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THE ONLY PERSONAL PERFECT WAY OF SALVATION

By CHARLES H. SPURGEON

"Jesus saith unto him, I am the way . . . no man cometh unto the Father but by me." — John 14:6.

What can be more plain, not to say homely, than these words, "I am the way"? If we have lost our way we want a plain direction if we



CHARLES H. SPURGEON

are to find it again. So, when we preach to sinners concerning the "way of salvation," we cannot be too simple. Those preachers who have been the most successful soul-winners have been most easily understood by their hearers. We need ministers who will compel us to use our Bible, not our dictionary. Our aim must ever be to bring (Continued on page 4, column 2)

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WHOLE NUMBER 1954

"THE SECOND COMING OF CHRIST"

By WILLARD WILLIS — MONROE, OHIO

(Continued from last week)

There are some who term the age in which we are now living, "the gospel age," meaning that the gospel will not be preached after this age ends. The term "gospel age," however, is a term which man has coined. One, in fact, does not find this term in the New Testament. The Scriptures, in fact, term this age as "the times of the Gentiles." We have no ground, therefore, to teach that this is the only age in which the gospel will be preached. We even read of an angel who will preach the gospel during the great tribulation. The 144,000 sealed ones and the two witnesses will also preach the gospel during the tribulation.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" — (Matt. 24:14).

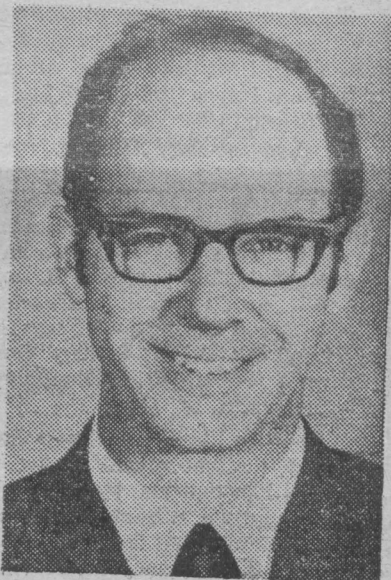
There, as a result of the gospel

being preached during the tribulation, will be a great multitude regenerated. These will come from every nation, kindred and tongue.

"And after this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" — (Rev. 7:9).

We know from Revelation 7:14 that this "great multitude" are to come from the great tribulation.

It has been thought by some that



WILLARD WILLIS

the term "first resurrection" in Revelation 20:5, rules out any resurrection prior to this time. They therefore do not believe that the Scriptures teach that there will be two phases to our Lord's return. The point these individuals are missing is that all believers will enter into the "first resurrection," but each in his own order. It should be emphasized that the terms "first resurrection" and "second death" do not mean first and second in time. The "second death" remains the "second

death" to every person who enters into it and no matter when he or she enters into it. This fact is also true of the "first resurrection." All the redeemed, in fact, will enter into the "first resurrection." We are sure that the "first resurrection" referred to in Revelation 20:5 is not the first in time, since our Lord and many saints have already come forth from the dead.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" — (Matt. 27:52,53).

The two witnesses will also be resurrected prior to Revelation 20:5. It becomes obvious, then, that all believers enter into the "first resurrection," but each in his own order with Christ as the "first" (Continued on page 7, column 4)

HALLIMAN CITES A FEW HIGHLIGHTS OF THE WORK OF 1973

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

I would like to bring you up to date on the mission work before the year comes to a close. It is always a pleasure to share with you any news there may be on the work here and especially the joys that we have in trying to serve



FRED T. HALLIMAN

our Lord here in New Guinea.

Perhaps it might be of interest to you if we sort of touch on some of the highlights of the year. I usually find this a difficult task for, to me, the privilege of being counted worthy to do any kind of service for the Lord is a "highlight" in my life. If I had never read I Timothy 1:12, these words could have been original with me, (Continued on page 7, column 2)

Here's The Scriptural Agent Essential To Bible Baptism

MILBURN COCKRELL
Fulton, Mississippi

Two weeks ago I spoke on the Scriptural action necessary to Bible baptism. Last week I discussed the Scriptural agent needed in baptism. Today I want to talk about the Scriptural agent essential to Bible Baptism.

From the infancy of the Christian



MILBURN COCKRELL

church the question has arisen over who has the authority to baptize. Some believe that anybody can baptize without any authority. But in our study thus far, we have not found a single place where anyone was baptized by a person who did not have authority from God, or the church which Christ built. The Lord gave special authority to John the Baptist, Philip and Ananias to administer baptism in Apostolic times. Yet in most instances people were baptized by the authority of the Church. No one in the present age

has the authority to baptize unless he has the authority of the Lord's church. It is presumption on the part of any man to claim such a thing as special authority today, since the apostolic age is long since passed.

Church Authority

That Christ gave His church the authority to baptize can be seen from the Scriptures. In the worldwide and age-lasting commission to the church, He delegated such authority. Read Matthew 28:18 with me: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Nearly all scholars agree that the word "power" would have been better translated by the word "authority." After saying this, Christ gave the church the authority to make dis- (Continued on page 6, column 1)

Professing Christians Lax As To Church Attendance

The following message appeared in a church paper published at Addyston, Ohio. It probably made a great impression on many, but especially on Bro. Bill Smith, Rushtown, Ohio — so much so that he has had us print it in tract form — 5000 of them. If you wish such, write him direct.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for

of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." — Heb. 10:23-31.

These are the Scriptures, and here is David Smith's message.

Today there is a great laxity on the part of professing Christians in regard to their church attendance.

In fact, the Gallup Poll recently stated that only 30 per cent of Baptists attend church regularly, and 35 per cent never go at all. Someone has aptly said that today the Church is not only faced with the task of getting sinners to Heaven, but also with the task of getting Saints out of bed.

Let's consider our subject in these ways: (1) The cause of non-attendance; (2) The results of non-attendance; (3) the benefits of church attendance.

I.

First of all, let us note some causes of non-attendance. Chiefly, a Christian's failure to attend church can be attributed to a lack of obedience to Christ, for one shows his obedience by attendance. God's Word exhorts all Christians not to forsake the assembling of themselves together. Thus, to neglect church attendance (Continued on page 5, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE SATISFIED STRANGER"

The book of Ruth is a book of only four very, very short chapters. It is sort of sandwiched in between the book of Judges, which is a dark period in Israel's history, and the book of Samuel, which likewise is a rather dark period. If you will go back and read the book of Judges, you will find that there was a great amount of sin that took place within the land. The fact of the matter is, it was just a bad time spiritually for Israel. We read:

"In those days there was no king in Israel: every man did that

which was right in his own eyes" — Judges 21:25.

In the light of this, you can imagine what conditions were like, in that "every man did that which was right in his own eyes." They had been doing that for three hundred years because the book of Judges covers about three hundred years time.

Can you imagine what it would be like today for every man to do that which was right in his own eyes — no knowledge of the Word of God, no submission unto the Lord, just doing that which was

right in his own eyes? You know, beloved, you can just about train yourself to say "Amen" to anything in the world that you want to. A man kills one man and it grieves him greatly, but after he has killed a half dozen or so, they mean no more to him than to kill a chicken or a dog — maybe not as much. A man can curse once and the first time that he spits out a black oath he may be startled by it, but after he has used that oath time and time again — hundreds of times, day in and day (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"Satisfied Stranger"

(Continued from page one)
out through the years — it becomes customary and he thinks nothing at all about it. So, beloved, you can almost train your conscience to say "Amen" to most anything in the world.

"In those days there was no king in Israel: every man did that which was right in his own eyes." You can easily understand that sin, infamy, shame, rebellion and all kinds of iniquity abounded; and if you will read the book of Judges, you can see how that it did abound. However, when we depart from the book of Judges and come to the book of Ruth, there is a little aroma of pleasantness which blows over us. It is like the fragrance of new mown hay. It is certainly a remarkable book from the standpoint of the change, for in the book of Ruth, we see people trying to do the will of the Lord, even as Boaz who marries Ruth ultimately. He saw to it that everything was done in the light of Jewish law and Jewish customs. So it is a blessing to me when I come to study the book of Ruth, just to see how that she and Boaz and Naomi were submissive unto the will of the Lord in all things.

I

RUTH, A STRANGER.

Ruth was a stranger, for she said:

"Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a STRANGER?"—Ruth 2:10.

She was a stranger to Naomi's people. She had never seen Naomi's people until she came to live in Palestine. She had been living previously in the land of Moab, and she was actually a stranger to all of Naomi's people. I don't know how many sisters and brothers, nieces and nephews and relatives that Naomi had. I don't know how many erstwhile and previous neighbors that Naomi had that were still living when she got back into the land of Canaan. However, I do know one thing — Ruth was a stranger to everyone of those people.

She was a stranger to the customs of Israel, for Naomi said to Ruth:

"Wash thyself therefore; and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do." — Ruth 3:3,4.

