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"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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Wine Or Grape Juice At Lord's Supper?

By E. G. COOK
Birmingham, Alabama

Are there reasons as to why we should use wine in the observance of this ordinance that our dear Lord has given to His churches? If there are reasons for it, all true Baptists should be eager to know what they are. A Baptist who does not have a burning desire to do that which is well pleasing to his Lord, in this, as well as in all other things, is not worthy of the name Baptist.

So may we search for the truth concerning this subject. Anything other than the truth should be frowned upon in utter disgust. We find that our Lord frowned upon the use of leaven in the observance of His Passover to the extent that the Jews were commanded to put all leaven out of their houses dur-

ing that seven day observance, Ex. 12:15,19. And anyone who ate leavened bread during that time was to be cut off from the house of Israel. That is, he lost his citizenship. So the use of leaven in the Lord's Passover must have been a very serious crime in the eyes of our Lord.

When we come to the New Testament I am aware of the fact that post-millennialist Baptists of the past generation were so busy winning the world for Christ they did not have time to really study Mt. 13:33. So they just said the leaven the woman hid (slipped) in the three measures of meal was the gospel. But I believe that if they could come back and see what a mess this old world is in today, they would be forced to agree with me that this leaven is false doctrines that are being slipped in

among the truths of God's Word. When you see a prophecy being fulfilled before your very eyes, it should be an easy matter to interpret that prophecy. If you study Mt. 16:6,12 you should be able to see that leaven represents false teaching in the eyes of our Lord.

So in the light of the above facts, how do you think our Lord feels



E. G. COOK

Membership Qualifications For A True Baptist Church

By MILBURN COCKRELL
Fulton, Mississippi

"Him that is weak in the faith receive ye, but not to doubtful disputations"—Rom. 14:1.

In this Scripture Paul instructs the church at Rome in the manner of receiving persons into the church. The person to be received by the church is to possess faith, though the faith of this young convert may be somewhat defective. This person who is weak in the faith is to be received into the

prejudice than to resolve doubts. Disputation seldom begets unanimity.

The character of persons who can hold membership in a New Testament church are fixed and prescribed by Christ Himself. They cannot be altered or changed. They are permanent and final. The pastor, nor the church, nor the individual seeking membership, cannot modify these conditions.

The decline, perversion, and decay of spiritual life in our time is due to the looseness of the churches in attempting to modify these terms of admission. It seems to be fashionable to be an active and much respected member of some religious society called a church even if you are unregenerate.

Prerequisites To Membership

First, there are spiritual qualifications. This is essentially only one — salvation. Acts 2:47 tells us that the Lord "added to the church daily such as should be saved." (Continued on page 5, column 4)

when we use leaven in the observance of His Supper? If He took a Jew's citizenship from him for using leaven during the seven day observance of the Passover, do you feel that He will praise you for using it in the Lord's Supper? Please remember, His attitude toward anything never changes. And since He abhorred the use of leaven in the Passover observance, it goes without saying that He abhors the use of it in the observance of the (Continued on page 8, column 1)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LAMB"

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain"—Rev. 5:6.

I like all kinds of animals on the farm. On my own farm I have a number of different animals — cattle, hogs, horses. For the fowls, we have turkeys, geese, chickens — some of them layers, and some of them liars. I like them all. But I think the thing I like most of all,

of all farm animals, is the lamb. There is something about the lamb that just makes you fall in love with it. There is something about a lamb that I can't help but adore.

I remember last summer I had two lambs in the truck taking them to the slaughter house. My mother-in-law, who was then living, wanted to see them. She came out and petted them on the head, and rubbed them, and talked about how sweet they were, and how wonder-

ful they were. She said that she didn't see how anybody could kill them. And I am ready to grant that that is true. However, I noticed when they got to the table, she didn't have any compunction of conscience about eating them.

Well, I, too, love the lamb, and today I want to talk to you about a lamb that I love more than all else in this world, and that is the Lamb of God, the Lord Jesus (Continued on page 2, column 1)

nea set a target date of December 1 this year as independence day, and has been pushing hard to bring that about. However, he has run into much opposition on the matter and a new political party has been formed here as a result of the opposition, until it has reduced his



FRED T. HALLIMAN

majority in the government to the extent that he has been forced to make an amendment to his original motion in the House of Assembly for independence to come on December 1 this year.

The amendment to the motion reads that independence will wait until a Constitution has been formed for the country. This means now that independence will not come before sometime in 1975. It could be (Continued on page 4, column 3)

Here's How Thousands Are Deceived By Satan's Gospel

By ARTHUR W. PINK

Satan is not an initiator but an imitator. God has an only begotten Son — the Lord Jesus, and so has Satan — "the son of Perdition" (II Thess. 2:3). There is a Holy Trinity, and there is likewise a Trinity of Evil (Rev. 20:10). Do we read of the "children of God," so also we read of "the children of the wicked one" (Matt. 13:38). Does God work in the former both to will and to do of His good pleasure, then we are told that Satan is "the spirit that now worketh in the children of disobedience" (Eph. 2:2). Is there a "mystery of godliness" (I Tim 3:16), so also is there a "mystery of iniquity" (II Thess. 2:7). Are we told that God by His angels "seals" His servants in their foreheads (Rev. 7:3), so also, we learn that Satan by his agents sets a mark in the foreheads of his devotees (Rev. 13:16). Are we told that "the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10), then Satan also pro-

vides his "deep things" (See Greek of Rev. 2:24). Did Christ perform miracles, so also can Satan (II Thess. 2:9). Is Christ seated upon a throne, so is Satan (Rev. 2:13—Gr.). Has Christ a Church, then Satan has his "synagogue" (Rev. 2:9). Is Christ the Light of the world, then so is Satan himself "transformed into an angel of light" (II Cor. 11:14). Did Christ appoint "apostles," then Satan has his apostles, too (II Cor. 11:13). And this leads us to consider "The Gospel of Satan."

Satan is the arch-counterfeiter. The Devil is now busy at work in the same field in which the Lord



ARTHUR W. PINK

sowed the good seed. He is seeking to prevent the growth of the wheat by another plant, the tares, which closely resembles the wheat in appearance. In a word, by a process of imitation he is aiming to neutralize the Work of Christ. Therefore, as Christ has a Gospel, Satan has a gospel too; the latter being a clever counterfeit of the former. So closely does the gospel of Satan resemble that which it parodies, multitudes of the unsaved are deceived by it. (Continued on page 7, column 1)



MILBURN COCKRELL

church, to the fellowship of the brethren, in all the ordinances of Christ's house.

The Greek word rendered "receive" in this verse has the meaning "to take to one-self." The church is not to press the new member to receive her views by harassing discussions on points on which he is ignorant. If a statement of the will of Christ from the Scriptures has no effect of producing conviction, lengthened discussions are more likely to increase

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JOHN R. GILPIN Editor

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"The Lamb"

(Continued from page one)

Christ.

Whenever I come to the Bible and think about the Lamb, I can see Him on many pages of its book. I might mention that the Lamb is mentioned 50 times in the Old Testament and 36 times in the New Testament as a type of the Lord Jesus Christ. So we have 86 references to Jesus under the figure of a lamb in both the Old and New Testament.

For example, we read:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a LAMB to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth"—Isa. 53: 6, 7.

When John the Baptist saw Jesus walking along the shores of the Sea of Galilee, he said:

"Behold the LAMB OF GOD, which taketh away the sin of the world"—John 1:29.

I have cited these two references in Isaiah 53:6 and in John 1:29 as samples of the 86 references that we have in the Old and the New Testament of Jesus being represented by the lamb.

I

THE LAMB TYPIFIED IN THE OLD TESTAMENT.

There are many animals spoken of in the Old Testament that were used for sacrificial purposes — the bullock, the turtledove, the pigeon, the goat, the ram; but you know, the very first animal that is mentioned as a sacrifice is the lamb.

Go back to Genesis 4:4 and you will find that Abel brought a sacrifice unto the Lord that is appreciated and accepted. We read:

"And Abel, he also brought of the firstlings of his FLOCK and of the fat thereof. And the Lord had respect unto Abel and to his offering."

While it is true that there are many animals mentioned as sacrificial animals, at the same time, the very first one that is mentioned is the lamb, which would tell me that the lamb has precedent over all those as a type of the Lord Jesus Christ.

When we come to Genesis 22, we find Abraham commanded of God to take his son out on Mount Moriah, and there on Mount Moriah he proceeded to offer his son as a sacrifice unto the Lord. I can see them as they drew near to Mount Moriah, which incidentally is a part of Jerusalem, upon which Jerusalem itself is built, and as they drew near to the mount, the son suddenly said, "Father, we have made a terrible blunder. We have

come out here for sacrificial purposes, but we haven't brought a sacrifice. Here is the wood, and here is the fire, but where is the lamb for the burnt offering." Of course, you remember how Abraham answered him, in that he said, "My son, God will provide Himself a lamb for the burnt offering."

I often stand alongside of that young man Isaac and I hear his question, as he said, "Here is the wood, and here is the fire, but where is the lamb for the burnt offering?" Beloved, the Old Testament could produce the wood, it could produce the fire, it could produce the symbols of judgments, but the Old Testament could not produce the Lamb.

Later on, as I say, as the Lord Jesus Christ walked along the shores of the Sea of Galilee, John the Baptist saw Him and pointed to Him, and answered the question that Isaac asked two thousand years before, when John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world."

