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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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"THE SECOND COMING OF CHRIST"

By WILLARD WILLIS — MONROE, OHIO

(Continued from last week)

We also have another important fact which distinguishes the two phases of our Lord's return. This fact being that the first phase of His return is **imminent**, while the second phase must be preceded by events that have not yet been fulfilled. The events I refer to are found in chapters 7 through 19, of Revelation.

Many do not believe in the two phases of our Lord's return, because the first phase is sometimes referred to as the "last day." One will find the reference to the "last day" in the following passages:

"And this is the Father's will which hath sent me, that of all which He hath given me I should

lose nothing, but should raise it up again at the last day."—John 6:39.

"Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." — John 11:24.

The "last day" in the above verses does not refer to the last day of all time, but to the "last day" of the present form of the kingdom. It is to be noted, however, that the present form of the kingdom is not the final form. This fact is indicated plainly in the following passages:

"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10.

"Then shall the King say unto them on His right hand, Come, ye

blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." — Matt. 25:34.

"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink



WILLARD WILLIS

it new in the kingdom of God." —Mark 14:25.

It becomes obvious from a careful study of the parables of Matthew thirteen that the present form of the kingdom contains false professors (tares and bad fish), while other passages refer to a kingdom in which only the righteous will enter.

It is true that our Lord is now head over His spiritual kingdom, but the present form of the kingdom will soon see its "last day." It will be then that our Lord will sit on His own throne — the throne of David and thus usher in the new kingdom. This fact is clearly seen by comparing Luke 1:32 with Revelation 3:21:

"He shall be great, and shall be called the Son of the Highest: (Continued on page 7, column 4)

er's baptism? How can we know the answers to these questions? There is only one way and it is to examine the record concerning the baptism of people in the New Testament.

John's Baptism

Whom did the first Baptist preacher baptize? Matthew 3:5-6 tells us that he baptized people who repented and confessed their sins. So John baptized penitent persons, those who realized the evil nature of sin and acknowledged and repented of it. He refused to baptize many of the Pharisees and Sadducees who asked for baptism at his hands. He refused to dip these people because they had not brought forth fruits answerable to amendment of life. John's baptism was for those who had repented of their sins and experienced a change of life. This is why Paul in Acts 19:4 called John's baptism "a baptism upon (Continued on page 3, column 5)



MILBURN COCKRELL

topic for today's discussion is, "The Subjects of Bible Baptism."

The question of who is a proper subject of Bible baptism divided Christendom. Pedobaptists, or infant baptizers, hold that believers and unconscious infants can be the subjects of baptism. Others, like the Baptists, contend that only believers are suitable subjects for baptism. Are Baptists and other religious societies justified in their rejection of infant baptism? Is the baptism of believers the only Scriptural baptism?

What saith the Scriptures on this matter? Did John the Baptist and the early church baptize infants? Or did they practice only believ-

Say, Did The Universe Just Happen—Or Did God Create?

By O. B. BAKER
Verona, Ohio

"In the beginning God . . ." (Gen. 1:1).

Did this Universe just happen to come into existence? There are many theories, or hypotheses, concerning the formation of the universe, all of which take for granted that Matter already existed. But the first real attempt to scientifically explain this great mystery was done by Isaac Newton in 1692. His theory was that particles of matter (atoms) were distributed throughout the great expanse of space, and that these atoms attracted each other according to the law of gravity. In this way great "clots" were formed. These "clots" came together to form the Sun and other planets. Since that time many other theories have been advanced, none of which have fully agreed with the others. Most present day Cosmogonists hypothesize that the universe was once a dense kernel of homogeneous matter which began to expand about 5 or 6 billion years ago, and that nuclear interaction between fundamental particles gave rise to the various elements being scattered over the vast expanse. Eventually, gravity brought them to form the

galaxies, stars, and planets. But there has been something more than theory with the people of God; the unbeatable record of a Supreme Creator and Sustainer, even our God.

The scientists today are baffled



O. B. BAKER

as they study the rocks and dust of the moon. Their past theories just don't seem to "jive" with the present findings. Those who deny the Biblical account of Creation, (Continued on page 6, column 2)

An Interesting Experience In Gladwin High School

By JOE WILSON, SR.
Gladwin, Michigan

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—I Peter 3:15.

It was my privilege recently to speak to the Comparative Religions class of the Gladwin High School. I assume that this class studies different religions as well as different denominations in professed Christendom. The class invites pastors of the different churches in the area to visit the class and present the beliefs of their groups to the class. The half-hour lecture is followed by a half-hour question and answer period.

We have a teacher in this school who is a member of our church, Sister Rosa Herrera. It was my joy and privilege to baptize her into our church since coming here. She had been saved for some months previous to this. And I do mean saved, as I do not accept

this hogwash absurdity which some are teaching, that a person is not saved until he is baptized into a Baptist church. The sooner we get rid of such heretics from the ranks of professed Baptists, the better.

This sister is a real blessing to our church, and to me as pastor. She and her husband came from Cuba about thirteen years ago because of Castro and the Communists. She was a Catholic all



JOSEPH M. WILSON

her life until God saved her on January 8th of this year, a date she especially remembers each month. God used Debbie Kern, a young lady in our church, in bringing Mrs. Herrera to this experience. It is a joy to behold the continuing affection that these two have for each other. Oh, that more of us would have a desire to see people saved and to be more faithful in witnessing to the lost about us. Here, a student was used to teach the teacher, and Sister Herrera still refers to Debbie as "her teacher." Sister Herrera is so happy at being a Baptist, that she desired that her (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT MANNER OF PERSONS OUGHT YOU TO BE"

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness"—II Peter 3:10,11.

If you will read carefully this third chapter of II Peter, you will find that Peter was speaking primarily about the Second Coming

of the Lord Jesus Christ. It is the subject in every respect of this third chapter. There isn't anything in this chapter except that which relates in some manner to the second coming of the Lord Jesus.

May I say in passing that I believe strongly in the Second Coming of the Son of God. I do not make any apologies for the fact that I am a Pre-millennialist, and I hold tenaciously to the truth of the second coming of the Son of God, back to this world.

There are so many Scriptures that come to my mind in this re-

spect when I think about the Second Coming. For example, the Lord Jesus Christ said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also" — John 14:1-3.

You can't read this without (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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In a personal letter to me recently, Mr. Coke said: "I am also a born-again believer, awaiting the Lord's return." Well, it does me good to deal with any business man who will make such a statement, and give such testimony. Paul said, "Let us do good unto all men, especially them of the household of faith." In view of this, I would urge you to order this seed catalogue today, and buy your seed from this company.

In view of the many kindnesses that he has manifested to us, I am sure that he is a most high-caliber gentleman. I take pleasure in commending him and his company. You will be favoring three of us if you order his catalogue—him, us, and you.



"Manner Of Persons"

(Continued from page one) knowing that He is coming. He said, "If I go, I will come again." Beloved, He went into the sky, and He promised to come back.

Then I think of that passage in the book of Acts which tells us about the disciples standing outside of the city of Jerusalem on the Mount of Olivet, how they looked up and saw Jesus as He suddenly lifted Himself up into the sky, and He became smaller and smaller until He was just a speck, then ultimately was lost from their vision. It was then that the angels of God came down and said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen Him go into heaven"—Acts 1:11.

The last place that Jesus stood was on Mount Olivet, and the Word of God tells us that the first place He will stand when He

comes back will be on Mount Olivet — the very same place He left when He was here in this world.

Then when I think about those many verses found in the New Testament, I would say that I cannot understand how anybody could read it without believing in the second coming of Christ. One out of every 25 verses in the New Testament refers to the Second Coming of Jesus. I sat down one day and counted the number of times that the doctrine of baptism was mentioned, and by stretching just a little one verse, I found that there are 13 references to baptism in the New Testament, but I found at the same time in the New Testament that one in every 25 verses refers to the Second Coming of the Lord Jesus.

Years ago, I went through the Old Testament and read it for one specific purpose, that I might see how many times the Old Testament writers referred to the Second Coming of the Lord Jesus, and it was amazing to me to find this to be true: One-third of the prophecies of the Old Testament talked about His first coming and two-thirds talked about His second coming.

The Lord's Supper and the Second Coming of Christ are intimately related. 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.

Every time we observe the Lord's Supper we have a silent, tacit sermon as to the Second Coming of Jesus Christ. Whether you hear a sermon or not, you still have a silent sermon preached that Jesus Christ is coming back to this world a second time.

So it is when I come to read this passage in II Peter 3:11, I realize that all this chapter has to do with the Second Coming. In view of this, my text says, "What manner of persons ought ye to be?" Beloved, I would like to ask you this same question: What manner of persons ought you to be in view of the Second Coming of Jesus Christ?

