

"I Bid You Farewell"

Now that Elder Milburn Cockrell has moved onto the field and is getting into the work exceedingly well, I want to more or less bow out of the picture as far as I personally am concerned. I will be engaged with him, assisting him in every way possible, but I wish to be in the background and place him in the forefront, as he is our leader now.

Address all your personal letters concerning Calvary Baptist Church or The Baptist Examiner to his attention, instead of mine. Of course, if you want to write direct to me, please feel free to do so. The point I am trying to get across is that he is the minister and editor and I am only the printer.

All mail will carry the same address: **P.O. Box 910, Ashland, Kentucky 41101**. You might make note of some new phone numbers which will aid you in calling him concerning any matter pertaining to the church, paper or the bookstore. They are as follows: His **HOME** phone number is **Area Code 606/928-9770**. The church phone — listed as **Calvary Baptist Church — Area Code 606/325-2012**. This phone has an extension in the new office of The Baptist Examiner, located at 336 - 13th Street, upstairs over the printing shop, so Brother Cockrell can answer regardless of where he is when you call.

His wife, Sheron, is assisting him with the office work and acting as his secretary and they are proving to be a very efficient team.

May I say "Thank You" from the bottom of my heart for the many wonderful letters we have received while carrying on the work from the day "Pop" died until Brother Cockrell arrived. I value this period of my life one of the greatest experiences I have ever had in His service and pray that you have been blessed equally by our feeble efforts.

—JOHN R. GILPIN, JR.

CHURCH MEMBERSHIP INCREASES

PASADENA, Calif. (EP) — Despite a controversy causing the loss of several dozen ministers and some 3,000 members last year, the Worldwide Church of God headed by Herbert W. Armstrong reports that it had increases in both membership and income for the year.

Garner Ted Armstrong, son of the founder and the Church's second-in-command, acknowledges that "many far-reaching budgetary surgeries" were made in 1974.

But, he says, "After the terrible blows of defections, terminations and resignations we experienced early in the year, it seemed the entire Church was strengthened enormously in its resolve, and from that time on we have experienced perhaps our most remarkable period of growth."

In addition to a number of budget-cutting actions, the Church has relaxed its stringent regulations on a number of points, particularly on divorce and remarriage.

According to Church figures, worldwide membership at the end of 1974 stood at 61,430, up by 3,812 over the previous year. U.S. membership was 46,926.

In the past, the Church has not released annual reports of membership statistics, and a general membership estimate of 85,000 has been frequently used. Church officials say that represented the total number of people attending, and that the comparable figure now is 95,000.

Total 1974 income was \$62 million, according to business manager Frank Brown, and \$51 million of that came from the U.S.

Income from U.S. sources in 1974, he said, was down by 1.3 percent, but increases in other countries resulted in a 3 percent overall increase.

Controversy in the Church came into the open in 1972 when it was reported that Herbert W. Armstrong had removed his son, Garner Ted, from his positions in the Church the previous year because of "personal, emotional problems" that led to "conduct inconsistent with the high standard of the Church for a minister."

In February 1974, six ministers resigned from the Church and sent out a 12-page statement charging that Garner Ted Armstrong had committed adultery and that his father had concealed it.

Subsequently, a former vice president, Albert J. Portune, resigned citing "the neglect, the errors, the continuing oppression which is preventing the growth and development of the people" and "the corruption and ungodly methods being employed."

Several dozen people both inside and outside the Church were contacted by the Los Angeles Times, and expressed a general consensus that the Church had returned to at least a tentative equilibrium.

However, there is some dispute about the internal financial situation. The Church publication, "Plain Truth," is now published as a tabloid newspaper rather than a four-color slick monthly magazine, as in the past.

The \$2 million presses and bindery at the Church's Ambassador College here have been sold to a printing firm. Plain Truth is produced on the presses.

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The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL — Editor

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THE BAPTIST EXAMINER

JULY 12, 1975

PAGE TWO

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"HOW GREAT THOU ART"

(Part 1)

"And the house which I build is great: for great is our God above all gods." — II Chron. 2:5.

Solomon had a tremendous number of people working when he was getting ready to build God's house (the temple). There were 70,000 burden bearers, 80,000 men to hew in the mountains (that is, men with axes), and 3,600 bosses.

I have often wondered how the Pyramids were ever built, and I doubt seriously if we'll ever know in this life. I have often wondered how these stones were ever placed, one on top of the other, in the building of the Pyramids. We don't even have machinery today by which it can be done. There is not a piece of machinery that has ever been built that can put those stones in the position whereby those Pyramids were built.

It is almost the same so far as Solomon's temple is concerned, although Solomon's temple could have been built, but nobody has ever yet figured out how the Pyramids were built. Nobody has ever yet figured out how those stones were placed in position for the building of the Pyramids, but I think you get a hint here about how they built Solomon's temple. Look at the number of people they had. A tree didn't amount to much when they wanted to pick it up. If they wanted to move it, all they had to do was call in these 70,000 burden bearers. Get a few thousand of them around a tree and they could pick it up and walk

away with it.

Solomon wanted to make a deal with Hiram. Listen:

"And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me"—II Chron. 2:3.

We read:

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?"—II Chron. 2:4-6.

If you will read the balance of this chapter, you will find that Solomon made a contract with Hiram. He said, "You send men that are able to do the work and I'll give food in exchange." In other words, he said, "You help me build this house. You send me men that are able to cut timber, and men that are able to work in gold and silver, and glass, and fine linen and curtains. You take care of that, and our country will feed you. We'll furnish you with wheat and barley and oil

and wine. We'll make a trade for the building of this house."

My text says, "And the house which I build is great: for great is our God above all gods." I like the old song, "How Great Thou Art." To me, it is a marvelous song, yet I am afraid that there is not one of us who is able to comprehend and truly understand how great God is. It is just beyond our comprehension to think about the greatness of God. In fact, if you and I could understand the greatness of God, we would be just as great as God Himself. As I say, I am sure there is not one of us that is able to comprehend how great God is today, but I would like to show you a few things wherein God excels in greatness.

I

GOD IS GREAT IN HOLINESS.

You and I can't realize how great the holiness of God really is. We get a hint of it here and there in the Bible. For example, we read:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, HOLY, HOLY, HOLY, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was

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"Christ's Ascension"

(Continued from page one)

go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17).

Yet, on the evening of the same day Christ told the disciples: "Why are ye troubled? and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:38-39).

He could not be touched in the morning by Mary until He ascended, but He could be handled at evening of the same day. Then He must have ascended sometime during that day. This ascension must have occurred shortly after He spoke to Mary. He said to her: "Go to my brethren, and say unto them, I ascend unto my Father." Christ did not refer to His final departure here, for Christ Himself had forty days in which to deliver the news of His resurrection to the disciples.

It was doubtless the ascension on the resurrection morn to which He referred when He said: "And now come I to thee" (John 17:13). When He departed out of this world unto the Father (John 13:1), He did not penetrate into unexplored regions. He went home in a triumph of which human language cannot tell. What a reunion when the only begotten Son came home at the end of so great an achievement! All Heaven must have shouted for joy!

Christ Enters Heavenly Tabernacle

At this ascension Christ fulfilled the type of the High Priest on the day of atonement (Heb. 9:7). Hebrews 9:11-12 informs us:

"But Christ being come an high

priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

The writer of Hebrews adds to this in verse 24: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

The symbolical atonement of the Levitical services was not complete until the blood of the victim was carried into the sanctuary by the high priest. The expiatory work of Christ was not complete until He Himself had risen and entered into the heavenly tabernacle, carrying the blood of His sacrifice unto the Father. Our Saviour bore the

efficacy of His atoning death into the Father's holy presence once for all. From that time forth, the legalism of the Old Covenant was replaced by the grace of the New Covenant.

In Leviticus 14:1-7 there were two birds, the second of which was dipped in the blood of the first and released into the sky. The second bird foreshadows Christ ascending into Heaven and taking His blood with Him.