I can see Abraham as he bound his son, Isaac, put him on the altar, and was just about to send his soul into eternity. With an up-raised hand, and with a knife in that hand, he was just about ready to sever the jugular vein of his son's throat, when suddenly God reached down and grasped that up-raised hand, and that knife silently and harmlessly fell to the ground. Abraham looked behind him and saw, what he hadn't seen before, that God had provided a ram, for there caught in a thicket by his horns, unable to move, was a ram just waiting to be a sacrifice. Abraham took the ram, loosed his son, and offered this ram instead as a sacrifice upon the altar.

As I stand there and see that, and see Isaac turned loose and the ram offered as a sacrifice, my eyes fade out into the distance and I can see Jesus Christ as the Lamb of God, as He came to the Cross of Calvary and there suffered and died for our sins; and you and I who are the elect of God, go free, because the Lamb was offered in place of us. Thus Abraham's ram typified God's Lamb.

Then I come a little further in the Old Testament, to Exodus 12, to the time when the children of Israel were getting ready for the first memorable passover, on the night when they left the land of Egypt. What a night it was! God had pronounced a sentence of condemnation upon all that land, to the extent that the firstborn in every home that night was to die. The firstborn in Pharaoh's palace — the crown prince — the heir apparent, was to die. The firstborn of the maid, the firstborn of the manservant, the firstborn of the cattle, the firstborn of all the sheep — the firstborn in all the land was to die. God had decreed it. God had pronounced a sentence upon the firstborn. The firstborn was condemned to die.

God told the people that they were to get a lamb, and each family to offer a lamb as a sacrifice. I can see them, beloved, as they took that lamb and killed it. Oh, what sin had that lamb committed? What crimes are laid upon the head of that lamb? Innocent, guileless, pure, no sin in the life of that lamb. As the evening shadows fell over the land, the father, acting as the high priest for his home, takes the lamb and cuts its throat and catches its blood in a basin, and then picks some hyssop — a little plant that grew wild in that country, and dips the hyssop into the blood and strikes the side posts on either side of the door and the lintel above the door. Then it was that the firstborn in that home where that blood was, was freed. I tell you, beloved, until that blood was sprinkled upon the side posts and the lintel above the door, that firstborn was under a sentence of condemnation that would result in death, and in every home where there was no blood sprinkled that night, the firstborn died. Look at Christ!

HOW WONDERFUL IT IS TO HAVE FRIENDS



NEW TESTAMENT BAPTIST CHURCH

Bristol, Tennessee

BROTHER DAN PHILLIPS, Pastor

When we speak of friends, we certainly think strongly concerning the New Testament Baptist Church of Bristol, Tennessee. Truly they have been our friends for many years, having supported The Baptist Examiner for a long, long time. From the depths of our hearts we appreciate the support they have given us.

However, their support of the teachings for which we contend means more to us than even their support of us financially. There are no Nu-Liters in this group nor is there any Hardshell tendency about them. For years, like the Rock of Gibraltar, they have stood securely for the teachings of God's Word. When we had to take our stand the first of January relative to the Nu-Liters, this church was one of the first to declare their allegiance to us as to the truth of God's Word. What an encouragement they have been!

Of course, a church is in a sense but a reflection of the pastor. This is certainly true of this great church. Brother Dan Phillips, their pastor, has impressed me most highly ever since I met him years ago and unlike many others, his love for the truth and his stalwart stand for the truth grows stronger as the years pass by.

This church extends an invitation to all of the readers of TBE to worship with them whenever possible. They usually have a Bible Conference once every year, various revival services, as well as the regular services. They invite you to come if ever God makes it possible. Be sure to then write and thank me for having told you about them.

this — condemnation, substitution, appropriation.

Let's come down the avenues of time. Not only is the firstborn of all families condemned, but we read:

"He that believeth on him is not condemned: but he that BELIEVETH NOT IS CONDEMNED already, because he hath not believed in the name of the only begotten Son of God"—John 3:18.

Not just the firstborn, but all that are born; not just the firstborn of a home, but everyone within that home stands condemned before God, for "he that believeth not is condemned already."

I can see the Lord Jesus Christ as He came to the Cross of Calvary and there died. Go back with me to Exodus 12 and see that little lamb as it was killed on the night of that first passover. See that little lamb as he kicks and bleeds and as he dies in order that that firstborn within that home might be saved. Come down to the day that Jesus Christ died, and I can see the Son of God as He clutched the nails that held Him to the cross, and as the blood poured from the wounds in His face, in His back, in His side, in His hands, and I can see Him die, beloved, not that the firstborn might go free, but that all that believe on Jesus Christ might be saved. I can see the father, on the night of that passover, as he took that blood and appropriated it and took that hyssop and dipped it in the blood and struck the door posts and the lintel above that door of that home. I tell you, beloved, when that blood was appropriated, that firstborn went free, and when you who are condemned as a result of your sin, trust the shed blood of Jesus Christ, thank God, when that blood is appropriated, when that blood is appropriated, you are then free. Oh, how I rejoice to know that we are saved by the blood of the Lord Jesus Christ!

So I say, beloved, as I look upon Genesis 4:4, the first reference to the lamb, as Abel brought his lamb for a sacrifice; as I look at Genesis 22 and see how Abraham offered a ram instead of his son; as I turn to Exodus 12 and see a lamb dying for the firstborn — as I see all this, I say that that is the Lamb of God typified in the Old Testament.

II

THE LAMB REVEALED IN THE NEW TESTAMENT.

The Old Testament presents Him typically; the New Testament reveals Him. I read again the Scripture when John the Baptist saw Jesus walking along the shores of the Sea of Galilee, when John the Baptist said:

"Behold the Lamb of God, which taketh away the sin of the world"—John 1:29.

Listen again, when John says: "Behold the Lamb of God"—John 1:36.

Did you ever notice that John the Baptist used the word in the singular? He never said anything about the lambs, but it was the lamb. The Jews used a quarter of a million lambs every year in their religious economy. In other words, the Jewish people slaughtered a quarter of a million lambs every year to carry on their religious service. But not one time did they ever speak of the lamb in the plural; it is always "lamb." Why? They were being educated. They were looking forward to the time when God's Lamb, Jesus Christ, was going to die, and one day when He came, John the Baptist pointed to Him, not referring to Him as the lambs, but as "the Lamb of God."

Beloved, when you see Jesus Christ revealed as He walked along the shores of the Sea of Galilee, you can see the Lamb revealed in the New Testament.

Listen again:

"For God so loved the world, once and order a copy of this book.

that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life"—John 3:16.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you"—I Peter 1:18-20.

Yes, beloved, He was typified in the Old Testament, but He was made manifest in the New Testament. He was presented to us typically in the Old Testament, but He was revealed to us in the New Testament.

III

THE LAMB SLAIN FOR THE REDEMPTION OF SINNERS.

Look at Him when He was arrested—how calm He was, even though He is a prisoner. It is hard to understand how any man going to his death, realizing that He was soon to die, could be as calm as He was, yet we read:

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with (Continued on page 3, column 1)



A NEW BOOK WE ARE MOST GLAD TO RECOMMEND

The "New Testament Outlines and Notes" is a new book written by Brother George Boyer of Plant City, Florida, and we take great pleasure in commending it to our readers.

It is a book of over 300 pages and each page has to do with one chapter of the New Testament,



ELD. GEORGE BOYER

starting with Matthew 1 and going through Revelation 22. In other words, every chapter of the New Testament is outlined and teachers and preachers should find a great deal of help from these studies.

The price of the book is \$4.00 postpaid and should be ordered from the author:

Elder George Boyer
P.O. Box 151
Plant City, Fla. 33566

May I offer just a word as to the author. He is one of God's great men, having been trained under the ministry of Brother Roy Mason. And for the past 28 years, he has been pastor of the Ahava Baptist Church of Plant City, Florida. I have never known Brother Boyer personally, but have had a great deal of correspondence with him across the years, and from a distance, have had ample opportunity to know what he stands for. There is no preacher anywhere that is more zealous for the Word of God, who stays closer to the Book than does Brother Boyer.

I would certainly urge all of our readers to write Brother Boyer at once and order a copy of this book.

"The Lamb"

(Continued from page two)
his stripes we are healed" — Isa. 53:5.

I ask the question, why did the Son of God go calmly, confidently, peacefully, serenely to the Cross of Calvary? I'll tell you, beloved, He was crucified, as Isaiah says, for our transgressions.

Will you look at Him as they nailed Him to the cross? Will you see the darkness as it came over all the earth for a period of hours? Will you see the priests and the Sadducees as they milled around the crowd, confident that at last they had won a victory over the one who had been their accuser for the past three years time? Will you see them, beloved, as they confidently urged all the crowd in their jeers and their sneers and their mockery of the Son of God? Will you look at the disciples as they fled? Why did they flee? They fled because their Master, their Lord, was being crucified. Look at the centurion. I am just calling attention hurriedly to the crowd that was there — the Sadducees, the Pharisees, the priests, the disciples that left, the centurion. We read:

"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" — Luke 23:47.

When Jesus died, Joseph of Arimathea and Nicodemus came and took His body and buried it. I ask you, look at this crowd. Where have the disciples gone? Here is Joseph of Arimathea, here is Nicodemus, here are the priests, the Pharisees and the Sadducees. Here are His enemies. I ask you, WERE YOU THERE? Were you there when they crucified my Lord? Were you there? Yes, beloved, if you are one of God's elect, you were right there, because Jesus Christ was crucified for you.