I

YOU OUGHT TO BE SAVED.

I don't say that being a church member will take you to Heaven. I don't say that being baptized nor partaking of the Lord's Supper will enable you to go to Heaven. I don't say that being a contributing, attending member of a Baptist church will take you to Heaven. Instead, I say you ought to be sure that you are saved. God's Word says:

"Except a man be born again, he cannot see the kingdom of God"—John 3:3.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—John 3:5.

"Marvel not that I said unto thee, Ye must be born again"—John 3:7.

"I tell you, Nay: but, except ye repent, ye shall all likewise perish"—Luke 13:3.

The crowd had come to Jesus to tell Him of a current event. They were talking about how Pilate had allowed his soldiers to slaughter a group of Galileans who were on their way to worship. They had their sacrifices ready to offer, and Pilate's soldiers swooped down on these Galileans and mingled their blood with the blood of their sacrifices. As a result, the disciples said, "Master, wasn't it awful? Wasn't it a terrible thing that Pilate's soldiers mingled the blood of the worshippers with the blood of their sacrifices?" Jesus looked beyond the dead bodies of the Galileans lying there — the dead bodies of the Galileans that were mixed up with the bodies of their sacrifices. Then He looked beyond the blood of the humans and the blood of the sacrifices that were mingled together, and He looked out yonder to the judgment bar of God and saw unsaved people coming up to the judgment bar of God, and He said, "I tell you, Nay: but, except ye repent,

ye shall all likewise perish."

I say to you, in view of the Second Coming of Jesus Christ, you ought to be mighty sure that you are saved. My text says, "What manner of persons ought ye to be?" A Baptist? A church member? A baptized person? One who has partaken of the Lord's Supper? One who is very active? Nay, beloved. In answer to this question, what manner of persons ought ye to be, I say you ought to be saved. First, foremost, and above everything else, you ought to be saved.

I am not asking you if your name is on some church record book, but was your name inscribed in the Lamb's Book of Life before the foundation of the world? I am not asking if you have churchanity, but I ask, do you have a genuine case of Christianity? I am not asking if you have reformed — if there has been some reformation in your life. Rather, I am asking if there has been regeneration in your life. Have you been transformed as a result of the regenerating work of the Lord in your life? "What manner of persons ought ye to be?" asked Peter. I say, first of all, you ought to be saved.

II

YOU OUGHT TO BE A BIBLE-BELIEVING PERSON.

I have a conviction that God's people need, day by day, more and

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more and more to fall back on the reading and believing of the Word of God.

I have fallen heir to teaching some boys in our Sunday School on Sunday morning, and I have gotten a blessing out of it. I did not plan it that way, and I didn't aim to become their teacher, and it wasn't my desire from the human standpoint that I be, but I have gotten a blessing from it from this standpoint — I have been emphasizing the importance of the Word of God. There isn't a Sunday that goes by that these boys do not memorize a verse of Scripture. Every week I ask them, "Did you read your Bible every day this past week?" I was amazed and thankful this week that every one of them said that he had read his Bible faithfully every day.

Beloved, in view of my text which asks the question, "What manner of persons ought ye to be?" I say that you ought to be a Bible-believing person.

Jesus said:

"And ye shall know the truth, and the truth shall make you free"—John 8:32.

"He that is of God heareth God's words"—John 8:47.

Every once in a while I hear someone say, "I don't care what the Bible says, I don't believe it." You needn't tell me that that man is saved. If a man is saved, he does believe what the Bible says, and if he is a saved man, he wants to hear what the Bible says.

Notice again:

"For he whom God hath sent speaketh the words of God"—John 3:34.

Beloved, a man is saved of God, he is called of God, and he becomes God's preacher, and when God sends him out to preach, he is going to preach the Word of God.

You say, "Brother Gilpin, what about these Holiness people, the Methodists, and Campbellites, and all these heretics? What do you think about them?"

Beloved, I think they are exactly what you said. I think they are heretics, and I do not believe they are of God. The Bible says, "He that is of God speaketh God's words."

I am saying to you, if God calls a man to preach, that man is going to preach the Bible. You can't tell me that God is going to write a Book to teach one thing, and call a man to go out and preach something contrary to it. That just doesn't make sense. God is just not going to write a Book that teaches salvation by grace and send a Campbellite preacher out to preach salvation by water. He is not going to write a Book to teach security in salvation by grace, and send a Holy Roller out to preach that you can lose your salvation after you get it. I tell you, the man of God not only hears God's Word, but he will preach it. If he does not preach God's Word, it is definite proof that God never sent him.

I ask the question, "What manner of persons ought ye to be?" In view of the fact that He is coming back some of these days, and in view of the fact that His coming is getting closer and closer all the time, I say that you ought to be a saved person, and you certainly ought to be a Bible-believing person.

III

YOU OUGHT TO BE A CHURCH-GOING PERSON.

I would hate for the Lord to come and find me in a moving picture show. I would hate for the Lord to come and find me in a lodge hall. I say to you frankly, I would hate for my Lord to come back to this world and not find me as a church-going individual.

I have often said through the years, if I live until my Lord returns, I hope that He might find me standing in the pulpit when He comes. But whether He does or whether He doesn't, in answer to the question, "What manner of persons ought ye to be?" I say that you ought to be a church-going individual.

I think every one of you who are here this morning ought to be back in church tonight unless you have a reason that's approved by a good

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Through the years we have been mailing out a great number of tapes each week to the readers of TBE who request them. Many times we have been asked for cassette tapes, but only now do we have these available.

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conscience before God. Notice, I didn't say a Baptist conscience. A Baptist conscience is pretty bad, sometimes. I say you ought to be back in church unless you have a reason that is approved by a good conscience before God. When Wednesday night comes, the same thing is true: You ought to be in the house of the Lord.

There are some Scriptures that enter my mind when I think about church-going. I go back to the Old Testament and I find that Jonathan said to David:

"Tomorrow is the new moon: and thou shalt be missed, because THY SEAT WILL BE EMPTY"—I Sam. 20:18.

I know just about where every one of you sit. I can just about close my eyes and tell where every member of our church sits—Sunday morning, Sunday night, and Wednesday night. You might vary once in a while if some stranger gets in your chair, but generally speaking, I know just about where you are going to be sitting. Jonathan said, "Thou shalt be missed, because thy seat will be empty." Beloved, when your chair is empty, you are missed.

A second verse in regard to church-going is when the prophet said:

"Why is the house of God forsaken?"—Neh. 13:11.

Beloved, I wonder about it. There is less church-going today than ever before in the history of the United States.

Several years ago, J. Edgar Hoover made an extensive survey and published the report showing that in the United States only 8 per cent of the people went to church on Sunday morning and only 2 per cent went on Sunday night, which meant that 92 per cent stayed home on Sunday morning and 98 per cent stayed home on Sunday night. I thought it was a shocking thing, that in a country that is supposedly established upon the principle of the Word of God, that only 8 per cent on Sunday morning and 2 per cent on Sunday night would be in attendance in God's house.

But, beloved, it isn't that much today. Less and less and less people are going to church, and I can't say that I blame them. Where do they have to go and (Continued on page 3, column 1)

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Indisputable Sovereignty Of An Omnipotent God

The subject of "God's Sovereignty" is a matter concerning which we should humble ourselves. It is a profound, deep and humbling truth. No doctrine exalts or magnifies God and the finished work of Christ as that of "God's Sovereignty." And why, may we ask, should it not be reasonable to believe that God "worketh ALL things after the Counsel of HIS OWN will" (Eph. 1:11) and not after the will of His creatures?

The only reason anyone believes in the absolute universal sovereignty of God is because it is revealed in the Bible. No other book in the world discloses this unqualified truth. Why this should be so is simple. The Book called the Bible is distinctly and exclusively the Word and Work of God. All other books are more or less the words and works of men. And further: the cause of anyone's faith in the Bible is that it is DIVINELY GIVEN unto them to believe it. That is, the gracious sovereignty of God makes them able and willing to believe it (John 3:27).

In view of the reality that this truth is most distinctly and most certainly set forth throughout the Bible: the fact that men, religious or irreligious, oppose and seek to distort it to suit their feelings and fancies, is one of the best testimonies to the truth of this doctrine, though they mean it not so. This glorious "sovereignty of God" which they so spleen against has not as yet condescended to give them that grace which is needed to humble their pride and make them willing and able to heartily believe "that which is written." As the Scripture declares, "Thy people shall be willing in the day of Thy power" (Psa. 110:3).

