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"WATCH YE"

By A. J. GORDON
Boston, Mass.

The Master has set us upon the lookout; and all His commands and His promises, as well as all fulfilling prophecy, conspire to keep us there. We remember sailing over a beautiful lake in Switzerland, journeying to the village that day at its opposite end. Again and again, as the encircling hills shut in about us, the farther shore seemed certainly close at hand, and our destination nearly reached. But, rounding a projecting point, aspect would change, the mountains would part once more, and another broad expanse of water would lie stretched out before us. Thus, by a singular peculiarity of the landscape, the journey's end seemed always imminent, and yet constantly receding. It was striking to observe how this feature of the journey affected the voyagers. Not a passenger was found at the ship's stern, gazing backward. Every one was on the lookout. All eyes were bent forward in eager expectation, till at last the destined harbor was reached.

Now, all the commands and promises of Christ put us on the lookout; every great juncture of fulfilling history sets us on the



A. J. GORDON

watch to discern whether the day-dawn is not approaching — whether the eternal hills are not closing in to bring the end of the age. The impulse which is inspired to (Continued on page 6, column 1)

Rome's Heresy, Day Worship Is A Real Curse To Baptists

By ROY MASON
Aripeka, Florida

The Bible — and especially the New Testament, places very little emphasis on "Day." The Christian religion as defined in the Bible, is a non-liturgical religion that makes little of ceremony and day observance. Paul expressed his displeasure with the Galatians who were great "day observers." (See Galat. 4:9-11). He calls day observance reversion to "weak and beggarly elements" which enslave. He says that he is afraid that he has thrown away his labors on the day observers.

The less spiritually people have the more they dote on "day," ritual, and ceremonialism. The Jews took the sabbath and carried its restrictions to absurd

length. The Lord's Day, or First Day of the week, is not a day commanded as was the sabbath, neither are there all sorts of restrictions placed about it. Rather, we have the example of Jesus in meeting with the disciples following the resurrection. After His ascension, the disciples continued to meet on that day. Later, we find Christian groups still meeting on that day. The day on which Christ revealed Himself as alive from the dead was considered a proper day to meet and to worship and to rejoice in the truth of a risen Saviour. The early "Church Fathers" reveal in their writings that the first day of the week was the worship day of Christians back in their time. An example is found in the epistle of Polycarp who was baptized by the apostle John. Justin Martyr who lived following the days of Polycarp testifies to the same in his writings. The Adventist's claim that the Pope changed the sabbath to Sunday is a falsehood, for Sunday (as the world calls it) was observed as the Christian worship day long before the first Pope ever saw the light of day.

Roman Catholicism, which is a debased form of Christianity, dotes on "days." They have all sorts of "saints' days," and even have "All Saints Day" just in case some saint has been overlooked. The (Continued on page 6, column 3)

HERE'S WHY THE FAMILY ALTAR IS IMPORTANT

1. Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.
2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may be your lot.
3. Because it will make you conscious throughout the day of the attending presence of the unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.
4. Because it will sweeten home life and enrich home relationship as nothing else can do.
5. Because it will resolve all the misunderstandings and relieve all the friction that sometimes intrudes into the sacred precincts of family life.
6. Because it will hold as nothing else the boys and girls when they have gone out from beneath the parental roof and so determine very largely the eternal salvation of your children.
7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

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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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ASHLAND, KENTUCKY, NOVEMBER 27, 1976

WHOLE NUMBER 2098

Scriptural Communion

By J. B. JETER
Richmond, Va.

By the term "communion" we mean a joint participation of the Lord's Supper. We shall limit our discussion to the Scriptural qualifications of a communicant and the consequences which logically follow our premises. To these subjects we invite calm, careful, and candid attention.



J. B. JETER

It will be readily conceded by every person having any respect for the Lord's Supper that all men are not qualified to partake of it. The question naturally arises, Who is to judge of their qualifications? To this inquiry two answers may be given:

1. Every communicant must be

(Continued on page 5, column 5)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

WCMI — Ashland, Ky.
7:30 - 8:00 a.m.
WFTO — Fulton, Miss.
1:00 - 1:30 p.m.

LIKE SIN, PLAYING WITH SNAKES IS . . .