This was a Jewish custom and Naomi tells Ruth about it. Ruth, as I say, was a stranger to the customs of Israel. It might seem strange to her. It might even seem strange to us. But this was a custom so far as Israel was concerned. So I say that Ruth was a stranger to Naomi's people and she was a stranger to Israel's customs.

She was a stranger to God. To be sure, when she left the land of Moab, she said, "Thy God shall be my God," but she knew only a little about Naomi's God. She was a stranger to Naomi's God.

More than that, she was a stranger to the man who was to marry her, for humanly speaking, it was only by chance that she started gleaning in the fields of Boaz. Certainly from every standpoint, we can see that Ruth was a stranger.

I ask you, what were you when you came to know the Lord Jesus Christ? When you came to know God the Father as your Father, and Jesus Christ as your Saviour, and when Heaven became to you a reality so far as your next home is concerned, what were you at that time? Shall I say that as Ruth was a stranger, certainly you were a stranger?

God's Word tells us that an unsaved person is a stranger to God. Listen:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and STRANGERS from the covenants of promise, having no hope, and without God in the world"—Eph. 2:12.

The Word of God likewise tells us your status after you are saved, for we read:

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition

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between us. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God"—Eph. 2:14, 19.

Beloved, what were you before you were saved? As Ruth was a stranger to Naomi's people, and her customs, and her God, so you are a stranger to the Lord.

The fact of the matter is, the Bible tells us that the man who is unsaved treats God like a stranger. Listen:

"O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?"—Jer. 14:8.

Notice, God treated like a stranger! You know how we treat a stranger.

We don't take him into our home and tell him all the secrets of our family. When we have a stranger come to visit us, we don't tell him everything so far as our home life is concerned.

Usually you put a stranger in the guest room. I have some very vivid experiences as a boy preacher of occupying the guest room, especially in the wintertime when it was below freezing, when I was invited to go home with one of the brethren on a Saturday night and spend the weekend at his home. In those days, furnaces and heating systems were not quite up to what they are at the present time, and when you would slip in between those two sheets that had not been occupied for some period of time in that guest room, you felt like you were slipping in between two cakes of solid ice. Beloved, that is the way we treat

strangers — put him in the guest room. We don't tell him about our secrets. We don't discuss with a stranger the secrets of the home, or how the home is planning to do things. That is what Jeremiah says that Israel has done to God—they have treated God like a stranger; they have treated God like a wayfaring man that turns aside to tarry for the night within the home. That is exactly the attitude that the world has toward God today. He is a stranger.

I think of Ruth, how she was a stranger relative to everything that pertained to Naomi — Naomi's people, Naomi's customs, and a stranger even to the man that she was to marry, for she herself said, "Why shouldest thou take knowledge of me, seeing that I am a stranger?" Whenever I think of her, I think of myself before I was saved, I think of each of you before you were saved, and I think of those of you who are unsaved — God is a stranger. You are a stranger to Jesus Christ. You don't know anything about Him. As Ruth was a stranger, so you are a stranger so far as God is concerned.

II

SANCTIFIED.

Though Ruth was a stranger, she had been sanctified unto the Lord. We read about her going out into the fields of Boaz. Listen:

"And her hap was to light on a part of the field belonging unto Boaz"—Ruth 2:3.

In other words, Ruth just happened to go there. She could have gone someplace else, but she happened to go there. That is speaking of it from the human point of view. That is not speaking about it from the divine point of view. She went to the field of Boaz because it was predetermined of God, and written in the records of God before the foundation of the world, that she would go to the fields of Boaz to reap. From her standpoint, and from everybody else's standpoint, it looked like a "happen-so," but it wasn't.

In the New Testament, we have another instance where it looks like it just happened. In the story of the good Samaritan, it says:

"And BY CHANCE there came down a certain priest that way"—Luke 10:31.

It sounds like it was just a happen-so that he came along. It sounds like that just by chance he just happened to come along that way. Beloved, that is talking about it from the human point of view. How do we know that it wasn't just the human point of view that controlled the whole thing? I'll tell you why. Because the Word of God says:

"Known unto God are all of his works from the beginning of the world"—Acts 15:18.

From Ruth's standpoint, it looked like she just happened to go to the field of Boaz. From the standpoint of that priest who came by when the good Samaritan was lying wounded by the roadside, it looked like it just happened, that it was by chance. But, beloved, "Known unto God are all his works

Kentuckian Is To Conduct A Revival For Floridian

The Missionary Faith Baptist Church located at 6010 Dewey St. in Hollywood, Florida, is beginning a revival meeting February 13 with the preaching being done by Brother Ray Hiatt, mountain

Hollywood in your schedule, and worship with them at anytime possible during the meeting.

Brother Hiatt is a mountain missionary, and in the opinion of this editor is one of the soundest men



RAY HIATT



JIM WASHER

missionary from Hazard, Kentucky.

Brother Jim Washer, the pastor of the church in Florida, invites all those living within driving distance to worship with them; and of course, he would appreciate the prayers of those of us who live at a distance. Furthermore, if any of our Baptist friends are taking a trip to Florida in February, Brother Washer would be glad to have you to include

he knows, and one of the finest personalities that God has ever called into the ministry. We shall certainly be remembering this meeting in prayer that God will bless abundantly.

Brother Washer has been a dear friend of this paper for many years, and we thank God for him and his ministry. May it please the Lord to bless in a great way the meeting conducted by Brother Hiatt and Brother Washer.

from the beginning of the world." God knew what field Ruth was going to glean in before Ruth knew anything about it. God knew it all from the foundation of the earth. God knew about this priest, that he was going to pass by the day that the Samaritan lay in his blood dying. God knew about it from the foundation of the world.

The fact of the matter is, God knows about you, He knows about me; He knows everything concerning us. He knew you were going to be here in the house of God before the foundation of the world. You didn't know it maybe until a half hour before services began, but God knew it and planned it, for "Known unto God are all his works from the beginning of the world."

I say, beloved, Ruth was a sanctified stranger. Yes, a stranger—but she was sanctified. She was set apart to become the bride of Boaz and an ancestress of the Lord Jesus Christ. She was sanctified and set apart for the purpose.

May I remind you that sanctification isn't anything to get scared about. It isn't anything to jump out the window over. Sanctification is a good Bible doctrine. We are sanctified — we are set apart, unto the Lord long before we are saved. Listen:

"And every priest standeth daily ministering and offering, oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down

on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are SANCTIFIED"—Heb. 10:11-14.

I say to you, beloved, don't get scared about the doctrine of sanctification. Don't get scared when I say that you are sanctified before you are saved. The fact of the matter is, I realize that sanctification continues on after you are saved, but long before you ever say God sanctifies you, God set you apart and God planned for your salvation. As this text says, He "perfected for ever them that are sanctified."

I say then, Ruth was a stranger, and she was a sanctified stranger.

III

SAVED.

Ruth, a sanctified stranger, was saved. You say, "When was she saved?" Most of the Arminians would say that she was saved back there in the land of Moab when she said, "Thy people shall be my people; and thy God my God: Where thou diest, will I die, and there will I be buried." The majority of people would say that was the time that Ruth was saved when she made her decision in the land of Moab. No, no, beloved. The Word of God says:

"Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?" — Ruth 2:5.

(Continued on page 3, column 1)

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ELECT

To determine in favor of, to designate, choose or select as an object of mercy or favor, predestinated in the divine councils, one chosen or set apart, one chosen or designated by God for salvation, collectively, the saved (Webster) "THIS ELECTION IS an act of distinguishing love, of divine sovereignty, eternal, absolute and irrevocable, personal" (Cruden).

Matt. 24:22: "... for the elect's sake those days shall be shortened" (verse 24).

Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds..."

Luke 18:7: "And shall not God avenge his own elect..."

Rom. 8:33: "Who shall lay anything to the charge of God's elect?"... (Col. 3:12).

II Tim. 2:10: "... therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (Speaking of the elect that have not yet believed).

Titus 1:1: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect..."

I Peter 1:2: "Elect according to the foreknowledge of God, the Father..." (II John 13).

Isa. 45:4: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me."

Isa. 65:9: "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains and mine elect shall inherit it, and my servants shall dwell there" (verse 22).

II John 13: "The elder unto the elect lady and her children."

"Satisfied Stranger"

(Continued from page two)

Here is this sanctified stranger. She is going to be saved. But the man, who is a type of the Lord Jesus Christ, said, "Whose damsel is this?" You will notice that he took knowledge of her before she ever took knowledge of him.

Beloved, that is the way my God deals with us. That was the way the Lord Jesus Christ dealt with me. He took knowledge of me before I ever took knowledge of Him. You and I were born into this world. We were just as much strangers to God as was Ruth. We didn't know Him. The Lord took knowledge of Ruth just like God takes knowledge of us.

Then we read:

"Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"—Ruth 2:10.

Here was a woman that was saved. Boaz took knowledge of her and told her to glean in his fields, and when he did, Ruth fell on her face. You'll notice that the grace of God always humbles one, for she fell on her face.

Furthermore, the Word of God tells us that she said, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me?"