And now, may you prayerfully and carefully read and study the following Scriptures, and consider their meanings, for they are the Word of God.

CHOSEN

Selected from a number, picked out, elect, choice—Webster.

Matt. 20:15: "Is it not lawful for me to do what I will with mine own?" "... for many be called but few chosen" (Matt. 22:14).

Mark 13:20: "... but for the elect's sake, whom he has chosen, he has shortened the days" (verses 22, 27).

John 15:16: "Ye have not chosen me, but I have chosen you ..." (verse 19).

Acts 9:15: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me ..."

Acts 22:14: "And he said, The God of our fathers hath chosen thee ..."

Acts 10:41: "Not to all people, but unto witnesses chosen before of God, even to us ..."

I Cor. 1:27: "But God hath chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world ..." (verses 26, 28) (speaking of the elect —Matt. 11:25).

II Thess. 2:13: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation ..." (One of the greatest reasons a true Christian has for praising God).

Eph. 1:4: "According as he has chosen us in him before the foundation of the world ..." (Read the whole chapter).

I Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (or purchased) people ..."

James 2:5: "... Hath not God chosen the poor of this world ..." (I Kings 3:8, Ps. 89:3, 105:6, 106:5, etc.).

Rev. 17:14: "... and they that are with him are called, and chosen, and faithful" (verse 8) (chapter 19:9).

Psalms 33:12: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."

John 13:18: "I speak not of you all; I know whom I have chosen" (Rom. 16:13).

Deut. 7:6: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Isa. 43:20).

"Manner Of Persons"

(Continued from page two)

whom and what do they have to talk about? A preacher that is engaged in civil rights? A preacher who takes part in segregation-desegregation movements? A preacher who takes part in all kinds of reform organizations, who knows nothing at all about the grace of God? I can't say that I blame people for not going when I come to this text which says, "Why is the house of God forsaken?"

There is a third text in this respect. Listen:

"Not forsaking the assembling of ourselves together, as the manner of some is"—Heb. 10:25.

Even in Paul's day it had gotten to be the manner of some not to assemble themselves in God's house. Paul said, "Don't let that be true. Don't forsake the assembling of yourselves together."

Beloved, I say to you, you ought to forsake everything else that you might come to God's house. You ought not to forsake the assembling of yourselves in the house of God. Would you want Jesus Christ to come and find you some place else? Beloved, I'd hate to think that Jesus would come and find me away from church.

Wouldn't you hate for Jesus Christ to come back this morning and find you not in the house of

God? I say, in the light of this text, "What manner of persons ought ye to be?" I say that you ought to be a church-goer.

IV

YOU OUGHT TO BE A WORKER.

I just don't believe it is right for God's people not to be working Baptists. The bees have a habit of killing the drones. The ants have a habit of killing the shirkers. The bees and the ants could set us a good example. I think we ought to be workers. Listen:

"For we are his workmanship, CREATED in Christ Jesus UNTO GOOD WORKS, which God hath

before ordained that we should walk in them"—Eph. 2:10.

"This is a faithful saying, and these things I will that you affirm constantly, that they which have believed in God might be careful to maintain good works"—Titus 3:8.

I ask you, how much work have you done for the Lord this last week?

"I just tell you, Brother Gilpin, I was so busy with my school! I was so busy with my work! I was so busy with my home! I was so busy with my business! I just did not have much time to serve the Lord."

Well, I want to let you in on a little secret. If you didn't have time to serve the Lord, the business that you were doing wasn't the Lord's business. If you were too busy to serve the Lord, then you were too busy doing things that didn't belong to the Lord. I believe we ought to be workers.

When I think of this, I am reminded of the old gentleman, years ago, back in a country church. To use a country expression, he was complaining because others didn't "pull their share of the load" and he made out like he was the only one who ever did anything. He said, "Brethren, I've been in the harness for forty years."

Before I tell the rest of my story I will have to pause for an explanation, because I have a city congregation. If you don't know what a harness is, that is what a horse wears. There is a particular part of the harness known as backing straps. That is what they put on the side of the horse so he can back the buggy. This old brother said, "I have been in the harness forty years." Another brother spoke up and said, "Yes, and the only thing I know you wore out was a pair of backing straps."

You know, beloved, I think there are a lot of people just about like that. They have been working on the backing straps awfully hard holding back.

V

YOU OUGHT TO BE A GIVING-PERSON.

I was impressed recently by something I heard. You know it is pretty hard to say something about your pastor without it getting back to him. One person saw a report of our church offering last month which amounted to about \$2,000 and he said to one of our members, "How does a little church like that have an offering of \$2,000 in a month?" This was his statement and I appreciated it: "If your pastor fed tithes and offerings to you for breakfast, dinner, and supper, and a snack in between, you would understand the results."

Beloved, I think it is easy to understand. I emphasize it. I say to you, God's people ought to be giving people. I just don't believe you ought to come to the services without coming with an offering for the Lord.

What does God's Word say? Listen:

"BRING YE ALL THE TITHES into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall

not be room enough to receive it"—Mal. 3:10.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: THESE OUGHT YE TO HAVE DONE, and not to leave the other undone"—Mt. 23:23.

In other words, the Lord Jesus is saying, "You ought to have tithed mint, anise, and cummin—the garden vegetables, and not to leave the other undone."

Beloved, in the light of this text which says, "What manner of persons ought ye to be," I believe you ought to be a tither. I would hate to meet the Lord with unpaid tithes in my pocket.

VI

YOU OUGHT TO BE AN ESTABLISHED PERSON.

When I say an established person, I mean you ought to stand for the Word of God without any fluctuation. Listen:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"—Eph. 4:14.

A lot of folk are just tossed to and fro and carried about with every new doctrine. Somebody

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comes along and preaches something, and they jump for it. Somebody else comes along and preaches something different, and they fall for it. They are carried about by every wind of doctrine—which ever way the wind blows.

They remind me of the old rooster on the weather-vane of my house. That rooster never looks in the same direction. He has his eyes in one direction this morning, and tomorrow he may be looking in the opposite direction. Lots of people are just like that. I would hate to be that kind of person when our Lord comes. I would want to be established.

Notice again:

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein"—Heb. 13:9.

Beloved, don't be carried about. Learn what the Bible says and take your stand for it, and don't allow people to upset you. Just take what the Word of God says.

"What manner of persons ought ye to be?" I say that you ought to be established. You ought to know the Word of God and stand by it.

VII

YOU OUGHT TO BE A MISSIONARY.

I am a strong believer in missions. I like everything the Bible says about missions. However, there are two verses that mean a lot to me in this respect. Listen:

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

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"—Acts 1:8.

In answer to His question, "What manner of persons ought ye to be," I think we ought to be missionaries. I would hate to think that the Lord might come and find you not being a missionary, not believing

in missions. I would hate for Him to ask what church you came from, and I would hate for Him to ask who had been your pastor. I wouldn't want you to tell Him that I was pastor of that kind of church. Beloved, I want you to be missionaries.

CONCLUSION

I say then, in answer to the question, "What manner of persons ought ye to be," I believe you ought to be a Bible-believer, you ought to be a church-goer, you ought to be a worker, you ought to be a giver, you ought to be an established person, and you ought to be a missionary.

"What manner of persons ought ye to be?" To tell you fully, I would have to start with Genesis 1:1 and end with Revelation 22:21. That is the kind of person you ought to be. You ought to be the kind of person who lives and stands for the Word of God. I pray that God makes you that kind of person.

May God bless you.



Subjects ... Baptism

(Continued from page one)
repentance" (TCNT).

Jesus And His Disciples

Whom did Jesus through His Apostles baptize? The answer is found in John 4:1-2: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples)." So the Apostles baptized "disciples." The Apostle did not baptize them in order that they might become a disciple, but because they were already disciples.

In Matthew 28:19 Christ instructed His church to continue this same practice: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (ASV). The expression, "baptizing them," does not mean they were to baptize every person in a nation, including infants. The pronoun "them" is masculine gender, referring to "disciples" which is a masculine gender noun. "Nations" is a neuter gender noun. The marching orders of the Lord's church is to baptize disciples. Any departure from this command results in unfaithfulness to our Lord.

Who is a disciple of Christ, and therefore a fit subject of Bible baptism? A disciple is a learner or follower of Christ. He is a believer in Christ: "His disciples believed on him" (John 2:11). He is a person who serves the Lord: "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). He is a man who forsakes all for Christ and His cause: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." A disciple is a Christian: "And the disciples were called Christians first in Antioch."

These things can only be said of saved people. Yet in the face of these plain Scriptures some insist that you must be baptized in order to become a disciple of Christ. But Christ told His church to baptize disciples. Thus those who baptize people to make them disciples do so without Scriptural authority and in contradiction of Christ's teaching.

