

The Baptist Examiner

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

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"THE SWELLING OF JORDAN"

HAROLD BRUNSON
Jacksonville, Texas

Elder Harold Brunson, who is pastor of the Tabernacle Baptist Church of Jacksonville, Texas, has been one of the editor's closest friends for a long time, and it is with the greatest of joy that we carry this sermon by Bro. Brunson.

Since Brother Brunson was saved and called to preach, he has spent most of his life in evangelistic meetings in various parts of the nation. Though he is a pastor at present, he still tries to average one evangelistic meeting a month.

He has been on our Bible Conference program in the past and has contributed many messages for this paper. If the Lord tarries, we plan to have him hold a revival meet-

ing for us at Calvary Baptist Church within the next year.

How I do thank God for him and for his ministry and may I suggest that if you desire an evangelist who is true to the Word, then call on Bro. Brunson for a meeting.

(Read Jeremiah 12:1-5).

My subject is, "The Swelling of Jordan," and if you will listen carefully to the Scripture reading, you'll catch the text.

The Prophet Jeremiah begins this 12th chapter by declaring the righteousness and holiness of God.

"Righteous art thou, O Lord, when I plead with thee."

Every time we bow our heads for prayer, we ought to recognize that we are in the presence of one who is greater than all men. We should never approach His throne with any degree of levity. We

should approach it in humility and recognize that He is the eternal God in Heaven.

Then Jeremiah says:

"Yet let me talk with thee."

He mentions pleading with a righteous God, but now, "I want to talk with Thee." Like a father would talk to his daughter, like a pastor would talk to his sheep, like a son would talk to his mother —



HAROLD BRUNSON

"I want to talk to you, Lord. I want to talk to you about thy judgments."

"Wherefore doth the way of the wicked prosper?"

That has been a question that you have asked in your mind and I have asked in mine, and every Christian person that has ever lived has looked around at the sinful, wicked, and perverse generation in which we live and wondered why ungodly people prosper. And they do. I can name you any number of people who cannot open their mouths without blaspheming the name of God, yet everything they touch turns to money. Why do the wicked prosper? That has been a question that God's people have asked in every generation.

"Wherefore are all they happy that deal very treacherously?"

Not only do the wicked prosper, (Continued on page 5, column 3)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"ETERNITY"

"The high and lofty One that inhabiteth eternity"—Isa. 57:15.

Would you believe me when I say that the word "eternity" is found only one time in the Bible, and that is in the verse that I have just read for my text?

I never remember searching it before, but I was really surprised when I learned this past week that the word "eternity" only occurs one time in the Bible. God is spoken of as an eternal God many

times. The life that we have in Jesus Christ is spoken of as eternal life and everlasting life over and over again. But the word "eternity" itself only occurs one time, and in my text: "The high and lofty One that inhabiteth eternity."

We are so concerned in this world about the present, and we don't give the future much of a thought. The fact of the matter is, the majority of us, even those of

us who are professing Christians, spend most of our time thinking about this world — how we are going to eat and dress and clothe our bodies. We spend most of our time thinking about this world and give the future — eternity, scarcely a thought.

I am sure that is true of you. I know it is true of me. I am sure that so many of us are so much more concerned about the now and

to be baptized, when he was baptized himself by John, so He has given us a clear example of how we are to observe the Supper—Jesus and the twelve. The church, only, is the Scriptural way.

Secondly, it is obvious that church discipline requires restricted communion.



MEDFORD CAUDILL

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat" (I Cor. 5:11).

(Continued on page 8, column 5)

Must Be Baptized By True Church To Eat Of Supper

R. LAWRENCE CRAWFORD
Hayward, California

"If ye love me, keep my commandments . . . If a man love me, he will keep my words . . . He that loveth me not keepeth not my sayings"—John 14:15,23-24.

All Things Must Begin With Christ

If we learn the history of anything we must begin with the Lord Jesus Christ, because all things are produced by His sovereign will. "All things were made by him," (John 1:13). He is the Creator of Heaven and earth, "Who is the image of the invisible God, the first-born of every creature; For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him," (Colossians 1:15-16).

He Is The History Maker

Christ makes all history, and man just records it. He is behind all the events which transpire. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will," (Eph. 1:1). Paul said, "For of Him, and through Him, and to Him, ARE ALL THINGS . . ." (Rom. 11:36). I have said these things to stir up your minds to my subject, "The

History of Closed Communion" and remind you that it will show us the guiding hand of Christ down through the ages, and I hope we feel that same hand upon us in this service.

If We Love Him We Will Follow Him

We should want to follow Him in all we do. How did He observe the Supper? The Bible tells us, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament which is shed for many



ELD. R. LAWRENCE CRAWFORD

for the remission of sins," (Matt. 26:26-28). If we love the Lord, we will keep His commandments. We want to do just what He showed us and told us to do. We must not change one word or one thing, because it is very dangerous to do so.

We Must Not Add Or Subtract From His Word

"Ye shall not add unto the Word which I commanded you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you . . . What thing whatsoever I command you, observe to do it: thou shalt not add thereto nor diminish from it." (Continued on page 6, column 4)

How The Path Of God's Own Grows Brighter Every Day

MILBURN COCKRELL
Fulton, Mississippi

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

We all know what a path is. It is a track or way worn by the footsteps of people on foot. The Bible makes known that there is a path in which the wicked walk as well as a trail where the righteous are found. All paths do not lead to the same place, nor are all travelers of the same character.

My text reveals four truths: First, there is a way of righteousness — "the path of the just." Second, the way of the righteous is a shining way — "is as the shin-



ELD. MILBURN COCKRELL

ing light." Third, it is a growing light — "that shineth more and more." Fourth, at the end it will arrive at "the perfect day."

The Path

The path of the just is a path of righteousness. The psalmist said: "He leadeth me in the paths of righteousness for his name's sake" (Psa. 23:3). The believer has "the righteousness which is of God by faith" (Phil 3:9). There is in him a hunger and thirst for righteousness. He seeks God's Kingdom and His righteousness first. He serves God in holiness and righteousness all the days of his life. He is a servant of righteousness and bears

the fruit of righteousness. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I John 2:29).

In striving to fulfill all righteousness, the just is often persecuted for righteousness's sake. In spite of this, he continues to work righteousness, knowing he shall be rewarded according to his righteousness. "The Lord rewarded me according to my righteousness," said the psalmist (Psa. 18:20). Again he cried: "Verily there is a reward for the righteous" (Psa. 58:11).

The path of the just is a path of life. Psalm 16:11 says: "Thou wilt show me the path of life." He who walks in this path has been given spiritual life by the Holy Spirit. He has been made alive unto God. To him has been granted repentance unto life. He has come to see that his name was in the Book of Life before the foundation of the world. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

Through faith God has brought him to see he has eternal life. "He that believeth on the Son hath everlasting life" (John 3:36). Because he has eternal life he walks in newness of life. He daily feeds upon the bread of life and drinks from the fountain of life and holds forth the Word of Life to unbelievers. (Continued on page 4, column 4)

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JOHN R. GILPIN Editor

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"Eternity"

(Continued from page one)

the present, than we are about the future and the hereafter, to the extent that the things we are concerned about mean so much to us now, yet the things that we are concerned about will mean absolutely nothing in eternity. It is not going to make one bit of difference how you dress, how you eat, where you live, the kind of car you drive, the education you have. Those things will amount to absolutely nothing in eternity, and yet you and I are more concerned about these things now than anything else.

I would like to ask you a question: What will it matter in eternity? Just consider the things that you are putting your time into particularly, and then evaluate those things in the light of my question — what will it matter in eternity?

I

WHAT WILL IT MATTER IN ETERNITY HOW RICH YOU ARE IF YOU ARE NOT RICH TOWARD GOD?

Let's just be frank. You and I strive and do everything we can from the standpoint of money to amass some little fortune and to build up some little estate. I don't think there is a person here but what will admit that he feels better by knowing he has just a little estate so far as this world is concerned. But what will it matter in eternity as to how rich you are in this world if you are not rich toward God?

The Apostle Paul says:

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" — II Cor. 8:9.

Every time I read this verse I say to myself, He that was the richest of the rich, became the poorest of the poor, that we who are the poorest of the poor, might be made the richest of the rich. Our riches for the future, our riches for eternity, will depend upon whether Jesus Christ is our Saviour. I ask again, what will it matter in eternity as to how rich you have been in this world if you are not rich toward God?

II

WHAT WILL IT MATTER IN ETERNITY AS TO HOW WELL DRESSED YOU ARE IN THIS WORLD IF YOU HAVE TO STAND NAKED BEFORE GOD THROUGHOUT ETERNITY?

We read:

"In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace" — Eph. 1:7.

This is the spiritual experience of every saved person. In other

words, if you are saved, then you have redemption, and you are forgiven, and you have it all through the riches of His grace. You are really dressed up. I tell you, beloved, the man who is saved is dressed right now in the righteousness of the Lord Jesus Christ. Listen:

"For he hath made him, who knew no sin; to be sin for us, that we might be made the RIGHTEOUSNESS of God in him" — II Cor. 5:21.