Oh, how it thrills my soul just to know that the Lamb of God that was slain for the redemption of sinners did all this in fulfillment of prophecy, for all that He did at the cross was only the fulfilling of what had been prophetically uttered before. Listen:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the LAMB SLAIN FROM THE FOUNDATION OF THE

WORLD" — Rev. 13:8.

Beloved, what took place at Calvary when the Lamb was slain for the redemption of sinners, was because of what had been prophesied in ages gone by — the Lamb slain from the foundation of the world.

Look at this: We have thus the Lamb typified in the Old Testament, the Lamb revealed in the New Testament, and the Lamb slain at Calvary for the redemption of sinners.

IV

THE LAMB OF GOD IN GLORY.

We find the Lord Jesus Christ praying that great high priestly prayer of intercession, and as He prays, He refers to Glory. He says:

"I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory

which I had with thee before the world was" — John 17:4,5.

Beloved, in spite of the fact that they have set themselves against our Lord, in spite of the liberalism of today, in spite of Ecumenism, in spite of Communism, in spite of every opposition that comes to the Lord Jesus Christ, in spite of the fact that the road is being paved everyday for the coming of

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We are enclosing \$5.00 to help with the getting out of TBE. Wish we could send more. It has been a great help and blessing to us. No other paper stands for the truth as TBE does. May the Lord bless you.

J. L. HARRIS
McCamey, Texas

which I had with thee before the world was" — John 17:4,5.

Jesus is contemplating death. He has finished His work. In substance, it is all done. All that remains now is for Him to go to the cross and die, and when He dies, He says, "Father, I have finished it. I am asking that you glorify me with the glory which I had with you before the world was."

Will it be done? Will He be glorified? I think, beloved, how this world has always been in rebellion against God, and it is in rebellion against God today. God's program is certainly being rebelled at by the great preponderant majority of the people of this world today. Just think of the liberalism there is in the pulpits. Think of the liberal theology that is abroad in this world today. Think of Ecumenism, which means the union of Catholicism and Protestantism, both of

the Anti-Christ and he is fast going to put in his appearance — in spite of all that, the Lord Jesus Christ's prayer that was prayed in John 17, when He said, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was," is going to be answered.

I want you to see my Lord in glory. Listen:

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

And they sing the song of Moses the servant of God, and the song

of the Lamb, saying, Great and marvellous are thy works, Lord Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" — Rev. 15:1-4.

I tell you, beloved, the Lamb that was typified in the Old Testament, the Lamb that was revealed in the New Testament, the Lamb that was slain at Calvary for the redemption of sinners, that Lamb of God is going to be glorified yonder one day in eternity.

Listen again:

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" — Rev. 17:14.

Notice, out yonder in the future, some of these days, when the old whore and her harlot daughters of Revelation 17 come to an end and are destroyed, and they make war against the Lamb, there is going to be a victory. Somebody is going to be victorious. Beloved, I know who the somebody is going to be, because the Word of God doesn't leave us in any doubt. It says that the "Lamb shall overcome them."

Mark it down, beloved, the world has ever been in opposition to the Lord Jesus Christ, to the extent that God Himself foretold it in the second Psalm. One day, the Lord Jesus Christ is going to be glorified. The Lamb that was typified in the Old Testament, that was slain in time for the redemption of sinners — that Lamb, one day, is going to be glorified and victorious in eternity.

V

THE LAMB WILL PREVAIL.

We are not fighting a losing battle. If you belong to the Lamb, you are on the winning side. The Lamb is going to prevail.

In speaking about this Lamb, we read:

"And I behold, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came, and took the book out of the right hand of

him that sat upon the throne.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" — Rev. 5:6,7,9-12.

God forsook Him at Calvary, but God did not forget Him at the tomb. God forsook Him and turned His back upon Him, to the extent that the Son of God died forsaken of God and man. Though God forsook Him at Calvary, He did not forget Him at the tomb, and God brought Him forth from the tomb.

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He ascended, He is on high, and someday He is going to be glorified, and someday, He, the Lamb, will prevail.

Oh, it thrills my soul just to know that the Lamb ultimately is going to prevail!

Notice again:

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" — Rev. 12:11.

Beloved, we have a terrible fight against Satan and all of his cohorts. And how are we going to get victory? It says that "they overcame him (the Devil) by the blood of the Lamb." Mark it down, beloved, there is no hope for any man outside the blood of the Lord Jesus Christ.

I ask you, are you a church member? Are you baptized? Are you a participant at the Lord's Supper? Do you depend upon your religion for your salvation? Are you depending upon the fact that you are a good boy or a good girl, to go to Heaven? Let me disabuse your mind and tell you that there is only one way that you can overcome the Devil, and that is through the blood of the Lamb.

Let me remind you that the only side that is the winning side is the Lamb's side. Let me remind you that the only way you can be victorious is to be in that group that sing the praise of the Lamb as He prevails in this world.

Now let's recapitulate this message. In the Old Testament we have the Lamb as He is typified. In the New Testament we have the Lamb as He is revealed. At Calvary we see the Lamb as He died for the redemption of sinners. Out yonder in eternity the Lamb is going to be glorified. Ultimately, the Lamb will prevail.

Isn't that precious? Doesn't that thrill your heart? Don't you like to think of it? Don't you like to sing:

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus."

Beloved, this is the only hope that we have. From the beginning of the Bible to the end of the Bible, and out through eternity to the time when the Lord Jesus Christ is glorified and the saints of God will prevail with Him, the only hope that we have is the fact that Jesus Christ, the Lamb of God, died for our sins.

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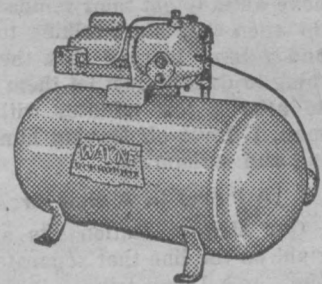
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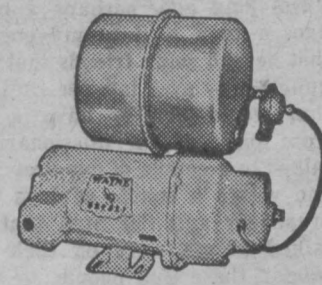
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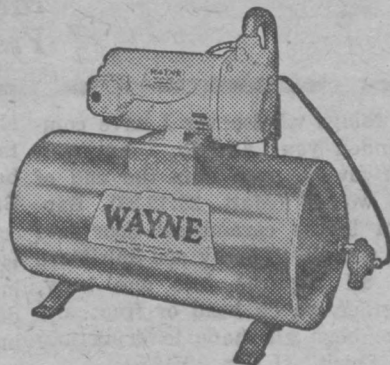
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The Baptist Examiner FORUM

"Our church has a pastor who is crippled to the extent that he is not able to baptize. Would it be all right for the church to vote for one of the brethren of our church to assist in baptizing?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



them we couldn't receive them and explained why, but they never seemed to understand.

I believe a Baptist pastor is the proper one to baptize, but there may be variations. For instance, when I was baptized, there was a woman baptized who had been saved under the teaching of a minister who belonged to our church. This woman requested that the church grant her the privilege of being baptized by the man who had won her to Christ. The church readily did this, and he baptized her. Incidentally, I remember that he was a tiny little man, while the woman was very fat and roly poly. She got scared in the deep water, grabbed the minister and pulled him under the water. It was quite a mess, and there was considerable confusion.

Certainly it would be all right. Sound Baptists do not claim that baptismal succession has come through Baptist ministers. We do, however, insist that authority to baptize is found only in the Scriptural church.

Baptist churches have been in existence in every age. She, alone, has the authority to baptize (among other things, Matt. 28:18,19) and to continue that authority until the completion of the age. (See also Matt. 16:17,18).

Baptism is, therefore, a church ordinance, not a ministerial ordinance!

All authorization to preach, baptize, teach and observe the Lord's Supper has been given to His church. The only authority which a preacher may possess is that which has been, temporarily, granted him by a Scripturally organized and Scripturally practicing church. Such authority is not his to pass on to others.

The church may authorize whom-ever she chooses, to perform the ordinance of baptism. He need not be a preacher.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



Absolutely. The church cannot only authorize one of the brethren to assist him, she could authorize a preacher from another Baptist church to perform the ordinance for them if the pastor became disabled.

There are those who disagree with this statement, and I say to them that by disagreeing they are placing the authority in the man rather than the church. I wish to make it abundantly clear that I do not agree with them.

The church has the authority to baptize. Baptism is the first church ordinance. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe

do the same. When a church baptizes it is as though Jesus did it.

It is very important that we have the proper authority for baptism. Jesus considered this so important that He left Nazareth and walked over twenty miles to have John baptize Him. He could have had anyone do it, but He went to one who was sent of God for this purpose. We must be sure that we are baptized by a church that has authority. Because of this we cannot accept immersion practiced by any denomination other than a Scriptural Baptist church.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



This question seems to pose another more important question. Is a person baptized by the authority of the pastor, or by the authority of the church? Just where does the authority lie? I know a Baptist pastor who preaches from a wheel chair. I also know of a church whose pastor lost both hands while operating some kind of machinery. If the authority to baptize is vested in the pastor, these churches will not be able to receive any members by baptism until they change pastors.

However, since I am fully convinced that the church, and only the church, has authority to baptize, the church then has the authority to designate someone to act as the agent of the church in case the pastor is unable to act in that capacity. That is all the pastor is when it comes to administering the ordinance of baptism. He is just the agent of the church, and the baptizing must be done by the authority of the church. The last time we baptized here at Philadelphia Baptist Church, I asked the church to authorize one of the deacons to assist me. I did not want their baptism to be the last thing this young man and his lovely wife remembered.