Beloved, there never was a one of us who is saved but what looked up into the face of God and said, "Oh, God, why did you ever take knowledge of me?" If that hasn't been your experience, then I would say to you that I would seriously question your salvation. If you think because you were worthy, if you think you were saved because you deserved salvation, if you think that you are saved because of something that God owed you, then I would say to you, I would seriously question your salvation today.

This little girl, Ruth, looked up into the face of the man who was to be her husband later on. She didn't even know that yet. She wasn't acquainted with Israel's customs yet. But she looked up into his face and said, "Why hast thou taken knowledge of me, seeing that I am a stranger?" I tell you, beloved, Boaz took knowledge

of her before she ever took knowledge of him. So far as she was concerned, it was just anybody's field. But he came by and took knowledge of her, and that is the way the Lord Jesus Christ dealt with this poor sinner standing here preaching this morning. The Lord Jesus Christ took knowledge of me before I ever took knowledge of Him.

Notice another Scripture which tells us this same truth:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"—Rom. 5:8.

Just as Boaz took knowledge of Ruth before she took knowledge of him, so God commended His love to us "while we were yet sinners." Ruth was saved as a sanctified stranger, and I was saved; but the Lord took knowledge of me before I ever took knowledge of Him.

We read:

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

It doesn't say that the lost seek after the Saviour; rather, "the Son of man is come to seek and to save that which was lost."

Let's notice that great story of Zacchaeus. When Zacchaeus went out that morning, to him it was just an ordinary day. There was nothing unusual about the day. He had no thought about giving away half of his money that day. If somebody had said to him, "Zacchaeus, I wish you would give me a dollar," Zacchaeus would have squeaked that dollar until the eagle squalled. He would not have thought about giving it away. But before the day is over, he gave

away half of his money. What happened?

Zacchaeus went down the street. Ah, what's all this crowd? Who is all this group of people? Somebody says, "Jesus, the miracle worker, is going to pass through town today." Zacchaeus had heard about Him evidently, and being short of stature, he climbed up in a tree.

Notice, God—the God of Heaven—planted that tree and had it right there so it would be in the very place where Zacchaeus would come, and where Jesus was going to pass by. He put a limb up there that Zacchaeus could sit on. God saw to it that he had a ring-side seat when Jesus passed along.

When Jesus came along, nobody told Him that Zacchaeus was up in the tree. Nobody told Him who he was. Nobody told Him his name. But when Jesus came by, He suddenly turned and looked up and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house."

How would Jesus know his name, for they had never been introduced. How did Jesus know he was in the tree? I'll tell you how. The God who planted that tree, planned that Zacchaeus was there, and put him there, and Jesus looked up and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." The record says that "the Son of man is come to seek and to save that which was lost."

Beloved, just as Zacchaeus was saved, so Ruth came to the knowledge of the Lord Jesus Christ. Oh, what a marvelous truth! We have now a saved, sanctified stranger.

IV

SATISFIED.

This stranger who is saved and sanctified is also satisfied. Listen: "And she lay at his feet until the morning: and arose up before one could know another. And he said, Let it not be known that a woman came into the floor"—Ruth 3:14.

Notice this, she lay there. Some people like to read into this that which is not there. There is not a hint that this man touched her in any wise at all that night. Israel's customs are being fulfilled and she lay there at his feet that night until the morning. When morning came, here was a woman that was

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perfectly satisfied. She knew that the man at whose feet she has been lying that night is going to be her husband. Satisfied!

I want to tell you, beloved, when the Lord Jesus Christ saved you, He satisfies you. There isn't a doubt in my mind but what the Lord Jesus Christ completely satisfies everyone whom He saves.

David looked forward to the time when he knew that he was going to be made completely like the Lord Jesus Christ. He said:

"As for me, I will behold thy face in righteousness: I SHALL BE

SATISFIED, when I awake, with thy likeness"—Psa. 17:15.

David looked forward to the day out yonder when he was going to have the righteousness of Jesus Christ, the likeness of the Son of God, so when you look at David, you actually see a little Jesus. That is what is true of you, and that is what is true of me. After awhile, you and I who are saved, are going to have the likeness of Jesus Christ impressed upon us so completely that we'll appear as a little Jesus throughout eternity. David faced that and said, "I shall be satisfied."

Beloved, I am satisfied with what Jesus Christ has done for me, and I am going to be abundantly satisfied someday when I stand in His presence, when I am made to have the likeness of the Lord Jesus Christ. Yes, I am satisfied right now.

We read:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water"—John 7:37,38.

What is He talking about? You know the belly is that organ of the human being that is never satisfied. You say, "I have been satisfied lots of times with my

food." Yes, you were satisfied temporarily. You may have pushed back from the table and said, "I never want another bite of food in my life." That has been my experience. But there is a strange thing about the belly. Four, five, or six hours later, you get awfully hungry. The Lord Jesus Christ took that organ of man that is never satisfied and said, "I'm going to satisfy even the belly to the extent that out therefrom shall flow rivers of living water."

Beloved, He promises satisfaction for us here within this life, even to the extent that we'll be satisfied to overflow. We'll overflow to others. Then after awhile, we are going to wake in His likeness and then be thoroughly satisfied.

Notice, a stranger, sanctified, saved, satisfied.

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food." Yes, you were satisfied temporarily. You may have pushed back from the table and said, "I never want another bite of food in my life." That has been my experience. But there is a strange thing about the belly. Four, five, or six hours later, you get awfully hungry. The Lord Jesus Christ took that organ of man that is never satisfied and said, "I'm going to satisfy even the belly to the extent that out therefrom shall flow rivers of living water."

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Notice, a stranger, sanctified, saved, satisfied.

V

SECURITY.

Ruth was secured. Not only was she a sanctified stranger, saved and satisfied, but she was a secured one. Listen:

"When she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not"—Ruth 2:15.

Boaz knew that there were some young fellows there that probably would see this little Moabitess girl and maybe "cast sheep eyes" at her, and maybe would be interested in her. He said, "You let her alone." Beloved, this girl was perfectly safe. She was secured right there in Boaz's field.

Not only is it true that no one dared reproach her, there wasn't a person there that would have dared to have spoken a word to her about her gleaning. Boaz said concerning her, "Let her glean even among the sheaves, and reproach her not." There wasn't a person who would have dared to have spoken to her. Neither his farm manager nor one of the young men would have dared to have made an approach to her nor any advance to her. Boaz's word has gone out. He has spoken and there was no one that dared to reproach her. She was safe. She was secured.

A little while later, Boaz stands

You tell me that Ruth was satisfied? When Boaz said, "Let her alone; don't reproach her; Let her glean here in the fields," she was perfectly secure. But how much more secure does she feel now when she stands in the city gate and Boaz says, "I have purchased her to be my wife?" She is secure to the extent that she is going to be the wife of this rich man, Boaz, and more than that, she knows in all probability she is going to have a child because this man Boaz said, "I have purchased her to raise up the name of the dead on his inheritance." Talk about a girl that feels secure, she has the security promise to the extent that she knows that she is the wife of this rich man and she knows that in the providence of God there is going to be a child come to her that will bear the name of her husband and shall receive her husband's inheritance.

Beloved, I am glad this morning for the security that I have in the Lord Jesus Christ.

I come to the New Testament and I read more about Ruth. Listen:

"And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David"—Mt. 1:5,6.

If you will read on, it goes right on down the line and tells us about the Lord Jesus Christ coming of the same ancestry. Talk about a person that was secure, when Boaz made that announcement that he had purchased her to be his wife, Ruth was secure to the extent that ultimately she was to be an ancestress of the Lord Jesus Christ. Now that is security.

CONCLUSION

Notice, Ruth a stranger, sanctified, saved, satisfied, secure. That is exactly my experience this morning. That can be your experience. It is the experience of every one of you who are saved. It can be the experience of each of you that are lost. You can have the same experience that this little Moabitess beggar had. Might it please the Lord to reach down and touch your heart, and save you, and then having been saved, secure you and satisfy you. Believe me when I say the Lord Jesus Christ will not only save you, but He will secure you and He will satisfy you. May He do so this morning!

May God bless you!

THE BAPTIST EXAMINER

JANUARY 26, 1974

PAGE THREE

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The Baptist Examiner FORUM

"Does Mark 9:43-49 refer to hell? Is there any possible Scriptural interpretation that could make this refer to Christians or the church?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Yes, I think the reference here is to Hell. My reason for this is the fact that the passage says Hell! And note that the word *hades* is not used, but rather the word *GEHENNA* which signifies the place of eternal burning. Such people as the Adventists deny the existence of an eternal hell, but they do so by ignoring or perverting this Scripture.

No, I do not know of any interpretation that could reasonably be used to make this passage refer to "Christians or the church." Why should any one ignore what a passage REALLY SAYS, and make it mean what IT DOES NOT SAY? If Scripture does not mean what it says, then how can any one know WHAT IT MEANS?

PAUL
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BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



This passage of Scripture is in perfect harmony with many other New Testament Scriptures which teach that the redeemed people of God are at continual warfare against their old nature (flesh), and that the old man is to be considered crucified. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve (be the slaves of) sin"—Rom. 6:6.