The Final Ascension

The historical account of the final ascension is given by Luke in these words: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:51). He adds in Acts 1:9: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

(Continued on page 5, column 4)



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CALVARY BAPTIST CHURCH

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How Great Thou Art!

(Continued from Page Two)
filled with smoke."—Isa. 8:1-4.

Of all the passages in the Word of God, I am sure there is no verse that gives to us a greater picture of the holiness of God than does this. This took place at the time following the death of king Uzziah. Uzziah had been king over Israel, and his kingship was an unusually brilliant one. It was so brilliant that nobody could see anything but Uzziah. In fact, everybody looked at Uzziah and forgot about the fact that God was above Uzziah. However, it is just like we walk out in the woods in the summertime and look up toward the sky, and we can't see the sky then, because of the leaves on the trees. But when the fall of the year comes, and the leaves fall off the trees, we can walk in those same woods and can see the sky, because the leaves have fallen and gotten out of the way.

It was thus with Uzziah. As long as Uzziah was living, nobody could see beyond Uzziah, but when Uzziah died, the people were able to look beyond the present throne and see the throne of God. They were able to look beyond the present king and see the King of kings, the Lord Himself.

So it was that Isaiah himself saw the Lord, high and lifted up, and when he saw that, his train filled the temple. Just what may be involved in that word, "train," I do not know, but it has to do with the idea of the greatness of Almighty God. At any rate, when Isaiah saw Him, he was dumb-founded at what he saw relative to God. But even before Isaiah came to the conclusion that he did not comprehend how great God was, he saw the seraphims standing roundabout the throne.

The word "seraphim" means "a burning one." The seraphim was one of the orders of the celestial beings. You understand there are angels, and the archangel, and the cherubims and seraphims. If I understand the Scriptures, then I think the seraphims are the highest in the order of the celestial beings. The word "seraphim," as I say, means

literally, "a burning one." They were so holy that they burned in their own holiness, yet when these seraphims stood in the presence of Almighty God, they covered their faces because of the holiness of God, and they cried, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory."

Now, beloved, if the seraphims, who were so holy that they burned in their own holiness, covered their faces when they stood in the presence of God. It is no wonder that Isaiah likewise cried and said:

"Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isa. 6:5.

So you can see from this something as to the holiness of God. When the seraphims, who were so holy that they burned in their holiness, covered their faces when they stood in the presence of a thrice-Holy God, you can easily understand why it was that when Isaiah had a vision of God in all of His holiness — when He saw Him exalted upon His throne Isaiah cried out, "Woe is me!"

I ask you, how great is your God? Do you see Him as a God who is great in holiness? Let's go back in the Old Testament and notice some of the incidents that we find that would indicate the holiness of God.

Let's go back to the Garden of Eden and see the time when sin became a reality. After God had held inquisition with the three who were the participants — Adam, Eve, and the serpent — He pronounced the curse upon each of the three, and we see Adam and Eve leaving the Garden of Eden. When you see those two expelled from the Garden of Eden, I ask you, what kind of a God is the God that we serve? Surely, He is a God of holiness—so holy that He will not tolerate sin in the Garden of Eden.

Look a little later when you see a flood of waters come upon the earth. I rather imagine that earth's population had reached into the millions by this time. I rather imagine that there was a tremendous number of people

IS "THAT" IN THE BIBLE?



Question—What queen was devoured by dogs?

Answer—Jezebel, Second Kings 9:35-36. "And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel."

that were living on the earth at the time when the flood came. At any rate, when the flood came, it came because of sin.

If you will read the first five or six chapters of Genesis, you will see a great deal revealed to us so far as the sinful condition of the human race was at that time. You will see how much sin there was in the human family. The Word of God tells us how that God brought a flood of waters — with waters coming down out of the sky, and waters coming up from beneath to the extent that after a forty-day period of time, the whole world was covered with water. You can see the lions as the king of the beasts; you can see the eagle as the king of the birds; and you can see man as the king of creation, as all of them climbed to the top of the highest mountain and all are drowned, with all the majesty of each of them being completely obliterated there on the mountain tops when the waters overflowed all of the earth.

I ask you, does not this give to us a picture of the holiness of God? So holy is God that He will not, He cannot, He must not tolerate the existence of sin, and in order to get rid of the existence of sin, He'll obliterate and blot

out even the creation, which He has brought into existence, and will save only a nucleus with which to start a new civilization.

Come over to the day when Sodom was burned and when the other cities roundabout were likewise completely destroyed with fire from Heaven. If you will read the story as we find it in Genesis 19, you will find that the city of Sodom and those other cities were given over to sin, the like of which is impossible for us to even describe. You will find God sending down fire to burn up the cities, and to burn up the individuals within those cities. You see Lot, and his two daughters, and his wife who was turned to a pillar of salt, as the only ones who got safely out of the city of Sodom, and when they looked back and saw the city as it was burned and completely destroyed, you can realize how great is the holiness of God. So holy is God that God will destroy the civilization of Sodom and the other cities roundabout as a result of the sin that was found within those cities.

I tell you, beloved, when you see the ruin of Eden, and when you see the ruin that came on the world as a result of the flood, and when you see the ruin that came on those cities as a result of the fire of God, it should tell us how great is the holiness of God.

Let's look at it from another standpoint. See those sacrifices that began when Adam and Eve were expelled from the Garden of Eden. See Adam and Eve as they walked out from the Garden of Eden wearing clothes, only to realize that the clothes that they wore came as a result of the death of an animal. An animal died that they might be clothed. That was the beginning of the flow of blood. That was the beginning of a stream of blood that grows and increases. If you study the sacrificial system of the children of Israel, you will see how those Israelites killed animal after animal—bullock after bullock, lamb after lamb, turtle dove after turtle dove, and pigeon, after pigeon — all down through the years, until you came to the day of the Lord Jesus Christ.

You can see that stream of blood that began in Eden's Garden ever widening. I have been told by Bible students who had studied carefully the Old Testament, that when the children of Israel had come down to the days of the Lord Jesus Christ, they were sacrificing a quarter of a million lambs a year in order to carry on their sacrificial systems. Even when Solomon dedicated the temple, there were hundreds and thousands of animals that he offered in sacrifice at the time that he dedicated the temple.

I ask you what is the meaning of the flow of blood that began at Eden's Garden and continued and became wider and deeper? What is the meaning of that blood that became a virtual river of blood, until the Lord Jesus came to Calvary? I tell you, there is just one answer: God is a God of holiness, and the only way that God can look upon sin is to look upon sin through blood — the blood which was typical and representative of the blood of His own Son.

Come along with me to the brink of Hell and look down into the chasm where there is darkness. You can't see anything. You can't see any relaxing that goes on in Hell. It is all dark; there is no light. You can't hear any sound of laughter there. You can't hear the cry of a baby, because there are no babies in Hell. You can't hear a song, because there are no songs in Hell. But you can hear weeping and wailing, and gnashing of teeth. You can hear people as they cry out in agony, as they cry for water to cool their parched tongues. I ask you, what is the meaning of Hell? I'll tell you, its greatest meaning is that God is a holy God — so holy that He cannot look upon sin — so holy

that God would make a place into which sinners shall go eternally rather than that they shall contaminate the saints of God. I tell you, beloved, Hell would tell us how holy God is.

But if you would see the holiness of God, I ask you to take a trip with me to Calvary and see the Lord Jesus Christ, God's only Son, as He went to the cross, bearing a spear in His side, nails in His hands, and nails in His feet, and a crown of thorns upon His head; with His brow plucked, and with the hair pulled from His face, and with His back made bloody as a result of the scourging that He received from Pilate's judgment hall. I ask you to look upon God's own Son. Beloved, you cannot look upon Him, for even God Himself refused to look upon Him, for God sent darkness over all the earth to blot out the horrible, gruesome picture of His Son dying for the sins of the world. As you stand there in darkness and wonder why that darkness has come upon the earth, you can say this, God is a holy God — so holy that He will not look upon sin, even when that sin is imputed sin, even when that sin is on the person of His Son that was personally sinless. If I tell you, if you want to know how great our God is, just turn through the Word of God and every time you find a reference to sin and every time you find a reference to blood, you can say that this is an indication of the greatness and holiness of Almighty God.