PLAYING WITH DEATH

"Sin when it is finished . . . bringeth forth death"—James 1:15.

It happened in Durban, Natal Bay, beautiful Durban — where holidaymakers assemble in the thousands to enjoy sea bathing in the waters of the mighty Indian Ocean, or to find amusement in the many attractions with which the "Beach" is well catered for; or better still, to find that "there is society where none intrudes, by the deep sea, and music in its roar." No wonder the people of Durban are proud of their lovely city, this garden of "the Garden Colony," for where shall be found a more delightful setting than this Queen of the Indian Ocean?

Mr. Webb ran one of the side shows of the Beach. Night after night he gave an awesome exhibition of his snakes, allowing the venomous creatures to bite him in the sight of the assembled spectators. Truly he was playing with death, yet he seemed to bear a charmed life and to have succeeded in discovering a sure antidote. In fact, he regarded his snakes with affection. On being interviewed he said he loved those snakes, and that they loved him.

But some hitch occurred. After the tenth snake had bitten him

he felt unwell, the deadly poison spread through his body, and it was not long before the papers announced that he had succumbed to the tenth snake bite.

How many, like Webb, are playing with death — with the infinitely more terrible snake of Sin. Ah, like him, they love their snakes; but even now those sins are working in them eternal death, and sooner or later there must be an awful awakening. Little snakes they may seem to be, but they have in them all the venom of hell; and unless an antidote be found they will harass the lost soul through the countless ages of eternity, "where their worm dieth not, and the fire is not quenched." For "the sting of death is sin, and the strength of sin is the law" (I Cor. 15:56).

But thanks be to God, there is an antidote for sin; not that people may play with it and still be happy, but that they may be saved from its terrible eternal consequences and from its present power. That antidote is the blood of Jesus Christ, God's Son. Has the reader tried it? If not, let him do so now; for it is written: "If we confess our sins, He is faithful and (Continued on page 8, column 5)

"VINDICATION" THE GREAT INCENTIVE

By HORATIUS BONAR

Do I paralyze effort when I say, "Work while it is day, for the night cometh when no man can work?" Nay, do I not thus stimulate zeal, and toil, and prayer, and love to the uttermost? Do I lull men asleep, when I say, "The coming of the Lord draweth nigh?" — or do I flatter into flesh-pleasing the great or the noble, or the beautiful of the earth, when I tell them that:

" . . . the tide of pomp,
That beats upon the high shore
of this world,"
is ebbing fast?

Do I tempt the sinner to postpone his conversion, because I

speak of the "wrath to come" as so very nigh? Or do I with less serious haste beseech men to be reconciled to God, because I add that the time of reconciliation, the acceptable year of the Lord is fast running to a close? Do I cherish idleness instead of diligence, softness of spirit instead of hardness, heedlessness about redeeming time, instead of eagerness to gather up its fragments, when I announce that "The day goeth away, and the shadows of evening are stretched out?"

Do I soothe the Bride into a deeper sleep when I say, "Behold the Bridegroom cometh, go ye out to meet him?" Do I tempt the minister or the missionary into indolent security, when I declare that "the Judge standeth before the door," and that ere long the time of working, and preaching and inviting will be over? Do I persuade the soldier of the risen Jesus to ungird his weapons because I tell him that his feet are already on the battlefield, and bid him listen to the loud roar afar, that forewarns of the deadly onset?

Do I preach Christ crucified the less, because I preach also Christ coming to reign? or do I the less proclaim that "here we have no continuing city," because I can point so clearly to that which is to come, the city which hath foundations, whose builder and whose maker is God? Or do I make saints feel the less that they are strangers here, because (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE JUDGMENT OF GENTILE NATIONS

"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: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and

took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and (Continued on page 2, column 1)

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BRIEF NOTES

Elder Donald S. Mikitta, former-
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ed the pastoral call of the Sov-
ereign Grace Baptist Church of
Raleigh, N. C. His new address is
Route 7, Box 340-17, Raleigh,
N.C., 27609.

* * *

If you have ordered tapes of our
Labor Day Bible Conference and
have not received them, please be
patient with us. The response has
surpassed our expectations, but
this is the type of disappointment
that we like to have. We have
only one duplicator and can only
make them as time permits. Your
tapes will be mailed to you as soon
as we can make them available.