We see, then, that the references to parts of the human body being offensive to the new nature have direct relationship to the need to cut them off or crucify them, and the inward desires which motivate them.

If the hand is a habitual sinning member of one's body, the desire to sin with the hand comes from within (the old man), but the action of sin is with the hand.

Of course the reference to "fire that shall not be quenched where the worm dieth not" is a clear but simple statement about the place of eternal punishment to which all rebels against the thrice Holy God shall be vanquished (Hell).

Regarding the second part of the question, the answer is a resounding NO! There is no possible Scriptural interpretation that could make this passage refer to believers or the church. To accommodate the church into this passage would require that every sound principle of Scriptural interpretation be set aside.

The Bible does make reference to the Lord's church being likened unto a human body in its functions (I Cor. 12:12-24), but it is plainly stated in that context that the human body is used as an allegory to show the proper attitude and function of each member of the body of Christ (Baptist Church) "for as the body is one, and hath many members, and all

the members of that one body, being many are one body: so also is (the body of) Christ." I Cor. 12:12.

Mark 9:43-49 is speaking of personal holiness.

Where Scripture uses signs, wonders and allegories for comparative teaching, we are to investigate what those signs, wonders and allegories teach. When Scripture does not use them, we must not look beyond the *prima facie* teaching for some "hidden" meaning.

Mark 9:43-49 means precisely what it says on the face of it!

The Only Way

(Continued from page one)
sinners to Christ. I will this evening show you the way to Heaven as plainly as I can.

I. JESUS IS THE ONLY WAY OF SALVATION.

Jesus is the way to holiness, to acceptance, to God, to Heaven. Here is a glorious intolerance in the text: "No man cometh unto the Father, but by Me." "There is none other name under heaven given among men, whereby we must be saved."

What about the man who does not believe? May there not be another way whereby he may be saved? Here is Christ's answer: "He that believeth not shall be damned." It is the best of all charity to be honest; our Lord and Master would never have pandered to the modern spurious charity, there is nothing like that in His teaching. Jesus ever denounced the wrong as loudly as He commended the right. He did not say, "Well done, Scribes and Pharisees, you do your best, and you will be all right." No, He righteously condemned them, and cried, "Woe unto you!" He preached against every doctrine except that which He Himself taught.

There seems to be growing up amongst us an idea that a man is of a persecuting spirit if he does not think that the one who flatly contradicts him is as right as himself. If we do as some wish, we shall in time reach that blessed state of charity which had been attained by the courtiers of the Sultan, who, when he said at mid-day, "It is midnight," replied, "Yes, sir, there is the moon, and there are the stars."

Today, we are expected not to protest against Popery, lest we should be considered bigots; we must subscribe to all that men teach, if only they are sincere.

Suppose a man, traveling due North, were sincere in thinking he would get to the South, do you think his sincerity would bring him to the desired destination?

If a man were sincere in thinking that prussic acid is a wholesome food, would the poison do him no injury?

If a man starved himself while he sincerely believed he was feasting, how long would it take him to get fat?

You say, "These things are contrary to the laws of nature." Just so, and the laws of God's gospel are as fixed and true as are the laws of nature. If you are honest and sincere and keep to the road of ruin, you will reach the natural end of that road — eternal destruction. Sincerity in believing a lie does not change the lie to the truth.

There is but one way to Heaven, there is only one Saviour, Jesus Christ is exclusively "the Way." This excludes all by-paths, all cross-roads, and all short cuts. Scripture knows nothing of the new theory, that we may be all right, though

we are in direct opposition to the Word of God.

Not by Works

The way of good works does not lead to Heaven. We must still have decided, faithful preaching upon justification by faith. There is as much need today for us to declare this elementary doctrine of the Christian religion as there was in the days of Martin Luther. We must explain, and expound, and enforce, the doctrines of grace, and the absolute necessity of trust in the finished work of the Lord Jesus Christ. We must be saved by His doing and dying, and not by anything of our own; we must be justified by His righteousness, and not by our own, for indeed, we have none.

The canker of self-righteousness is everywhere. As ministers of Christ, it is necessary for us to come back to the old cry, "Salvation is not of ourselves. Salvation is of the Lord. Jesus is the only way; there is none other."

Jesus Christ is the Substitute of His people. He bore their sins in His body on the tree; and now, those who are "His people" are saved by Him "from their sins." Their sins were laid on Jesus; and that which He did on their behalf, saves them; not anything they can do. We might as well expect to sail to America on a millstone, as expect to go to glory by our own doings. There is no way to Heaven other than Jesus, trusting His merits, resting on His atoning sacrifice.

Not by Works and Grace Mixed

The way of salvation is not by works and partly of grace. The way of salvation is all of grace. None can assist Christ in the work of saving guilty men. God does not take a composition from bankrupt debtors and then let His Son, Jesus Christ, make up the deficiency.

Who helped the Eternal Jehovah when He made the Heavens? Who was with God when He raised the arches of azure? Who, beside the Lord Jehovah, poured out the wide and open sea into its mighty channels? Is there a single flower that had an angel to help God to make it? Can you find even one blade of grass that owes its origin partly to the divine and partly to the human? Never! God was alone in the greater work of salvation and redemption.

Who helps the Almighty God in providence? Those ponderous wheels that are so high, and terrible, are ever rolling on; who is that that makes their axles stand fast, and guides the wheels in their wondrous revolutions? Is there any man who controls the clouds? Have you heard of any king or potentate who manages the storms? Is not the Eternal the only One who puts a bit between the teeth of the winds, and stands as the Almighty Charioteer who can rein them up at will? Will He let a puny creature, whom He has made, take part with Him in the workings of providence? Is it likely that He will suffer a sinner to become a shareholder in the mightier work of grace and salvation? No. The Messiah comes alone from the winepress, with His garments red with His own blood, "traveling in the greatness of His strength." He that speaks in righteousness, "mighty to save," trod the winepress alone; and of the people there was none with Him.

Upon Calvary's cross, no other blood than that of Jesus Christ contributed to His people's redemption. The glorious Lord will not yoke Himself with thee, sinner, in order to secure thy salvation. Yoke an angel with an emmet, link an archangel with the tiniest gnat which ever fluttered in a summer's eve; but never think of joining the Omnipotent Jehovah with man's nothingness. The Almighty God yoked with the sinner's feebleness, the Everlasting, the Infinite Maker of all to be simply a co-worker with us, and we labouring together with Him, and helping Him to do what He could not do without us in procuring our salvation — is not the very thought arrant blasphemy?

BE CAREFUL, PASTOR!



Not by Baptism and Lord's Supper

Even ordinances which God Himself ordained must never be trusted to as a means of salvation.

Jesus Christ is "the Way," not baptism; not the Lord's Supper.

As for those things which God did not ordain — infant sprinkling, human ceremonies, ritualistic observances, confirmation of the ungodly, wax images, gilt crosses, artificial flowers, fine music, intoning, fasting, communions, and so on — these are sins in God's sight; put instead of Christ's work, they are idolatry. You might as well trust to the ordinances of any priest, Romish or Anglican, who pretends that he has more power with God than you have yourself.

We are all alike in the sight of God in this respect; if we come before Him as sinners, He accepts us in Christ. If any assume priestly power over their fellow sinners, let such men tremble for themselves, and remember the fate of Koran, Dathan, and Abiram. He who talks about conferring salvation on others, should look at the dreadful condemnation which awaits his own soul, unless he repents of his great sin. God will yet cause His judgments to come forth, and utterly destroy those who would trench upon the priestly prerogatives of the one and only Great High Priest, our Lord and Saviour Jesus Christ.

Not by Feelings

He who rests upon his feelings will be as much deceived as he who rests upon his works. The blood of Jesus saves; not my sense of guilt, nor my consciousness of

depravity, nor all my knowledge of my guilt. Salvation is all in Christ Jesus from first to last; putting His pierced hand on all our doing, believing, seeing, feeling, experiencing. He covers it all up, and says, "I am the Way." Therefore I must rely on Christ alone, for—

"None but Jesus, none but Jesus, Can do helpless sinners good."

II. JESUS IS THE PERSONAL WAY OF SALVATION: "I AM THE WAY."

The way of salvation rests entirely upon the person of our Lord Jesus Christ. We do not think enough, honor enough, preach enough, about the person of Christ. We must be clear about the merit of the precious blood of Christ; we do well to meditate much upon the sponge, the vinegar, the nails, the five wounds, the bleeding side, the dying cry, "It is finished," the resurrection and the ascension of our Lord; but we must not forget "Jesus Christ Himself."

We want not so much doctrine about Christ, as Christ Himself. Doctrine is the throne on which Christ sits; but we must have Christ upon the throne. If we are to have our churches full of life and power, we must have more preaching of Christ, talking to Him, dwelling with Him — a bleeding Saviour visibly crucified among the people.