The Philip that baptized the eunuch in Acts 8 was a deacon in the church at Jerusalem. And it is my firm conviction that the church at Jerusalem had given him authority to baptize, and that the eunuch became a member of that

abreast of the new places that are opening up, and at the same time to attend to the necessary things at the places that are already established. But just at the very point when we think that the burden is unbearable and we will have to leave some of it off, the Lord makes a way for us to carry on.

Just when it seemed that we were going to have to abandon the Lake Kapiago work for the lack of a steady missionary in that field, the Lord had already burdened a man to resign his pastorate near our Mission Station and go to Lake Kapiago as a full-time missionary. Since the man has moved on that field, the work has taken on a new growth, and prospects for a solid work in that area looks better now than they ever have.

At our last Conference it was decided that a proper dwelling house should be built for the missionary. Several Christian men from six or seven churches said they would prepare the materials for the house and when they have that ready, I am to take the roofing iron (this has already been delivered there) and build the house. A few of the preachers from this area will go with me to help in the building of the house. This has been, and still is, a very hard mission field. Please

with the results and decided to stay on for a few more days. In less than a week, after they had come back, he returned and said that two areas about a half a day's walk apart had opened up to us. I had already made plans to go to Mt. Hagen that week, but when he returned he felt that it was best that I go on a patrol into this new area as soon as possible.

I decided to scrap my plans for Hagen for the time being and go on this patrol instead. I needed about a day to sort of get things in order and get a few supplies for camping ready. As I had never been in this area, there would be no house for me stay in, so I had to take my tent along.

Doing patrol work now in some areas is not as hard as it used to be, however, this does not apply to all. A system of road networks is slowly taking place in this part of New Guinea, and sometimes, I am able to drive fairly close to where I want to go. This was so in this case. In other words, by being able to drive part of the way, I did a patrol in three days that otherwise would have taken me a full week.

We left the Mission Station on Thursday morning and by about 1:00 p.m. we had driven as far as we could go, so we parked the Toy-

A Verse Justifying Mission Boards!!

"And the rest, some on Boards, and some on broken pieces of the ship. And so it came to pass that they escaped all safe, to land."—Acts 28:44.

This is the only verse I can find in the Bible that justifies mission boards. If one is drowning, he can find a board, and accomplish the mission of getting to shore.

remember this part of our work in your prayers. Just as soon as we can get the house up, the missionary will return here for a few days and take his family back with him to settle there as long as God would have him work in that area.

The new mission point near the Government Station, Koroba, is making good progress. They have just completed their building for worship services. For quite a while they met out in the open a short way from where the new building sits. I have been able to visit the mission only once so far.

The new mission far up the Tumbuda Valley is reportedly doing well. We are still getting opposition from the Protestants in that area. Just this past Saturday, as I was returning from Lake Kapiago, I was stopped by one of their missionaries and asked several questions as to why we were coming in "their area," but more especially why were we baptizing those they had already baptized. Those fellows have already got their minds made up when they start talking to you, and I have learned that the best thing to do is to just let them rave, so after a few minutes with this man, I drove off leaving him yelling and screaming.

A Patrol In A New Area

Our Mission Station sits almost right on the line that separates the Huli and Duna tribes. While we have a few churches in what is recognized as Huli area, we have never penetrated very deep into the Huli tribe. Almost all our patrols have been in Duna area.

Not long ago, perhaps a month ago, a man said to me one day that he had some friends that lived quite a way over into the Huli area that would like to have a visit from some of our missionaries. I talked to a couple of our preachers, and within a couple of days three preachers and the man that had talked to me were on their way to visit these Huli people. In about three days, two of the preachers came back and reported that they had met with no success at all, as the area was solid Catholic and Methodist.

The third preacher, which has spent most all his ministry doing mission work, was not satisfied

ota and walked for about an hour to where we were going to make camp for the night. Just about 3:00 p.m. we had my tent set up for the night and by then it had just begun to sprinkle rain slightly. Quite a few people had gathered around by that time, and while the rain had begun to come down a little harder, they said they wanted to have a preaching service. My tent wouldn't even begin to hold all of them and as we had no other shelter, I asked if they wanted to wait until later on in the afternoon. They said that many of them lived quite a long way from there and the rain was likely to get harder, so they preferred to get started immediately. Inasmuch as I had plenty of dry clothes with me, it did not make any difference if I got wet anyway, so other than the song service, we held a regular preaching service in a moderate rain.

After the preaching service, all the women folk and part of the men went to their homes, but several of them decided to stay around, and so my tent was soon full. A little while before dark, I cooked my evening meal, but my guests stayed on until after I had finished eating. Four preachers had gone with me, and they had found someone to take them in for the night.

As this was to be sort of a get-acquainted patrol, we had not planned to stay long at any place. Also, I was scheduled to go out to Mt. Hagen on Monday, so I had to move fast. The rain stopped sometime during the night and the next morning we were up quite early.

By 7:15 a.m. we had all our gear packed and the tent dismantled and ready to move again. Two of the preachers were to remain there to start a building for preaching services. Myself and the other two preachers, along with some of the locals that we had recruited for carriers, were soon on our way up and over quite a good size mountain to where another group of people would be waiting for us. The mountain was not near as hard as some I have crossed, but not many of them have been any worse going down. When we started down, we soon found ourselves going down at a very steep angle with a (Continued on page 5, column 2)

BELIEVES TBE THE BEST PAPER

We are glad you are still able to keep busy. You are still doing a wonderful job in editing The Baptist Examiner. We still believe it is the best paper in our Baptist ranks today. You still know how to proclaim the truth and expose the errors.

Mr. and Mrs. S. J. Fox
Fredonia, Kentucky

all things whatsoever I have commanded you: And lo, I am with you alway, even unto the end of the world" (Matt. 28:19,20). Baptism is the ceremonial door into the church. "For by one Spirit are we all baptized into one body, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13).

Now, obviously the church (which is made up of individuals) as a whole cannot baptize, and so the body must authorize someone to perform the act for them. Jesus did this when He was here in the flesh. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but His disciples), He left Judaea, and departed again into Galilee" (John 4:1-3). If Jesus, who is the head of the church, did this, certainly the church, who is His body, can

church when he was baptized. So far as we know, he might have been instrumental in starting a Baptist work in Jerusalem.

So since the authority to baptize is vested in the church, and only in the church, she has authority to designate who will act as her agent in the matter.

Fred T. Halliman

(Continued from page one)

sometime during the first half of 1976, but at least it will not come this year. We feel that this has been a victory for the country, inasmuch as they are far from ready for such a step at this time.

Now I will try to bring you up to date on the mission work. Our work has taken on an unusual surge of growth in the last few months. At times we find it difficult to keep

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"SAFE AND SECURE"

"Who are KEPT by the power of God, through faith, unto salvation, ready to be revealed in the last time" (I Peter 1:5).

One of the basic needs of most women is to feel safe and secure. Maybe it's the "nesting" instinct. Our text tells us we are kept (safe and secure) by the power of God, through faith. The previous verse says we have an inheritance, and it is reserved in Heaven for us, and here we see we are preserved on earth for it. Being kept safe does not mean we go unmolested. We have enemies that are cunning and powerful. But in the midst of the battle we are guarded and defended. "I pray not that thou shouldst take them out of the world, but that thou shouldst KEEP them from the evil" (John 17:15).

Even as Pharaoh chased the Israelites with his chariots, horses and armies, so the devil pursues us. Perhaps the devil delights in this because we were once under his yoke. And like Pharaoh, he hates to lose something that once belonged to him.

The word translated "kept" is a military term used for those who are kept in a fort or garrison town under siege. Satan is constantly using his battering rams at our weakest point. He never gets weary. He is strong, skillful, and cunning. He also has an ally within us that is eager to play the part of traitor — impulsively opening gates through which Satan can enter and conquer. It would be impossible for us to hold out if there were not another Who stands guard and watches. "In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea, In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. 27:1-3).

There are two reasons for our being kept safe. The supreme one — the power of God, and the subordinate one — our faith. When we look at the strength by which we are guarded and kept, the power of God, then we realize why we are able to endure to the end. Omnipotency (all power) supports us. The everlasting arms are under us. Our faith lays hold of this power (by grace) and this power strengthens our faith.

"I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower" (Psa. 18:1,2). The weakest believer is safe because she has faith in her defender. Faith is our victory.

"For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).

Our text says we are kept safe and secure unto salvation. Salvation is more than something that happened in the past when we believed, or that is happening day by day as we are conformed to the image of Christ — it is something glorious in the future. We are going to be saved from the presence of sin, sickness, death, worry, pollution, and decay. And this salvation is ready to be revealed in the last time. Reveal means to make known, to display, to exhibit. When is this salvation to be put on display, to be exhibited? "In the last time." Does this mean some distant future that has little meaning

for our daily life? Not according to the apostle John:

"Little children, IT IS THE LAST TIME: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that IT IS THE LAST TIME (I John 2:18).

Yes, this glorious salvation will be revealed soon. It will be put on display and then we will better understand how we can feel so safe and secure in our Defender's arms.

Fred T. Halliman

(Continued from page 4)

slippery rock trail. The limestone rock had been worn slick from use over the years and with the rain that night, they were very slippery.

