by Roman Catholicism, and more churches changing to grape juice and crackers.

By the way, isn't it interesting that most grape-juicers have cut off the head of the local church by having "open" or denominational communion? This is all part of the same preparation for the one-world "whore" of Rev. 17 and Matt. 13:33. May the Lord help those who do not believe the truth in these matters, see their error.



Snake ... Bottle

(Continued from page seven)

A door to darkness and despair.
A bar to honored, useful life;
A door to brawling, senseless strife.
A bar to all that's true and brave;
A door to every drunkard's grave.
A bar to joys that home imparts;
A door to tears and aching hearts.
A bar to Heaven, a door to hell;
Whoever named it, named it well.



Preach God's Word

(Continued from page one)
is none that seeketh after God. There is none that doeth good, not one. Those passages of Scripture reveal to us the totally depraved condition of man. Romans 5:12 tells us that all have sinned and died spiritually in Adam and cannot receive the things of the spirit of God. Read I Cor. 3:14.

III.

The Word reveals God's eternal plan of redemption. We've seen from man's condition that man could not come to God. He would not come to God because he only has one nature, one will, one choice and they are to sin. But God in His Sovereign grace before the foundation of the world elected some unto salvation. See I Peter 1:2. Ephesians 1:4 says He has chosen us in Christ before the foundation of the world. Christ was fore-ordained before the foundation of the world. The elect were given to Him (John 6:37), and their salvation secured in Him. He said all that the Father giveth Him shall come to Him. The Scripture foreseeing those things preached the Gospel to Abraham saying that in thee shall

all nations be blessed. Read Gal. 3:8 and also Galatians 3:16.

"He hath in these last days spoken unto us by His Son." (Heb. 1:2).

IV

The Word is brought to us by preaching.

"It pleased God by the foolishness of preaching to save them that believe" I Cor. 1:21.

He commissioned His Church (Baptist) to go into all the world and preach the Gospel (Mark 16:15). His Word endureth (I Peter 1:25). His Word comes to His elect with power (I Cor. 1:18). It works effectually (I Thess. 2:12-13). They received it not as the words of man, but as in truth, the Word of God. The Holy Spirit makes God's word effective in His elect.

"As many as were ordained to eternal life believed." Acts 13:48.

The preaching of the Word declaring the whole council of God exalts Jesus Christ.

May the Lord bless you.



Sound ... Missionary

(Continued from Page One)

long-range objectives are to "occupy" till He comes (Luke 19:13) seeking to be faithful to Him in all things and to glorify His Name whether by life or by death (Phil. 1:20), and to finish my course with joy (Acts 20:24).

It is my firm conviction that the Lord keeps good books and we are not interested in statistics, many times that only glorifies man rather than God.

Praying for you and with love in the Lord. Luke 9:23.



Fred T. Halliman

(Continued from page 6)

September 14—
Mansfield Missionary Baptist Church
c/o Elder Oscar Mink
701 E. Main
Crestline, Ohio 44827

September 15—
Grace Baptist Church
c/o Everett Riggsby
263 Hanna Road
Mansfield, Ohio 44905

September 16—
Grace Baptist Church
c/o Arvel Waddell
Rome, Ohio 44085

September 17—
New Testament Baptist Church
c/o Paul Tiber
Fisher Road
Burton, Ohio 44021

Union Meetings Are A Genuine Curse To Baptists

At Pikeville, Ky, years ago, they had a big union meeting where they had 371 professions and only one joined the Baptist Church. We think it is a mercy from the Lord that only one of that kind of professions joined the Baptists. That kind of converts would be a dead weight and soon kill any Baptist church. The more of them you get the worse off your church is. Poor deluded dupes. Such evangelists are blind leaders of the blind and all will land in the ditch. That reminds us of a big meeting in west Kentucky several years ago, where some thirty or forty people professed, mostly grown-ups. The preacher is quoted as saying that the Gospel does not have to be preached for men to be saved. If that is the kind of stuff he preached, we would not give a punched pewter nickel for all his converts. None of them will last for they got nothing to start with but hot air and a false profession

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No convert is genuine who is not converted by the preaching of the Gospel of the grace of God. For that very reason no Holy Roller converts are saved; for they do not preach the Gospel. Many Baptists argue with us that some Holy Roller converts are saved. We ask them what saves them. Can they be saved by believing a lie? Do Holy Rollers preach the Gospel? Can men be saved without the Gospel is preached? Answer these questions with an open Bible and you will end your argument about Holy Roller converts being saved. Rom. 1:16 is final in this respect.

September 18—
Bethel Baptist Church
c/o Elder Don Pennington
313 Berry Street
Covington, Kentucky 41011

In the event you live near any of these churches, please feel free to contact the person whose name I have given for more information as to the location of the church. Be sure to visit with, and hear Bro. Halliman, when he is in your area.

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