* * *

The Calvary Baptist Church and
pastor W. W. Wilkerson of Tampa,
Fla., recently organized the Berea
Baptist Church, 317 Georgia St.,
Longwood, Fla. Elder E. W. (Bill)
Hall is the pastor, and his phone
is 305-830-7903. The church is a
monthly supporter of TBE.

Pastor Hall says, "We are pres-
ently meeting in my home in Long-
wood and would like to invite any
of God's children in this area who
love the Lord and His truth to
come worship with us."

Judgment... Gentile

(Continued from page one)

his angels: For I was an hungry
and ye gave me no meat: I was
thirsty, and ye gave me no drink:
I was a stranger, and ye took me
not in: naked, and ye clothed me
not: sick, and in prison, and ye
visited me not.

"Then shall they also answer
him, saying, Lord, when saw we
thee an hungry, or athirst, or a
stranger, or naked, or sick, or in
prison, and did not minister unto
thee?"

"Then shall he answer them,
saying, Verily, I say unto you,
Inasmuch as ye did it not to one
of the least of these, ye did it not
to me. And these shall go away

THE BAPTIST EXAMINER

NOVEMBER 27, 1976

PAGE TWO

into everlasting punishment: but
the righteous into life eternal"
(Matt. 25:31-46).

The Lord Jesus Christ is not
only the Saviour of His people,
but He is also the Judge of all
the ends of the earth (Gen. 18:25).
Following the judgment of the
saints in Heaven, Christ will re-
turn to earth at the end of the
Great Tribulation to "judge and
make war" (Rev. 19:11). Jude
cites the prophecy of Enoch thusly:
"Behold, the Lord cometh with
ten thousands of his saints, To
execute judgment upon all, and to
convince all that are ungodly
among them of all their ungodly
deeds which they have ungodly
committed, and of all their hard
speeches which ungodly sinners
have spoken against him" (Jude
14-15).

Immediately following the Bat-
tle of Armageddon, the living
Israelites are to be regathered
and judged (Ezek. 20:33-44; Mal.
3:2-3, 5). It seems from Zecha-
riah 13:8 that this will be only
one-third of the Israelites which
were living at the beginning of
the tribulation. The results of
Israel's judgment is two-fold: The
saved Israelites are brought into
the bond of the covenant and into
the blessings of the Millennial
Kingdom. The unsaved are purged
out and cast out of the land of
Israel. This judgment must never
be confused with the Judgment of
the Living Gentile Nation in Mat-
thew 25.

THE TIME

The Scriptures give the exact
time that this future judgment is
destined to occur. The time is
determined by the words "when"
and "then" in Matthew 25:31. It
is the time "when the Son of man
shall come in his glory" and "sit
upon the throne of his glory." This
is the coming of Christ to the
earth at the end of the Great
Tribulation as indicated in Revela-
tion 19:11-21.

It is the purpose of God to judge
all Gentile nations which are
gathered against Jerusalem at the
culmination of "the times of the
Gentiles." The Lord spoke through
the pen of Zechariah: "I will
gather all nations against Jeru-
salem to battle" (Zech. 14:2;
12:2-3; Rev. 16:13-14). The prophet
Joel speaks of this gathering of
"all nations" when the Lord "shall
bring again the captivity of Judah
and Jerusalem" (Joel 3:1-2). Joel
discloses a war after which Je-
hovah will "sit to judge all the
heathens round about" (Joel 3:9-
12, 17, 21). Joel's judgment of the
heathen is followed by the Millen-
nium (Joel 3:18-21).

THE PLACE

Matthew 25 discloses that the
place of this judgment is in the
vicinity of Christ's glorious throne.
But where is the throne of Christ?
He does not now sit upon it, for
He is seated upon His Father's
throne (Rev. 3:21). The Father
has promised Him David's throne:
"The Lord God shall give unto
him the throne of his father David"
(Luke 1:32; Isa. 9:6). David reign-
ed on his throne in Mount Zion
and in Jerusalem. This is where
Christ's throne is: "Then the
moon shall be confounded, and

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



"FAITHFUL SAYINGS"

"And he went down with them,
and came to Nazareth, and was
subject unto them: but his mother
kept all these sayings in her heart"
(Luke 2:51).