The distance was not too far and we reached our destination in about half of a day. At first we saw only a few people, but as the afternoon went by, several more came to the camp and about 4:00 p.m., we had a talk with the people and preached to them.

Since this place is quite a way from our Mission Station, I could not keep from wondering what impressed these folk to want us to come and talk to them about the possibility of starting a mission in their area. After asking several questions and answering several for them, one man finally told why they had decided to send for us. What he told in the next few moments was truly a testimony to the Baptists here on this island.

He began by saying that for several years now, they have had two different Missions working in their area. First, the Catholics came and

are to be commended for if it had been for the right purpose, but since this is their key that unlocks the heavenly door, all their clean living and good works will be burned up, so long as they depend on that, when they sing in Hell.

Our informer said that occasionally they would hear about another mission called the Baptist Mission that was supposed to be different from all the rest, but by now they just figured that all of them were so near the same that it made little difference, if any, which one you went to, so they decided that they would be just as well off to stay with the R.C.'s and Methodists. I thought this would be a good place to ask what eventually caused them to change their minds and send for the Baptists to come. Below is the amazing account of what followed.

The spokesman said that he had got word that one of our pastors was at the point of death, and since he had been a friend of this man years ago before the missionaries came, he decided to go see him before he died. (This is the pastor that died not long ago that I had the article about).

The man arrived at the house of the pastor, Mini by name, on the day he died. He said he was there when I came to visit the dying man and heard our conversation. He said when he heard Mini tell how he was ready and looking forward to soon being with the Lord, and that instead of having fear of death and the hereafter, it was the greatest moment in his life since being saved, that he was convinced right then that the Baptists had something that none of them had.

87 YEARS OLD AND LOVES US!

I have just celebrated my 87th birthday, and I am thankful for The Baptist Examiner. I have been a reader for over twenty years, in which time I have never found a statement that was not fully backed by God's Word. It has been a great help and blessing. Keep it coming.

R. G. Patterson
Crown City, Ohio

in a little while, every individual in this valley had been baptized by the R.C.'s, and told that now all of them were Christians. For quite a while they were all satisfied with this, and as the Catholic religion requires no change in the way one lives, this seemed to be a good deal. You don't have to give up all your heathen worship of idols, spirits and a host of other false gods, just continue on as you were, only now do it in the name of Jesus. When you have those all night dances and kill pigs to appease the spirits, just say you are doing this for Jesus. When you go out early each morning to pray to the sun, just say you are praying to Jesus, only don't call the name of Jesus, but talk to Mary and she will tell Jesus what you want.

The man continued on without a break and said while the Catholics did not leave, in due time, the Methodists came. The Methodists told them that the place they were living in was no good, and that since Jesus was soon coming back, it would be far better if they would all move out of that valley and come up and over the mountain to live. (The truth of the matter is, most missionaries are lazy and don't like going into these far away and hard to get to places). Anyway, they all followed the advice of the Methodists and moved out of the valley, most of them got baptized again by the daughter of the great whore, and sat down to wait for Jesus to come.

It didn't take very long, according to our informer, for them to find out that the Methodists had no more to offer for a hungry soul than the Catholics. They did require clean living, for which they

He said that after I left, he had a talk with Mini and was convinced, even more, that the Baptists were different. Soon Mini died, and he stayed on for the funeral service that afternoon and heard his first Baptist message. He said the preacher did not even know he was there, but he got him so far down in the pits of Hell, that he never expected to get out.

The next day he went to his home and began to think about what he had heard from the lips of this dying Baptist preacher, and then the message from this other Baptist preacher at the graveside, and was convinced that they did not have what he had seen and heard, but at the same time he longed to have this assurance and hope of eternal life. He talked to several of his friends about inviting us over for a few services, which eventually led to the service that we were having that afternoon.

Beloved, what a testimony for this pastor who now is resting in mansions above. "Yea, saith the Spirit, that they may rest from their labours, and their works do follow them," Rev. 14:13b. Mini has been dead now for a few months, but his ministry is not dead by any means. His dying testimony has figured heavily and has been used of the Lord in our getting established in a brand new mission field.

I left the four preachers behind and came back on a Saturday. Two of them stayed at the first place and started immediately helping the people put up a building for worship services. The other two remained at the last place and were also engaged in putting up a building. As soon as they got these

two buildings up they came back, i.e., three of them; the fourth one remained to carry on the mission work and feels led to take over that end of our mission work.

The people at both places are going to build a house for the missionary and when they get that completed, they said they wanted to build a house at each place for me so I would not have to bring my tent when I come to visit them. Beloved, we do not try to speculate on what any new work will eventually turn out to be, but at the moment, the prospects of our work spreading far into the Huli tribe looks great. Pray for us that we may be found faithful in our service to Him whether this be the only two places He would have us establish among the Huli, or continue to spread farther in that direction.

Beloved, if there ever was a time when we need your moral, prayerful and financial support, it is now. Apart from the tremendous task of trying to direct the work around the Mission Station, I have a house to build at our Mission Station at Lake Kapiago, visit the new work at Koroba as well as this last area that has just opened up. I am making plans for our Conference at Haiwi in September.

There is another prayer request that I have, and that is concerning a new church building here on the Mission Station to be constructed of permanent materials. While it will no doubt be quite a while before we will realize the finished product, we have started assembling some materials and money to build a new church building. The materials that we will have to buy are high and the money is scarce among the native people, but with enough time and patience, we expect to get the job done.

For the past two years, I have been reporting to many of you personally at this time of year, but our ever pressing duties have made it all but impossible for me to get away this year. Please pray for us as a family as we try to serve our Lord on the opposite sides of the globe.

May the Lord bless each of you is our daily prayer.

Qualifications

(Continued from page one)

These people were not added to the church so they might get saved by church membership. Those who had experienced salvation were added to the church by profession of faith and baptism.

God adds none to the church except believers. Those added to the church in Acts 2 are said to have believed in verse 44. Luke relates how the Jerusalem church consisted of believers: "And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:13-14). Believers are born again: "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).

The members of the New Testament church received the Word according to Acts 2:41. The unsaved man has no capacity to receive the Word for it is foolishness unto him (I Cor. 2:14). Hence, the person seeking membership in the body of Christ must be enlightened or born again of the Holy Spirit.

Church members must possess spiritual life. Paul said of the Ephesian church members: "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). They must have a new nature. It is said the members of the church at Corinth were new creatures in Christ (II Cor. 5:17). They must be effectually called by the Holy Spirit and the gospel. The apostle referred to those in the church at Rome as "the called of Jesus Christ" (Rom. 1:6).

Moral Qualification

Second, there are moral qualifications. Those who constitute the body of Christ must have experienced a changed life. Paul said

of the Romans: "Ye were the servants of righteousness" (Rom. 6:18). Here he speaks of what they became after they were saved and united with the church.

Of the Corinthians he spoke similar words: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:9-11).

The Psalmist declared: "Holiness becometh thine house, O Lord, for ever" (Psa. 93:5). He also said: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbour" (Psa. 15:1-3).

Church members must live a clean, sober, upright life. Paul urged the members of the Philippian church to let their manner of life "be as it becometh the gospel of Christ" (Phil. 1:27). To the Corinthians he said: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (I Cor. 7:1).

The worth of a building depends upon the materials of which it is constructed. The disciples of Christ "are built together for a habitation of God, through the Spirit." The growth and success of the church is determined by the character of its membership. It was written to the Ephesian church: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 5:16).

Wicked Must Be Kept Out

Unregenerate and wicked persons must be kept out of Christ's church. If these are not kept out, they will corrupt and destroy the moral and spiritual influence of the church in the community where it meets. Paul instructed the Corinthian church: "I wrote unto you in an epistle not to accompany with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person" (I Cor. 5:9-13).

Doctrinal Qualifications

Third, there are doctrinal qualifications laid down in the written Word. Those desiring church membership should have some knowledge of spiritual things, since the church is the pillar and ground of the truth (I Tim. 3:15). The prospective member does not have to be a theologian. He can be weak in the faith, yet he must be in the faith.

Heretics have no place in the Lord's church. They must be kept out at all cost. If they be discovered within the church, they must be excluded: "A man that is an heretic after the first and second admonition reject" (Titus 3:10). It is best to see that such persons

Are You Going To Heaven?

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Are You A Realist Or Dreamer?

Some shallow thinkers feel that Biblical Christians are unrealistic and are living in a make-believe world because they talk about heaven. Actually the Christian is the only true realist.

The non-Christian is the real dreamer. All his life he has to pretend. He must act like he is never going to die yet he knows that he will and perhaps suddenly. This same fellow must put on a righteous front and act like he never sins, yet his conscience smites him, and he goes to great lengths to keep away from evangelical Christians who might remind him of his sin. He would prefer to live and die like a beast, godless, faithless, prayerless, and graceless.

The person who has become a Christian is indeed a realist. He knows undeniably that he is a sinner and that the time is short and the future is uncertain. He desires to know the worst about himself, and is willing to face the truth in finding a remedy. He does not dismiss the idea of sin by saying there are people worse than himself. To him the greatest question in life is: Where shall I spend eternity?

On Whose Terms Do You Want To Meet God?

Where does one find the conditions for entering heaven? Would you accept some church's terms? How about some priest's or minister's views? How about your friend's or family's opinions? Then, how about your own ideas? You know that none of these are absolutely reliable authorities. You certainly would not be willing to place your eternal destiny into their hands.

Therefore, we must turn to God Himself for the answer, that means the Bible. The Holy Scripture contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its commands binding, its histories true, and its decisions unchangeable.