Believe me, we must have the real Christ; we do not want a picture of the crucifixion on the wall, we want Christ in the heart. We do not want the portrait of the Saviour on stained-glass windows; but we do want the image of Christ portrayed in living lines upon our

(Continued on page 5, column 2)

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AND FOR WOMEN

"LOVING OUR HUSBAND"

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, TO LOVE THEIR HUSBANDS . . ."

(Titus 2:3, 4). The dictionary has many synonyms for the word "love." Regard, tenderness, passion, devotion, ardor, are a few of them. Although all these are good, they don't seem to satisfy, and my thoughts run to I Cor. 13. Let's look there for a moment and see if we can apply God's definition of love to our marriage.

"Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I AM NOTHING." (v. 1,2). True, this is speaking of spiritual things, but let's apply it to our daily lives. In keeping with our present subject of loving our husband, could we apply it thusly? "Though I scrub the floors, cook the food, care for the children, run errands, etc., if I love not my husband I AM NOTHING." A paid housekeeper could do as much.

Though we show our love by the way we care for the needs in the home, loving our husband is more than that. "Love suffereth long and is kind, is not easily provoked." (v. 4). How long suffering are we with our husband? Do we snap back at everything? Are our feelings easily hurt and we run to the other room and cry? Shame on us. This is not love but childishness.

"Love does not always want her own way." (v. 5). Love is wanting what the other wants. It is giving, not taking — working together toward a common goal. The way some Christian couples argue you would think they were on opposite teams.

Are the things we quarrel about really that important? There is a difference of opinion on when and how to discipline the children. Wouldn't it be best to yield to his wishes than to make this a constant battlefield? The children grow up and leave home. Then what will you fight about? Often the problem is money matters. Is this really important enough to fight about? Perhaps we have too many wants. Maybe we need to be satisfied with what we have. Did not the Lord give it to us? Why then do we long for more?

How many times have you been "hurt and mad" at your husband because he didn't know why you were "hurt and mad?" And you wouldn't tell him. You think he ought to be more sensitive to your moods and feelings. The truth is, very few men have this kind of sensitive nature. So tell him how you feel. Communicate with him. Don't pout about it. There is nothing shameful in telling your husband what your emotional, spiritual, or physical needs are. This may encourage him to share his thoughts with you. You are one flesh, therefore, the aim, desire and purpose of your marriage should be the same for both. Hasty, angry words can not be recalled. They go on and on forever. They may be forgiven but the scars remain.

In Eph. 5 we are told that the marriage relationship is a type of Christ and His Church. Your husband represents Christ and you the Church. Pause just a moment and think of your own marriage. Does it show a true picture of Christ as the Head of His Bride? Do you show forth the loving submission of

the Church to her Lord? Let us not excuse ourselves by saying our husband doesn't fulfill his part as a type of Christ. That is his responsibility, not ours. Let's concentrate on our responsibility of being the best type of the church we can. Loving our husband, doing everything we can to please him, obeying his wishes, rejoicing in our position as his bride.

"This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; AND THE WIFE SEE THAT SHE REVERENCE HER HUSBAND" (Eph. 5:32, 33).

The Only Way

(Continued from page 4)

souls. We must have the blessed person of Christ, the real, living Christ, still giving the shout of a King in the midst of the camp of Israel. This is the power to save the soul, this is the power to move the world.

When we live, it must be Christ living in us. When we are fed, it must be upon Christ, the Bread of God coming down from Heaven. When we reach Heaven, it will be to be where Christ is, beholding His glory. Our pardon comes from Christ Jesus the Lord. We are accepted in Christ, the Beloved.

Our salvation is all in Christ; Christ our wisdom, Christ our righteousness, Christ our redemption, Christ our sanctification. The very real, personal Christ must be our Saviour. "I am the Way." Jesus Christ did all that was necessary for the salvation of all sinners who trust Him. The blood which streamed from His veins, from His heart, cleanses from all sin. **The perfect righteousness of Jesus is the believer's justification.** Christ is all the believing sinners need.

III. JESUS IS THE PERFECT WAY OF SALVATION.

He is not part of the way, but He is the whole of the way. Christ is the way from the place where the sinner is as a sinner right up to Heaven. Jesus Christ comes to the sinner just where he is; He is to the sinner as a sinner where he is an all-sufficient Saviour, to bring the guilty one to glory. As a sinner hopeless, senseless, dead, you are to believe that Jesus Christ is the Saviour for just such as you are. The way to Heaven is the way which begins where you are and goes straight to Heaven.

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

"He that believeth on the Son hath everlasting life,"—insurance against sin, and insurance against terror. (John 3:36).

Those who believe on Christ shall hold on their way, and in Christ the

righteous shall wax stronger and stronger. The believer is really, vitally, personally and spiritually, one with the Lord Jesus Christ.

IV. JESUS IS THE PRESENT WAY OF SALVATION.

Jesus does not say, "I will be the way." He says, "I am the way." Not, I may be, but "I am." That is presentness.

You have not to feel your need before you come to Christ. Come to Christ, and you shall feel all you need to feel afterwards. The whole of salvation is in Christ! thy sense of need must come from Him, and thou must trust Him to give thee a sense of need.

Thou sayest, "But my heart is so hard." Yes; but it is Christ's work by His spirit to soften thy hard heart. It is salvation to trust Christ; thou must trust to Christ for all and He will do everything. The only qualification for mercy is guilt; the only qualification for washing is filth; the only qualification for salvation is that thou art a lost, ruined, helpless, undone sinner.

Trust Jesus Christ now, and thou shalt be saved. Come to Christ without anything of thine own, resting wholly on what the Lord Jesus Christ has done, and thus coming, Christ will in no wise cast thee out.

Soul, let me put it thus. If thou wilt throw thyself flat on Christ, and trust wholly in His atonement, if thou dost perish, thus coming to

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Christ, I shall perish, too, for I have no other hope of salvation than this which I preach to you.

What can you want more? Here is a God to trust; here is a Man who has finished transgression, and made an end of sin, and He takes thee, and does everything that is necessary for thy salvation. It is not what thou art, but what He has been, and what He now is, that saves the guilty. Jesus does not want thee to bring the price of a rusty nail's worth of merit; but He wants thee to come empty-handed, with nothing of thine own. Away with even thy mouldy crusts, and come to Jesus just as thou art, saying—

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come!"
May the Holy Spirit take these

THE WEAVER

My life is but a weaving
Between my Lord and me,
I cannot choose the colors
He worketh steadily.

Ofttimes He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I, the underside.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned.

words, and open them up to thine understanding and give them an abiding place in thy heart, and lead thee to Jesus Christ, who is "the Way" of salvation. Amen.

Church Attendance

(Continued from page one)

ance is to be in direct disobedience to the Word of God. A Christian cannot be right with God, happy in the Lord, or have the joy of salvation while refusing to attend church services.

The disobedience is the chief cause of non-attendance, yet it is, in effect, caused by a lack of love for the Lord. Notice our Lord's words: "If ye love me, keep my commandments . . . If a man love me, he will keep my words: (John 14:15,23). If we loved the Lord we would have a desire to be where He is, and He has promised to be where two or three are gathered together in His name. (Matt. 1:20). If we loved Him, He would have the pre-eminence in our lives. Also, the desire to be obedient to Christ is one token of our being genuinely saved according to I John 2:3: "Hereby we do know that we know him, if we keep His commandments." Oh, if people would only get to the bottom of their trouble and do away with their frivolous excuses for not attending church. It is not someone else, it is not the preacher or someone in the church that is to blame for our lack of service — it is plain lack of love on our part for the Lord! Obedience will flow from a heart of love!

Furthermore, non-attendance is caused by a lack of real conviction on the part of Christians. When Christians have a real conviction that obedience to God and His Son is most important, and that separation and truth are a vital part of their

Christian testimony, then they will be concerned about their church attendance. We need to understand from the heart that our actions speak louder than do our words! A real conviction that God should be put first in their lives will lead business men to close their business on the Lord's Day in order to show that they are putting God above and ahead of their business. Today an ever increasing number of church members are neglecting God's house. It seems obvious that "iniquity" is abounding and the love of many is waxing cold. (Matt. 24:23.) (If anyone who reads this wants a full understanding of this passage of Scripture, read the book of Joel. There you will see a complete description of the "Great Tribulation of the Jews" spoken there and in Matt. 24) (W. M. S.)

Today, the Devil and man are having their "hey-day." But I remind you that God shall have His day. He shall write the chapter in this world's history. Now, let us note some results of non-attendance. To fail to attend God's House is not only to reveal a lack of obedience, a lack of love, and a lack of real conviction, but it also robs God of the Glory He is to get in His appointed way: "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:21. It discourages those who do attend, and encourages the unchurched and lost to stay at home.