In other words, God took Jesus Christ and laid on Him our sins at Calvary. He bore our sins at the cross. Now, God takes us and clothes us in the righteousness of Jesus Christ. In other words, Jesus got my sins at the cross and I get His righteousness now. I am clothed in the righteousness of the Son of God.

You don't see much evidence of that today. You don't see much evidence of that spiritual dress that I have, yet, beloved, you and I who are saved, are actually clothed in the righteousness of the Lord Jesus Christ today.

I ask you this question, what will it matter in eternity as to how well dressed you are in this world if you have to stand naked before God? That will be your position. You will stand stark naked before God unless you are clothed in the righteousness of God's Son.

Here in this life we spend so much of our money for our clothes. I am satisfied that if you would count the cost of your wardrobe from head to foot, you would find that you have a tremendous sum of money tied up in your clothing. You and I are so concerned about the clothing that we wear, and how we are dressed, and whether we are dressed in the latest of fashion. We are so concerned about it, yet out yonder in eternity you are going to stand naked before God unless you are clothed now in the righteousness of God's Son, Jesus Christ.

When is it going to matter? I tell you, beloved, hats and shoes, and dresses and suits are going to fade into nothingness then. Would that they could do some fading today, that you could forget about some of the things of this world and think in terms of what it is going to be like to either stand in God's presence clothed in His righteousness, or else stand in His presence naked for all eternity.

III

WHAT WILL IT MATTER IN ETERNITY AS TO HOW WELL ACCEPTED YOU HAVE BEEN

TBE, THE BEST

"I have been taking TBE for a good many years. I still enjoy it. I think it is the best Baptist paper I have ever read."

Mrs. C. H. Wainwright
Lake Butler, Florida

IN SOCIAL AND BUSINESS CIRCLES IF YOU ARE NOT ACCEPTED OF GOD?

The majority of people, I am sure, like to be well accepted in social circles. I am sure that the majority of people of this world are very much concerned that they be well accepted and received in social circles. That is also true so far as business is concerned. I am sure that there is not a young man here, nor a young man in this town nor in the world, but what somehow likes to have the feeling that he has been well accepted in the business world.

Do you realize, beloved, that the greatest acceptance is not in social circles nor in the business world, but your greatest acceptance is to be accepted of the Lord. Listen:

"To the praise of the glory of his grace, wherein he hath made us ACCEPTED in the beloved" — Eph. 1:6.

The "beloved" is Jesus Christ

and it says that God has made us accepted in the beloved.

Some people go to church and hear the preacher say, "Now you accept Jesus Christ." Some people go out from the church and say, "I accepted Christ on such-and-such a day." I want to say to you, I never ask any man to accept Jesus Christ. I never want you to go out and say, "I accepted Jesus Christ on such-and-such a day, and at such-and-such a place." I want you to realize that you are not the one that does the accepting. You are accepted in the beloved.

Oh, what a contrast there is between Arminianism, and pure Bible theology! Beloved, we do not accept Jesus, but we are accepted of God in Jesus Christ.

I say again, what is it going to matter how well you have been accepted in social and business circles unless you are accepted of God in the Lord Jesus Christ?

IV

WHAT WILL IT MATTER IN ETERNITY AS TO WHAT KIND OF FOOD WE HAVE IF WE HAVE NEVER EATEN OF THE BREAD OF LIFE?

You can tell by looking at me that I like to eat. I always have had a tremendous appetite and enjoyed my meals. There are some of them that I like better than others. There are some foods that I like better than others. But, beloved, what is it going to matter in eternity as to what kind of food we have, and how much food we have, if we have never eaten of the Bread of Life?

Oh, I would that I might impress it upon you this morning that the most important thing about your life today is not what you are going to eat when you sit down at the table within the next hour, but the most important thing so far as your life is concerned is that you partake of the Bread of Life. Jesus said:

"I am that bread of life" — John 6:48.

Listen again:

"He that hath the Son hath life; and he that hath not the Son of God hath not life" — I John 5:12.

Beloved, I say to you, the most important thing in this world so far as your food is concerned is not the diet that you partake of when you sit at the table, but that you know Jesus Christ as the Bread of Life.

We have a remarkable illustration of that in the Word of God. The Bible talks about a man that really had it made so far as this world is concerned as to food and

PRESENTING A GREAT FLORIDA CHURCH



MISSIONARY FAITH BAPTIST CHURCH

Hollywood, Florida

ELDER JIM WASHER, Pastor

In view of the fact that this paper has circulation in all fifty states and in about twenty-five foreign countries, we thus naturally have friends and supporters all over the United States, and we are especially grateful for this church in Florida.

Of course, everyone who is saved is actually a miracle of grace. This is especially true of Brother Jim Washer, who pastors the Missionary Faith Baptist Church. I have known Brother Washer and his family, including his father and mother, for many years. His father, Jagoe Washer, was a long time friend and talked to me on the telephone less than an hour prior to his death. Need I say that we talked about the doctrines of God's Word — particularly about Baptist baptism. For this conversation with Jagoe, and for my many experiences with Brother Jim, his son, I am most grateful.

Here is a church that I have wanted to visit for a long, long time — in fact, for years. Many have been the invitations that have been offered, but in the providence of God, I have never been able to have personal fellowship with this group. However, we thank God for them and for their noble pastor, who unflinchingly stands for the truth that is held by this paper. Brother Jim Washer's older brother, Paul, is a lay member of Calvary Baptist Church of McLeansboro, Ill. Paul and Jim are two of the finest Christian men that I know and I thank God for them.

Lots of people go to Florida in the wintertime for a vacation, and I'd certainly suggest that whenever you make your next trip to Florida, you include in your itinerary a visit with the Missionary Faith Baptist Church of Hollywood, (a suburb of Miami) Florida, and fellowship with Jim Washer.

the time to think about eternity is now. The time to meditate about eternity, is to consider it now. I ask you this question, what is it going to matter as to what you are going to eat today physically for your body if you do not take the Bread of Life this morning?

V

WHAT IS IT GOING TO MATTER IN ETERNITY AS TO HOW MUCH EDUCATION AND COLLEGE DEGREES YOU HAVE IF YOU DO NOT KNOW THE ABC'S OF THE BIBLE?

Do you know what they are?

A — "All have sinned and come short of the glory of God."

B — "Believe on the Lord Jesus Christ and thou shalt be saved."

C — "Christ died for our sins."

These are the ABC's of the Bible. Do you know them?

When I was a boy, before a child went to school, he learned his ABC's. Of course, I understand today that when they get in college, a lot of them still don't know them. But when I was a boy, you learned your ABC's before you ever went to school. But the ABC's that are the most important are the three that I have just quoted: "All have sinned," "Believe on the Lord Jesus Christ," "Christ died for our sins."

You are interested today in colleges. You are interested today in getting an education. You are interested in getting a lot of degrees behind your name. I want to tell you, the first thing that you need today is to consider the ABC's of the Bible.

I know a man right here in Ashland who has four degrees tacked on to his name and that man is an absolute stranger to the ABC's of the Bible. I have talked to him personally and he doesn't even know that he is a sinner in God's sight.

Oh, my brother, my sister, what is it going to matter in eternity. Think about it. Out yonder where time ends and space begins, and when you stand in the presence of Him who is high and lofty — who inhabits eternity, I ask you, what is it going to matter then how much education and how many degrees you have, if you have never learned the ABC's of the Bible?

VI

WHAT IS IT GOING TO MATTER IN ETERNITY AS TO WHAT KIND OF A HOUSE YOU LIVE IN IF YOU ARE NOT ALIVE TO THE LORD JESUS CHRIST?

All of us like to have a nice home. I can remember once many, many years ago how that I dreamed of the time when I was going to have a mansion. Then there came a time when I got married and we were happy that we could even rent three rooms upstairs over some other folk. Then as time went on, I have had various experiences so far as living is concerned. I know that we all like our houses. Some people are content with a bungalow, some people are interested in a Dutch Colonial, some people are interested in a Ranch-style Brick, but let's notice this morning, it is not going to matter as to what kind of house you live in now when you get to eternity if you are not alive to Jesus Christ.

We read:

"And this is the record, that God hath given to us eternal life, and this life is in his Son" — I John 5:11.

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

Beloved, if you are not alive in Jesus Christ, it doesn't make any difference as to what kind of house you live in here in this world. You may live in the swankiest subdivision in all the world. You may

(Continued on page 3, column 1)

New Guinea Photo Story

NOTE: It has been quite some time since we have had any pictures of our mission work in THE BAPTIST EXAMINER. One of the reasons being, and I would say that this is the main reason, my electrical power plant has been down for over a year now — it is still not working. When I have electrical power I do my own photo work. Apart from the fact that most commercial photo finishers turn out very poor work, the cost is almost prohibitive. Inasmuch as it had been so long, I decided to have a few pictures made so that I could share a few things with you as I see them most every day. The Lord willing, I plan to have a few more in the next week or two—Fred T. Halliman.