Qualifications

(Continued from page five)

are never admitted to the fellowship of the church. Paul instructed the church at Rome: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

How To Become A Church Member

First, in order to become a church member, you must make a profession of faith. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven"

What Is God's Standard For Goodness?

To find out if you are "good" enough to enter heaven, you need to see how you measure up to the Ten Commandments as found in the Book of Exodus (20:1-17).

The first command requires that you acknowledge the Lord God by giving Him all your devotions (heart), all your thinking (mind), and all your energies (strength), as seen in Mark 12:30. Do you keep this first commandment?

The second command says that we should not make, or bow down to any graven images. God is a spirit and is not to be molded into some form by the corrupt imagination of man (Isa. 40:19). The Apostle Paul reminds us that anything in this life that consumes our love, time, or energies can become an idol. Therefore, covetousness is idolatry (Col. 3:5).

The third command tells us that we shall not take the name of God in vain because God will not hold us guiltless. Everywhere in our society we hear people asking God to "damn" things. Swearing need not always be limited to God's name, but it includes all profanity, cursing, and blasphemy (James 5:12; Col. 3:8; Mark 7:22).

The fourth command states that we are to remember the Sabbath Day to keep it holy. God gave us a day to rest our bodies and to worship Him. Since man does not live by bread alone (Mt. 4:4), you need spiritual food for your soul that may be obtained by hearing the Bible preached. Do you find the Lord's Day a day of rest and worship, or is Sunday Funday? (Isa. 58:13,14).

The sixth command states, "Thou shalt not kill" which means murder. Our nation's high homicide record and legalized abortion proves that human life is not valued by many. Likewise, the Christian Gospel condemns the inward spirit of hate as being murderous (I John 3:15).

The seventh command declares that adultery is forbidden of God. Our whole society flagrantly scorns this command in thought and deed. The chief message of movies, cheap magazines, and most TV shows is

erotic sexism. Pre-marital and extra-marital sexual relations are promoted and advocated. Nevertheless, God still condemns this along with all unscriptural divorces.

The eighth command states that we should not steal. This law of God forbids theft, fraud, bad checks, featherbedding, false advertising, robbing, or any form of cheating. It also includes every individual, corporation, politician, employer, employee, yea every religious racketeer. Its scope is so great that every man, woman and child stands as guilty as can be.

The ninth command declares that you are not to "bear false witness." While in brief we say it forbids lying, the Scriptures include any form of this such as slandering, gossiping, half-truths, fibs, white lies, or anything that is prejudicial to truth. God "hates a lying tongue, a false witness, and he that soweth discord" (Prov. 6:16-19).

The tenth command emphasizes the sin of the spirit when it says we should not covet. The idea here is to "have more than another or to desire more than enough." In our day we find people getting themselves in serious debt by this sin. One priest said that in twenty years of hearing confessions he never had one parishioner confess this heinous sin. In our day of affluence people are everywhere grieving or envying at the good of their neighbor. When is the last time you confessed this sin to God?

Can You Enter Heaven On Your Own?

If a person is declared good by keeping the Ten Commandments it is quite obvious that no one will go to Heaven. God has declared that if you break just one of these commands that you are guilty of all of them (James 2:10). If you kept God's commands perfectly you would have a "right standing" or, as the Bible calls it "righteousness." But the Scriptures clearly state that absolutely "none are righteous and none doeth good" (Romans 3:12-19). This means that you must confess that you are a sinner in thought, word, and deed.

Finally, you will reply, "It is hopeless for everyone has already broken God's law and

they continually fail to measure up to His Commands."

You are precisely right! But, I have some good news for you. Christ, the Son of God, came into this world by putting on flesh to do what you and Adam failed to do. We read in Galatians 4:4,5:

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law."

Jesus Christ kept the law of God by actively obeying it in His life and by passively dying on the cross to pay the penalty of the already broken law. Therefore, if you receive Jesus Christ as your Saviour you will receive His righteousness. God will view you as though you had kept the precepts of the law and as though you had died for your own sins. Jesus Christ becomes the sinner's substitute.

You Need God's Grace

Modern man is convinced that, despite all his sins that God is pretty much like him and He will overlook sin. Not so! Judgment and Hell are sure and certain. You may tolerate sin but God does not.

"Do you not know that wrongdoers will not have a share in the kingdom of God? Stop being misled; people who are sexually immoral or idolaters or adulterers or sensual or guilty of unnatural sexual vice or thieves or greedy grasping for more, or drunkards or slanderers or swindlers will not have a share in the kingdom of God" (I Cor. 6:9-10).

God demands that you confess your sins, renounce and turn from them in repentance.

Do not get the idea that God is obliged or duty-bound to forgive you. God "will have mercy on whom He will have mercy" (Rom. 9:15). If you sense your sinfulness, your helplessness, then call on the Lord Jesus Christ for mercy, believing that He alone can save you.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast" (Eph. 2:8,9).

(Matt. 10:32). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10). It is written that Timothy "professed a good profession before many witnesses" (I Tim. 6:12).

Second, the local church must be convinced of the soundness of the profession of a prospective member. The first Baptist preacher believed this, and so do all true Baptists today. He refused to baptize some who wanted to be baptized.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits answerable to amendment of life" (Matt. 3:7-8).

The early church only received those whose profession they considered sound. Philip required some things of those he baptized. In Acts 8:36-38 I read: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

The Jerusalem church would not receive the newly converted Saul at first. They had to be convinced of his conversion. "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus" (Acts 9:26-27).

Peter asked the permission of those men with him from the church before he baptized the household of Cornelius. "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:46-48).

Third, the church must receive this person by a vote of the congregation. Paul told the Roman

church: "Him that is weak in the faith receive ye" (Rom. 14:1). The early churches voted on church matters. Paul's traveling companion in II Corinthians 8:19 were "chosen of the churches." The Greek word translated "chosen" here means "to extend the hand in voting" according to Young's Analytical Concordance to the Bible. This same word is found in Acts 14:23 and it has the same meaning there.

In some religious societies, the minister of the church receives the prospective member without the consent of the church. This is in contradiction to the New Testament pattern, and it is in direct opposition to Paul's instructions in Romans 14:1. There is no Scripture which permits a priest, or preacher, or a board of deacons, or a board of elders, to admit people into the church. The reception and rejection of members is a power which Christ put in the whole assembly of baptized believers.

Fourth, after baptism, the person becomes a church member. "For by one Spirit are we all baptized into one body" (I Cor. 12:13). The members of the church at Rome "were baptized into Jesus Christ" (Rom. 6:4). Paul spoke of the members of the Galatian churches as having "been baptized into Christ" (Gal. 3:27). The members of the Colossian church were "buried with him in baptism" (Col. 2:12).

A Letter Of Transfer

A person who is already a member of a local church in one locality can become a member of another church of like faith and order in a different locality by a letter of transfer. This was the practice of the apostolic churches. Of Apollos it is said: "And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace" (Acts 18:27).

To the Colossian church Paul wrote this letter: "Aristarchus my fellowprisoner saluteth you, and

Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him)" (Col. 4:10).

When a person moves from one city to another, he should move his church membership. The edification, comfort, and instructions of a local church are vital to a Christian. An inactive church member is in danger of church discipline. He casts contempt on the church and minister near which he resides.

Some call themselves "trunk Baptists." They mean by this that they have their letter in a trunk at home. A church has no authority to grant a letter to an individual. A letter is a recommendation to another church. Until that letter reaches another church of like faith and order, the person in question is still a member of the church granting the letter. Really, there is no such thing as a "trunk Baptist." Such persons should be excluded from the church they have deserted.

Modes Of Dismission

First, there is the letter of recommendation from one local church of a person in good standing in that church to a sister church of like faith and order. Church membership is a perpetual obligation; it is for life unless some providential circumstance should rule otherwise. This is when a person removes his residence so far as to render worship with his church impracticable. This is when a transference of membership is to take place. The person who does this does not cease his church relations, but he only transfers from one fellowship to another.

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

The Lord gave His church the power of discipline. This power is lodged in the whole church. The church is urged by Paul to separate itself from the offender. This (Continued on page 7, column 1)

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Qualifications

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formal action of the church results in the guilty party being suspended from the fellowship and privileges of the church.

A Voluntary Society

A church is a voluntary society. No person is to be forced to be a church member. Nor can a person force a church to receive him as a member. Uniting with the church is a free and voluntary act on the part of the individual. Of the Corinthians Paul said: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5). They gave their lives to the Lord, and they gave themselves to the church and its ministers for teaching and instructions. They did all of this because they wanted to do so.

While the church is a voluntary society, it is also true that church membership is not optional for the believer from the Scriptural standpoint. All saved people are under obligation to identify themselves with a local church for their own spiritual good. Christ has ordained that His followers associate themselves together in these brotherhoods of faith.

Church membership is not the gate to Heaven as water salvationists falsely teach, but it is a spiritual obligation, resting upon every believer in Christ. Jesus said: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:15-16).

In regeneration God enlightens our mind to understand spiritual things. We become children of light; we pass from darkness to light. We are to let our light shine; we are to declare our salvation by our good works. The way to do this is to put our light on a candlestick. Revelation 1:20 tells us that the candlestick is a symbol of the church. This means we put our light on a candlestick by joining a New Testament church. This action will strengthen other believers already members of the local church, and it will cause the ungodly to take notice.