Pentecost And The 3000

The next reference to baptism is in Acts, chapter 2. Whom did the early church baptize? Verse 41 says: "Then they that gladly received his word were baptized." Those baptized here could hear, understand and receive the Word. What words did these people receive from Peter's sermon on the day of Pentecost? Verse 36 in-

(Continued on page 7, column 1)

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The Baptist Examiner FORUM

"What constitutes Scriptural church authority? Please discuss fully."

E. G. COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
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It seems to me that one instance in the Scriptures found in Acts 6 should settle the question before us for all time. Here the need for deacons arose. And if there has ever been an individual, or group of individuals, in a church who would have had authority to act on a church matter, surely it would have been the twelve apostles. But if you notice in verses 2 and 3 the apostles called the multitude together, that is, the entire church, and turned the matter over to them. In verse 5 the whole multitude did the choosing the men who were to serve the church as deacons.

I find no other way in the precious old Book for church matters to be handled. It is a matter for the church as a whole. And there is absolutely no appeal when the majority of the church has spoken. However, I am not satisfied with just a majority vote on a matter. I am so thoroughly convinced that the Holy Spirit would not lead fifteen members to vote one way and then lead ten others to vote another way. That is not the way He operates. So if the membership is badly divided on a matter, there is something wrong somewhere.

In a case like that, it would be well to table the matter until some future time and have a few prayer meetings. Oftentimes that will solve the problem. But if it does not solve the problem, and some still insist on voting against the majority, then there is no alternative but to let the majority rule. And there is absolutely no person or group of persons who can overrule that majority vote of the church.

PAUL TIBER

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Without question, a preponderant number of people care nothing for the truth regarding church authority. In fact, those of us who fervently believe and hold this great truth are looked upon with scorn by the religious world.

One must first understand that the word "authority" is not merely a word used by proponents of this position (Landmarkism); it is, in fact, exactly the word which was used by our Lord as he taught His church about its future (Mt. 28:18).

Jesus said to his assembled church "All authority is given unto me in heaven and in earth."

"Go ye therefore (because of the authority which I possess) and disciple all ethnics, baptizing them in the name of Father, Son and Holy Spirit." (Mt. 28:19).

"Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all the days until the com-

pletion of the age. So be it. (Mt. 28:20).

These verses here, do not read exactly as the King James, but they are accurate translation from the original Greek.

The essence of these three verses is:

1. Jesus possessed authority.
2. The authority which he possessed was His to transmit according to His own purpose!

3. He chose to transmit it to His little church and laid down the conditions for its usage (make disciples, baptize those disciples, teach those disciples).

4. He chose to allow His church to transmit His authority to other assemblies which would adhere to His conditions, and they in turn, had the authority to transmit to yet others, thus: "I am with you all the days until the completion of the age."

So we again see the perfect harmony of Holy Writ, for did not our Lord say that the gates of death would not prevail against His church? (Mt. 16:18).

The question is one that any lover of Scripture should seek answer to.

Church truth has been so horribly perverted through spiritualizing of the Scriptures that two extremes on the question have been reached. One extreme is that a literal interpretation is not to be accepted because it is impossible to prove chain link perpetuity even though our Lord said it would be so. The adherents of this position are innumerable. Their claim is that Jesus must have meant the Holy Spirit would be perpetuated through an invisible church which embraces a universal doctrine, and therefore, all that is required to establish a "church" is the "leading of the spirit."

The other extreme sees a great deal of the church in Scriptures that speak of the believer and the work of the Holy Spirit on his behalf. Through the same principle of Scripture perversion, the conclusion is reached that the Holy Spirit does none or very, very little work outside His church.

The plain truth is that Scriptural church authority is constituted in Jesus Christ; that it is His to give; that He gave it to HIS church for her perpetuation, and by His power she has done precisely that!

To Him be glory in the church!

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Scriptural church authority, would seem to me to be any and all authority vested in a church by the Scriptures. A genuine church has no right to promulgate any doctrine that is not taught in the Bible. Satan has a counterfeit doctrine for every one that God has given His church, and these doctrines are widespread today.

We have just come out of the Christmas season, and many churches went overboard in their Christmas observance, with Christmas trees on the church platform, and with a Santa Claus Ho! Ho! Hoing, and handing out gifts to the children. Where is the Scriptural authority for Christ-MASS observance, and for Santa, and all other such trappings? The answer is, THERE IS NONE!

The biggest fraud of all, however, is EASTER — Easter with its eggs and rabbits and Good Friday. Where is the Scriptural authority for Easter and its trappings? The answer is, THERE IS NONE. Everything about Easter is false, and Good Friday makes a liar out of Christ, for He said that he would be in the grave three days and three nights. (Try counting that much time from Friday afternoon to Sunday morning and see what you get).

We have no right to have any observance in our churches that lacks Scriptural authority. That even applies to Mother's Day.

Scriptural authority is necessary for every church office and official. There is no Scriptural church authority for a POPE or a CARDINAL or a BISHOP in the sense of a big church boss. Neither is there authority for DEACONS as men who boss a church. The word "deacon" signifies "helper." Many modern deacons are not "helpers" — they are church bosses, and they sometimes go so far as to fire the pastor.

Churches are vested with what we call the Great Commission. (See Matt. 28). Scriptural authority has not been given to some "DENOMINATION." The Bible knows nothing about what so many preachers term, "Our Bee-luv'd Deenomination."

Scriptural church authority must be behind the ORDINANCES or else they are worthless. I think of the boy who was working in a field with an old colored man, when there was an eclipse of the sun. Both became terribly frightened. The old man said to the boy, "Has you ebber been baptized?" "No." "Den come down to de crick and I'll baptize you." He put the boy under water. I was pastor in the town where that boy had grown to be an elderly man, and that immersion was all the religion he ever had or would receive. Apart from the fact that he wasn't a Christian, what was there wrong with that immersion? The man who did the immersing HAD NO SCRIPTURAL AUTHORITY to baptize. That is why alien immersion is no good — it is immersion without the Scriptural authority of a true church behind it.

Yes, Scriptural church authority is the authority received by a genuine Baptist church from the living Word of God.

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There are several things that must be considered as we think of this question. When we think of Scriptural church authority we must try to look into the question from every angle.

In order to determine if a church is a Scriptural church it must meet requirements such as the following doctrines. (It must believe and practice these truths).

A church must be a local, visible institution. Aside from the obvious meaning of "ecclesia," which proves beyond a shadow of a doubt that the church is a local, visible assembly, we have such passages as Romans 16:1: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea." Another example is Galatians 1:2: "And all the brethren which are with me, unto the churches of Galatia."

A true church must believe that it is the organization that Jesus started, and therefore, it alone has authority to preach and observe the ordinances. "... The church of the living God, the pillar and ground of the truth." (1 Tim. 3:15). Christ gave the commission (Matthew 28:18-20) to His church. A church that observes these

truths will be extremely careful in administering the ordinances. Only those who believe in Jesus Christ as their Saviour are to be baptized. "Then they that gladly received His Word were baptized. . . . And the Lord added to the church daily such as should be saved." (Acts 2:41,47).

"And as they went on their way they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, IF THOU BELIEVEST WITH ALL THINE HEART, THOU MAYEST. . . ." (Acts 8:36,37).

It goes without saying that salvation is by the grace of God only, and that is the only form of salvation acceptable.

The Lord's Supper is to be observed by the local church only, using unleavened bread and wine. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." (1 Cor. 11:2).

Naturally, this church must believe in the sovereignty of God and therefore would embrace the doctrines of grace, such as election, eternal security, limited atonement, etc.

The Scriptural church would not be associated with other groups (or so-called churches). "Lay hands suddenly on no man, neither

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be partakers of other men's sins: keep thyself pure." (1 Tim. 5:22). "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that bid-deth him God speed is partaker of his evil deeds." (II John 10,11). As Amos told us, "Can two walk together, except they be agreed?" (Amos 3:3). Let me remind you, brethren, that our Baptist forefathers not only did not unionize, they were beaten by the other denominations or driven from their homes.

The true Scriptural church must have been organized by a church of like precious faith. "Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17:20). Jesus said of the church that He organized that, "... the gates of Hell shall not prevail against it." It will always be here as each successive church starts other churches.

Joseph Wilson

(Continued from page one)

pastor might present the views of her church to the aforementioned class.