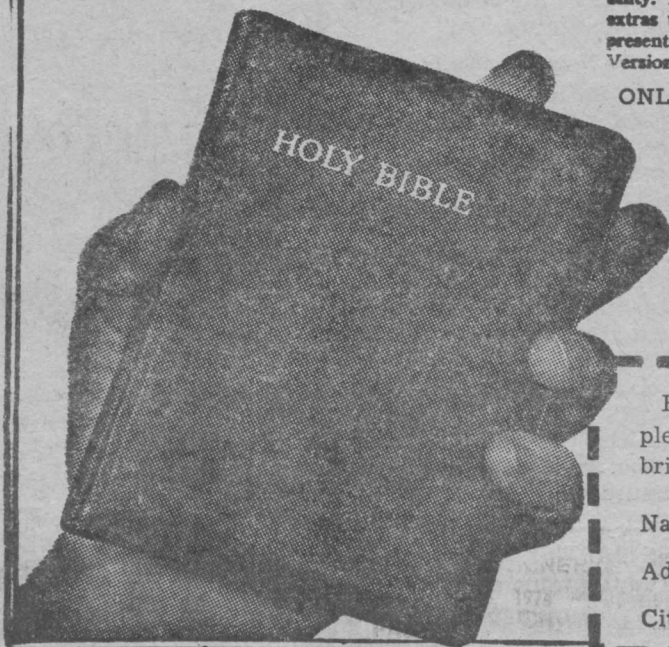
II.

Non-attendance results in our failing to support the Lord's Church with the Lord's money as directed in I Cor. 16:2. It results in our failing to bring up our children in the nurture and admonition of the Lord (Eph. 6:4). It results in our having "other Gods before" the one and only true God (Exod. 20:3; Mat. 6:36).

Furthermore, non-attendance results in our being chastened of the Lord, if we are really His children. God's word says, "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap" (Gal. 6:7). In other words, nobody shall get away with anything! This is an ever abiding principle, or law, and it holds true in regard to church attendance. You cannot neglect the Lord's Day without being neglected yourself. Some folks are understandably absent from God's House due to ill health, but it is puzzling when some folks stay away from church due to some "illness" (?) and yet they never miss a day's work with that same illness. "Sunday Sickness" is a very dangerous thing, for such amounts to trifling with God, and God cannot be trifled with, or His Church irrelevantly treated without our reaping what we have sowed. God is like to give some folks some "real" illness if they do not repent of the neglect of His House.

I have seen it time and again how that folk reaped their sowing in themselves, their children, and their grandchildren. And yet, they are (Continued on page 8, column 1)

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My Father's way may twist and turn,
My heart may throb and ache;
But in my soul I'm glad I know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight's far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make.
Through all the way, tho' dark to me,
He made not one mistake.

—A. M. Overton

Baptism

(Continued from page one)

ciples and to baptize these disciples. The context reveals that these words were addressed to the eleven Apostles who represented the church.

By reading the book of Acts, we can see the Lord's churches exercising this Divine authority. In the thirteenth chapter of Acts we see the church at Antioch giving Paul and Silas authority to go out as missionaries and to establish other churches. Paul and Silas made disciples and baptized them under the authority of the church at Antioch. Christ authorized His church, not some lone preacher or isolated priest, to administer baptism.

The Origin Of The Church

There is a passage in Matthew 16:18 that teaches a number of truths pertinent to my subject. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Notice that the church's builder was none other than Jesus Christ. He said: "I will build my church." He did not say that the Spirit would give it birth on the day of Pentecost. If the Spirit founded the church it would be the church of the Holy Spirit, not the church of Christ. Both men and women have built so-called churches. Such religious socie-

ties were founded by Luther, Calvin, Henry, Wesley, Smith, Campbell, Mrs. Eddy, Rutherford and many others. But these organizations were only man-made institutions.

The Owner Of The Church

Matthew 16:18 reveals the owner of the true church. Jesus called it "my church." Looking through time, He saw the multiplicity of spurious churches, so He emphasized the intimate relationship between Himself and His assembly by calling it "the church of mine."

The Triumph Of The Church

Matthew 16:18 teaches the perpetuity of the Lord's church until the end of the age. He said that "the gates of hell shall not prevail against it." The Lord's church was no weak, temporary human institution which died out during the Dark Ages and had to be restored. It is a militant, victorious church that overcomes all opposition, and comes forth triumphant at the end victorious!

A Summary Of Facts

Thus we see three great truths thus far in this message. First, when Christ was upon earth He set up a visible church and gave her authority to receive members. Second, Christ gave to His visible church the ordinance of baptism to administer and keep until He returns again. Third, this visible church which Christ established has come down through the ages, is in the world to-

day, and will continue till Jesus comes the second time.

Where Is The True Church?

By historical elimination we can disqualify all churches which originated in mediaeval and modern times as being the church which Christ set up, since they are too young to qualify. This leaves only two groups — Baptists and Catholics. These two go back into history beyond the Dark Ages.

In consulting church history I see that in 200 A.D. the regular churches called Anabaptists and the irregular churches were quarreling about baptism. The dispute arose because the Anabaptists would not accept as valid the immersion of the irregular churches. The Anabaptists contended that the irregular churches had no authority to baptize and rebaptized all who came from the apostate churches again. Then the heretical sect dubbed them "Anabaptists" which means "rebaptizers." This controversy continued until the end of the Dark Ages and is not yet terminated.

Later the "Ana" was dropped from the name "Anabaptists" which left only the name "Baptists." There can be no doubt that the Baptists, formerly called Anabaptists, are the original apostolic churches. This being so, then Baptist churches alone have the Divine authority to baptize.

Is One Church As Good As Another?

"But this can't be, Milburn," someone says, "one church is as good as another." Is that so? Is a church that a man started as good as one which was started by Christ? Is unscriptural baptism as good as Scriptural baptism? Is a devil-called preacher as good as a God-called preacher? Is one man as good as another man? one automobile as valuable as another? We know the answer to these simple questions. Likewise, we can be assured that the synagogue of Satan is not qualified to administer the ordinance of baptism.

A Hypothetical Case

Let me illustrate my point before some of you mark me down as the biggest fool in the world. Suppose I withdrew from the Baptist church. Then I started a religious body and gave it the name of "Cockrellites." I began to sprinkle babies, preach baptismal regeneration and kindred false doctrines. Then I even went so far as to say that My People and I are the true church, and that all Baptists are heretics. Would it be right for Baptist churches to recognize my administering the ordinance of baptism? Would I have any authority to baptize anyone? Would I not be the real heretic?

You answer, "You would be the real heretic. Your administering the ordinance of baptism would be invalid since you have no authority to baptize." And you would be correct in so stating. But I would have as much authority to baptize as the Romanists, or Calvin, or Wesley, or Campbell. That is, absolutely none at all.

Did you know that this is exactly what the irregular churches did to the Baptists in the second century? Were not the Anabaptists justified in rejecting the baptism of all the little harlot daughters of this great false church in our day? Sure we are. If Baptists received the baptism of Pedobaptists, we would be receiving alien immersion. We would no longer be true to our name.

The Proper Authority

If you are not baptized by the proper authority, let the act of baptism be what it may, the act is null and void. The Apostle Paul rebaptized the twelve disciples at Ephesus because they had received alien immersion. Apollos has no authority to baptize anyone. It is a terrible sin for a professed Christian minister, in open violation of Christ's command, to sprinkle water on the head of a non-believer and to declare that it is done by the authority of Jesus Christ when he has no authority from the true church to do (Continued on page 8, column 4)

Why Pastors And Churches May Have Different Desires

ELD. D. W. BLISS
St. Louis, Mo.

I have read with much interest the various articles in TBE, and listened to various church members as both the preachers and the members talk about certain "pet" complaints. The members as to why their preacher leaves them to go preach somewhere else, and the preachers as to why members fail to be as concerned about the "lost" as the preachers are.

I have also observed that some preachers are very "worried" about the lost, they seem almost obsessed in their desire to win the lost. The church, believing in predestination, has sometimes wondered about their preacher, and may often ask him not to go out somewhere else and preach, but to remain there with them. They didn't understand his desire to go out and preach.

I have researched the Bible and found the reason why both are concerned—the preacher that his people aren't as concerned about the lost as he is, and why the people, some of them, are concerned only about their own church.

Jesus said: "for without Me, ye can do nothing." John 15:5.

All things then, that a Saint does must be with Christ.

Eph. 1:13: "In whom ye also trusted . . ." A Christian will trust in Christ and not in his own-self nor in the opinions of others.

God controls the Christian:

v. 11 "(being predestinated according) to the purpose of HIM WHO WORKETH ALL things after the counsel of His own will."

v. 19 "What the exceeding greatness of His power to us-ward who believe. . ."

v. 22 "and gave Him (Christ) to be head over all things to the church."

Thus we see that Christ is over the church, that He controls the members as well as "all things," and that He works all things after, or according to, His own will.

Before salvation, in times past, the Christian did as he wanted,

Eph. 2:3: "Fulfilling the desires of the flesh and of the mind."

But, after salvation all that will change, for God Himself has plans for the Christian, and they will be done. He will lead us now; John 10:3: "And He calleth his own sheep by name, and leadeth them out."