If you know you are born again, you ought to be a member of a local church. Not just a member of any so-called church. But a member of a Bible-believing church which has a historical connection with the apostolic churches. I mean a sovereign grace independent Baptist church. Is your light on a candlestick? Are you a member of Christ's church?

Satan's Gospel

(Continued from page one)

It is to this gospel of Satan the apostle refers when he says to the Galatians, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the Gospel of Christ" (1:6,7). This false gospel was being heralded even in the days of the apostle, and a most awful curse was called down upon those who preached it. The apostle continues, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." By the help of God we shall now endeavor to expound, or rather, expose, this false gospel.

The gospel of Satan is not a system of revolutionary principles, nor yet a program of anarchy. It does not promote strife and war, but aims at peace and unity. It seeks not to set the mother against her daughter nor the father against his son, but fosters the fraternal spirit whereby the human race is regarded as one great brotherhood. It does not seek to drag

down the natural man, but to improve and uplift him. It advocates education and cultivation and appeals to "the best that is within us." It aims to make this world such a comfortable and congenial habitat that Christ's absence from it will not be felt and God will not be needed. It endeavors to occupy man so much with this world that he has no time or inclination to think of the world to come. It propagates the principles of self-sacrifice, charity and benevolence and teaches us to live for the good of others, and to be kind to all. It appeals strongly to the carnal mind and is popular with the masses, because it ignores the solemn facts that by nature man is a fallen creature, alienated from the life of God, and dead in trespasses and sins, and that his only hope lies in being born again.

In contradistinction to the Gospel of Christ, the gospel of Satan teaches salvation by works. It inculcates justification before God on the ground of human merits. Its sacramental phrase is "Be good and do good;" but it fails to recognize that in the flesh there dwelleth no good thing. It announces salvation by character, which reverses the order of God's Word — character by, as the fruit of, salvation. Its various ramifications and organizations are manifold. Temperance, Reform Movements, "Christian Socialist Leagues," Ethical Culture Societies, "Peace Congresses" are all employed (perhaps unconsciously) in proclaiming this gospel of Satan — salvation by works. The pledge-card is substituted for Christ; social purity for individual regeneration, and politics and phi-

Therefore, it is no great thing (not to be wondered at) if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (II Cor. 11:13-15).

In addition to the fact that today hundreds of churches are without a leader who faithfully declares the whole counsel of God and presents His way of salvation, we also have to face the additional fact that the majority of people in these churches are very unlikely, to learn the Truth for themselves. The family altar, where a portion of God's Word was wont to be read daily, is now, even in the homes of nominal Christians, largely a thing of the past. The Bible is not expounded in the pulpit and it is not read in the pew. The demands of this rushing age are so numerous, that the multitudes have little time and still less inclination to make preparation for the meeting with God. Hence the majority who are too indolent to search for themselves, are left at the mercy of those whom they pay to search for them; many of whom betray their trust by studying and expounding economic and social problems rather than the Oracles of God.

In Prov. 14:12 we read: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." This "way" which ends in "death" is the Devil's Delusion — the gospel of Satan — way of salvation by human attainment. It is a way which "seemeth right," that is to say, it is presented in such plausible language that it appeals to the natural man: it is set forth in such a subtle and attractive manner, that

foolish as to ignore the central figure of human history — the Lord Jesus Christ: on the contrary, his gospel acknowledges Him to be the best man that ever lived. Attention is drawn to His deeds of compassion and works of mercy, the beauty of His character and the sublimity of His teaching. His life is eulogized, but His vicarious Death is ignored; the all-important atoning work of the cross is never mentioned whilst His triumphant and bodily resurrection from the grave is regarded as one of the credulities of a superstitious age. It is a bloodless gospel, and presents a crossless Christ, who is received not as God manifest in the flesh, but merely as the Ideal Man.

In II Cor. 4:3,4 we have a Scripture which sheds much light upon our present theme. There we are told, "if our Gospel be hid, it is hid to them that are lost: In whom the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them." He blinds the minds of unbelievers through hiding the light of the Gospel of Christ, and he does this by substituting his own gospel. Appropriately is he designated "The Devil and Satan which deceiveth the whole world" (Rev. 12:9). In merely appealing to "the best that is within man," and in simply exhorting him to "lead a nobler life" there is afforded a general platform upon which those of every shade of opinion can unite and proclaim this common message.

Again we quote Prov. 14:12 — "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It has been said with considerable truth that the way to Hell is paved with good intentions. There will be many in the Lake of Fire who commenced life with good intentions, honest resolutions and exalted ideals — those who were just in their dealings, fair in their transactions and charitable in all their ways; men who prided themselves in their integrity but who sought to justify themselves before God by their own righteousness; men who were moral, merciful and magnanimous, but who never saw themselves as guilty, lost, hell-deserving sinners needing a Saviour. Such is the way which "seemeth right." Such is the way that commends itself to the carnal mind and recommends itself to multitudes of deluded ones today. The Devil's Delusion is that we can be saved by our own works, and justified before God by our own deeds; whereas, God tells us in His Word — "By grace are ye saved through faith . . . not of works lest any man should boast." And again, "Not by works of righteousness which we have done, but according to His mercy He saved us."

A few years ago the writer became acquainted with one who was a lay preacher and an enthusiastic "Christian worker." For over seven years this friend had been engaged in public preaching and religious activities, but from certain expressions and phrases he used, the writer doubted whether his friend was a "born again" man. When we began to question him, it was found that he was very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's Work for sinners. For a time we sought to present the way of salvation in a simple and impersonal manner and to encourage our friend to study the Word for himself, in the hope that if he were still unsaved God would be pleased to reveal the Saviour he needed. One night to our joy, the one who had been preaching the Gospel (?) for seven years, confessed that he had found Christ only the previous night. He acknowledged (to use his own words) that he had been presenting "the Christ ideal" but not the Christ of the Cross. The writer believes there are thousands like this preacher who, perhaps, have been brought up in Sunday School, taught about

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losophy, for doctrine and godliness. The cultivation of the old man is considered more "practical" than the creation of a new man in Christ Jesus; whilst universal peace is looked for apart from the interposition and return of the Prince of Peace.

The apostles of Satan are not saloon-keepers and white-slave traffickers, but are for the most part ordained ministers. Thousands of those who occupy our modern pulpits are no longer engaged in presenting the fundamentals of the Christian Faith, but have turned aside from the Truth and have given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance or the absence of good. Instead of warning their hearers to "flee from the wrath to come" they make God a liar by declaring that He is too loving and merciful to send any of His own creatures to eternal torment. Instead of declaring that "without shedding of blood is no remission," they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in His steps." Of them it must be said, "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). Their message may sound very plausible and their aim appear very praiseworthy, yet we read of them — "for such are false apostles, deceitful workers, transforming themselves (imitating) into the apostles of Christ. And their end shall be perdition, whom Satan himself is transformed into an angel of light."

it commends itself to the intelligence of its hearers. By virtue of the fact that it appropriates to itself religious terminology, sometimes appeals to the Bible for its support (whenever this suits its purpose), holds up before men lofty ideals and is proclaimed by those who have graduated from our theological institutions, countless multitudes are decoyed and deceived by it.

The success of an illegitimate coin depends largely upon how closely the counterfeit resembles the genuine article. Heresy is not so much the total denial of the truth as a perversion of it. That is why half a lie is always more dangerous than a complete repudiation. Hence when the Father of Lies enters the pulpit it is not his custom to flatly deny the fundamental truths of Christianity, rather does he tacitly acknowledge them, and then proceed to give an erroneous interpretation and a false application. For example: he would not be so foolish as to boldly announce his disbelief in a personal God; he takes His existence for granted and then gives a false description of His character. He announces that God is the spiritual Father of all men when the Scriptures plainly tell us that we are "the children of God by faith in Christ Jesus" (Gal. 3:26), and that "as many as received Him, to them gave He power to become the sons of God" (John 1:12). Further, he declares that God is far too merciful to ever send any member of the human race to Hell, when God Himself has said, "Whosoever was not found written in the book of life was cast into the Lake of Fire" (Rev. 20:15). Again: Satan would not be so

the birth, life, and teachings of Jesus Christ, who believe in the historicity of His person, who spasmodically endeavor to practice His precepts, and who think that that is all that is necessary for their salvation. Frequently, this class when they reach manhood go out into the world, encounter the attacks of atheists and infidels and are told that such a person as Jesus of Nazareth never lived. But the impressions of early days cannot be easily erased, and they remain steadfast in their declaration that they "believe in Jesus Christ." Yet, when their faith is examined, only too often it is found that though they believe many things about Jesus Christ they do not believe in Him. They believe with the head that such a person lived (and, because they believe this imagine that therefore they are saved), but they have never thrown down the weapons of their warfare against Him, yielded themselves to Him, nor truly believed with their heart in Him. The bare acceptance of an orthodox doctrine about the Person of Christ without the heart being won by Him and the life devoted to Him, is another phase of that way "which seemeth right unto a man" but the end thereof are "the ways of death." A mere intellectual assent to the reality of Christ's Person, and which goes no further, is another phase of the way which "seemeth right unto a man" but of which the end thereof "are the ways of death," or, in other words, is another aspect of the gospel of Satan.

And now, where do you stand? Are you in the way which "seemeth right," but which ends in death; or, are you in the Narrow Way which leadeth unto life? Have you truly forsaken the Broad Road which leadeth to death? Has the love of Christ created in your heart a hatred and horror of all that is displeasing to Him? Are you desirous that He should "reign over" you? (Luke 19:14). Are you relying wholly on His righteousness and blood for your acceptance with God?