Mr. Arthur Whisler is the teacher of this class. He called me and invited me to visit the class, and present to them the views of our church as to doctrines and purpose of the church. Mr. Whisler was a very gracious host. He turned the class over to me immediately, and listened intently through the whole class. He kept the students in good order, and was very kind to me upon parting. I do sincerely appreciate this opportunity and the kind treatment I received upon this most unusual occasion.

The class of young men and women were a very fine audience. They listened intently to all I had to say. They heard me out. They were, almost without exception, mannerly and well-behaved throughout the session. They asked me many questions. The questions were usually well thought out, and showed thought and some knowledge of what I was trying to say. I do not say much agreement, but still good questions. Sister Herrera and two young ladies from the church here visited the class on that day so as to hear my lecture. I want to say that I appreciate Sister Herrera, Mr. Whisler, the two girls from my church, and especially the whole class for their kindness to me, and I thank God for the wonderful opportunity that was mine at this time. It was really a warm, blessed and exhilarating experience for me. Let me here give a brief summary of what I said to the class.

There are things in which our church agrees with other evangelical and fundamental groups. We do believe that there are saved people in other denominations. We do not believe that those who are Jews in belief, that Unitarians, or Jehovah's Witnesses are saved. We do not believe that anyone is saved who does not believe that Jesus is the Virgin born Son of God, is God incarnate, and that He died on the cross, and rose from the dead. I took several opportunities to preach the glorious gospel of Christ while lecturing the class. I pointed out John 8:24 and Acts 16:31 as reasons why we did not believe men could be saved apart from believing in the (Continued on page 5, column 2)

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"SOCIAL DRINKING"

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, NOT GIVEN TO MUCH WINE . . ." (Titus 2:3).

There seems to be a campaign in our country to get everyone to become alcoholics. We are brainwashed via the newspapers, TV and magazines. Even if we don't drink we are told it is a mark of distinction to have it in our home. Our children are taught that all the "good guys" drink. The cowboy hero that used to walk into the bar and demand a glass of milk now drinks like a skid-row wine-o. Many of the heroes of sports who used to stress the virtue of abstaining because of their training now work in commercials for wine and beer. Many of the Lord's people have been deceived into thinking "social" drinking is O.K. because it is acceptable to the world. Since when has the world been a friend to the Lord's people?

There are numerous Scriptures that show us that wine was indeed a common beverage at that time. Dr. Alfred Edersheim says that the common wine was two parts water to one part wine. (Some-one said it was just enough water to ruin the taste of the wine and just enough wine to ruin the taste of good water.) But in reality, it was just enough wine to kill the bacteria in the water.

In Luke 7:33, Jesus said, "For John the Baptist came neither eating bread nor drinking wine; and ye say he hath a devil." Now Jesus didn't mean that John did not eat any kind of food or drink any kind of beverage. He meant that he did not eat the common food of the other Israelites or drink wine like they and the Jews said he had a devil. By comparison, the Lord goes on to say, "The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners." Now they didn't call Jesus a winebibber because He totally abstained from all wine. But rather, He came eating and drinking as the average Jew. So there was no pleasing these Pharisees. They said John has a devil and the Lord is a glutton and winebibber. What then? Are we to take this example to be pro-social drinking? No! It isn't that at all.

Should we be tempted to go along with the trend of the world in its attitude toward drinking? I would suggest first to examine our motive. Do we want to drink because there is no pure beverage available? Is it for medical purposes? If not, then we better abstain. The Lord doth judge our motives.

There are many warnings in the Scriptures concerning this. Let me share a few with you.

"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" (Prov. 23:29, 30).

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them" (Isa. 5:11).

"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." (Isa. 28:7). Hosea associates drinking with whoredom (4:11).

The New Testament has admonitions for us also. "And be not drunk with wine, wherein is excess; but be filled with the Spirit"

(Eph. 5:18).

Instead of concerning ourselves with the fleshly things, we should be filled with the Spirit.

Let us not be deceived by thinking it is only wrong to be drunk. Every drunk started with a "first" drink. Then he went on to social drinking. And on to drunkenness. A good "rule of thumb" for us concerning this is Rom. 14:21. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Let us pray the Lord will give us a proper attitude concerning this evil which is so prominent. Many things may be lawful but all things are not expedient.



Joseph Wilson

(Continued from page 5)
Lord Jesus Christ.

We agree with some other denominations on: 1. The Inspiration of the Bible; 2. The Trinity of the one True God; 3. The Person and work of Christ; 4. The eternal conditions of men.

We agree with other groups which call themselves Missionary Baptists in the following: 1. Eternal Security; 2. Immersion; 3. Church Government.

I then proceeded to set forth many of the things we believe at Grace Baptist Church that others do not believe. I pointed out that we believe that we are real Baptists. That we hold to what Baptists have historically believed. That those who call themselves Baptists, but do not believe as we do, have departed from Baptist truth. Here is a summary of this part of my lecture to the class.

We are independent Baptists. We do not belong to any association or convention of churches. As pastor of the church, I do not belong to the local ministerial association. We have Christ as our Head and sole authority.

We believe in what are known as the Doctrines of Grace. These doctrines relate to how God saves people. You can remember these doctrines by taking the word T U L I P and letting each letter stand for one of the doctrines.

We believe in Total Depravity. That man is depraved in every part of his being. His heart and emotions are depraved. His mind and thoughts are depraved. His will and actions are depraved. Because of this condition of man, he cannot do anything to save, or to help save himself. He is dead so far as spiritual things are concerned.

We believe in unconditional Election. That God unconditionally, and from all eternity elected some from among fallen mankind, and predestinated them to be the ob-

jects of His saving grace.

We believe in Limited Atonement. That Christ died for, and only for, the sins of the elect people of God.

We believe in Irresistible Grace. That the Holy Spirit irresistibly works in the elect and enables and causes them to believe on the Lord Jesus Christ for salvation.

We believe in Perseverance and Preservation of the saints — that those chosen by the Father, redeemed by the Son, and called by the Holy Spirit are saved forever: once saved, always saved, praise God.

We believe in absolute predestination — that God has predestinated everything that ever has, or ever will come to pass.

There are things that we believe relative to the church. We are not Protestants. Protestants are those denominations that came out of Roman Catholicism in protest to some things therein, or that came out of churches that came out of Rome. Baptists are not Protestants because they were here before there was a Roman Catholic

church. We surely protest against much that this organization teaches and practices, but we were here first.

We believe that the church is a local visible assembly of Scripturally baptized believers and Scripturally organized for the purpose of obeying the commands of Christ. We do not believe in any kind of universal invisible church with every saved person being included. We believe all the saved are in the family of God, but not in true churches of Jesus Christ. We believe that only Missionary Baptist Churches are the true churches of Jesus Christ. That all other churches are man-made institutions. Jesus Christ started His church during His earthly ministry and guaranteed that it would continue until His coming again. All other churches have been started by men since the days of Christ, and are not true churches at all.

We believe in the authority of the church. We believe that Jesus Christ gave His true Missionary Baptist Church the authority to do His work in the world in this age which includes the authority to

preach the gospel, to baptize, to set the Lord's Supper, and to start other churches. We do not believe that a man has the authority on his own to do these things. This is why we do not recognize the organization which calls itself the Gladwin Baptist Church as a true church. This organization was started by man without any authority from another true church. That is why most of the folk who are in our church, (they were originally in the Gladwin Baptist Church), left that organization and by the authority of the Grace Memorial Baptist Church of Memphis, Tenn., were baptized and organized into a true Missionary Baptist Church.

Concerning baptism, we believe that you must have four things to have Scriptural baptism:

1. A Scriptural subject: a believer in Jesus Christ;
2. A Scriptural mode: immersion;
3. A Scriptural authority: a true Missionary Baptist Church;
4. A Scriptural design: not for salvation, but to obey Christ and show forth the gospel.

Concerning the Lord's Supper, we do not believe in the elements becoming the real body and blood of Christ, we do not believe in the real presence in the elements, we do not believe in any magical power in the Lord's Supper. We believe that it commemorates the death of Christ for His people, and that the elements represent the body and blood of Christ. We believe in using unleavened bread and real fermented wine. We believe the Lord's Supper is restricted to the members of the church that is observing the supper.

We believe that women are to be silent in the church. We believe a woman can teach women or children, she can vote in church business, she can participate in the worship of the church, but she cannot lead in prayer with men present, or teach men, or speak publicly in the assembly.

We believe in church discipline. We believe that if a member is not living as a professed Christian should, if he causes trouble over the doctrines of the church, or if he will not be faithful to the church, he should be dealt with by the church. If such will not repent, they should be excluded by the church. Brethren, let me pause here to say that of all the heresies I have ever heard, about the worst one is that you can't exclude a person from the church for not living right, but only for false doctrine. The man who teaches this is a heretic of the worse sort, and should be excluded from his church for teaching false doctrine.