Not too long ago we held a baptizing at one of our outstations and this picture shows an individual about to be buried in the likeness of our Lord. Apart from this being truly a Scriptural place to hold a baptizing, "much water," it was a beautiful place. The water flowing in this river is as clear as tap water.

The individual doing the baptizing here is one of our local missionaries. He used to pastor one of the Baptist churches here, but about two and a half years ago he resigned his pastorate to go into full time mission work. He is a real blessing to the work.



In this picture the same missionary has buried an individual in the watery grave and seconds later he arose to walk in the likeness of our Lord. This baptizing, as many of our others do, caused a great controversy among our Protestant neighbors. They protested vigorously over the fact that, as they put it, we re-baptized one of their people. Since these people had never been baptized properly and with no authority at all, there was no re-baptizing done, we simply baptized them. Perhaps you will be able to note a little boy sitting on a partially submerged log, about 20 feet in back of the man doing the baptizing. About three weeks ago, a young lady with marital problems, committed suicide in this river by drowning, not too far from where the baptizing took place.

"Togetherness"

(Continued from page two)
In the records after the Olympic meet was over, the year that Jim Thorpe won all of his medals, and they found out that that Indian had been paid \$2.50 or maybe \$5.00 to pitch a few innings of baseball one Saturday afternoon for a little jerkwater town out in Oklahoma, which made him a professional rather than an amateur. As a result of that writer having found this out and writing the story in the paper, Jim Thorpe was compelled to return the medals that he had won in the Olympic contest. Why? He had not been striving lawfully. He didn't realize it. I am satisfied that he was uncon-

scious of it as could be. But nevertheless, in the light of the laws of the Olympic games, he hadn't been striving lawfully and he had to give up his medals.

Beloved, God wants you and me to strive for the faith of the Gospel of Jesus Christ. I think today about how much strife there is as far as brethren are concerned, but how few of those that have strife among themselves really strive for the cause of Christ. Would to God that you and I might strive together!

On a football field there are eleven men striving together. On a baseball diamond there are nine men striving together. In churches, too many times people don't strive together. If they strive at all, it is separate. But the Word

of God says that we are to strive together.

III

BEING KNIT TOGETHER IN LOVE.

The Apostle Paul talks about being knit together, for he says:

"That their hearts might be comforted, being KNIT TOGETHER IN LOVE"—Col. 2:2.

Beloved, I say that we ought to help together by prayer, we ought to strive together for the faith of the Gospel, and certainly we ought to be knit together by love.

I like to be in Calvary Baptist Church. It seems to me that there is a lot of love here. It seems to me that people are concerned about one another. It seems to me that there is a fellowship here that we have in that respect that you don't have every place.

A man visited us sometime ago and said, "I like to come here. There is a spirit here that I don't find in the church of which I am a member."

Beloved, the Bible says that we are to be knit together by love, which means that I ought to be concerned about each of you, and you ought to be concerned about me. If you are absent, I ought to call about you, I ought to see about you. I ought to come see you if I can. Then if something goes wrong, we ought to be concerned about the other person. We ought to be knit together by love.

I wonder why Paul used the word "knit." I remember when I was a little boy that I took up knitting once as a hobby. I never did knit anything big enough for me to wear except some armlets that I used to wear when I was a little boy. I notice this though, that when you knit, if you start pulling on a thread or pull one stitch loose, pretty soon you will have the whole thing pulled apart.

I wonder if that isn't why Paul used the word "knit" here. When you knit, you are completely enmeshed one with the other. In knitting, if you pull out one stitch and you keep on pulling, you will pull them all out and pretty soon all that you will have is a mass of yarn. Beloved, I tell you, God wants us to be knit together in love.

IV

ASSEMBLE OURSELVES TOGETHER.

The Apostle Paul said to these Hebrew Christians:

"Not forsaking the ASSEMBLING OF OURSELVES TOGETHER"—Heb. 10:25.

Even in Paul's day some people didn't go to church. Doesn't that seem strange? A great preacher like Paul to preach to them, yet some people didn't go to church. Paul said, "Not forsaking the assembling of ourselves together, as the manner of some is."

We have about twenty members of our church that rarely ever get to attend church. Some of them have never been here. They live at a distance and can't worship here. I say, there are about twenty of these who are actual members of our church who cannot worship with us regularly on Sunday. I can't begin to tell you how many letters I have had from these individuals who have expressed themselves in this respect, that they would to God that they might have the opportunity to worship regularly at Calvary Baptist Church.

Here is Brother Flynn who is one of that group of twenty that I speak of, who gets to attend services with us maybe once every two or three months. He is here in the services this morning, and I am sure Brother Flynn would heartily say "Amen" to what I have said in regard to the matter of being sure of assembling ourselves together in the house of God.

I just wonder how it is that some people can stay away from church and never seem to have any compunction of conscience at all. Beloved, when Sunday morning comes, Sunday night comes and Wednesday night comes, I feel that



Many of you will remember the pictures that I showed while home last year of the native school, located just a little way from the Mission Station. I think it was in March of this year that the entire school burned down. The buildings, three large class rooms and a native teacher's house, were constructed of all native materials. We had had quite a long dry spell and the night previous to the fire it had been real cold for here. The teacher had quite a big fire going in his house all night trying to keep warm. The fire started in the teacher's house.



This picture shows the remaining few sticks going up in flames. Every thing was bone dry and there was a strong wind that day blowing in the direction and the path of all the buildings. In less than ten minutes from the time the teacher's house was ablaze, all four buildings had burned to the ground, nothing was saved by way of equipment. No one was burned in the fire. In just a little over two weeks the native people brought materials, and with the help of a couple of native carpenters, the classes were ready to resume their school work.

this is my place, and that I ought to be here in God's house for the worship service. I think that I ought to be here, that we might pray together, that we might sing together, that we might worship together, that we might have fellowship. We ought to assemble ourselves together.

In the Old Testament, when David was talking to Jonathan, Jonathan said to him:

"Thou shalt be missed, because thy seat will be empty" — I Sam. 20:18.

Beloved, what Jonathan said to David is certainly true of the membership of Calvary Baptist Church. When anybody is absent, you are missed, because your seat is empty.

The question is asked:

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

Beloved, when I read that Scripture, I say to myself, why should anybody forsake the house of God? It seems to me that everybody ought to make it a point that when Sunday comes, he should strive to be in the house of God. You ought to plan all during the week to be in the house of God, and if somebody comes along and says, "Let's go somewhere else," you ought to say, "No, I have a previous engagement in the house of God when Sunday comes."

BUILD TOGETHER.

We read:

"In whom ye also are BUILT TOGETHER for an habitation of God through the Spirit"—Eph. 2:22.

You put up a building and you nail it together. You fasten it with cement, and nails, and bolts. When you put up a building, you put it

up substantially.

I think God wants Baptist churches to be just like that — built together, and put up in a substantial manner.

We read:

"Can two walk together, except they be agreed?"—Amos 3:3.

If we are going to be build together, we are going to have to be in agreement so far as the Word of God is concerned. Oh, would to God that such might be true of this church, that we might be build together, brought together more and more completely as the days go by!

The Word of God says:

"And they stood every man in his place round about the camp: and all the host ran, and cried, and fled"—Judges 7:21.

Beloved, the reason that Gideon won that battle when he was outnumbered a full 450 to 1 — when there were 135,000 Midianites against 300 Israelites — Gideon won the battle because the 300 Israelites "stood every man in his place round about the camp."

I tell you, God wants Calvary Baptist Church to stand "every man in his place." God wants Calvary Baptist Church to stand in such a way that we will be build together so that so far as the things of the world are concerned, they will be shut out and the things of God are shut in.

VI

CAUGHT UP TOGETHER.

We read:

"Then we which are alive and (Continued on page 4, column 3)

The Baptist Examiner FORUM

"Do saints go to Heaven at death, and do the lost go to Hell at death?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



The answer to both is yes.

Saints have the hope of eternal life in Jesus Christ. If Christ be not risen then we are yet dead in our sins and are among all men, most miserable. (See I Cor. 15:12-20).

The Apostle Paul expected to be with his Lord and Saviour immediately upon his death (Phil. 1:21-23).

Stephen, a deacon in the Jerusalem church, at the moment of his death saw Jesus standing on the right hand of God (Acts 7:55) and committed his spirit, immediately, into the hands of his Lord (Acts 7:59).

One of the thieves crucified alongside of our Lord was told that he would be with Him, that day, in Paradise. Now, we are aware that Paradise was not Heaven, but he was to be with his Lord and Saviour and that's Heaven for any saint.

On the other hand, we have an example of a lost soul going immediately to perdition. The rich man (who was a hardhearted, miserly sinner) went, immediately upon his death, to the place of torments (Luke 16:19-24).

It is a fearful thing to fall into the hands of the Living God who is the judge of all righteousness!!