I am sure you recognize the
fact that there are lots of adages,
proverbs, and sayings abroad in
the world. A lot of them are true;
a lot of them, I might say, are
just as true as the Bible, though
they are not found in the Bible.
Of course, there are a lot of prov-
erbs, and adages, and sayings
that are just as false as can be.

Sometime ago, a man stopped
me on the street and said, "Well,
it is hard to tell anything about
the seasons these days. You know
the Bible says that before the end
of time, it is going to be like this
— that the only way you can tell
the seasons is by the budding of
the trees." I said, "Tell me where
it is found."

Of course, I had him on the

spot. He thought surely he was
quoting from the Word of God.
He was as honest as he could be.
I suggested to him that he go
home and get his Bible and read
Genesis 8:22, which says:

"While the earth remaineth,
seedtime and harvest, and cold
and heat, and summer and win-
ter, and day and night shall not
cease."

In this text, Moses tells us that
as long as this earth shall stand,
the seasons will be here, just as
they are; there will be seedtime
and there will be harvest. This
fellow was quoting an old proverb,
and he thought he was quoting it
correctly, and he did, but he was
as wrong as could be, as there was
no truth in what he quoted.

Then I remember some few
years ago that another individ-
ual said in my presence, "The
Bible says that cleanliness is next
to godliness."

Well, I have seen some people
that I would like to have quoted
that to, and been able to prove
that this was from the Bible, but
to say that cleanliness is next to
godliness, is not to be found in
the Bible. It is not in God's Word.

I remember the teacher that
sent a note home to the mother
and said, "Johnny really needs
a bath. He comes to school dirty,
and he doesn't smell good." The
mother wrote a note back and
said, "Johnny ain't no rose. He is
to be larned and not smelled." That
teacher perhaps was quoting
on the idea that cleanliness
was next to godliness, but that is
not in the Bible. That is a saying.
That is a proverb. That is an
adage. But it isn't in the Bible.

I remember when I was just a
boy, a revival meeting was held
at the church of which my people
were members, and the pastor
(Continued on page 3, column 1)

the sun ashamed, when the Lord
of hosts shall reign in mount Zion,
in Jerusalem, and before his an-
cients gloriously" (Isa. 24:23).

The prophet Joel speaks of this
judgment being in "the valley of
Jehoshaphat" (Joel 3:12). This is
not the valley where Jehoshaphat
won over the Moabites, Ammon-
ites, and Meunites (II Chron. 20:
20-28). Nor is it the valley of
Kidron which is situated between
Jerusalem and the Mount of Olives.
This identification is based upon
Joel 3:12 and was never known
until the fourth century of the
Christian Era as the valley of
Jehoshaphat.

It is best to understand Jeho-
shaphat as an untranslated Hebrew
expression. Then the passage
would read: "The valley of Jeho-
vah's judgment." Joel calls this
same valley in verse 14 "the val-
ley of decision."

In Zechariah 14:4 we learn that
when Christ's feet touch the Mount
of Olives, there will be formed a
valley. "And his feet shall stand
in that day upon the Mount of
Olives, which is before Jerusalem
on the east, and the Mount of
Olives shall cleave in the midst
thereof toward the east and toward
the west, and there shall be a
great valley; and half of the moun-
tain shall remove toward the north,
and half of it toward the south." This
is the future valley of Joel's
prophecy.

Regardless of how one may un-
derstand the term "valley of Jeho-
shaphat," it makes little differ-
ence in determining the place of
Jehovah's judgment. Other verses

in Joel, chapter 3, indicate the
Lord is to dwell in Zion at the
time of this judgment (Joel 3:17,
21). Christ will judge the living
Gentiles from His glorious throne
in Jerusalem as they march up
through the valley formed by the
splitting of the Mount of Olives.

THE SUBJECTS

The subjects of this judgment
are said to be "all nations" (Matt.
25:32). The word "nations"
(Greek, "ethnos") is translated as
"people" two times, "heathen"
five times, "nations" 64 times,
and "Gentiles" 93 times. Joel de-
scribes the subjects of this judg-
ment as "all the heathen" (Joel
3:12). In Joel's prophecy the same
Hebrew word, "goim," is trans-
lated "nations" in verse 2 and
"heathen" twice in verse 12. The
words in Joel and Matthew 25 are
equivalent to "Gentile."