So in answer to the question, how great is God, I would say our God is great in holiness — so holy that He cannot, and will not, and must not tolerate sin.

II

GOD IS GREAT IN HIS SOVEREIGNTY.

We read:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"—Isa. 40:12.

Though we preach sovereignty a great deal, I am afraid that very few of us have ever realized how sovereign God is. As I have said, science has never been able to determine how those stones could ever have been laid relative to the pyramids. I don't know how those stones that weigh tons upon top of tons, could ever have been put in position as they were in those pyramids, but I know one thing: I know a God who is so great in sovereignty that He can measure the waters in the hollow of His hand, He can measure the heavens with a span of His hand, He can weigh the dust of the earth, He can weigh the mountains in scales, He can weigh the hills and the valleys. Don't tell me that God isn't a sovereign God.

Notice again:

"With whom took he counsel, and who instructed him, and taught him in the path of judgment and taught him knowledge, and shewed to him the way of understanding?"—Isa. 40:14.

I ask, who was it that ever taught God what God knows? The answer is simple. There is no one that was able to instruct God. God didn't need an instructor, for God knows all things.

Listen again:

"Behold, the nations are as a drop in a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing."—Isa. 40:15.

Notice, God says that the nations are just a drop in the bucket.

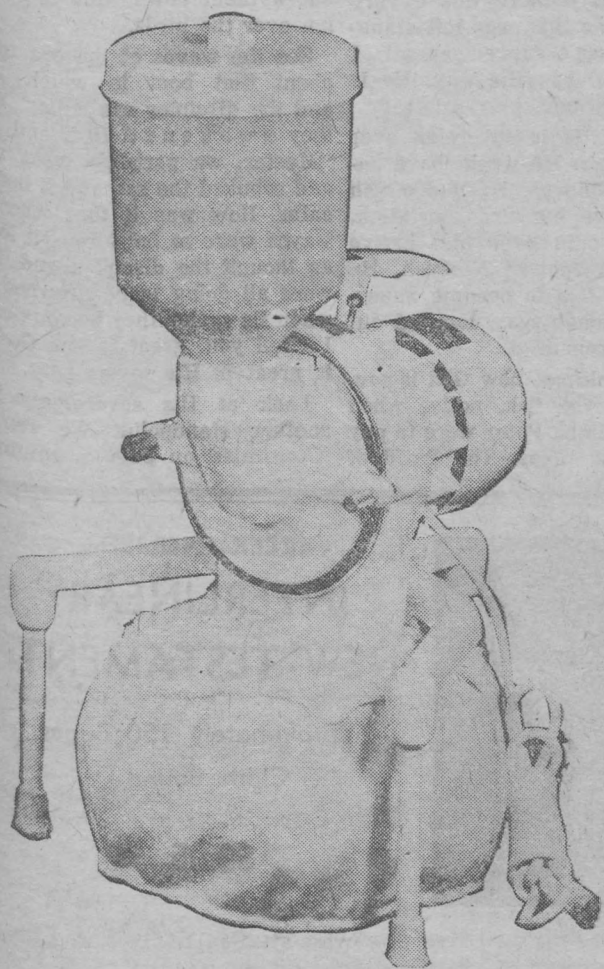
I wonder if we might think about how great our nation is. Certainly, as we think of the greatness of America (and it is a great country from the material point of (Continued on page 4, column 3))

THE BAPTIST EXAMINER

JULY 12, 1975

PAGE THREE

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Is it wrong to have the body of a born-again believer cremated? Also, is it wrong to donate the eyes and kidneys for transplant?"

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So far as I am able to know there is absolutely nothing said in the Bible about cremating a body. Therefore, I will be forced to approach the question from another angle. In Jno. 10:27 our Lord says, "My sheep hear my voice, and I know them, and they follow Me." So our only problem is to find the way He went at death. In Matt. 27:57-60 we learn that His body was buried. And in I Cor. 15:4 Paul says He was buried. So we know He did not go by way of a crematory. Therefore, His saints cannot follow Him by going that way. We have much infallible proof that burying dead bodies is Scriptural, so why not stick to that way?

When it comes to donating eyes and kidneys for transplant I, personally, can see nothing wrong with it. But since I recall that God tells me in Isa. 55:8 that His thoughts are not my thoughts I will play it safe and say, I do not know. If there is just one tiny bit of evidence, pro or con, on this question in the dear old Book I know nothing of it. So I leave it to my beloved co-workers to help you with it. I would be wasting your time and mine by my speculating.

JAMES HOBBS

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Personally, I know of no Scripture that would deal with a situation such as this. I am inclined to think that it would be better to prepare the body for burial and then bury them in the conventional manner, but I can't say it would be right or wrong.

All the Scripture that speaks of burial is relative to a grave, and so I myself would feel it wrong to use any other method than a grave or tomb.

Our body will be brought out of the grave and changed, and for that reason I would prefer that I be buried.

As for the question relative to donating part of your body. I don't suppose it would be any more wrong to donate an eye or a kidney as it would to donate your blood. I must confess that I just don't know how to answer your question.

The most important thing to me is not necessarily what is to be done with this body, but what will be done with the resurrected body. "And many of them that sleep in the earth shall awake, some to everlasting life, and some to shame and everlasting contempt"—Daniel 12:2. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"—John 5:28,29.

My friends, every person will be brought before God for a judgment. Those who have been saved will be judged for his works in order to determine his rewards. Those who are not saved will be judged for his sins in order to determine the extent of his eternal punishment. We need to be concerned with preaching the message of Jesus Christ and warning people about the judgment to come.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



These are questions that cannot be answered by Scripture passages. Therefore, all I can give you is my personal belief.

First, it is wrong to have the body of a born again believer cremated? In my opinion, it certainly is wrong to have a Christian's body cremated. I suggest the following reasons as to why this is true:

1. The practice of cremation is an utterly heathen practice. For instance, in India a place of rank heathenism, cremation is almost universally practiced.
2. Cremation is wrong because it shows utter disregard for the person cremated.
3. There are those who, when they lose loved ones who are out of Christ, they don't like the thought that the dead loved one has gone to torment. In my judgment, they resort to cremation, with the notion back in their minds that they have defeated God, and made it impossible for the dead to go to torment, because they have rendered resurrection impossible, because they have reduced the body to ashes.

Personally, I feel so strongly about people resorting to this utterly heathen practice that I would refuse to conduct the funeral of any person whose kinfolks had them slated for cremation.

The second question asks if it is wrong to donate the eyes and kidneys for transplant. I believe that this is perfectly right and

good. If I were on my deathbed, I would be only too glad if some organ of my body could be used as a transplant, to save the life of some fellow human being. I know of no Scripture that would condemn me for making such a gift.

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The Bible doesn't speak on the subject of cremation, at least as far as we know. For that reason, alone, we feel that cremation is not to be practiced by Baptists.

The many Scriptural references regarding the disposing of dead bodies teach burial, not cremation. Some examples are: Sarah, Gen. 23:19; Abraham, Gen. 25:8; David, I Kings 2:10; etc.—to say nothing of our Lord's burial recorded in the Gospels.

How Great Thou Art!

(Continued from page three)
view), I am sure that other people in various sections of the world think of their country as a great country, and doubtlessly, materially speaking, that is true. But think of the greatness of this country, the greatness of India, the greatness of France, the greatness of Russia, the greatness of China, the greatness of Japan, the greatness of Germany, and all the nations of the world. Put all that greatness together, and God looks at it and says, "A drop in the bucket." God spurns it all, because the nations, He says, are even less than a drop in the bucket.

Notice another Scripture: "All nations before him are as nothing, and they are counted to him LESS THAN NOTHING, and vanity."—Isa. 40:17.