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



In Phil. 1:23 Paul says, "For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better." So since Paul's departing this life meant for him to be with Christ it can only be true of all the saints of this age. So today when one of our Lord's saints dies he, or she, is carried by the angels into the very presence of Christ, and that is Heaven enough for me. In the time before our Lord's ascension back to the Father, the saints who died were carried by the angels into upper Sheol which was called Abraham's bosom or Paradise. But since that time they are carried immediately into Heaven to the very presence of Christ.

In Luke 16 we see that the lost go immediately into Hell, or HADES at death. This is not the eternal Hell, but rather the jail in which

they are confined until they are brought before the great white throne judgment to be sentenced. They are not brought before this awful judgment in order to be tried. They are condemned already, John 3:18. In Rev. 20:15, they are cast into the lake of fire which is the eternal Hell. This takes place a thousand years after the dead in Christ are raised in I Thess. 4:16-17. And in spite of the fact that Spurgeon and other great preachers have argued a general judgment, this fact proves them to be wrong. Rev. 20:5 proves that a general judgment is an utter impossibility. In verse 14 we see that after Hell, or HADES has been emptied of all its wicked inhabitants it is also cast into the lake of fire. This place has become so contaminated with sin that when our Lord is through with it He just flings it over into that lake of fire with its former inhabitants.

JAMES
HOBBS

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McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



We must understand that a person does not cease to exist when he dies physically. Death is merely a separation. The body is placed in the ground where it returns to the dust from which it was originally made. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2:7). At the proper time in the last days the body will reform and rise to meet the soul and become reunited. This is true of both saved and unsaved. Luke 16:19-31 teaches us that the person does not cease to exist at death (see verses 22 and 23).

When the lost dies his soul goes to Hades which is translated Hell. The word "Hades" actually means "The place (or state) of departed souls." This is a place of torments but not like the final abode of the lost. "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (Luke 16:23).

When a saved person dies his soul goes to be with the Lord. "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (Philippians 1:21-23). Paul told the Corinthians that to be at home in the body is to be absent from the Lord and then he said, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord" (II Cor. 5:8).

The Bible makes it clear that the Lord Jesus is in Heaven at the right hand of God. If we are going to be with Him then, it will obviously be in Heaven. After the rapture we will be with Him, body and soul forever.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



There are two terms often mis-translated Heaven or Hell. They are the Greek word "hades" and the Hebrew equivalent, "sheol." Seemingly, the Scriptures teach that hades and sheol had two "compartments" as they might be called — one place termed "Paradise," a place of happiness, and the other place the realm of torment. This is indicated in the story of the Rich Man and Lazarus, found in Luke 16:19-31. The poor man, Lazarus, went to where Abraham was. The Rich Man went to "Hell." (The Greek word is "hades!") Evidently he went to the place of torment in the realm of the dead, for it says that "he lift up his eyes being in torments."

Evidently Jesus went to the Paradise realm of hades when he died, for He said to the penitent thief, "Today shalt thou be with me in Paradise."

But seemingly the Scriptures indicate that when Christ arose and ascended into Heaven, he took with Him the saved ones of Paradise.

the word "hades" (the abode of departed spirits). The wicked dead will remain there until the great judgment of the wicked at which time the wicked shall be cast into the Lake of Fire, at which time death and the former abode of the wicked shall be utterly destroyed.

"Togetherness"

(Continued from page three)
remain shall be CAUGHT UP TOGETHER with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" — I Thess. 4:17.

I believe in the second coming of Jesus Christ. I don't know when He is coming. I have no idea as to the time of Christ's return. But I know He is coming, and when He comes, it is going to be a glorious day when all the saints of God that are dead, come out of the grave and go up to meet Him, and all the living saints, at the same time, will be caught up in the air. Won't it be a blessed day when that hour comes, when the dead in Christ are raised and the living in Christ are caught up and they go up together? As Paul says, we shall be caught up together. I like to think of that day. What a blessed day it is going to be! "Caught up together."

I hear from people all over the world. I couldn't begin to say how many foreign countries we hear from. I couldn't begin to say how many people we hear from in the states. We have correspondence from people all over the world, and most of them I have never seen. Most of them I will probably never see in this life. But every once in

I can't think of any greater experience.

Brother Joe Wilson used to talk about our Bible Conferences in this respect: He said that the conferences that we had here in Ashland he considered to be the next thing to the meeting of Christ and His people in the air. Somehow I have a feeling that the fellowship that we have had at these conferences in the past, the joy that has been ours — somehow I have a feeling that Brother Wilson expressed the truth, that the Bible Conferences was the greatest thing that we could think of next to the rapture — the meeting of the saints in the air together.

Oh, beloved, how we need to do things together! You get your hand hurt and the rest of the body is inoperative. You get one of the organs of the body mutilated and all the rest of the body will suffer accordingly. Why? They will not work together.

Beloved, that is true so far as this church is concerned. We need to be sure that we are operating together.

CONCLUSION

I have had a lot of experience as a farmer through the years. I can remember back in the days when we didn't have tractors. We had nothing but horses. I can remember one team of horses that I tried to work. It was almost an impossibility to get them to work. One of them was a fast stepper, the other a slow plowhorse — really, really slow. Every time I picked up the lines and clucked to those horses, the fast stepper would go out like a bolt of lightning and the old plowhorse would stand there, with the result that the doubletrees were usually turned to about a 45 degree angle before we even got started.

Let me tell you something, beloved, I want to see God's people work together. I like for God's people, at all times, to try to pull together. It is a mighty hard thing to plow a team of horses when one is fast and the other is slow; they don't work together. It is a mighty hard thing to be pastor of a Baptist church when people don't work together.

I am looking forward to the time when we are caught up together, but right now, the thing I am concerned about is working together. My prayer to God is that He will help us to walk together, as we are builded together, to help together by prayer, to strive together in the faith of the Gospel, to be knit together by love, to assemble ourselves together, builded together, knowing that some of these days we are going to be caught up together, finally, with the Lord.

All I have said thus far, I have said to the membership of our church caught up together with the Lord? (Continued on page 5, column 2)

BELIEVES TBE THE BEST

"I believe TBE is the best Baptist literature I have ever read except God's Word."

MORRIS PRIDEMORE
BARBOURVILLE, KY.

This is indicated by Ephes. 4:8, which says, "Wherefore he saith when he ascended up on high, he led captivity captive, and gave gifts unto men." Read verses 9-10 for further information.

Since that time, it would seem that when a Christian dies, he goes to be with Christ. This is indicated plainly by Paul when he said, "Having a desire to depart and be with Christ, which is far better." Paul didn't expect to go to hades, or to Paradise in hades, he expected to go to Heaven and be with Christ. I remind you also that when Stephen died a martyr's death, as he died he saw Heaven open, and Christ standing by the throne, and he said, "Lord Jesus, receive my Spirit." He didn't say, "Let me go to Paradise," he asked Jesus to receive him — and Jesus was in Heaven.

There are good and able men who believe that the saved of this age do not go immediately to Heaven when they die, but to some sort of happy place where they live what they call, "the middle life." I have read a good deal along this line, but I simply can't believe it.

But the questioner asks, "Do the lost go to Hell at death?" The answer is NO! This is utterly contrary to much of the pulpit palaver, but it is the truth nevertheless. When the lost die, they go to the same place that the wicked, rich man of Luke 16 went. They don't go to Hell because they have not been judged for their sins, and won't be until the time of the resurrection of the wicked dead as described in Rev. 20:12-15. The "Lake of Fire" is really the Hell of the Bible, and we read in the passage just mentioned that, "death and Hell were cast into the Lake of Fire." The word for Hell there is

awhile when I am writing a letter, the thought will come to me, I have never seen this brother or sister before, and I will throw in this statement: "I hope I will get acquainted with you here in this world, but if I don't, we will have a good time when we meet in the air."

Someday there is going to be a meeting in the air. Can you imagine what it is going to be like when the saints of God over there in New Guinea, and the saints of God here in America, and the saints of God in the islands of the sea all meet together in the air — caught up together with the Lord?

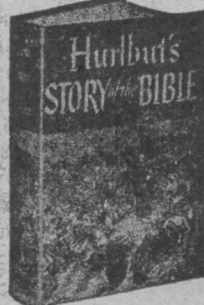
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THE BAPTIST EXAMINER

SEPTEMBER 14, 1974

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"CONTINUE IN PRAYER"

"Continue in prayer, and watch in the same with thanksgiving"—(Col. 4:2).

It is interesting to note how much space is given in the Scriptures to prayer. There are exhortations, precepts, promises, and commands to pray. We don't have to read very far in the Bible till we come to, "Then began men to call upon the name of the Lord." It continues in an unbroken chain to the closing chapter of Revelation. The examples of God's people praying are numerous. We see a wrestling Jacob, Hannah praying for a child, Daniel three times a day, Elijah on the mountain and Paul and Silas in the dungeon. In a lion's den, in a beautiful garden, walking along the road or Mary and Martha in their home. Whatever the circumstances — God's people pray. They ask for their wants as well as their needs, thank Him for many blessings, praise Him for Who and What He is, or just have a little chat.