These must be living Gentiles,
as there is no mention of a resur-
rection any where in the passage.
The term nations is never used
of the dead to my knowledge. It
is a term which when used in the
plural usually denotes Gentile na-
tions on earth.

Arraigned before the throne of
Christ in Jerusalem will be those
Gentile people found upon earth
at the end of the Battle of Ar-

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The Son of man is to divide the
elect from the non-elect (Matt.
25:33). The sheep will be placed
on His right hand, a position of
honor and blessing (II Kings 2:19;
Ps. 45:9; 110:1), and they will
enter the thousand year reign of
Christ (Matt. 25:34). The goats
will be placed on His left hand
and cast out of the kingdom.

In the parable of the sower, it
is disclosed that "the Son of man"
is to divide "the children of the
kingdom" from "the children of
the wicked one" (Matt. 13:37-38).
The children of the Devil are gath-
ered "out of his kingdom" and
"cast into a furnace of fire" (Matt.
13:41-42), while the children of the
kingdom "shine forth in the king-
dom of their Father" (Matt. 13:43).
The same is seen in the parable
of the dragnet (Matt. 13:47-50).
(Continued on page 5, column 3)

"Faithful Sayings"

(Continued from Page Two)

and the evangelist were invited to our home for a noon meal. My old grandmother lived in our home at the time and she was not a professing Christian. The evangelist turned to her and asked her about her spiritual relationship. She said, "The Bible says that every tub sits on its own bottom, so I'll take care of my salvation myself."

Of course, you can tell by her attitude that she was unsaved, but the Bible does not say that every tub sits on its own bottom. The Bible does not at all indicate that anyone is responsible for his own salvation.

I could go on, quoting many of these adages, proverbs and sayings that are false. They are not in the Bible, and they are even contrary to the Bible.

In the case of Mary, she "kept all these sayings in her heart." There are some sayings in the Bible that are called "faithful sayings," and I would like to emphasize some of these, that you might be able to keep these in your heart.

I

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

Paul said that "this is a faithful saying." The word "faithful" means "clear." In other words, he said, "This is a clear saying. This is a saying that you ought to be sure you hold to. It is a faithful saying."

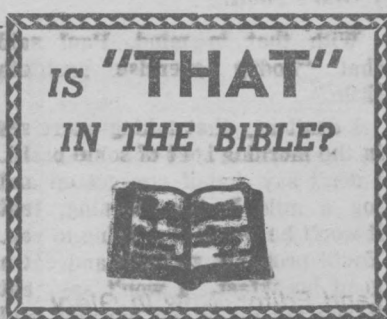
What did Paul say? He said that Christ Jesus came to the world to save sinners. This verse, then, would tell us of the pre-existence of the Lord Jesus Christ. He was not always here in the world. He came into the world; therefore, He was pre-existent — He existed someplace else before He came into this world.

It is hard for us, with our finite minds, to realize the pre-existence of the Lord Jesus Christ — that Jesus existed elsewhere before He came into this world, yet I would remind you that the Lord Jesus Christ has always existed, that He came from eternity and when the baby Jesus was laid in a manger at Bethlehem, that this wasn't the beginning so far as Jesus was concerned. That was the beginning of His earthly sojourn of 33 years, but the Lord Jesus Christ had always existed.

This verse says that Jesus came into the world. Yes, thank God, He came into the world! He was pre-existent. It must have been a day of days yonder in glory when Jesus announced to the wonderment and the amazement of the angels His intention of coming into the world. I am satisfied that they must have stood in awe and wonder, with questioning in their own hearts, "Will He actually go to the world? Will He become a peasant? Will He live as a man? Will He grow up as a man? Will He actually die as a man?"

I am sure that the angels of God must have watched with rapt amazement when the Lord Jesus Christ unloosed His robe and unbuckled His golden sandals and announced to the wonderment of all the angels, "I do not disdain the womb of a virgin. I am going to earth to be born — to be born of a woman on the earth, and in the natural process of life, I am going to become a man." How the angels must have stood in awe, how they must have watched with rapt amazement as they listened to this announcement of His earthly sojourn, all of which will tell us of the pre-existent state of the Lord Jesus Christ.