To continue:
We do not observe Xmas and

Easter at our church. We believe these are heathen holidays that were brought into professed Christendom by the Catholics and that true Christians should not observe them.

Now as to the purpose of our church. We do not believe that it is the purpose of the Lord's church to participate in civil rights demonstrations, to try to run the politics of the world, to entertain the world, nor to feed the world. We do not believe that ecology is the purpose of the church. But I do believe in ecology. Let me tell you the ecology I could believe in and support. That which would put dresses of decent length on the women in public. That which would close all liquor stores and beer cans. That which would shut the garbage cans many people have for mouths and make it an offense punishable by law to use a curse word, any profanity or vulgarity in the presence of others. That which would take off TV every program that uses one curse word or that portrays illicit sex in any way. Now, that is real ecology.

It is the purpose of the church, of our church and all true churches to obey the Great Commission — to preach the gospel to lost people around the world. When the Holy Spirit uses this gospel to give life to dead sinners (that is the only way they will get it), to baptize them, and then to teach those who have been saved and baptized all the truths and duties (not just doctrine) of the Bible.

I closed by telling the class that if they should come to Grace Baptist Church, we would love them, pray for them, and preach and teach God's Word to them, and that's it, that is all we have for folk at our church. But what could be more important than that, and what else is a church supposed to do for those who visit its services?

As I say, this was a most unusual experience and a blessed one. I was thrilled at the opportunity to get this much material concerning the beliefs and purpose of our church before this class. The class listened to all this most properly and seemed interested in what I had to say. Then we had thirty minutes of questions and answers. I think, that in the main, the students behaved very well during this time, although I do not think there was much agreement with what I presented.

The abortion question was brought up by myself. I got the impression that some of the students approved of abortion. This saddens me greatly. Abortion is nothing less than legalized murder. The person who has an abortion, the doctor who performs it, those who help in any way, and the courts which approve of it will all answer to God for murder. Period! No room for argument!

It seemed to me that the question which came up about which the students were most touchy was that of capital punishment. There were many questions about this, and I was impressed that the vast majority of the students were opposed to such. How strange that the same person would favor abortion which is murder, and oppose capital punishment. Well, I pointed out that there was no room for argument on this subject if one believed the Bible. That no person can know and believe the Word of God and oppose capital punishment. The students argued against this, but I don't think any of them knew anything at all about the Bible on this subject. Much of the remaining time was taken up with this subject. I fear that I was in the minority on the subject, but I am sure that the three members of our church who were there were in agreement.

I was asked several questions relative to the doctrines of Grace. One girl asked for Bible proof for (Continued on page 6, column 1)

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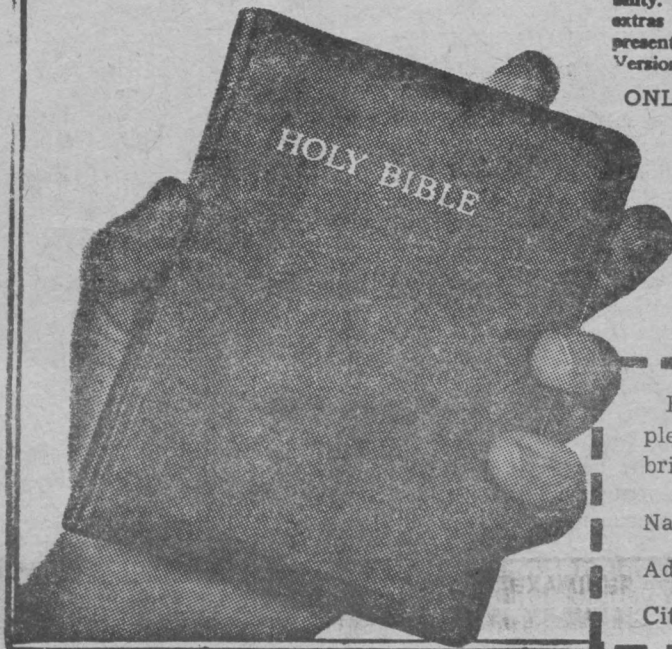
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PAGE FIVE

Joseph Wilson

(Continued from page 4)

each of the five points of Grace. I was most happy to give her this proof. She copied them down, and I hope she has been studying them. She was a very polite and attentive person and I appreciated her interest. I was asked some of the usual questions about grace: why preach the gospel and others. I pointed out that we preach the gospel because the Lord commanded us to, because God uses the gospel in saving the elect, and because it leaves the non-elect even more so without excuse. We had some interesting discussions about the doctrines of grace.

I was asked several questions about church doctrine, and was happy to reiterate, expand, and explain what I had previously said about the church.

I was asked several questions about Xmas and Easter. I had expected this. Of course, there were the usual arguments for these things. But no one made any serious attempt to answer my arguments against these heathen holidays, and no one attempted to prove their view points from the Bible. How could anyone do either of these things?

Well, the experience is over. I enjoyed it so much. I do hope that God will use it to the good of those who heard and to His glory. Let me make some observations. First, I get the impression from all this that most young people are exceedingly ignorant of what the Bible teaches. In all the questions and discussions of this period, I do not remember a member of the class coming forth with any real Bible knowledge, and I guess "Thou shalt not kill" was about the only Bible any of them used. I think that most of the class was in disagreement with most of what I said. Yet in opposing what I believed or in presenting what they believed, no one ever attempted to prove me wrong or to prove their beliefs from the Bible with the one exception already noted. This is saddening. I further got the impression — I hope I am wrong — that most of the students really did not care what the Bible taught. I rather think they are going to believe what they want to regardless of the Bible on the subject. I hope I have not judged this too harshly, but it is my impression, not of every individual, but of most of the class.

Again, I want to say that I do appreciate this opportunity that

was mine and those who had any part in it. I thank God that I had the opportunity to present what our church believes and practices to this class. I especially thank God that I had the opportunity to preach the glorious gospel — that Christ died for our sins, that He was buried, that He rose again the third day — to this class. For this is the message God uses in giving spiritual life to dead sinners. I pray He might bless this gospel to some who were present that day. May God bless you all.



Did God Create?

(Continued from page one)

will continue to be astounded as they make further adventure into space. For one thing, the effect moon dust has upon the earth plants is beyond them. They find no fertilizing elements in it; yet, their tests show that it does make the plants greener, as well as grow faster. Of course, those of us who believe the Bible have no difficulty here, because it seems very obvious that when God pronounced a curse upon the ground because of Adam's sin, that the moon was not included. We can understand why scientists cannot analyze the moon dust, their knowledge of analysis has been acquired while dealing with the cursed "dust" of the earth.

While we claim no distinction in the field of physical science, we have made a study of the written works of some who do claim that distinction. As a result, we would like to point out just a few of their reasonings regarding the formation of the planets; the planetary system; the universe; and life itself.

First of all, they begin with matter (atoms). They have no explanation for this; just simply that it did exist. Then they make no explanation of space itself. In other words, the great expanse of space, with atoms floating around in it, is just assumed with no explanation whatsoever.

Let us begin our study with the atom, or matter. Scientists tell us that an atom contains 6 different elements. That each atom has a dense center, which they call the "nucleus." They tell us that this nucleus has a positive electrical charge. Then, they tell us that around that nucleus, or dense center, there are untold numbers of particles called "electrons" and that these electrons, which have a negative charge, are constantly circling this nucleus at a terrific

rate of speed. This marvelous mechanism, they tell us, is held intact simply because a "positive" charge attracts a "negative" (and vice versa).

Is not this the pattern for each planet in the Universe?