What does this teach us about prayer? We can be sure that whatever God makes prominent in the Scriptures, He intends to be conspicuous in our lives. He says so much about prayer because He knows how much we are in need of it. In spite of all these teachings in the Word, most of us are satisfied with little prayer. Little prayer — little strength. Little prayer — little power. Little prayer — little growth. It matters not how glowing we speak of Christ and our service to Him. Most of it will be wood, hay, and stubble unless it is baptized in prayer.

Our text says to continue in prayer. To continue, we must of

necessity have started. What did hinder us that we now need the admonition to continue? We not only are to continue, but to watch in prayer with thanksgiving. "Watch" means to be alert and vigilant. When we fail to pray it is like falling asleep at the controls. It's an open door through which the Devil enters and causes havoc.

Prayerlessness is a sin. We need to recognize it as such instead of shrugging our spiritual shoulders and passing it off as a human weakness. Only then will we be on our way to confession, repentance and victory.

Let us pray that we may be an example and blessing to others via prayer — that we may live more to the glory of our Saviour. Let our motto be "Continue in Prayer."



"Togetherness"

(Continued from page 4)

church, with the hope and the desire and the prayer that God will help us to work together. But there is one thing I want to say in closing, that you can't do together — you can't work with Jesus Christ to save yourself. Believe me, you don't work with Christ for salvation. As the song says:

"Jesus paid it all,
All to Him I owe:
Sin had left a crimson stain,
He washed it white as snow."

When Jesus came to the cross, His closing words in life were, "It is finished." Just before He dismissed His spirit to go back to the Father, He said, "It is finished." He had finished the plan of salvation. There wasn't anything for you to do. There isn't a thing left for any of us to do. Jesus paid it all on the cross. No, you can't work with Him. You can't work together with Jesus in the realm of salvation. But after you are saved, oh, you ought to work for Him. You ought to work with the church of which you are a member. You ought to work with God's saints to the very best of your ability — together.

May God bless you!



Salvation . . Baptism

(Continued from page one)

word "church" to translate "ecclesia" in the New Testament. If the real meaning, assembly or congregation, had been used, he would have had to change the government of the Church of England to comply with the New Testament. By changing that one word, he only magnified his problem, because many passages teach that the New Testament churches were independent, self-governing, self-propagating bodies. Likewise, he told the translators to transliterate (bring over letters, but not meaning) the word, "baptize." If they had translated (bring over meaning) the word, then immersion would have consistently appeared in the New Testament. However, with these two glaring inconsistencies by King James, this KJV is still far beyond comparison with those perverted versions and twisted translations that have appeared in the last three or four decades. Any person with a working knowledge of the original languages will have nothing to do with any of those perversions, if he is an honest man.

II

AN EXTENSIVE STUDY

I have made an extensive study of the many commentaries in my library regarding baptism. Except for John Gill, the only Baptist to write a commentary on the whole Bible, the rest of the main commentaries on the whole Bible that we Baptist preachers use were written by Pedo-baptist (infant sprinkling) writers. A few samples how these men expressed our sentiments and then did something else in their churches will suffice for now. It is not necessary to name any denomination in connection with these quotations, because all the Protestant denominations practice the same thing

Nationally Known Preacher Challenges Rice/Sumner To Debate Grace Doctrines

Well, it's time for John R. Rice or Robert L. Sumner either to put up or shut up. They have said much against THE BAPTIST EXAMINER and the doctrines of grace for a number of years.

Now then, one of the outstanding preachers in America, who believes the same truths of grace that we teach, has challenged them to a debate. If I were a betting man, I would bet dollars to donuts that they'll tuck their tails and run like a scared dog.

I am thankful for Brother William R. Crews and I would say that this is a golden opportunity for such Arminians as Rice and Sumner to stand up for what they believe, even though to do so will mean the slaughter of Arminianism, for when tested by the Bible, Arminianism will come to naught.

Evangelist Robert L. Sumner
The Biblical Evangelist
Brownsburg, Indiana 46112

Dear Evangelist Sumner:

I have read your booklet on "An Examination of Tulip" and your review of "Divine Sovereignty and Human Freedom" by Samuel Fisk. I have come to the conclusion that anyone who is as articulately against the glorious doctrines of God's Word which have by men been nicknamed Calvinism, as you appear to be should be willing to meet someone in a public discussion (debate). I am hereby challenging you to a public discussion to be held in a place of mutual agreement. The propositions will involve the Five Points of Calvinism, any or all of them, and will be agreed upon pending your acceptance of this challenge. I am tired of men like yourself and John R. Rice vehemently attacking the doctrines of Calvinism in a one-sided way. Paul said that he was set for the defense of the gospel (Phil. 1:17). If you have his spirit, you too should be willing to defend what you believe to be the truth in a public debate.

I am not trying to be smart, but I think such fellows as yourself should be exposed as not holding the truth concerning Calvinism. This I think would be accomplished in the proposed debate.

Additionally, let me state that I intend for the debate to be carried on in a Christian spirit and atmosphere. I do abhor the thought of the chaos or confusion which sometimes characterizes a religious discussion.

We both perhaps have a wide influence. I have a national radio broadcast on about 175 stations. I am sure that you have many thousands reading your monthly paper. If I am teaching error, you should be willing to expose it. Since I think you are teaching error, I shall be willing to expose it.

Yours for God's truth,

W. R. CREWS,
Speaker,
BIBLE STUDY TIME

cc: Some interested preachers

with very little variation on any point.

They borrowed the principle of their practice from Rome. There are five areas of similarity in Romanism and Protestantism: 1. Salvation — by some ecclesiastical arrangement; 2. Hierarchical form of church government — diocese, synod, presbytery, conference, or some other name; 3. Sacraments — with some meritorious aspect or effect; 4. Orders in the ministry — arch-bishops, bishops, Very Rev. So-and-So, etc.; 5. Last things — a general judgment and an A-millennial arrangement according to Romanism before the Reformation.

III

THE BAPTISM OF CHRIST

Since John the Baptist did immerse Christ in Jordan, I want to give a few quotations from my commentaries on this matter.

Albert Barnes: "As they were displeased with John, so they were with Jesus, who was doing the same thing on a larger scale — not only making disciples but baptizing also."

J. P. Lange: "This baptism was administered by immersion, and not merely by sprinkling. So far as is known, this rite was not accompanied by the usual sacrifices; but

the deepest spiritual part of the sacrificial service — the confession of sins — preceded the immersion." Then on Luke 3:6, Lange says: "Baptism and preaching must always be connected."

Daniel Whitby, the father of post-millennialism, comments on John's baptism and mentions "baptism of repentance" and "faith in the Messiah," and then adds these significant words: "Of both which infants were incapable."

Thomas Scott: "It does not appear that any but adults were baptized by him. Adult Jews, profess-

ing repentance and a disposition to become the Messiah's subjects, were the only persons whom John admitted to baptism."

Matthew Henry: "Those who received his doctrine and submitted to his discipline were baptized of him in Jordan."

Bishop Hall has these few timely words: "Nor do we read of any being carried to him for baptism."

Other quotations could be given, but we must ask some questions.

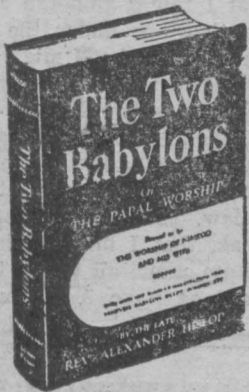
Could infants stand in or among the crowds? Could they listen to

(Continued on page 6, column 1)

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PAGE FIVE

Salvation . . . Baptism

(Continued from page five)

John's preaching? Could they make an audible confession of sin? It is as sensible to preach the Gospel to the badly mentally retarded as it would be to preach it to infants. (No reflection on the mentally retarded intended). It is interesting that our Pedobaptist opponents clearly expressed our sentiments and embraced our position in their writings, and then did something else in their churches. Is there equal assumption in adhering to what is recorded as in believing what is not recorded? Are we as much bound to prove what is negative as to prove what is positive?

IV

MANY INTERPRETATIONS

We frequently hear that there are so many interpretations regarding this matter of salvation and baptism. There are not so many interpretations, but there is the intrusion of human tradition. There are four sources of false theology: traditionalism, rationalism, confessionalism and mysticism. The Bible is the only source of true theology. Our adherence to the Bible and our rejection of these false sources of theology are what makes a Bible-believing Baptist church different.

I heard a remark recently that we should study the edict made by Constantine concerning worship on the Lord's Day. The New Testament Christians were worshipping on the first day of the week by divine sanction for nearly 300 years before Constantine's edict was aimed directly at the unbelieving Jews. Constantine was the high priest of the Babylonian mystery religion when he proclaimed himself the head of the church. This fact influences much religious thought today.