V. 4: "and the sheep follow Him; for they know His voice."

He teaches His sheep:

I John 2:27: "But the anointing

which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even AS it hath taught you, ye shall abide in Him."

God teaches you Himself, and that's the way you shall abide or remain.

The Bible teaches that God does not "teach" all the same, nor does



"SEE YOU NEXT TIME THE MARKET IS DOWN."

He assign all the same job in the church; I Cor. 12:28 "God hath SET some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

Some Christians will have a desire toward the saints or toward the church rather than toward the lost. He may not be as interested in "winning the lost" as he shall be toward seeing the "lost" one grow after he is saved;

I Cor. 14:12 "Seek that ye may excel to the edifying of the church."

Now compare that to what He said to others:

Acts 1:8 "Ye (not all) shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Some He sends out, others He "sets" in the church to edify (build, improve, instruct) the church. My point is this: He does as He pleases. Not all of us shall preach, not all shall teach, not all shall be sent out, not all shall have the same desires or goals within the church. If we understand this, then we shall begin (Continued on page 7, column 1)

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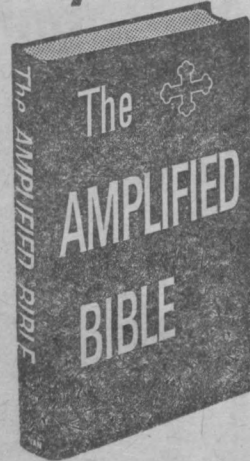
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Different Desires

(Continued from page 6)

To understand each other's drive, and harmony shall prevail within the church. God leads the preacher out to revivals, to preach at other churches, and God leads the elect, the saint, in whatever God wants him to do, so that his desires may not be the same as the preachers or other saints.

Church members must also understand their preachers. Not all preachers are concerned for the "lost". Some, according to the Bible, will be "set" in the church to teach, instruct, or edify the church. All this is done or ordered by God who shall see that His desires are carried out. Simply put, God has different assignments for different people. Where or whatever our assignment is, we, like Paul, should labor in it:

Col. 1:29 "Whereunto I also labor,

striving according to His working, which worketh in me mightily."

Remember, even the "feeble" are necessary in the church, according to God: I Cor. 12:22, "Nay, much more those members of the body, which seem to be more feeble, are necessary."

The Bible therefore explains why we, each one, have different desires, although one church. Within each church are many members and each one has instilled within himself orders from God. Let us each labor at our own job and not criticize the other for not agreeing with our own desires, for all have been assigned our duties by God who shall help us, and see that His orders are carried out. To fight against this is to fight God. And no one is big enough to do that.

Fred T. Halliman

(Continued from page one)

for surely those of us whom Christ has found faithful enough to put us into the ministry and has enabled us to continue on in this ministry, have much to be thankful for.

Due to several circumstances beyond my control, I have not made but one mission patrol of any length this year, however that does not mean there has been no work of this type done. Others have carried on this phase of the work in my absence.

I have made more patrols that have been more adventurous and exciting than the one that I made in February and March of this year, but I have never made any that I feel was more profitable to the work than this one. Surely if we were trying to pick something that would be a highlight of the year this mission patrol would certainly be considered as one of them.

It was on this patrol that four new Baptist churches had their beginnings. On this patrol every church that we visited, including the new ones that we organized, observed the Lord's Supper and also there were candidates to baptize at each of them.

It was on this patrol that we witnessed the workings of Satan through the Protestant missionaries, that claim the areas visited as their territory, beyond anything that we have ever seen anywhere. As a result of this patrol, and the persecution, our work has grown numerically and spiritually. It seems that each time that we have anything like major problems with the Protestants in these areas, that the work in the particular area takes on new growth. These four new churches that were established in areas that have established Protestant Mission Stations. Pro-

gress is reported to be made at all of them with folk being saved, and several waiting to be baptized.

Most certainly if I were looking for a highlight of the year it would be my visit back to America and the opportunity to visit almost every church that supports the New Guinea Mission work. Never have I been able to visit and see so many of the Lord's people that are sound, in such a short time before. I drove more miles in 1967 while at home than I did this time, and saw less people. There were some, but very little, back-tracking this time. Who knows, due to the international fuel shortage this may be the last time that I will ever get to visit all the churches like this.

As I look back over the five and one-half months that I spent back there I am more convinced each day that it was one of the most profitable five months that I have ever spent. Since being back in New Guinea I have heard of lots of people that have been saved since I visited the churches they were attending. This is not meant to sound as though I thought I was used as an instrument in their salvation, but simply that I am rejoicing that they have been saved.

There were two churches in particular that the Lord laid heavy on my heart to pray for and that is where Brother Gordon Buchanan pastors in Griffin, Georgia and the one that Brother Mike King pastors in Oblong, Illinois. There have been several saved in both of these churches since I visited them.

Another great joy that I had was learning of a man that had been saved, according to his testimony, through reading an article that I had in The Baptist Examiner. I am sure what the individual meant was that something I had said in the article had led him to seek out the truth, and as a result of believing the truth, he was saved. Regardless of what it was, it makes me rejoice to know that TBE is read by both the lost and the saved, and the truth that it carries will cause God's elect to rejoice and the reprobate will despise the truth even more. Men (the natural man) love darkness rather than light because their deeds should be reproved or discovered.

It would be hard for me to pinpoint any one locality, or occasion, as being the highlight of my trip back to America this year, but the Bible Conference at Tulsa, Oklahoma would get some mighty top rating if I had to make a decision.

When one stays in the center of God's will his blessings and mercies never fail, the fact of the matter is, "They are new every morning," Lam. 3:22. Therefore, I was expecting to find some blessings here in New Guinea when I returned, and I did. To fail to mention the fact that the work here in New Guinea not only held its own, but continued to press forward would be to rob you of one of the greatest highlights of the entire year. This causes me to rejoice and I know it will you, in that these indigenous churches have proved themselves to be what I have told you they were while visiting with you back there.

I reaffirm that while I believe that I could be used of the Lord for several years to come here in this work, guiding these young churches into the deeper things of God, if for some reason the Lord were to remove me at any time, there would be sound Baptist churches here in New Guinea until Jesus comes for them. Beloved, your labor of love with me here in New Guinea has not been in vain.

I face the new year with many uncertainties at the present, but knowing at the same time that behind every uncertainty, there is One that knows the outcome. Therefore I press forward into the unknown of the coming year, depending upon Him that knoweth and doeth all things well, to lead me through to victory.

Daily I remember you folk at

the throne of grace, and commit you unto the source of all power and strength. As we face the new year and all of its challenges, heartaches and joys, let the prayer of Jehoshaphat be ours. "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, BUT OUR EYES ARE UPON THEE." (II Chronicles 20:12).

Second Coming

(Continued from page one)

fruits; afterwards they that are Christ's at His coming" — (I Cor. 15:20-23).

I, when I harvest my potatoes, dig some early and some late; yet they are all a part of the same harvest. The same truth applies to the "first resurrection" or the "second death" (the false prophet and the beast will enter the second death one thousand years before the rest, and yet both groups will enter into the second death).

Let us now look at Revelation 20:4 again and observe the pronoun "they." The first "they" in this verse looks back to the armies that follow our Lord out of heaven (Revelation 19:14). These armies will comprise the "Bride of Christ." It is very important to note that they have already been raised, raptured, judged, rewarded and married to the Lamb. All of these events will have occurred before they ride out of heaven with the Lamb to the battle of Armageddon. How will all of these saints obtain such a glorified stature, if there are no first and second phases to our Lord's return? Will they be rewarded and married to the Lamb while many saints are still in sound churches upon the earth? Many sound Baptists would not be privileged to be in the Bride if such were true. I'm convinced, therefore, that the rapture will have already occurred when the armies of Revelation 19:14 ride out of heaven. The "first resurrection" of Revelation 20:5, of course, follows Revelation 19:14 and therefore does not prove that there was no resurrection seven years earlier at the rapture.

The twenty-fourth chapter of Matthew is one of the main chapters which is used to teach that our Lord will not come in the air for His saints until after the tribulation. Their contention is that Matthew 24:29-31 and I Thess. 4:13-18 have to do with the same period. It will be found, however, that there is a vast difference between these two sets of passages. The difference being that those in Matthew 24 are gathered from heaven, while those in I Thess. 4 are gathered from earth. We see, then, that I Thess. 4 has to do with different phases of our Lord's return. Let us, in order to prove our point, take a close look at Matthew 24.

Matthew twenty-four was delivered by the Lord to His disciples less than one week before He was nailed to the cross. He, when this message was delivered, had already spent His last hours in the temple. He, in fact, had already finished His public ministry. He had closed His public ministry with a very solemn announcement to the nation of Israel — the announcement being:

"Your house is left unto you desolate" — (Matt. 23:38).

He had also declared to Israel: "Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" — (Matt. 23:39).

The disciples were puzzled by our Lord's remarks, therefore, they directed His attention to the great structure of the temple; especially did they direct His attention to the large stones, saying:

"Master, see what manner of stones and what buildings are here" — (Mark 13:1).