Whenever you find a zero, there is nothing that can be less. God says that all nations are as nothing, and that they are counted to Him as less than nothing. Compare the greatness of God in all of His sovereignty with the nations of the world and come to this conclusion — the nations compared to God are less than zero.

Notice again as to the sovereignty of God:

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as GRASSHOPPERS; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."—Isa. 40:22.

This world is so great, and so vast, and so expansive, and its extent is so beyond our comprehension, yet the Bible says that God sits upon the circle of the earth and looks down upon us and sees us just as grasshoppers.

I ask you, how great is your God? The answer is, He is great in His sovereignty.

Listen to another Scripture as to God's sovereignty:

"The king's heart is in the hand of the Lord, as the rivers of water HE TURNETH IT whithersoever he will."—Prov. 21:1.

Notice, God is so sovereign He can turn a man's heart any way that He wants to do so.

Through the years that have gone by, God has turned enemies

to be my friends, and He has turned friends to become my enemies. I realize that every turning on the part of any individual, whether toward me or from me, is only of God, because God is a sovereign God. He can turn an individual just as well toward me, as He turns them from me.

But to see the sovereignty of God, listen to this Scripture:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein, Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him"—Nahum 1:3-6.

Talk about the sovereignty of God, God is so sovereign that He has His way in a whirlwind. When a storm comes and a whirlwind picks up your neighbor's house and treats it like you would treat a matchbox, while your house stands, and not a thing is moved out of your house, you can just say God has had His way in the whirlwind. Or if it were the other way around and your house were destroyed, and your neighbor's house remained, God has had His way in the whirlwind.

I have seen two different towns that were leveled by a cyclone. When I was a boy, I lived on a large stock farm at Sherman, Ky. After we moved away from that farm and I was no longer in school there, there came a cyclone one day and the schoolhouse where I had attended was completely destroyed. Miraculously, not a child was hurt, yet the school building itself was destroyed. The large stock barn where I had played as a small lad was leveled to the ground, and large timbers 30 feet long and 10 inches square were picked up and carried a half-mile and driven in the ground. The straw that was in that barn was driven through those old timbers that had been seasoning for twenty-five years. You tell me that a thing like that could happen without God having His way? Doesn't this show to us the sovereignty of God, yet less than a hundred yards from that barn there was a very small building that was left standing and wasn't moved at all. I tell you, God has His way. He is a sovereign God.

Look how He is sovereign over the fish. When He would have Jonah go to Nineveh, He had a fish ready to give him transportation. When He would have him arrive at the right spot of Nineveh, He caused that fish to become nauseated, and Jonah was vomited out upon dry ground.

If you would see how God is sovereign over the fish, notice when Jesus and Simon Peter were to pay their income taxes. The Word of

CAIAPHAS QUESTION

"The high priest then asked Jesus of His disciples and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."—Saint John 18:19, 20.

In the course of the years men have formed many secret organizations and societies. Under oath millions pledge themselves always to conceal and never to reveal. The Church of Jesus Christ opposes such secrecy, and in this stand it is supported by the Saviour. When the high priest asked Jesus concerning His doctrine and His preaching, He answered clearly. "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." As Jesus explained, everyone who wished to hear His teachings could have met Him publicly in Jerusalem, at the crowded crossroads or in the villages. He had nothing to conceal and everything to reveal. Thank God for the openness of our Christian faith! We recognize no hidden mysteries, no secret handicaps. We use no strange languages. As the temple curtain, torn through from top to bottom at the crucifixion, laid the Holy of Holies open to mortal gaze, so the cross of Jesus Christ, towering over the wrecks of time, stands as a light for the world.

God says that Simon Peter was worried. Jesus knew what was on his mind, and He said, "Simon, go down to the brook, and the very first fish you catch, open its mouth and you will find there a piece of money." When Peter did so, he found enough money with which to pay the taxes for both Jesus and himself. Don't tell me that He isn't sovereign over the fish.

See those ravens bringing food to the prophet Elijah at a time when there was no food to be had. God even held back the natural disposition of those ravenous birds and didn't let them eat their own food, but rather caused them to bring that food and deposit it at the feet of Elijah, that he might be cared for. God is a sovereign God.

Look at Him when the children of Israel are needing food and become tired of the manna and God brings the quails in, just about waist high, so all they had to do was to perhaps take a stick and knock them down. God is sovereign over the birds.

See the waves of the sea rolling about that boat in which Jesus and the disciples are riding. When they awakened Him and said, "Master, we perish," Jesus arose and rebuked the sea and it became calm. How was it that when the waves were so boisterous it looked as though the disciples and Jesus were all going to be drowned, but when He spoke, they became calm? I'll tell you, great is our God. He is great in His sovereignty.

Look at His sovereignty from another standpoint. We can see (Continued on page 5, column 2)

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Dorcas seems to have lived in a house in Joppa. She was a believer in the Lord Jesus Christ. No doubt she was a member of the church that Phillip had established there. Dorcas had two outstanding talents. She could sew and she was generous. She seems to have spent her life using these gifts in the service of her Master.

Dorcas spent her time making coats and other clothing for the poor and needy. What ever her hands found to do she did it. The Scriptures say that she was FULL of good works and almsdeeds. Then it goes on to say "Which she did." Many of us have good intentions and we excuse ourselves by saying, "Well, the Lord knows our heart." For Dorcas, that wasn't good enough. She was full of good works which she did. She didn't dream of another talent, or covet another's gift. She used what the Lord had given her to bring glory to His holy name.

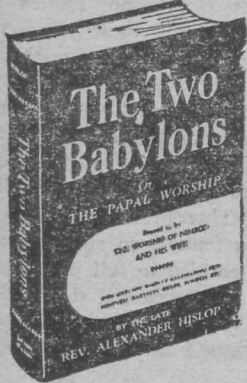
Right in the midst of this busy, useful, dedicated life, Dorcas dies. Her friends and neighbors weep and mourn. They send immediately for the apostle Peter. Dorcas is dead. We can almost hear them crying to Peter. "Why would the Lord take her from us? Look at

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all these clothes she is making for the needy. Such a lovely and unselfish saint." Well, you remember the story. Following Christ's example with Jairus' daughter, "Peter put them all forth, and kneeled down, and prayed." When he knew his request had been received, he spoke the words of power and authority, "Tabitha, arise," and life returned. Then the "why" in their hearts was answered. There was a great revival in the Baptist church at Joppa. People were saved and added to the church. Peter had to stay there for awhile and minister to them.

Dorcas had no ambition to be a leader to stand in the limelight. She was content to busy herself in the work the Lord had given her to do. Yet, we find her exalted by the Lord, and many Christian women followed her example.

How Great Thou Art!

(Continued from page four)
how the matter of disease never baffled Him. I have seen doctors make examinations both in homes and in hospitals, and I have seen them shake their heads when they walked away baffled and completely dismayed at the disease of the individual. But never a disease baffled the Great Physician. Instead, the Lord Jesus Christ knew what to do with the withered hand. He knew what to do with a tongue that couldn't speak. He knew what to do with an ear that couldn't hear. He knew what to do with a woman whose back was bent double until the position in which she walked was similar to a hair pin. I tell you, the Lord Jesus Christ is sovereign over disease.

Look as to His sovereignty over enemies. Joseph's brothers resented him. Ultimately, God worked it out so that they saw that they were wrong. In the meantime, can you imagine his own brothers selling him into slavery? Can you imagine those brothers going home with a lie on their lips, to tell their father that Joseph had without doubt been killed by a wild beast, and they lived the lie for years and years and years, until it finally came home to them. You see them when they go down into Egypt to buy food from the very boy that they sold to Egypt as a slave. Read the story of Joseph and you can see that God is sovereign, for I can see Joseph's enemies, his brothers, bow before him.