V

BABYLONIANISM

Babylon is the fountain head of idolatry. The mother and child form of idolatry is the oldest form of idolatry in the world. That system was celebrated with very immoral, disgusting practices. Incidentally, the occultism of astrology, spiritism, divination and witchcraft has come directly from this Babylonian cult. Many mysteries were known only to the initiates, but openly and ignorantly practiced by all the people. Among the main doctrines of these Babylonian mysteries were: purgatorial purification after death; salvation by countless sacraments; priestly absolution; sprinkling with holy water;

offering round cakes to the queen of heaven at Istar (hot cross buns at Easter); dedication of virgins to the gods (sort of sanctified prostitution); and weeping for Tammuz for forty days before Istar (now called Lent). The sign of the "T" was sacred to Tammuz as a life-giving principle since it was the first letter of his name. Well, the doctrines of Babylonianism are strikingly familiar to all who are familiar with the liturgical religion and the sacerdotal systems of our day.

Purgatory is from Babylon, not the Bible; sacraments are Babylonian, ordinances are Biblical; the priest who says, "I forgive you all your sins," gets his ideas from the Babylonian mysteries, not from the Bible; sprinkling with holy water is pagan, but the immersion of a believer in water is Scriptural; and what a contrast! The other doctrines I have mentioned are centered around the feast of Istar. The Assyrians later called it Astarte, and English speaking people call it Easter.

History shows that the first departure from the New Testament principle and practice was in the matter of priestcraft—that is, one man can come between another man and God. But no man between me and my God; no man between me and my Bible; and, no man between me and my fellow man are Scriptural prerogatives.

"There is one God, and one mediator between God and man, the man Christ Jesus"—I Tim. 2:5.

This verse is one of many verses that preclude priestcraft in all its forms. However, when people have been trained in these human traditions which were borrowed from Babylonian paganism, it seems difficult for them to accept the truth of Scripture without going back to those pagan traditions.

VI

THE DIVINE ORDER

Our Lord made the order very clear when He told the disciples to go and make disciples, baptize them, and teach them the truth of Scripture. I could list an array of writers of commentaries concerning this order in this commission. Those writers not only expressed our sentiments, but they were leaders in their denominations. They had imbibed tradition from the Babylonian source, and so they sprinkled babies with "holy water" in practice. However, I will add one quotation from J. P. Lange, Professor of Divinity at the University of Bonn in the last century. On this passage, he says:

"In every case, first complete religious instruction, then baptism. To make disciples of, involves in general it is true, the preaching of the gospel; but it marks preeminently the moment when the non-Christian is brought to a full willingness to become a Christian."

In his comment on teaching in v. 20, he clearly stated that discipleship and baptism (he used the original words in his commentary) preceded the teaching. Then he gets involved in his tradition, and begins to talk about "godparents" that are as much implied in Scripture as is the name of Lange.

If classical scholars with no interest in baptism said with a united voice that "baptizo" did not mean immersion; if the modern Greeks said the same thing; if the leading church historians said sprinkling was the primitive practice, and could point to a time in later centuries when immersion began; if the character of the references in the New Testament was incompatible with immersion and in accord with sprinkling; if pious learned Baptist leaders arose and said they were mistaken; then, a demonstration and a change would be necessary for us. But in stating the matter in this fashion, I have declared the case for all those who practice sprinkling. Furthermore, the whole scope of baptismal regeneration is completely nullified by this study regardless who may teach it. The Scriptures are clear on the order: salvation first and then baptism. People repented of their sins and believed in Christ for salvation, and then they were baptized, all the lame excuses of the baptismal regenerationists notwithstanding. We have no say in this matter. This is the way God did it. Every avenue of approach to the subject of baptism indicates that the immersion of the believer was the primitive mode, and anything else is no baptism at all.

VII

CHURCH MEMBERSHIP

Sometimes we meet people who seem to think they only need to be saved—that baptism and church membership do not matter. But the New Testament has something to say about the matter of church membership for every believer. A careful study of the New Testament books will reveal that every aspect of the local church in it. Therefore, the New Testament has no message for the person who has no church.

We are familiar with the old question, "Can I be a Christian without joining the church?" Yes, it is possible. It is something like being: a student who will not go to school; a soldier who will not join the army; a citizen who does not pay taxes or vote; a salesman with no customers; an explorer with no base camp; a seaman on a ship without a crew; a business man on a deserted island; an author without readers; a tuba player without an orchestra; a politician who is a hermit; a scientist who does not share his findings; and a bee without a hive. Well!!! You may be a Christian without joining a church, but you are in a sorry predicament. You should be very careful that you join the right kind of a church.

When the New Testament clearly teaches salvation, baptism and church membership in that order, then we must abide by that order, and follow the teaching and observe whatsoever Christ has commanded us.

CONCLUSION

My wife and I were required to live in this country for five years before we could become naturalized citizens. One cannot live permanently in another country as an alien. But people profess to accept Christ, to be saved by His grace, to know His love, and yet they live like aliens. If you claim you are

saved by His grace, then surely you are not living like an alien! Surely you are not one of Christ's subjects on the side of the kingdom of darkness!

Now Coloss. 1:13 tells us that God the Father has delivered us from the power of darkness and has translated us into the kingdom of His dear Son. Immersion for the born-again believer is kindred to taking out your citizenship papers. The only time in my life when I was required to appear in court was the day I took my oath of allegiance to this country. After the ceremony that day, the judge came down where we were and congratulated us on our decision to become citizens of this country. I always congratulate people who decide to obey the Lord in baptism. The immersion of the believer in water openly declares to all his friends that he does belong to Jesus Christ, and he wants them to know about it.

Are you saved? Have you been immersed into the fellowship of a sound church since you were saved? Why not let the Lord meet the needs of your soul today?



Justification

(Continued from page one)

effect it had on Moses.

"And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain it shall be stoned or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake)."

That is God giving His law to Moses yonder on Mount Sinai. The people could not stand that. They asked Moses to have God speak to him and then he could speak to the people. Moses said the thing was so terrible that he exceedingly feared and quaked. The mountain shook, and I expect Moses did a lot of shaking, too. I read these verses that we might clarify the statement we made that in justification the terribleness of the wrath of the law is silenced, or stilled, toward a person. Under the law there is no mercy. Under the law sin is not forgiven. The law is a schoolmaster. If you have ever gone to a real schoolmaster, you know what it is. I don't think a lot of children in this day and age know what a schoolmaster is. When I was a boy going to school, the schoolmaster taught the first through the eighth grades. He was law and he was order. He always had several long switches on hand, and if you didn't think he was the schoolmaster, just push him a little, and he would let you know. Those things made us children fear and shake. The law was a school-

master to bring us under submission that we might be led to realize that in the law there was no justification whatsoever. But the law pointed us yonder to another. Thus, we thank God that justification silences the terribleness of the law to the extent that we do not quake under it as did they.

Now, a few things that I want you to notice in the Word of God, when a man is justified. In the law there is a demand behind it, and that demand is perfect obedience to God. That is what makes the law so terrible. God had a law long before He gave the commandments on Mount Sinai. He gave a law, "You shall not eat of the tree of knowledge of good and evil." That was one of God's laws. "For the day that thou eatest thereof thou shalt surely die." We have not kept the law, and because of that, as sinners, we are under a curse. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). If man is not justified he is under the curse, because the law brings a curse upon him for breaking it. In Revelation 5, we see where they searched for a man who could open the book and loose the seals, but they could find no man in heaven, in earth, or under the earth that could open the book, loose the seals, or even look upon it. Why? It had to be a person who had never sinned to do that. It had to be a person who was not a sinner after the order of Adam's race. It had to be a person who was just, honorable, upright, holy, and no man could be found who had not broken God's law. None could look on it, none could loose the seals, none could even touch it. Why? Well, a lot of men were justified in God's sight, but they had been sinners. Only one, the law-giver Himself, could open the book, and loose the seals. He had never sinned, never transgressed the law. He was born perfect. He knew no sin, neither was guile found in His mouth.

In justification God looks upon us as though we had never transgressed His law, as though we had never sinned. He declares us just through the Lord and Saviour, Jesus Christ, because of what He did, not what we did. Thank God for the thing that Jesus Christ did! He tasted death for God's own.

In I Cor. 9:19-22, we read, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all (Continued on page 7, column 1)

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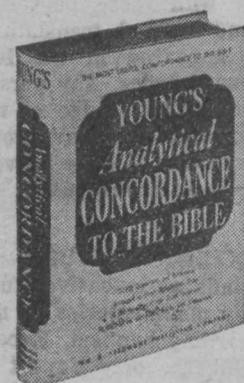
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SEPTEMBER 14, 1974

PAGE SIX

False Attitude! Members Are Not To Be Served By Church

By ROY MASON
Aripeka, Florida

The worst false attitude in churches is that church members are to be served by their church.