Of course, any sane person knows that this cannot just have happened. There must be intelligence back of it somewhere. Then, there is a law of the science of electricity, which says that "like charges repel each other." Yet, we are told that all these electrons of negative charge are whirling together around the positive charge of the nucleus. We are also told that the nucleus is composed of particles called "neutrons" and "protons." Protons have a positive charge, while neutrons have no charge at all. We are, therefore, asked to accept a theory of the constancy of these elements without any explanation of how they are held together, or by what method they came to be so constituted. Again, let us say that with those of us who accept the Biblical record, there is no problem here. We know that there had to be an Intelligence back of it, whom we choose to believe was, and is, our Sovereign God. As previously stated, these scientists tell us, and expect us to believe, that all these unexplainable atoms were once floating in an unexplainable space; and somehow, somehow, just the right kind and number came together, at just the right time and in proper sequence to form the planets, the planetary systems, and finally, the Universe. Once more, we must say that mere chance is a poor explanation for such a complex mechanism. Even man, with all his intelligence, cannot cause one little atom to form itself. Oh, he can smash it, split it, and otherwise maneuver it, but is unable to cause a group of them into forming a planet, a planetary system or a Universe. What we are saying is not new or scholarly. In fact, any high school boy can tell you as much or more. But while these scientific records may not be new, our explanation of them might be. We would hope, moreover, to cause you to do a little thinking and reasoning for yourself, that you might see, that while the main thesis of the scientist may not be too far wrong, their premise is, and as a result, they have come up with a wrong conclusion. Bible-believing scientists, however, start with a proper premise (a Supreme Intelligence) and, as a result, they come up with a logical conclusion (a Universe of order and precision). No doubt, someone will be saying just about now, "How can you explain God?" We might answer by saying, "How do the scientists explain matter or space?" We might illustrate in this manner:

You may look on a beautiful painting; you behold a magnificent building structure; you examine an intricate piece of machinery, or you try to understand the unbelievable thrust into space, and you're convinced that these did not just happen to come about. There had to be great minds behind it, and skillful hands to fashion its beauty, and affect its accomplishment. "In the beginning God created." Gen. 1:1 is the answer. Yes, when we look into the heavens and behold such beauty, with all its intricate and artistic design, we are made to exclaim in confident faith: "The heavens declare the GLORY of God, and the firmament sheweth His HANDIWORK."—Psa. 19:1.

You see, the work of the artist proves His existence and you need not see His person to know that He has been around. You might gather all the canvas and paints on earth and scramble them together, but you would not accomplish one beautiful painting. You might gather all the stone, brick and precious material in the Uni-

TRUE GREATNESS

"He that humbleth himself shall be exalted"—Luke 18:14.

Man would be great.
E'er since that boastful Lucifer
Aspired to exalt his throne
Above the stars of God.
Vain man would fain exalt his will,
Parade his wealth and power and skill
That others might applaud.

Our Lord is great!
The very stars by Him were made,
And earth's foundations by Him laid,
His riches were untold:
Yet He — the Great One — humbly came
To Bethlehem, and Calvary's shame
To thus His love unfold.
Who would be great
Must learn the truth our Saviour taught:
Through humbleness is greatness wrought
The Lord abhors our pride;
So, as He gave Himself, may we
Serve others with humility
And follow our great Guide!

—Marie L. Olson

verse, but without an intelligent mind and a skillful hand you would never build a mansion. So, it is with this great universe around us. "In the beginning God created," there is no other sane answer.

Then, there is the question of life. The explanation of this subject, without taking a Supreme Intelligence into account, is perhaps the most absurd of all. Scientists, without God, have theorized that from the tiny atom there has evolved a living cell, which in itself has the ability to take in food and oxygen and give off waste and carbon dioxide. By this process it is able to reproduce itself in duplicate. This theory does not only apply to vegetable life, but physical life, as well. Again, their theory with the atom is just as in creation — they do not attempt to explain its existence; it is just assumed that these atoms just happened to gather themselves together at the right time, place, and sequence, supposedly omitting from themselves all the elements not necessary to the formation of a proton molecule. This molecule, therefore, is the product of a spontaneous creation of just the right kind, and amount of atoms, so they tell us. Then, we must take into consideration that they tell us there are untold numbers of proton molecules in the simplest cell. These molecules, which go to make up a simple cell, are composed of thousands of atoms, while it takes millions of them to form one sim-

ple cell. All this would have to take place in one time and in one place. Surely, this stupendous miracle is far more taxing to the imagination than the simple explanation "In the beginning God." Dead matter becomes the Mother of Life, with chance for its father. Of course, scientists know today that the cell is not so simple after all. In fact, the very opposite is true. The ingredient of life in the cell baffles the most learned scientists. They are still looking for a missing link in their chain of evolution. That missing link is none other than our Creator — God.

"As the Father hath life in Himself; so hath He given to the Son to have life in Himself." (John 5:26).

We therefore conclude that life, as we know it today, could not possibly have derived from dead matter. There had to be an intelligence, and a power of generation behind it. As to the process of the creation of the Universe, we have no record, just simply: "In the beginning God created the heavens and the earth." (Gen. 1:1). Just how He did this, is not our concern. It is perhaps possible that there were million of years involved in this act of Creation. In fact, we believe in a creation of the Universe which dated far beyond the time of the creation of Life as we know life today. Because I, in the second verse of Genesis I, we see the result of a ter-

(Continued on page 8, column 1)

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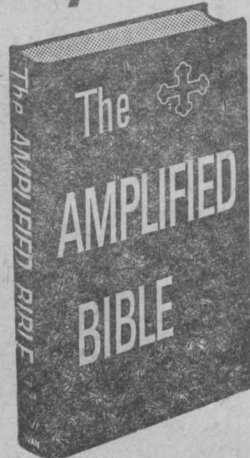
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Subjects . . . Baptism

(Continued from page three)
dictates that it was the truth that Jesus was "both Lord and Christ." Therefore the Pentecostal converts received Christ before baptism. John 1:12 declared: "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." The people who received Peter's words received the Christ he preached unto them and were born of God. They were sons of God before baptism. That is why we read in verse 47 that "the Lord added to the church daily such as should be saved," not those hoping by baptism and church membership to be saved. Friends, one must have Christ as Saviour — before the Lord can add them to the church.

Certainly infants cannot receive

Christ. They cannot repent of their sins, so they cannot be fit subjects for baptism.

Believers' Baptism

The next record of baptism is found in Acts 8:12 which reads: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Here we see that only believers were baptized. There were no infants, seeing those who were baptized were "men and women."

Philip And The Eunuch

The latter part of Acts 8 records the baptism of the eunuch by Philip the evangelist. The eunuch desired baptism at the hands of Philip. You remember how Philip said: "If thou believest with all thine heart, thou mayest" (verse 37). It seems if he believed, he had a right to receive the ordinance, but, if he did not, he had no right to be baptized.

Saul

Another account of baptism is found in Acts, chapter 9. Before conversion Saul was a persecutor of the church, but the Lord saved him on the Damascus road. While conversing with Jesus Christ, he said: "Lord, what wilt Thou have me to do?" Observe that Paul called Jesus, Lord. He would not have done this if he did not believe with all his heart that Jesus was the Lord. This proves that he was saved on the Damascus road. Paul himself later said in Rom. 10:9: "That if thou shalt confess with thy mouth the Lord Jesus Christ, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Further proof of his conversion on the Damascus road can be seen by looking at I Corinthians 15:8; which reads: "And last of all he was seen of me also, as one born out of due time." When was Paul born again? When Ananias baptized him? No! Paul answers when I saw the Lord on the Damascus road. That Paul saw Christ and believed on Him on that road cannot be doubted. Christ said: "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" (John 6:40). Ananias baptized a believer, a born-again Christian.

Cornelius And His Household

Before looking at the baptism of the household of Cornelius, may I briefly point out the central truth of Peter's sermon. Look at verse 43 of Acts 10: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Peter preached the same message that all the Old Testa-

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May it be as a light
That is set upon a hill,
Telling a lost world
Of the Father's will.

And as a church member
May I always see,
There is a responsibility
That is resting upon me.

To be at the church
When the members meet,
Yes, be right there
To always fill my seat.

Yes, be right there
To always fill my place,
As we tell a lost world
Of God's redeeming grace.

Lord, guide our erring feet
Along from day to day,
That our feet may ever
Stay in the narrow way.

Dear Lord, grant that
Our lives may ever be,
Such that they will ever
Bring honor and praise to Thee.

Dear Lord, bless the visitors
That come within our door,
And may our services be such
They will come back for more.

ment prophets had preached — remission of sins through faith in Jesus Christ. He did not preach that his hearer must be dipped or be damned.

Verses 44 to 48 declare: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believeth were astonished, as many as came with Peter, because that on the Gentiles also were poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Those baptized here heard the Word; they received the gift of the Holy Spirit. They believed in Christ and received the forgiveness of sins before baptism. This again proves that believers, or saved people are the only fit subjects of Bible baptism. Infants cannot do any of these things, so they are not the subjects of baptism.

Lydia's House

Next is the baptism of Lydia's household. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Here again we see the baptism of those who received the words of Paul and whose hearts were opened and renewed by Divine grace. No infants mentioned here.

Philippian Jailer

Whom did Paul and Silas baptize at Philippi? Alien sinners? Infants? Or born-again believers? What saith the Scriptures? Notice verse 31 of Acts 16: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Paul promised the jailer salvation upon believing in Jesus Christ — no salvation promised upon baptism or a perfect life in the flesh. After the jailer and his household believed, that is, saved or born again, the Scriptures tell us they were baptized (verse 33).