Our Lord, in response to His disciples, said:

"See ye not all these things? Verily I say unto you, there shall not be left here one stone upon

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another, that shall not be thrown down" — (Matt. 24:2).

His disciples continued the discussion by asking:

"Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world?" — (Matt. 24:3).

We, if we carefully compare Matthew, Mark and Luke's account of our Lord's discourse on the subject before us, will find a notable difference in the account of each. The difference, of course, was ordered by God the Spirit. The difference between Matthew and Luke rests in the fact that Matthew's account is based upon a **threefold question** (Matt. 24:3) by the disciples, while Luke's account is based upon a **twofold question** (Luke 21:7). Luke omits the question relative to the coming of Christ.

There is also a second important difference between Matthew and Luke's account. I have reference to the time of "fleeing." This difference is seen by comparing Matthew 24:15,16 with Luke 21:20,21.

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand), THEN let them which be in Judaea flee into the mountains" — (Matt. 24:15,16).

"And when ye shall see JERUSALEM COMPASSED WITH ARMIES, then know that the desolation thereof is nigh. THEN let them which are in Judaea flee to the mountains" — (Luke 21:20,21).

Matthew's account relates to that which is yet future, while Luke's account was fulfilled by the year 70 A.D. It was in 70 A.D. that Jerusalem and the temple were destroyed by Titus.

We, in order to understand Matthew 24, must understand it in the light of Matthew 23; especially must we join Matthew 24 with Matthew 23:38 and 39.

"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" — (Matt. 23:38,39).

The coming of the Lord here in verse 39 does not refer to His coming (Continued on page 8, column 5)

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Church Attendance

(Continued from page 5)

often heard to say, "I don't know why this has to happen to me." It breaks a pastor's heart to hear all the flimsy excuses given him why his church members lay out of church. And of course, he has to accept them knowing that they are that such people shall miss eternal blessings. One pastor showed the silliness of most excuses offered for not attending church and Sunday School by printing them in his church bulletin under the title: "Why I Don't Go to the Movies." He stated, "I don't go to the movies because my parents made me go when I was a boy; because no one speaks to me when I am there; because they always want money; because the manager never visited me in my home; because the people who go there never live up to what the movies teach anyway." What pastor is there who has not heard all such,

silly excuses? Yet, everyone of us shall face the Lord one day for our own lives and then the "truth" shall be broadcast.

III.

Lastly, let us note the benefits of church attendance, and "Thank God," they are many! Time would fail us to note all of the benefits derived from faithful service to the Lord. In fact, only eternity will reveal all of them, yet, I suppose that happiness is one of the chief benefits. Knowing that faithful church attendance is the Lord's will for us as is clearly expressed in the words of our text, then obedience in this respect results in our happiness, for Jesus said, "If ye know these things, happy are ye if you do them." (John 13:17).

Fellowship is another benefit of church attendance. God so made man that it was not good for him to be alone (Gen. 2:8), and especially do God's children need the fellowship of kindred hearts. We are told

in Malachi 3:16-18: "Then, they that feared the Lord, spake often one with another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Coming together as God's children in church attendance affords us fellowship which in turn strengthens one another in the Lord. If our hearts be knit together by love (Col. 2:2), then we shall come together for worship and fellowship in the Lord. Fellowship not only strengthens the individual Christian, but it also serves to strengthen the church as a whole and enhances its ability to carry out God's program on earth.

A church is like a body, and a body cannot function properly without all of its parts, so it is with every church. It takes the whole of the body to make a complete body, and therefore, when all are present a church can function and carry out its work more efficiently.

Also, church attendance benefits by way of encouragement. Notice verses 24, 25 of our text: "And let us consider one another to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching." Our assembling together as God's children not only strengthens, but it also gives us occasions to provoke our brothers and sisters in Christ unto love and to good works. Our assembling together begets love and gives us opportunity to encourage one another in the Lord. If a Christian forsakes the assembling of himself together with the church he is thereby demonstrating that he is not "considering others", nor endeavoring to "provoke others unto love and to good works." One cannot do these things apart from the assembly of the Saints.

The assembling of church members overthrows the powers of Satan through their like-mindedness in the faith. In all, we encourage one another by our faithful attendance in church.

Oh, how we need to seek every occasion, and opportunity to encourage each other in the Lord's work today! In our text the Hebrew Christians were told to do this "so much the more as ye see the day approaching." For us today, it could very well be the "day" of our Lord's coming again for us. How nigh that day could be this very moment only God knows. Yet, let us remember that every time we "gather" down here in this life it is a token of our being "gathered together unto our Lord up there. Let us ask ourselves, "Shall I be in that number that shall remain faithful to God's House?" May God grant that it be so in our lives and then we shall be ready for whatever day that may be approaching. (I cannot feel that this message should close without its last warning. So I give it. W.M.S.).

Heb. 10:26-31. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth, no more sacrifice for sin. But a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me. I will recompense, saith the Lord. And

again, The Lord shall judge his people."

It is a fearful thing to fall into the hands of the living God. These are no idle threats.

May God bless this message and may every church member fear Him.



Baptism

(Continued from page 6)

minister baptism. There can be no Scriptural baptism apart from the authority of a local church.

Where there is no Scriptural baptism there can be no churches, no ministers and no Christian ordinances. Thus Pedobaptists are without the shadow of authority to baptize others, since they themselves are unbaptized and unordained. This leaves the false church with no more authority to baptize than the Lion's Club has.

Christ And Authority For Baptism

Why, dear friend, did Jesus Christ walk 60 miles from Galilee to the river Jordan to be baptized by a Baptist preacher, if the authority in baptism was not important? Why did He not get some person in Galilee to baptize Him? Why walk so far unless there was some important lesson for us. I tell you why He walked so far. John at that time was the only one in all the world who had the Divine authority to baptize. Christ knew that just a dipping in water was not baptism. He knew that the person who administered the ordinance had to have Divine authority.

Conclusion

I realize that I have spoken very plainly on this subject to many who are not Baptists. I do not demand that you believe one word that I have said unless you can find it in the Bible. I have spoken so plainly because I want my Pedobaptist friends to understand why Baptists believe that their baptism is the only baptism in all the world. Some of you by this time have already called me the biggest religious fanatic in this country.

I am sorry if I have offended you; I am not sorry if God's Word has offended you. I feel you are in error if you are angry with me for what I have said. You no doubt believe that your church is as good, if not better, than the Baptist church; otherwise, you would be a Baptist. The reason why you are not a Baptist is because you feel your church is better than the Baptist church. Then why criticize me for feeling that my church is the best when you feel that your church is the best? Do I not have the same right that you have? Then why are you offended?

But some person says that he did not know that Baptists even believe such a doctrine. How well I understand your statement. But you know they really believe what I preached, and if you will put them on the spot, they will tell you so. Multitudes of

Baptists are afraid to preach these truths which I have preached today because of public opinion. They lack the courage of their Baptist forefathers who were not ashamed of their doctrine like multitudes of Baptists today. Too many Baptist preachers are silent about this so as to prepare the Baptist denomination for a place in the National Council of Churches.

But who is more honorable? The man who honestly speaks the truth, even though detestable to many, or the man who believes it, yet lacks the courage to preach it, because he fears a salary cut? More than a few Baptist churches need to run their scared pastors out of the country and replace them with some men who are not spiritual jelly fish, men who have the courage of J. R. Graves and J. M. Pendleton.



Second Coming

(Continued from page seven)

ing in the air, but the reference is to His return to Israel at the end of the tribulation. It is this fact that is the key which unlocks Matthew 24:3. This fact makes it obvious that everything in Matthew 24 is yet future and is directed primarily to Israel. This fact is seen more clearly by considering the word "and" which begins chapter 24.

"AND Jesus went out and departed from the temple."

The "and" denotes that Matthew 24 is a continuation of the same subject, without any break. Chapter 24, in fact, is a confirmation of that which our Lord prophesied in chapter 23, namely:

"Your house is left unto you desolate."

These words are clearly verified by Matthew 24:1:

"AND Jesus went out, and DEPARTED FROM THE TEMPLE."

We come now to take a close look at Matthew 24:3:

"And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be?"

The first question here in verse three is to be considered separately from the rest of the verse. The balance of the verse reads:

"And what shall be the sign of thy coming and of the end of the world?"

The first question here in verse three ("when shall these things be"), referred specifically to the overthrow of the temple and the destruction of the city. It is to be noted carefully that only Luke records our Lord's reply to this question (Luke 21:20-24). God the Spirit guided Matthew to omit our Lord's reply from his account.

The disciples, after asking, "when shall these things be," continued by asking:

"And what shall be the sign of thy coming?"

(To be continued next week)

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J. D. Currie
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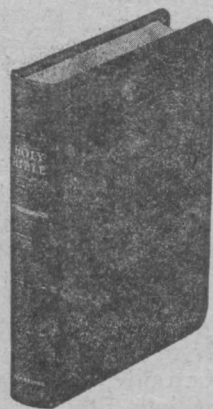
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