God is sovereign even over sleep. The richest monarch in his day couldn't buy a night's rest. Why? Because God wouldn't allow him to sleep. When God wouldn't allow him to sleep, he sent into the library and brought out a book, the book of the Chronicles of his kingdom. There was enough war, bloodshed and crime within those Chronicles to have driven sleep forever from his eyes, but he sent for that book, and when the man opened it, he opened it to the very page which told the story as to how Mordecai had saved the king's life. Then the king didn't want to sleep. He wanted to get Mordecai out of bed. He wanted to see Mordecai as early as he could in the morning, that he might reward him for what he had done. I tell you, God is a sovereign God. He is great in His sovereignty.

GOD IS GREAT IN HIS COMMISSION.

We read:
"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"—Mt. 28:19,20.

To whom was Jesus speaking? He had to be talking to the disciples as a church. If he were talking to them as individuals, then the commission died when they died. If He talked to them as just ordinary persons and gave the com-

mission to them, then when they died, the commission would have died, too. But this commission was given to some organization that was going to last to the end of the earth. Naturally, He gave the commission to His church? He said, "You go, make disciples, baptize disciples, teach the disciples, and I'll be with you to the end of the age. Amen."

Can you imagine the presumptiveness of the Lord Jesus Christ making a statement like that? No, beloved, it is not presumptive. It is not presumption on the part of Jesus Christ. Rather, it is the greatness of our God. He only had a handful — 120 in all, and He said to this 120, "Conquer the world."

There are five powers that govern society — eloquence, learning, wealth, rank and the Army. The church had none of these. In fact, all of these powers were against the early church, yet Jesus said to that church with all the powers of society against them, "You conquer the world for me. Make disciples, baptize them, and teach them, and I'll be with you." Beloved, tell me that He is not great in the commission!

Listen again:
"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"—Mt. 16:18,19.

Notice, our Lord said to His church, "You go out and serve me, and whatever you do on earth, I'll ratify in Heaven. If you preach the Word of God and somebody is saved — somebody is loosed from his sins, he'll be loosed in Heaven. If you preach the Word of God, and as you preach it, he rebels against the Word of God and is bound tightly in his sins, he'll be bound in Heaven. Heaven will ratify the work of the church on earth." You tell me that the Lord Jesus Christ isn't great in His commission!

Notice again:
"Unto him be glory in the church by Christ Jesus throughout all ages, WORLD WITHOUT END. Amen"—Eph. 3:21.

Can you imagine a little crowd of 120 that Jesus left here in this world and Jesus said that that church was going to last? How long? World without end.

How about the kings? Have they lasted? No. Even Solomon's kingdom came to an end. How about the kingdom of Alexander the Great? How about the kingdom of the Medes and the Persians? They all came to an end. But a little group of 120 that constituted the church that Jesus established when He was here in the days of His flesh, He said to that church, "You go and carry out my commission, and there will be glory manifested in the church by Jesus Christ throughout all ages, world without end." The only thing that is going to last is His church.

Talk about a commission. Talk about the sovereignty of His commission. Here you have it. His church is going to last. His church, which was a Missionary Baptist Church, is going to endure forever because of the sovereignty of God in His commission.

Notice another Scripture relative to the commission:

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

The world would say that the Son of God was presumptuous. The world would say that the Son of God was mad. The world would say that the Son of God was beside Himself to give 120 individuals a commission to capture the world,

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PAGE FIVE

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yet Jesus said to them, "You go. You be witnesses. You tell what you know in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." If you want to know how great God is, I say that He is great in the commission that He gave to His church.

It helps me when I realize I have a part in that commission, just to know that I am falling back upon the God who gave that commission. Every once in a while I have a tendency to be discouraged. Every once in a while I think, well, what is the use? Why keep on fighting? Why keep on contending? Why not just go along with the world? For not just take the easiest route? Beloved, the reason I don't, is because I realize that we have a God of sovereignty who gave us this commission, and I fall back on Him, and I realize that He has manifested His greatness in the commission that He gave.

Oh, how marvelously great is our God! Solomon said, "And the house which I build is great: for great is our God above all gods." I would to God that you might realize how great is our God.

May God bless you!
(Part II — a second sermon from this text will appear next week.)

"Christ's Ascension"

(Continued from page two)
Elijah ascended to Heaven in a chariot and horses of fire, while Christ ascended to Heaven by His own power. It was as easy for Him to ascend as it was to descend. He ascended of His own volition, passing through the upper air as

easily as He had walked on the water. He ascended to begin His session at the Father's right hand.

The place where He ascended was Heaven. Mark tells us: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19). The disciples watched as He went toward Heaven.

While on earth Christ often looked forward to His ascension. In John 16:16 He said: "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." In verse 28 of this same chapter He stated: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

Restored To Primeval Glory

Jesus Christ asked the question while on earth: "What and if ye shall see the Son of man ascend up where he was before?" (John 6:62). Those early Christians had the privilege of witnessing His ascension into Heaven by which He proclaimed Himself to the universe as the reinstated God. He went home to Heaven to receive the restoration of the glory which He had had with the Father before the earth was created (John 17:5). The Son was from eternity "the brightness of His Father's glory" (Heb. 1:3).

Signified Conquest Over Enemies

The ascension of Christ followed His descension into Hades (Matt. 12:40; Acts 2:31). It is written in Ephesians 4:8-10: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he

(Continued on page 6, column 2)

WORD STUDIES

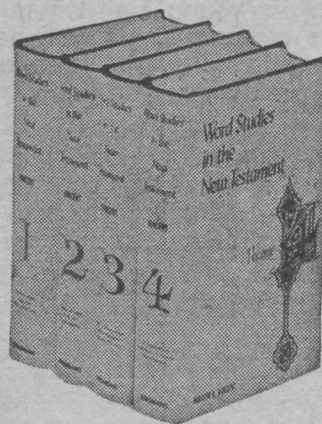
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Church Membership

(Continued from page two)

The business manager said one reason for the sale was "to inject some cash into our operating budget."

In Great Britain, the Brickwood campus, which along with a Big Sandy, Texas, campus was a branch of Ambassador College here, has been closed and offered for sale.

Though the Armstrongs formerly rejected association with secular educational authorities, they reportedly are now working hard for accreditation of Ambassador College.

Several Church regulations have also been changed. New members who had been divorced and remarried are no longer required to put away their second spouses.

Another change is relaxation of the "third tithe." The Church requires members to give a first 10 percent directly to its headquarters, and a second tithe annually is used to pay members' expenses at religious festivals held each Summer.

A third 10 percent of members' income is collected every 3½ years for "widows and orphans."

Income from the third tithe dropped 11 percent in 1974. And those unable to meet the demand are now able to secure exemption if their minister approves.

A relaxation of healing policy has left members free to consult physicians, take medicine and undergo surgery.

In deference to a scholarly verdict correcting Herbert W. Armstrong's "miscalculation" of years ago, observance of Pentecost has been shifted from a Monday to Sunday.

The Worldwide Church has also lifted its ban on wearing makeup and observing birthdays.

And there appears to be some chance of relaxation in the ban on interracial dating. Garner Ted Armstrong wrote the Church's ministers in December that he had told the Doctrinal Committee to make race a top priority.

He declared that he was "absolutely and without reservation against interracial dating . . . and miscegenation." But he said he would not use the power of the Church or Ambassador College to force his point of view on others.

Meanwhile, a year after the breakaway group formed the Associated Churches of God, with headquarters in Columbia, Md., director Kenneth Westby says it has 21 congregations and 20 ministers resigning from the Worldwide Church. Alfred Carrozzo, remains

active with the new group. Some have become ministers of independent churches.

—From Baptist Challenge

"Christ's Ascension"

(Continued from page five)

ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things).

Here Paul quotes Psalm 68:18 and applies it to Christ's ascension.

The expression, "led captivity captive," is a phrase used in the Old Testament to signify a conquest over enemies, especially over such as formerly had led others captive (Jud. 5:12; Isa. 14:2).