Those who are trusting to an
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Wine Or Grape Juice

(Continued from page one)
Lord's Supper.

I know there are those who, at least, try to think that grape juice contains no leaven. So if you are one of those, I want to put the same challenge before you that was before me at the West Coast Bible Conference in 1967. A dearly beloved Brother, H. B. Beam of Roseville, California preached a sermon on the subject of wine in the Lord's Supper that I still consider to be a masterpiece. In this sermon he challenged us to take two containers and put grape juice in one and wine in the other, then put them in some place where nothing but air could get to them, leaving the containers open in order that air could get to both the grape juice and the wine. He said that after three months the wine would not be affected, but that the grape juice would be stagnant and not fit to drink. If you doubt this, I urge you to try it.

The late beloved T. P. Simmons wrote the Department of Agriculture in Washington, D.C. for information on this subject. In an answer to his letter, Frederic J. Has-

kin, Director of Information said, "The Bureau of Plant Industry of the U.S. Dept. of Agriculture says that grapes naturally contain a leavening agent and that this is present in the juice. The leaven is used in the process of fermentation so that the finished product or wine does not contain any." Brother Simmons says, "If grape juice did not contain leaven, it would not ferment."

So if you are determined to use grape juice in the Lord's Supper regardless of the above facts, maybe you should not put grape juice to the test suggested by Brother Beam. And it just might help to keep you from having a guilty conscience if you could just forget about the above report from the Bureau of Plant Industry in Washington. The elements used in the Lord's Supper are symbols, or pictures of our dear Lord's broken body and His shed blood. If someone were to take a picture of you, and then splash paint all over it until no one could tell who the picture represents, it would not be a true likeness of you.

In like manner, when we take a picture of our precious Lord's shed blood and splash leaven all over it, no one could tell by that picture that His blood was pure and sinless. No one could look at that picture and see in it that which cleanses us from all sin. Our Lord taught His disciples that leaven represented the false teaching of the Pharisees and of the Sadducees. So when we splatter leaven on the picture of His precious blood, I am afraid He is not too well pleased with it. And it just may be that when He asks us why we did it, we may find ourselves speechless.

Many Baptists reject wine in the Lord's Supper because of its alcohol content. So it is rather amusing when we see them using grape juice as a picture of our Lord's precious blood at the church, and then go home and eat lemon pie or lemon cake made with lemon extract that contains more than four times as much alcohol as does wine. Consistency is one thing that we are not too good at. It is true that wine is an intoxicant in that it contains anywhere from ten to fourteen percent of alcohol. It is also true that God's Word condemns wine along with all other intoxicants as an intoxicant. But let us remember, it is not the use of wine that is condemned, but rather the misuse of it. In Eph. 5:18 Paul says, "And be not drunk with wine, wherein is EXCESS." In I Tim. 3:8, he says of the deacon, "not given to MUCH wine." In I Tim. 5:23, Paul tells Timothy to "use a LITTLE wine for thy stomach's sake and thine often infirmities." And in Tit. 2:3, the aged women are not to be "given too MUCH wine." In Mt. 11:19, and in Luke 7:34, our Lord's enemies called Him a winebibber, and they were not accusing Him of being a grape juice drinker. The Greek word is OINOPOTES which means a wine drinker.

There is so much that I do not know about the precious Book. And my Lord knows I want to know the truth concerning this subject. And since I am unable to find any grape juice in the King James version, or in the Greek, I will gladly pay anyone five dollars to cover cost and labor if that person will inform me as to where I can find grape juice in the New Testament. I find the "fruit of the vine" in Mt. 26:29 and in Mk. 14:25. But there the word "fruit" comes from GENEMA whereas the word "grape" comes from STAPHULE, and the word "wine" comes from OINOS.

Please do not think for one moment that I make this offer in a boasting manner. Rather it is an honest, sincere search for truth. I do not believe there is any mention of grape juice in the New Testament. But if it is there, I sincerely want to know where it is. It is true that grape juice is the fruit of the vine. But since wine is also the fruit of the vine, it becomes a must for us to determine which one is under consideration by a careful search for the truth. If grape juice, which every sincere person knows, contains leaven which our Lord taught represents false teaching can be substituted for the fruit of the vine in Mt. 26:29 and in Mk. 14:25 without its marring, or defacing the picture of our Lord's precious blood, then let us use the grape juice. But if we find that only wine can keep that precious picture clear and shining, then let us use only wine for our dear Lord's sake.

So in conclusion, I must say that due to the facts that I have stated in this, my feeble effort to find the truth of the matter, I am literally forced to conclude that wine, and only wine, can be substituted for the fruit of the vine and still leave the picture of our dear Lord's blood untarnished. May our Lord help us to anoint our eyes with eyesalve that we may see.

HOW THE BIRDS FORMED A CHURCH

(Little fowl talk)

A group of birds decided to form a church. So they called a meeting and the duck stood up and sed, "I think we should require baptism by immersion. It's the only way we can get their pocketbooks wet." But the rooster sed, "No, we should baptize people by sprinkling. Many people dislike the embarrassment of getting wet all over." So the argument went on.

The parrot sed, "I don't think baptism is the most important thing. What we need is a good program." All the birds cheered for everyone knows that a church can't build a reputation for itself without a good program.

Then the mockinbird sed, "What 'bout the choir? We must have a good choir, and don't forget the organ!" "Oh," sed the thrush, "We don't want an organ; a piano is much better." But the titmouse didn't want a musical instrument t'al. And the sparrow sed, "It would be just as well if they threw out music altogether."

The goose stood up and sed, "What we really need is a preacher that is good with young people. If we don't attract young people the other churches will gobble them up for sure."

The starling thought it was most important that the preacher be a good mixer. And the blue jay figured if the preacher would lay off sin and stuff like that, most anyone would do as long as he was popular among the townspeople.

But the real wrangle came over the budget. Some thought they should do away with the collections and just have faith.

So finally the owl arose up and smoothed his feathers. Everyone grew quiet for they knew he had great wisdom. "Brothers and Sisters," he said, "all these things are secondary. I'll tell you what we need. What we need is *sincerity*. Yes, sir," repeated the owl, quite pleased with himself, "above everything else, we must all be sincere, even if we do not mean it."

So they formed a church and this church was for the birds . . .

A New Testament Church is a local visible assembly of Scripturally baptized believers, and covenanting together to worship God and obey the commands of Christ, and using the Bible as her only authority for faith and practice.

Satan's Gospel

(Continued from page seven)

outward form of godliness, such as baptism or "confirmation!" those who are religious because it is considered a mark of respectability; those who attend some Church or Chapel because it is the fashion to do so; and, those who unite with some Denomination because they suppose that such a step will enable them to become Christians, are in the way which "ends in death" — death spiritual and eternal. However pure our motives, however noble our intentions, however well-meaning our purposes, however sincere our endeavours, God will not accept us as His sons, until we accept His Son.

A yet more specious form of Satan's gospel is to move preachers to present the atoning sacrifice of Christ and then tell their hearers that all God requires from them

(Isa. 55:7). It is to surrender to God's authority, to yield to His dominion, to give ourselves over to be ruled by Him. The one who has never taken Christ's "yoke" upon him, who is not truly and diligently seeking to please Him in all the details of his life, and yet supposes that he is "resting on the Finished Work of Christ" is deluded by the Devil.

In the seventh chapter of Matthew there are two Scriptures which give us approximate results of Christ's Gospel and Satan's counterfeit. First, in verses 13 and 14, "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Second, in verses 22 and 23, "Many will say to Me in that day, Lord, Lord, have we not prophesied (preached) in thy name? phesied in thy name have cast out demons, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Yes, my reader, it is possible to work in the name of Christ, and even to preach in His name, and though the world knows us, and the Church knows us, yet to be unknown to the Lord! How necessary it is then to find out where we really are; to examine ourselves and see whether we be in the faith; to measure ourselves by the Word of God and see if we are being deceived by our subtle Enemy; to find out whether we are building our house upon the sand, or whether it is erected on the Rock which is Christ Jesus. May the Holy Spirit search our hearts, break our wills, slay our enmity against God, work in us a deep and true repentance, and direct our gaze to the Lamb of God which taketh away the sin of the world.

We Covet Your Prayers!

is to "believe" in His Son. Thereby thousands of impenitent souls are deluded into thinking they have been saved. But Christ said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). To "repent" is to hate sin, to sorrow over, to turn from it. It is the result of the Spirit's making the heart contrite before God. None except a broken heart can savingly believe on the Lord Jesus Christ.

Again: thousands are deceived into supposing that they have "accepted Christ" as their "personal Saviour," who have not first received Him as their LORD. The Son of God did not come here to save His people in their sin, but "from their sins" (Matt. 1:21). To be saved from sins, is to be saved from ignoring and despising the authority of God; it is to abandon the course of self-will and self-pleasing, it is to "forsake our way"

Brother Eltham Teetzel of 10883 Pearl Rd., Strongsville, Ohio 44136 has had the above message printed in tract form. Copies of this can be had free upon request, or if you want larger quantities, they may be purchased from Brother Teetzel at five cents per copy. Please do not write us, but rather write Bro. Teetzel direct.

TBE, THE FINEST

My wife and I have been reading TBE for about five months. It is the finest Christian paper we have ever read. It is the only one we have come across which expresses what the Bible presents as truth. May the Lord continue to bless your work.

Jim Fischbach
Milwaukee, Wisconsin

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THE BAPTIST EXAMINER

AUGUST 10, 1974

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