There were no infants here because the Bible tells us that the jailer believed "in God with all his heart." Every member of his household was old enough to receive Christ as Saviour. Only the

believers in his household were baptized.

Crispus's House

Acts 18:8 speaks of the baptism of Crispus's house: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Again we see no infants being baptized. Only believers were immersed.

Twelve Disciples At Ephesus

If you will read Acts 19:1-7, you will see the baptism of twelve people by Paul. These twelve people are called "disciples" in verse 1 and are said to have "believed" in verse 2. Here again we see that the subjects of Bible baptism were believers.

Summary

Every account of Bible baptizing in the New Testament reveals that only saved people are fit subjects of baptism. The Bible refers to the subjects of baptism as penitent persons, believers, disciples, and those who have received the Spirit. Infants are never as the subjects of baptism. There is not one reading this paper today that can produce one instance of infant baptism in all the Bible, if his life depended upon it. If you know a case of infant baptism in the Bible, please write me this week and tell me where it is found. Then you will be the first to ever show a Baptist preacher this since the days of John the Baptist.

Second Coming

(Continued from page one)
and the Lord God shall give unto Him the throne of His father David."—Luke 1:32.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—Revelation 3:21.

It is to be noted very carefully that our Lord is now sitting with the Father in His throne. It is also to be noted very carefully that the Son will eventually sit on His own throne — the throne of David. It will be at this time that the overcomers will sit with Him.

The Lord Jesus will ascend His throne and usher in the millennium — a thousand year period in which Satan will be bound and the saints will reign with Christ (Rev. 20:1-7).

Our Lord Jesus is to ascend His throne at His second coming as is shown by the word "then" in Matthew 25:31:

"When the Son of man shall come in His glory, and all the holy angels with Him, THEN shall He sit upon the throne of His glory."

It will be at this time that the future form of the kingdom will be established as is declared in Matthew 25:34:

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" — Matt. 25:34.

The above passage concurs with Luke 19:12 where a "certain nobleman" represents Christ.

The future form of the kingdom to which I refer will be upon this earth. This fact is established by Revelation 5:10 and Zechariah 14:9:

"And hast made us kings and priests: and we shall reign on the earth"—Rev. 5:10.

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one"—Zech. 14:9.

The future kingdom, in fact, according to Matthew 19:28, will be on the new earth:

"And Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel"—Mt. 19:28.

The regeneration referred to in the above verse refers to the new

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heaven and new earth. A. T. Robertson, when commenting on this verse, said: "The new birth of the world is to be fulfilled when Jesus sits on the throne of His glory." The best commentary, however, on Matthew 19:28 is Isaiah 65:17-25 and 66:22-23.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence and infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inherit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the works of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord"—Isaiah 65:17-25.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord"—Isaiah 66:22,23.

The above verses refer to the reign of Christ upon the earth — (Continued on page 8, column 3)

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PAGE SEVEN

Did God Create?

(Continued from page 6)
 rible catastrophe, "and the earth was (come to be) without form, and void; and darkness was (come to be) upon the face of the deep." Evidences of such a change in the earth are everywhere, and can easily account for all the geological ages. While we cannot be absolutely certain of this, we conclude that it is altogether possible, when we come to the next part of this chapter in Genesis, we cannot expect to find an act of creation, but "Restoration" of order in the universe, and particularly as it is related to the earth. Note: A different word for creation is used which simply means to make "visible." This indicates that they already existed, and all that was needed was a restoration of effectiveness and order.

Now, in Gen. 2:7 we find the account of man. "And the Lord God formed man of the dust of the

ground, and breathed into his nostrils the **breath** of life, and man became a living soul. Scientists know that every element of the human body, except life itself, is to be found in the ground. So, life is the mystery which astounds the most eminent scientists.

Note: While I was in the hospital in Paris, France, in April of 1945, I read an account of an experiment by some Army doctors. In their experiment, they had placed soldiers known to be dying on high-precision scales. (They had access to some of the best equipment, for this was in the famed hospital of Madam Curie). These boys known to be dying, as we have said, they claimed to place on these high precision scales, and as life departed, the scales lifted, denoting the departure of a substance. Now, in 1973, 28 years later, I have been reading of similar findings by a doctor in Dusseldorf, Dr. Nils-Olaf Jacobson. He makes claim that having placed patients

on "extremely sensitive scales, as they died and their souls left their bodies, the needle dropped 21 grams." So, a human soul weighs approximately three-quarters of an ounce. I have no doubt of the truthfulness of this. We believe, therefore, that life came from God, and that Adam possessed the ability to impart life according to his kind.

We, as a result, have come directly from Adam. The mystery which all of us would like to understand is, "Did I live in some other form?" Again, those who believe the record of the Bible do not concern themselves too greatly with this mystery. We simply believe that our being was forever dormant until our parents brought us into a conscious existence. We also believe that we shall forever be conscious in the ages to come. Again, we would stress our inadequacy for such a tremendous task as that of explaining the intricacies of creation. So, we leave it to you to make a further study of this very important and pertinent question. "In the beginning God," is our answer.

May the Lord bless His people in their efforts to declare His Glory.



Second Coming

(Continued from page seven)
 the reign which is to last for one thousand years (millennium). All of Israel who remain at the end of the great tribulation will enter into the millennium. This fact is confirmed by the following passages:

"And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy sin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness" —Isaiah 1:25-27.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning" —Isaiah 4:3,4.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" —Ezekiel 36:24-27.

"And so all Israel shall be saved: AS IT IS WRITTEN, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins" —Romans 11:26,27.

It is thought by some that "all Israel" in Romans 11:26 refers to all the elect (including Gentiles), but if the entire chapter is considered very carefully, we will find the reference to be to literal Israel. There, in fact, is a contrast all the way through Romans eleven — a contrast between Gentiles and Israel, and it is obvious from verse twenty-five that the contrast continues. We therefore believe

that all of literal Israel who are living at the end of the great tribulation, will enter into the millennium. We have a problem on our hands if Romans 11:26 does not refer to literal Israel. This problem arises from Isaiah 1:26 where our Lord promises to "restore the judges as at the first" and from Jeremiah 33:7 where our Lord promises to "build them as at the first."

Jerusalem, in fact, during the millennium, will become the center of government and religious life as is clearly shown from the following passages:

"And many people shall go up and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" —Isaiah 2:3,4.

"The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more" —Joel 3:16,17.

We believe that Revelation 20:1-7 refers to the same period as is referred to in the above verses.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of

WHO WILL KNOW THE DIFFERENCE?

A Christian boy away at college was confronted with a temptation from the crowd and refused to yield. "Come on and do it!" urged one of the other students, "Who will know the difference?"

"Who will know the difference?" replied the boy. "For one thing, I will know the difference. I have to live with myself, and if I do this thing, I know my conscience will bother me.

1. "God will know the difference, because I can't do anything that He doesn't see. Christ died for me to save me from sin, and to go with you fellows would be to deny that He bought me on the cross.

2. "My Christian friends will know the difference, too. My church is only as strong as the weakest member. If I deliberately disobey God, I weaken my church.

3. "When Christ comes, everyone will know the difference as He examines my works to reward me. If I am unfaithful today, I'll suffer tomorrow.

"Sorry, fellows, but you'll have to count me out."

We think he made a wise choice!
 —Clipped

Christ, and shall reign with Him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison" —Revelation 20:1-7.

You will note from the above passages that Satan is to be bound for one thousand years. We are sure that Satan is not bound now, and we do not know of a time when he has been bound, except for some individual cases (Matthew 12:29 and Luke 11:22). Satan, throughout the New Testament, is not chained, but is seen as catching "away that which is sown in the heart" and "sowing tares in the field." It is obvious, therefore, that the kingdom referred to in Revelation 20:1-7 is the same as we have been considering — the kingdom our Lord will set up when He returns and ascends His throne.

We wish to emphasize again that the passages which refer to these days as the "last" days, must be understood in the light of other passages (Matt. 13:32; Luke 18:30; Ephesians 1:21; 2:7 and Hebrews) which speak of the "world to come," "the ages to come" and "age to come." In the light of these latter passages, the former ones can only mean that we are now living in the last days, ages and times of the present order of things. The latter passages, however, point to other ages that are yet to come.

(To be continued next week)

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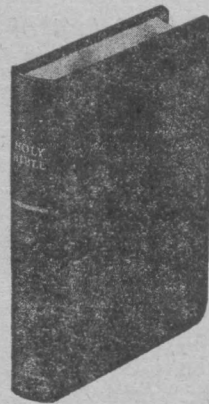
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