This verse specifically speaks of the pre-existence of the Lord Jesus Christ, for it says, "Christ Jesus came into the world," as if to



Question:

WHAT BROTHERS MASSACRED ALL THE MEN OF A CITY TO AVENGE THEIR SISTER'S HONOR?

Answer:

Simeon and Levi. Dinah, their sister, had been "defiled" by Shechem the son of Hamor the Hivite. Shechem wished to marry her and her brothers pretended to agree, provided all the men of this city would be circumcised. Genesis 34:25—"And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon, and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males." Incidentally, they confiscated the property and enslaved the wives and children of their victims. And when their father Jacob protested that their drastic measures had made him "to stink among the inhabitants of the land," their simple reply was, "Should he deal with our sister as with an harlot?" (34:26-31). Evidently, Simeon and Levi believed in lynching for rape, and did a thorough job of it.

indicate and imply that He lived in another world before He came to this world.

This text also tells us about the virgin birth. It says "Christ Jesus came into the world to save sinners." How do we know it was a virgin birth? Listen:

"And I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15).

"Her seed" was a reference to the Lord Jesus Christ. There never was but One that could be called "her seed," and that was Jesus. All others are born as a result of the combined seed of man and woman. But Jesus was born "her seed" — the seed of the woman.

Notice again:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

Isaiah said, "That is a sign to you." The modern translation changes it from "a virgin" to "a young woman." That is no sign. Young women have been conceiving and bearing children since the days of Eve down to the present time, but for a virgin to conceive and bear a son without a human father, that is a sign. Isaiah said, "I am going to give you a sign. A virgin is going to conceive, and she is going to bear a son. That son shall be a Saviour."

Listen again:

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:20-21).

Beloved, when I read this text, which Paul says to Timothy is a faithful saying, it not only tells me about the pre-existent state of Jesus, but it tells of the translation state — that He had to be born of a virgin to get into the world.

This text goes further and tells us of His incarnation, how that God was incarnated to become man. We read:

"And the angel said unto them, Fear not: for behold, I bring you

good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10,11).

On that same night, as the first gospel sermon was preached by an angel, so likewise the first gospel song that was ever sung, was sung by the angels, when the Word of God tells us that the angels nestled around above that manger and sang:

"Glory to God in the highest and on earth, peace, good will toward men" (Luke 2:14).

I tell you, beloved, that was the incarnation. That was God there in that manger. When the wise men came from the East, and bowed in His presence, and gave to Him their gifts of gold, frankincense and myrrh, they were worshipping not just a man, but they were worshipping the God of Heaven. God was wrapped up in the person of the babe, the baby Jesus.

This verse, which Paul says is a faithful saying, not only tells us that Jesus came into this world, but it also tells us about the death of Christ by implication, for it says that "Christ Jesus came into the world to save sinners." How did He save sinners? He saved them by His death. Listen:

"Christ died for our sins" (I Cor. 15:3).

"Who his own self bare our sins in his own body on the tree" (I Pet. 2:24).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

Beloved, when I read this text which Paul says is a faithful saying, I see the pre-existence of Jesus, I see the virgin birth of Jesus, I see the incarnation of Jesus, and more than that, I see even the death of Jesus, because this text says that He came into the world to save sinners.

Then Paul opens up the floodgates of the grace of God when he says in the last part of the verse, "of whom I am chief." He didn't say, "I was chief." Of course, we think of Paul when he was persecuting Christians and destroying the churches as being a great sinner. He was. But Paul isn't talking about times past. He is talking about times present, and he said, "Christ Jesus came into the world to save sinners; of whom I am chief."

What does it tell us? It tells us of the pre-existence, the virgin birth, the incarnation, the sacrificial death, and the fact that

there is nobody that is too bad to be saved by the Lord Jesus Christ. Paul said, "He saved me, and I am the chief. If He could save me," the implication is, "He can save everybody else in the whole world."

As I have often said, you can bring the worst man or the worst woman in the world into this church building and let that individual defy God, and defy His church, and defy man, and I'll point him to Jesus Christ and say, "Man, there may be hope for you in the gospel." I'll say to that woman, "I don't care how bad you are, or how vile you are, I don't care what your position is in life, Jesus Christ came into the world to save sinners, of whom Paul said, 'I am chief.' It may be that you are chief of sinners today, but God has already saved the chief of sinners the day He saved Paul."