Christ overcame all our spiritual enemies — Satan and his host of wicked spirits. He triumphed over them by His cross (Col. 2:14-15; Heb. 2:14-15), but that triumph was completed at His ascension, when He became Lord over all and the Possessor of the keys of Hades and death (Rev. 1:18).

Sitting At the Father's Right Hand

The sitting of Christ at the Father's right hand was prophesied in the Old Testament: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 110:1). The writer of Hebrews applies this Psalm to Christ (Heb. 1:13). The ancient Jews and even the Jews of Christ's time believed this was a reference to the Messiah (Matt. 22:42-45).

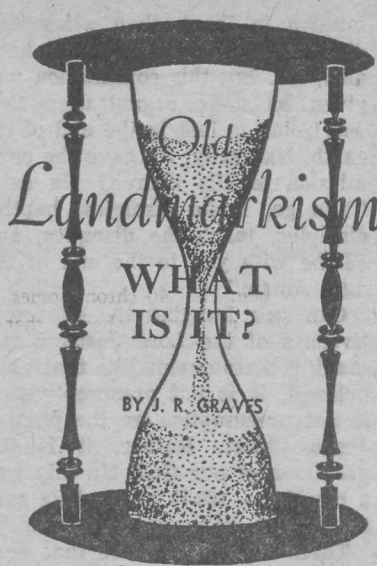
Psalm 110:1 is the record of words spoken by the Father to the Son in the Everlasting Counsel and Covenant of Grace. The Father called the Son Lord because He was the Lord that was to descend from Him. The Father was addressing One "in the form of God" and "equal with God" (Phil. 2:6).

When Christ ascended to Heaven in His glorified human nature, He sat down at the Father's right hand. Acts 5:30-31 reads: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour." When this happened, Christ became the Man of God's right hand (Ps. 80:17).

Stephen saw Christ at the Father's right hand when he was stoned by the Jews (Acts 7:55-56). In all other places Christ is said to be sitting, except in Acts 7:55. Here He is seen standing to show His resentment of the suffering of Stephen.

The Meaning Of It

What is meant by Christ sitting



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at the Father's right hand? It means Christ "is set down at the right hand of the throne of God" (Heb. 12:2; 8:1; 1:3). It means our Saviour has sat down with the Father on His throne (Rev. 3:21). It means that Christ is upon the seat of the Sovereign of the universe, for the psalmist said: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Ps. 103:19).

What does it mean for one to sit on the right hand of another? In olden times a king would invite those he wanted to especially honor to come and sit at his right hand (I Kings 2:19; Matt. 20:21). This meant the person was next in honor and dignity to the king.

Jesus Christ, as our Mediator, is exalted to a station of the highest honor and the greatest power and influence. In His office capacity, He is next in honor and dignity to the Father. I say next to the Father, because the Son willingly took an inferior position to His Father in the Covenant of Redemption (John 14:28).

Sitting at the Father's right hand supposes God's infinite satisfaction with Christ's work of redemption. Hebrews 1:3 declares: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

Christ put away forever the sins of believers. He could not be now in the presence of God if one sin remained upon Him. But all having been put away, never to come up again, Christ has gone into Heaven in positive proof that our sins are gone.

Sitting at God's right hand implies Christ's ease and rest from His work of redemption. Hebrews 4:10 declares: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Having borne the wrath of God and endured the curse of the law in His sufferings and death, now He sits down to look with pleasure upon a job well done.

The Length Of His Sitting

Christ will continue His seat at the right hand of God until all enemies are put under His feet and made His footstool. Acts 2:34-35 tells us: "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou upon my right hand, until I make thy foes thy footstool."

Some of Christ's enemies are already conquered. He has already made an end of sin (Dan. 9:24), destroyed the Devil (I John 3:8), and overcome the world (John 16:33). Other enemies await a future subjugation. The Antichrist, the False Prophet, the ten kings of the revived Roman Empire, and other ungodly nations are yet to

be vanquished (II Thess. 2:18; Rev. 19:11-21; 20:9-10).

Finally, the last enemy, death itself, will be conquered. I read in I Cor. 15:24-28: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Christ will never leave the Father's throne in Heaven until His second advent. Acts 3:20-21 discloses: "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

When Christ comes in His glory, He will sit upon the throne of His glory. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). Then He will have left His position at the Father's right hand to come and to take the Davidic throne in Jerusalem. He will leave His Father's throne to take His throne (Rev. 3:21).

We must not expect Christ's personal presence with us until the second coming. To dream of His presence in the Eucharist is to dishonor Him and to despise His Word. The seat of His presence is confined to the throne of God in Heaven until the restitution of all things.

Look Sinner

The trembling, anxious sinner is pointed, not to sacraments and ordinances, not to fears and feelings, but to a risen ascended Christ, seated in the highest glory. I point you, not to a dead man in Joseph's tomb, but to an everliving Christ Who saves all who come to God on His merits.

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above). Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 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. 10:6-10).

Abortion

(Continued from page one)

some valuable statements that Mary was with child by the Holy Spirit, Mt. 1:18 and Luke 1:35; and that this child was to be a son, Mt. 1:21 and Luke 1:31. Then the angel of the Lord told the shepherds, "Ye shall find the babe

(brephos) wrapped in swaddling clothes, lying in a manger" Luke 2:12. See Luke 2:16 for this same Greek word. This same Greek word is used several times in the New Testament. "And thou from a child (brephos) thou hast known the holy scriptures" II Tim. 3:15. Therefore, God used the same word to describe the unborn, the new born and the child of educable age.

We are told that God formed the prophet Jeremiah in his mother's womb, and that God knew him before he was formed, Jer. 1:4,5. What if his mother had sought an abortion? Again, we read, "Thou hast covered me in my mother's womb . . . My substance was not hid from thee, when I was made in secret . . . and in thy book all my members were written . . . when as yet there was none of them" Ps. 139:13,15,16. It was David in that womb and not a bundle of tissue and muscle. It was David that was conceived (Ps. 51:5) and it was David that was given shape in the womb. If his mother had obtained an abortion at any time, it would have been murder. The Bible declares this matter in plain language.

Historical Research

Medical history discloses that abortive practices have been recorded since before the time of Christ. Civilizations have long puzzled over what to do with the problems. Aristotle referred to the abortive practices of his day and the small Greek families that resulted. Plato spoke of abortion as "a means of controlling the population." The loss of freedom and eventual fall of Athens has been attributed in part to a general decrease in her population. About 150 B.C. Polybius wrote: "The whole of Greece has been subject to a low birth rate owing to which cities have become desolate . . . man has fallen into a state of luxury, avarice and indolence."

Several contributing factors led to the fall of the Roman Empire. Octavian was studying in the Greek city of Epirus when word reached him that his great-uncle, Julius Caesar, had been assassinated. He arrived in Italy in 29 B.C. and wrote: "Rome was full of men who had lost their economic footing and their moral stability . . . and women dizzy with freedom, multiplying divorces, abortions and adulteries. Augustus Caesar referred to "the desire for individual freedom . . . running counter with the needs of the race."

We wonder how those men of old would have advised the Supreme Court of our country. It is significant that those ancient legislators refrained from placing their stamp of approval on such a controversial issue as abortion. But many countries today have more abortions than live births in a year.

Medical Information

Since I have not studied medicine academically, I must rely on sources in print for my information in this section. I have a report of some 200 physicians from the American College of Obstetrics and Gynecology, and from 39 of the leading medical schools in this country, that was published in 1972. That brief contended that "an unborn fetus is an autonomous human being entitled to full protection of the law." After stating that the unborn child is a legal personality, they say: (Continued on page 7, column 2)

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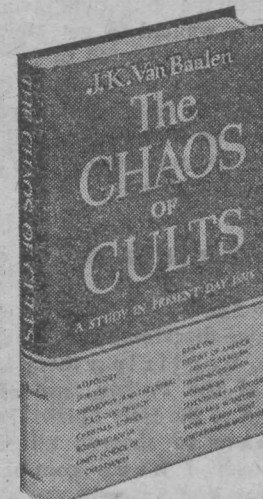
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THE BAPTIST EXAMINER

JULY 12, 1975

PAGE SIX

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"



The churches have not been hit as hard by the depression as other things. Protestants in this country pledged 25 percent more money so far this year than last. Roman Catholics boosted their offerings by 20 percent. The United Jewish Appeal picked up a lot more money, too.