This that we are to deal with, is not so much a "teaching" as a notion that is widely prevalent among church members. So many church members feel that the main business of their church is to SERVE THEM. When they attend church, if they don't get their hand shaken a certain number of times, they go home half mad. "No one shook hands with me — no one paid me a bit of attention." If they are not furnished with enough suppers and socials, they feel like moving membership elsewhere. If their pastor doesn't pay them frequent calls, they are ready to criticize him harshly. "The preacher ain't never been to see me!" is their wail. Do they want him to minister spiritual things? No—they just want to be noticed. They just want their ego flattered. And if they get sick, even though they never visit other sick members, they get mortally offended if the church doesn't afford a stream of visitors. To sum up, they are in the church for what they can get out of it. They want the church to serve them — to notice them — to pamper them. Such persons are as sensitive as a sore tooth. They are ready to fly mad at both church and pastor at the slightest provocation, and when they get mad, they can't do enough dirt with their critical tongues.

Does A Church Exist Primarily To Serve Its Members?

The answer is a loud NO! A church should serve Christ in spreading His gospel. People should join a church with a view to joining with others in serving Christ — not with a view of being babied and pampered. The main

concerning church attendance, they win no one to Christ — they just don't do anything, yet they are ready to criticize their church. No institution in the world gets lambasted so frequently or so hard as the church, and by its own members. And most of it comes from the idea people have that they do not owe anything to their church—their church owes them every attention.

Worth-While Church Members

What kind of people are really worth-while church members? Let us make a few suggestions:



ROY MASON

1. Worth-while members are first of all GENUINELY SAVED PERSONS. Many of the no-accounts and dead-heads are people who have never been truly born again.
2. Worth-while members realize that they were SAVED to SERVE — not to be served. They are in the church for what they CAN GIVE — not for what they can get.
3. Worth-while members have this attitude toward their pastor, "Pastor, don't spend the major portion of your time pampering us — we are behind you anyway. Give yourself to the preaching of the Gospel and to dealing with those who are not saved."
4. Worth-while members will not be IDLERS, LOAFERS and CRITICS. They will realize that they are to be the Lord's army to push forward His cause. They do not call a pastor to do all the fighting — but to lead them under the Lord's banner as they together do battle for the Lord.

WHAT THE BIBLE SAYS RELATIVE TO GOD'S CREATION

1. Whom God Corrects.
"For whom the Lord loveth, He correcteth."—Prov. 3:12.
"A rod is for the back of him that is void of understanding." — Prov. 10:13.
2. Why God Corrects.
"When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth."—Psa. 39:11.
"And the revolvers are profound to make slaughter, though I have been a rebuker of them all." — Hosea 5:2.
"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts."—Jer. 2:19.
"Correction is grievous unto him that forsaketh the way."—Prov. 15:10.
3. How God corrects.
"Rain to come . . . for correction . . ."—Job 37:13.
"With rebukes dost correct man for iniquity."—Psa. 39:11.
"All Scripture is . . . profitable . . . for correction."—II Tim. 3:16.
"A whip for the horse, a bridle for the ass; and a rod for the fool's back."—Prov. 26:3.

"The Lord scourgeth every son, whom He receiveth."—Heb. 12:6.
4. How Receive Correction.
"My son, despise not the chastening of the Lord; neither be weary of His correction."—Prov. 3:11.
"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?"—Heb. 12:9.

Baptized . . . Supper

- (Continued from page 6)
1. observing it, (I Cor. 11:18).
 2. It is restricted to the two elements — bread and wine, (Luke 22:18-20).
 3. It is restricted to its design — remembering Christ's death, (I Cor. 11:23-25).
 4. It is restricted to subjects — those who have been Scripturally immersed. (Acts 2:41-42; Rom. 6:4; Collos. 2:12).
 5. It is restricted to a united church, (I Cor. 11:18).
 6. It is restricted to those sound in the faith, (Rom. 16:17; I Cor. 11:19).
 7. It is restricted to its motive — not a special occasion.
 8. It is restricted to those in fellowship, (Acts 2:41-42; I Cor. 5:11).
 9. It is restricted to those of the same faith, (Heb. 13:10; II John 9-11).
 10. It is restricted to those who are baptized, (Matt. 28:10-20; Acts 2:38-42). This is the reason why we cannot admit outsiders to the table. If they will come by baptism they are eligible. True baptism is the key to open the door into the local church where the Supper is observed.

II

THE HISTORY OF CLOSED COMMUNION.

Has this been the teaching of the true churches down through the ages? Have churches practiced closed communion from Christ and the time of the apostles down to our day? Christ promised perpetuity to His church. He said, "The

2. He believed that the one loaf symbolized the local church. (He did not believe in the universal church theory).

3. He believed the unity of the Supper was symbolized. Therefore, Ignatius did not practice open communion. This is what the Bible teaches. (I Cor. 11:2; 10:16-17; 5:11-13).

Justin Martyr (150 A.D.) who wrote not more than fifty years after the death of the Apostle John, on the subject before us — (Apol. 2, p. 162, Apud Suererus) — says, "This food is called by us the eucharist, of which it is not lawful for any to partake, but such as believe the things that are taught by us to be true, and have been baptized." Let the candid reader notice that it is closed communion. a. Only those who are Scripturally baptized are eligible to partake of the Supper according to Justin Martyr; b. Only those who believed the doctrines and practices of the church could eat the Supper, Cf. Heb. 13:19; I Cor. 5:11.

Neander The Historian

In Neander's great church history (8 volumes) we have the early records which tell us of the early churches and how they all observed closed communion. Keep in mind that Neander was a Lutheran and it went against him to disclose a doctrine which his denomination did not practice. But history is no respecter of persons! Tertullian and Cyprian lived in the early days and believed the Lord's Supper was a picture or symbol and not the actual body and blood of Christ. "The bread and wine were rather represented as SYMBOLS of the body and blood of Christ," (Neander, vol. I, p. 393). These also believed in restricted communion, but they said there is no real forgiveness in the Supper.

Tertullian (150-212 A.D.). "Those who are not Christians are wrongfully called so; such in truth take no part in our religious assemblies; they do not receive the communion with us," (Neander, Vol. I, p. 304). This is what the Bible teaches, (I Cor. 5:11-13). This is restricted communion.

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gates of Hell shall not prevail against" the true churches, and history will prove that there have always been true Baptist churches which practiced closed communion. Only people who have been Scripturally baptized are eligible to partake at the Lord's table. Remember this point. Only true churches can observe the Supper because only true churches can administer true baptism.

The Early Church Fathers

Ignatius (30-107 A.D.) is the first of many witnesses for restricted communion. He was the little child our Lord used for a text and taught the apostles "except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Ignatius grew up and became a great preacher and died as a martyr. Before he went to his death, he wrote a letter to the church at Philadelphia (mentioned in Revelation) in which he stresses closed communion. He speaks of "The one Supper, for there is one flesh of our Lord Jesus Christ, and one cup to show forth the unity of His blood; one altar, one pastor, along with the elders and deacons" Chap. IV (Ante-Nicene Fathers, Vol. I, p. 81). From Ignatius, we learn many things about the observance of the Lord's Supper and what this great preacher taught.

1. He believed there was "one" Supper for the "one local church."

Cyprian (264-302 A.D.) was a believer in restricted communion. "During the persecution, many who, either from fear or violence, had been driven to violate the duties of confessors of the faith, had been excluded from the communion of the church. Most of these, however, afterward seized with compunctions of remorse, and longed to be restored to the fellowship of the brethren, and to the privilege of partaking of the Lord's Supper," (ibid. p. 315). The churches in 250 A.D. excluded members who would not die as martyrs. They were not allowed to observe the Lord's Supper with the church. The "confessors" were those who were willing to die for Christ.

Must Have Baptism Before We Can Observe The Lord's Supper

Jerome (400 A.D.). "Catechumeni communicare non possunt, etc. — catechumens cannot communicate at the Lord's table, being unbaptized," (Howell on Communion, p. 66).

Bede flourished about A.D. 700. "Three young men, princes of Eastern Saxons, seeing a Bishop administer the sacred Supper, desired to partake of it as their royal father had done. To whom the Bishop replied, 'If you will be baptized in the salutary fountain as your father was, you may also partake of the Lord's Supper as he did; but if you despise the former, ye cannot, in any wise, receive the

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latter," (ibid. 6, 66). This is restricted communion to those in a royal family.

Theophylact (1100 A.D.) remarks "No unbaptized person partakes of the Lord's Supper."

Frid. Spanheim, who flourished about 1600 A.D., states, "None but baptized persons are admitted to the Lord's table," (Hist. Christian, Col. 623). This is the historian who wrote a history on the Anglo-Saxon people.

Lord Chancellor King (A.D. 1700). He says, (Eng., part 2, p. 44) "Baptism was always precedent to the Lord's Supper; and none (ever) were admitted to receive the eucharist till they were baptized. This is so obvious to every man it needs no proof." This is how the ancient churches in the British Isles observed the Lord's Supper before the Catholics came and slaughtered them and drove the true Baptists into the mountains. Only those who have been Scripturally baptized were eligible to partake of the Lord's table.

Infant Baptism And Closed Communion

The practice of baptizing infants and thus bringing the unsaved people into the churches is one reason why closed communion must be practiced. There is no record of infant baptism in the New Testament. The scholars say this. (These are scholars from denominations which practice infant baptism).