Violence in American schools is rising at a terrifying rate. An 18-month study released by a subcommittee involving 757 schools disclose the destruction of \$500 million a year of school property. It also found that more than 100 murders were committed in the schools each year, and at least 70,000 assaults on teachers were recorded.

The "student's rights" movement contributed to this rise of violence in the schools. I, for one, wonder about the "teachers rights." When I was in school we never heard anything about the "students rights."

In Equatorial Guinea, a small country on the West Africa coast, a campaign against all believers in God is underway. President Francisco Macias Nguema is pursuing "militant atheism" in the enclave which is more than 95 percent Christian.

The Communists are celebrating another election victory in Italy. They have won 33.4 percent of the vote of the country's 20 regional legislatures, an increase of 5.5 percentage points over their showing in the 1970 regional elections.

The Christian Democrats, the dominant force in Italian government since World War II, slipped to 35.3 percent from 37.8 percent in 1970. This should be alarming since 99 percent of the people there profess to be Roman Catholics. This is another proof that Romanism breeds Communism.

For years pre-millennarians have been telling the people that Communism and Romanism will come together in the closing days of this age. Does this not prove what they have said?

"The ordination of a woman as a pastor is absolutely not taught in the Holy Bible, and is contradictory to what is taught concerning the qualifications of the pastor, elder, or bishop," stated Dr. Albert Garner, of Lakeland, Fla., President, in the beginning session of the American Baptist Association on Tuesday evening, June 17.

Elder Garner went on to say to the 2,500 Messengers and visitors, meeting in the Khorassan Auditorium, St. Louis, Mo., "That a woman should be ordained to be a pastor is absolute blasphemy against the Word of God."

Mrs. A. Harrison Gregory of Danville, Va., newly-elected Presi-

dent of the Southern Baptist Auxiliary, the Woman's Missionary Union, is reported to have said: "Christians have no right to interfere with women who sincerely believe God has called them to become pastors. If a woman feels she is called to be a pastor, this is between her and God and it should not be our prerogative to deny her."

Mrs. Gregory seemed to have forgotten that women who feel this way are in conflict with the Word of God. The Bible says: "If a MAN desire the office of a bishop" (I Tim. 3:1).

There are 51 different bills before Congress restricting the ownership of firearms. Many states in the Union have bills in their State Legislatures to restrict private gun ownership. If the outspoken pressure groups in this nation succeed in getting these laws passed, the safety of each and every person in this country is in jeopardy.

When the liberals talk of control of firearms, they mean total and complete confiscation. This will mean the elimination and removal of all police revolvers, all sporting rifles and target pistols owned by law abiding citizens. It means murderers and thieves will have control of our lives and property. We all should write a letter directly to our U.S. Senators (c/o Senate Office Building, Washington, D.C. 20510) and tell them to oppose these bills.

The Bible recognizes the right of a man to defend his person, his property, his family and his country. Exodus 22:2 says: "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him." In Luke 22:36 Christ said: "He that hath not sword, let him sell his garment, and buy one."

When guns are outlawed, only outlaws will have guns.

Abortion

(Continued from page 6)

"Modern obstetrics has discarded as unscientific the concept that the child in the womb is but the tissue of the mother."

From several sources I have read different statements that those who are most repelled against executing vicious criminals are, simultaneously, those who are most eager to destroy that most innocent life — the child in unborn condition — through abortion. This is a strange circumstance indeed.

"Human Events" for March 8, 1975 carried a long report by David Brudnoy concerning that trial of the doctor in Boston who aborted a baby, and the jury rendered a unanimous guilty verdict of manslaughter. I want to quote briefly from that report: "Please keep in mind continuously, that to be pro-abortion — as I was for many years —

requires belief in the non-'human' status of fetuses. Otherwise, the facts intrude, blazingly." Brudnoy tells us how defense lawyers object to either the real fetus or a picture in the courtroom, because then, the jurors would be moved to realize the evidence for a human being "in a less than beautiful stage of his human development."

This new being has 46 chromosomes, which are the microscopic bodies that carry the genes that carry the hereditary characteristics. Incidentally, animals have a different number of chromosomes according to species. The father's cell contributed 23 chromosomes, and the mother's cell contributed 23 chromosomes. Therefore, conception will bring forth a totally new being that has a right to life. This new being quickly assumes complete hormone control of the mother's body by 10 days of life. At 21 days his heart is already beating, and he has a blood type that differs from that of his mother. Brain waves can be detected in 6 weeks. This new individual is protected and fed through the mother's body. But it is gross ignorance to contend that the unborn child is only a growth on the mother's body which can be removed like a tumor.

That new individual is as distinct from the mother's body as it will be nine months later when birth takes

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place. An interesting report has recently come from San Francisco, that a U.S. court gave food stamp rights to an unborn child in the eighth month of pregnancy. This decision will be hard on the pro-abortionist stance that the fetus is not a person. The issuance of these stamps implies that abortion is murder, because stamps are awarded only to human beings.

Regarding that new human being that is in the process of development, we must consider that the father contributes as many new cells to that new being after conception as the mother. The answer is obviously a zero number. That baby is as much a part of the father's body as it is of the mother's body. I speak reverently, but if a mother can arrange "abortion on demand," then the father should be able to do the same thing. He furnished as many chromosomes as the mother, and the baby is as much a part of his body as it is of hers. But the difference comes when the father would have to violate the privacy of the woman's body to carry out his demand. We must remember that abortion kills a new life after it has begun. Birth control prevents a new life from beginning. These terms must not be confused.

Conclusion

Should one citizen — the mother — be given the legal right to kill another citizen — the baby — to solve her own social problem? The woman does not have a right to commit suicide, or to parade nude in a public place, or to willfully spread a communicable disease. She has no right to kill that unborn infant that depends upon her for sustenance.

If the mother has a legal right to kill her baby, then someday we will logically have to give children the right to kill their aging parents who have become a social problem to the children. We call it euthanasia. A medical editor in England recently wrote: "The most heinous medical crime of 1964 has become the most common cause of admission to a gynecological ward in 1974. Are we then quite so sure there will be no gas chambers by 1984?"

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No rational person would suggest war, famine or disease as a means of population control. Efforts to save lives in these disasters have never been challenged because saving lives would add to the population problem. But, my friend, abortion is just as violent as these other life-terminating matters.

We believe the Bible, and we follow sound medical advice that the unborn babe is "an autonomous human being entitled to full protection of the law." The destruction of the unborn baby is murder. God holds accountable all who destroy human life by any means. The Word of God sets forth the dignity of the individual. Though separated from God by sin, God has made a way of salvation through His only begotten Son for all who repent of their sin and believe in the Lord Jesus Christ to the saving of the soul.

Sermon On Mount

(Continued from page one)

3:5 and Ephesians 4:26 that all anger is not unlawful.

"And when He had looked round about on them with anger . . ."

Mark 3:5.
"Be ye angry, and sin not: let not the sun go down on your wrath"—Eph. 4:26.

Godly anger results from our love for righteousness and is always constructive rather than destructive. It always has God's glory as its object. Unlawful anger, on the other hand, is destructive, being the product of self pride. It does not burn against sin as does godly anger. Let us therefore hear and heed Ephesians 5:31,32:

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind, one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Our Lord, in our text, continues by stating: "Whosoever shall say to his brother, Raca," that is, "vain fellow," has transgressed upon the sixth commandment.

That which is forbidden here is scorn that is exercised as the result of a violent or uncontrolled temper. It is that which proceeds from a bitter heart. We, therefore, may safely say that all abusive language is forbidden by this commandment. The prohibition may even be extended to the gestures of our bodies such as a sneer or any like thing.

Our Lord continues His discourse by advising us that one, when he calls his brother a "fool," breaks this commandment.

We have, in Luke 24:25 and I Corinthians 15:36, the use of the word "fool"; therefore, we know that it is not the simple use of the English word "fool" that our Lord has reference to. The word "fool," as far as the Jews were concerned, was the word "moren" which signified a rebel against God. The

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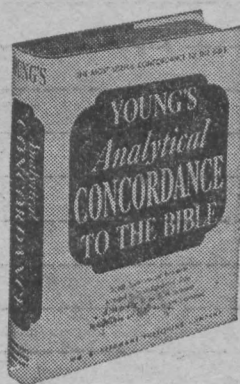
person using this term, therefore, was doing much more than name calling. He, in fact, was assuming the position of judge and jury and sentencing his brother to Hell.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"—Matt. 5:23,24.

We see from this verse that the hearing and heeding of that which our Lord had to say was not to be taken lightly, since failure to hear and heed meant no fellowship with the Father. They, in fact, were not to make an appearance at His altar so long as they had transgressed upon the sixth commandment and had not made the matter right by way of the rules set forth.

The words, "thy brother hath aught against thee" means, if you have done him some injury, or if he has a just cause for complaint against you, then you must leave no stone unturned in making the matter right. We would do well to heed our Lord's admonition, otherwise, our prayers will rise no (Continued on page 8, column 3)

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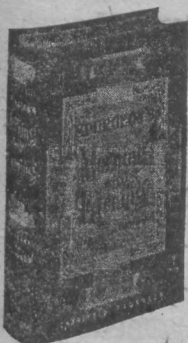
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Defense Of

(Continued from page one)

with resisting the "gates of hell" in the 10th century? Let it be remembered that, according to the Philadelphia Confession, it takes all the elect of all ages to make "the catholic or universal church"—not the part of them alive in one age.

Let it be noted also that this Confession makes not the slightest hint that Christ meant this "catholic or universal church" when He said: "On this rock I will build my church."

—Matt. 16:18, is not quoted at all.

This "universal church" is "invisible only" with respect to the internal work of the Spirit. It will be visible when it is "gathered into one." Of course, the internal work of the Spirit is invisible.

There is also in this entire Confession not the slightest suggestion that there has been a day since the Apostles when there were no Baptists in the world. On the contrary, all that is said on the subject assumes their continued existence. But since that was not then a matter of dispute, the document is not very full on that point. Thomas Crosby had just issued his great history in which he distinctly claimed, that Baptists had continued in the world from the Apostles to his day, and these Baptists in Philadelphia took for granted that this was generally admitted among their brethren, and needed not to be specially declared. Nevertheless, this Confession does say:

"The purest churches under heaven are subject to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless, Christ always hath had, and ever shall have, a kingdom in this world, to the end thereof, of such as believe in Him and make profession of His name."

In spite of the fact that "the purest churches under heaven are subject to mixture and error," and some have gone so far astray as to become "synagogues of Satan," yet all of the churches have not thus gone astray, but "Christ always hath had and ever shall have a kingdom in this world, of such as believe in Him and make profession of His name," i.e., of pure churches which do not become "synagogues of Satan."

Again this Confession declares:

"A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and officers, appointed by Christ to be chosen and set apart by the church so called and gathered for the peculiar administration and execution of power and duty which He entrusts them with, or calls them to, to be continued to the end of the world, are bishops, or elders, and deacons."

Then there have been, according to this document, particular churches "gathered and completely organized according to the mind of Christ," "for the peculiar administration of ordinances," etc., in all ages; since "according to the mind of Christ" they were "to be continued to the end of the world." And yet, we are asked to believe that the Philadelphia Confession is opposed to the idea of the continuity of Baptists through the ages since the Apostles!!!

Sermon On Mount

(Continued from page seven)

higher than the sound of our voice.
"If I regard iniquity in my heart,
the Lord will not hear me"—Psa. 66:18.

Our text states — "leave there thy gift before the altar, and go thy way; first be reconciled to thy brother."

Our altar is Jesus Christ, since He fulfilled the type of the altar as set forth in the Old Testament. It is as stated in Hebrews 13:10:

"We have an altar, whereof they have no right to eat which serve the Tabernacle."

Do you have a brother or sister whom you have wronged? You should make things right immediately, otherwise, your prayers

for your loved ones, friends and self are of no value, for your Father has turned a deaf ear to you. This is not to say that your relationship with God has been severed. Your fellowship, however, has been severed.

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing"—Matt. 5:25,26.

The Catholics appeal to this Scripture in an effort to confirm heresy regarding purgatory. Some Catholics teach that the "adversary" is the Devil and the "judge" is God, while other Catholics teach that the "adversary" is God administering His law. They regard the "judge" to be Christ, the "officer" an angel, and the "prison" to be purgatory and the "way" the span of life on the earth. Their interpretation, in essence, says, "Agree with God while you are in this life, lest you come before Christ in judgment, and He causes His angels to cast you into purgatory where you will remain until you have made satisfaction for your venial sins."

It is to be noted that the Catholics who advocate the above are ignoring the context. The context being a rule for reconciliation between man and man rather than God and man. Moreover, their interpretation places the Father against the Son. It also denies the all sufficiency of our Lord's atonement. It does this, in that it declares, in essence, that the sinner's sufferings in purgatory will do as much toward getting a person to Heaven as will the blood of Christ.

We, in the context before us, have our Lord advising the party doing the wrong to make things right with his brother. He, in Matthew 5:25-26, continues to point out the advantages to be gained when we resolve difficult matters with the brethren. The advantage being that we may save ourselves from going before the courts and even to prison for our wrong doing.

Our Lord, when He said, "agree with thine adversary," was saying, "be reconciled with thy brother" (adversary is the general name applied to persons who have a controversy or are at odds with each other).

There are some who have wronged their brother by cheating him out of money or land. These should especially try to mend the fence between themselves and their brother lest they find themselves looking through the bars.

(Continued next week)

EXCUSED FROM GIVING TO MISSIONS

Dr. Horace Bushnell is credited with making a list of all who might be excused from giving to missions. Perhaps the list may hold some interest for us. Here it is:
"Those who believe that the world is not lost and does not need a Saviour."

"Those who believe that Jesus Christ made a mistake when He said, 'Go ye into all the world and preach the gospel to every creature.'"

"Those who believe the gospel is not the power of God, and can not save the heathen."

"Those who wish that missionaries never had come to our ancestors, and that we ourselves were still heathen."

"Those who believe that it is 'every man for himself,' in this world, and who with Cain, ask, 'Am I my brother's keeper?'"

"Those who want no share in the final victory."

"Those who believe they are not accountable to God for the money entrusted to them."

"Those who are prepared to accept the final sentence: 'Inasmuch as ye did it not to one of the least of these, ye did it not to Me.'"

"Do you belong to the Mission or to the Omission Band?"

Freemasonry has never yet sent out a missionary. And no wonder! Masonry is not a soul saving institution. Without Christ there is no salvation, and there never will be.

STRANGE ARITHMETIC

Scarcely had Charles Spurgeon begun his Evangelistic work when a good friend asked him: "Charlie, how did you make out last evening?"

O-kay was the answer. Had 34 converts. Three and a half! How is that possible? Well, said Spurgeon:

Three of those who accepted Christ as their Saviour were young men, having many years to serve the Lord. The other was already years beyond middle age. He had, humanly speaking, only a few years left. I count him for one half.

Let us learn this lesson: The time is short. It certainly is the height of folly to try to divide those few years between Christ and the Worshipful Master of the Lodge, and exchange the freedom in Christ for the bondage of the Lodge.

In the days of Job there were men who asked: "Who is the Lord that we should obey Him?" Masonry sweeps God's law under the rug and uses man-made laws as a substitute. This is asking again: Who is the Lord that we should obey Him?

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