The great Schleermacher in his Christian Theology, p. 383, remarks, "All traces of infant baptism which one will find in the New Testament, must be first put into it."

Professor Hohn in his theology, p. 556 says, "Baptism according to its original design, can be given only to adults, who are capable of true knowledge, repentance, and faith. Neither in the Scriptures nor during the first hundred and fifty years, is a sure example of infant baptism to be found; and we must concede that the numerous opposers of it cannot be contradicted on Gospel grounds."

Lange on Infant Baptism, p. 101. "All attempts to make out infant baptism from the New Testament (Continued on page 8, column 1)

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thing for which any true church exists is to "preach the gospel to every creature." (Mark 16:15). Note several Scriptures:

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

Rom. 16:1: "Phebe . . . which is a SERVANT of the church . . ."

Note that Phebe was a servant of the church, instead of being one who was being served by the church. Eph. 4:11-12. Note that the ministry specified here is given of God to the church for "the perfecting of the saints, for the work of

MINISTERING." (Correct translation). Pastors are to lead churches into ministering — not in being ministered unto. Jesus Himself said, "I am not come to be ministered unto, but to minister . . ."

Such should be the spirit of every church member. So very often church members idle around and do nothing. They are indifferent

Baptized . . . Supper

(Continued from page seven)

fail. It is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament."

Martin Luther — (Inst. R's., apud Van of Inf. Bapt., part 2, p. 8), "It cannot be proved by the sacred Scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." (Howell on Communion, p. 162).

Wm. Wall, the great champion of infant baptism, has in his history — (Introduction, p. 1-55) — made an admission in these words: "Among all the persons that are

recorded as baptized by the apostles, there is no expressed mention of any infant."

Infant Baptism And Alien Immersion

If restricted communion were not practiced in the true churches the unsaved could partake as well as the saved. The infant is taken into a Protestant church and reared as an unsaved, unregenerated church member. Then if he comes into a true church and partakes of the Supper, he is also eligible to vote against the pastor. The same is true of those immersed by unscriptural administrators. If these are eligible to partake of the Supper, they are eligible of suffrage and each vote to change other doctrines in the church.

John Bunyan's Great Baptist Church A Lesson

Bunyan was cast into jail for preaching the truth, but finally gained his freedom after thirteen years. He became an open communionist. After his death, that great church became a Protestant church and ceased to be a witness for God. Why did this happen? Because the church became full of unsaved members who had been sprinkled as infants. We must stand and preach the Word of God and not surrender. Alien immersion will destroy a church if it is received. Those who will not be baptized by a church should not be permitted to partake at the table of the Lord.

Infant Baptism Began In 418 A.D.

The Milevetan Council, A.D. 418 provided for it if the child was sick. "The early councils of the church were all against infant baptism. The Council of Elvira or Grenada, A.D. 305, required the delay of baptism for two years (Hafele, History of Councils, I. 155. Edinburgh, 1871). The council of Laodicea held in 360 A.D., demanded that those who were to be baptized must learn the creed by heart and recite it" (Christians History of Bapt., Vol. I, p. 32). This makes it clear to us that even the heretical Baptists who later became Roman Catholics, did not practice infant baptism until several centuries after the apostles had died.

The Catacombs Of Rome

Down under the city of Rome are the catacombs which are mine tunnels where the cement was dug out and hauled to the surface to build the city for the children of the she wolf. These mines had been worked for hundreds of years before Christ. When persecution came the poor flock of Jesus went down into these caverns to hide. In the first two hundred years after the apostles these catacombs were the place where the true people of God lived. In 1850 a Protestant preacher, who practiced infant baptism and open communion, went there to make a complete record of what he found.

Unbaptized Children

"Ucilianus, to Bacius Valerius, a catechumen, who lived nine years, eight months, and twenty-two days." This young girl had not been baptized because she is still learning the doctrines, she was still a catechumen. But she died without baptism. This proves many things but it certainly disproves infant baptism and baptismal regeneration, (The Catacombs of Rome by Kip, p. 160). The records on the walls of the catacombs tell who these people were.

The Catacombs Where Baptists Lived

These people were Baptists. The following proves it from this Episcopalian book: (1) A drawing of Christ being baptized in Jordan River by John the Baptist on a catacomb, p. 118. (2) Adults were baptized, not infants, p. 34. (3) Infants or children who were baptized were under the age of 17, p. 153. (4) The preachers were married, p. 200-201. (5) Nothing about the Virgin Mary is written in the catacombs, p. 181. (6) No prayers for the dead written on the walls of the catacombs, but many other things as poems, history, Scripture, etc., p. 195. These were Baptists! Our ancient people were not cowards. They died for the truth and they lived to practice it. Are you numbered among them?

III

THE IMPORTANCE OF OBSERVING A SCRIPTURAL LORD'S SUPPER IS THAT WE SHOW WHO WE ARE AND WHO CHRIST IS.

If you are in a true church where the true Supper is observed, you will show who you are. Who are you? If you are saved, you have

A PRAYER AT SUMMER'S END

For fruit warm ripe in summer's sun,
For love and work and wholesome fun,
For raindrops on the windowpanes,
For walks down grassy country lanes,
For sunshine bright, for moonlight's glow
For cornstalks marching, row on row,
For baby pigs, for laughter gay,
For fragrant smell of new mown hay,
For food . . . and music . . . birdsongs sweet,
For restful, healing nighttime sleep,
For home with its familiar joys,
For carefree shouts of girls and boys,
For safe returns, for loving care,
For all the bliss of answered prayer,
For dancing stars, for firelight's gleam,
Fulfillment of a cherished dream,
For books and friends, a faith that sings,
For happiness homecoming brings,
For hope renewed, for courage born,
For breathless hush of early morn,
For this—a blessed interlude—
Dear God, accept my gratitude.

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something to rejoice in: (1) You have passed from death into life if you are saved (I John 3:14; John 5:24). (2) You are a child of God if you are saved (John 1:13), and you have no condemnation (Rom. 8:1) if you are saved. How do you know you are saved if you refuse to obey Him and your Lord and master? Here is the rub, this is why you should observe the Supper in a Scriptural method. You must follow Him in baptism and then by obedience in a true church, you can show who you are and who Christ is. Is He your Saviour? Show it by obedience. "If a man love me he will keep my words" (John 14:23).

We Know Where We Are And Where Christ Is

By a Scriptural observance of the Lord's Supper we know we are in a true church, because that is the only place the Supper can be observed with His approval (I Cor. 11:1-2,18; Heb. 13:10). Are you in a true church? You can only know where you are and if Christ is with you by this method (II John 9-11). He that does not obey Christ does not have His fellowship.

We Tell What We Are And What He Became

If you are in a true Baptist church, the way this Supper is observed will connect you with all the true churches back to Christ. There is a chain of true churches down to this present time and the Scriptures abound with this proof. (Matt. 16:18; Eph. 3:21). You tell what you are by the way you observe this Lord's Supper, and you tell what Christ did as the sacrifice for your soul. He is your sacrifice and the Supper is a symbol.

We Feel And Realize How He Loves Us

When we observe this Supper in a true church in a Scriptural way, we feel and realize how much He loved us. He became our surety in the Covenant of Grace (Heb. 7:22), before the foundation of the world (Eph. 1:4-5), and because of that great love He came and poured out His blood for our ransom.

CONCLUSION

- We have proved the Lord instituted the Lord's Supper.
- The Bible teaches the Lord's Supper was restricted or closed.
- History verifies that closed communion and not open communion was practiced by the ancient churches.
- Infant baptism was not practiced in the New Testament and it fills churches with unsaved members.
- Only those baptized by a true church have the right to the Supper and all false churches have not true baptism, therefore, cannot observe a true Supper.

Jesus, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be:

Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and Heaven are still my own!

Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me;
Show thy face, and all is bright.

Haste Thee on from grace to glory,
Armed by faith, and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there;
Soon shall close thy earthly mission,
Swift shall pass thy pilgrim days,
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

"Eternity"

(Continued from page three)
saw you. I ask you this morning, what will it matter in eternity? Let's think today not in terms of today, but let's think in terms of tomorrow. Let's think not in terms of the present, but of eternity. I ask you, what will it matter in eternity?
May God bless you!

Lord's Supper

(Continued from page one)
As J. R. Graves said, "A church cannot extend her privileges, no more than her discipline, beyond her organization."

Of course, many churches today do not practice discipline as they should. However, if we are to be able to discipline members as the Bible enjoins us to, we must practice closed communion. How do we know what kind of a life a member of another church is living? He may be in good standing with his home church, but would he be in good standing if he were a member of our church? Many churches serve the Supper to perfect strangers, not even knowing whether or not they have made a profession of faith. To have effective church discipline we must have restricted communion.

It is necessary for us to keep the ordinance of the Lord's Supper as it was delivered. If we are to do that, we must restrict it to the membership of the local church observing it.