Paul says that "this is a faithful saying, that Christ Jesus came into the world to save sinners." Beloved, He can save the worst man or the worst woman in all the world.

II

"This is a true saying, If a man desireth the office of a bishop, he desireth a good work" (I Tim. 3:1).

The word "faithful" isn't found in this verse, but the word "true" is the same word that is translated "faithful" elsewhere. So he is literally saying "This is a faithful saying, If a man desire the office of a bishop, he desireth a good work."

Lots of people desire the office of a bishop. You understand a bishop is a preacher. He is not somebody of a religious nature by way of a religious dignity. He is not someone that is over a great crowd of preachers and tells the preachers under him what to do. That is not the word "bishop." The word "bishop" simply means a preacher, and this text says, "If a man desire the office of a bishop, he desireth a good work." In other words, if a man desires to be a preacher, he is desiring a good work.

I think that there are a lot of people that desire the office of preacher that God never did call. I think it was John A. Broadus who said: "The ministry has a strong attraction for men of weak minds." I have noticed through the years that this is true. There's many and many a man who thinks he is called to preach who has had no call at all from the Lord.

I remember one fellow, years ago, who came to me and said, "I know God has called me to

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preach. I can't do anything and make a success out of it. Everything I do goes backward. It so happens I owned a sawmill and it burned up. I owned a farm and I lost it. I owned an automobile agency and went broke in that. Everything that I have ever done has failed, and I know God has called me to preach." I said, "If that is all the evidence you have that God has called you to preach, I know that if you were to get in the ministry, you would make a failure of that."

A man who has failed in three businesses and can't run a business without going broke — you can't tell me that is a sign that God has called him to preach. I say, many a man desires the office of a bishop, but God doesn't desire him in the ministry.

Paul is saying, "You desire a good work." Yes, it is a good work, but it is not the best paying job. It is not the most popular job. If a man desires to be a preacher, he doesn't desire a job that is going to give him a tremendous fortune, and he doesn't desire a job that is going to make him the most popular man in the world. But I'll tell you what it does. If he desires to be a bishop, he desires a job that is the greatest job in this world from the standpoint that it will change lives. I want to thank my God as I look backward across the days of my life and see the lives that have been changed as a result of the preaching of the Word of God.

I remember one fellow with a hook nose and bleary eyes — the worst looking scamp I think I nearly every saw. Somebody invited him to come to the services, and in order to please them he came. He hadn't been sober for six months' time, but God got hold of him and God saved him. From that time on, every time I would look at his face as he sat out in the congregation, his face would light up like an old cathedral. I tell you, beloved, if a man desires the office of a bishop, he does desire a good work, because it is a work that will change lives.

I don't know anything that has been any greater joy to me than to stand by a bedside when some saint of God was dying, and to talk to that individual right up to the last, to see that individual go out into eternity thanking God for her pastor, her church, and her loved ones that were saved. Several years ago, I stood by the bedside of a young girl who was

(Continued on page 4, column 3)

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THE BAPTIST EXAMINER

NOVEMBER 27, 1976

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"What would incline you to believe that the 'one baptism' in Ephesians 4:5 means water baptism rather than 'Spirit baptism'?"

PAUL
TIBER

PASTOR,
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The passage in question is found in Ephesians 4:4-5.

First, it must be understood that we are being taught that of each subject mentioned, there is but one true of each kind. For example, there is ONE Lord that is one true kind of Lord. You see, there are many kinds of lords in this world, but only one TRUE Lord.

The same must be said about faith. There are many different kinds of faith, but only one TRUE faith. It should be equally evident that the baptism of this Scripture is referring to one kind of baptism — TRUE baptism, and since the churches of the New Testament were everywhere immersing we must conclude that the true baptism referred to, must be water baptism.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Ephesians 4:5-6 reads as follows: "There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Several things cause me to believe that the baptism mentioned here is water baptism:

1. Paul himself was baptized at the very beginning of his Christian life, and he taught baptism wherever he went, for we read of people being baptized. We may be sure that there wasn't a church anywhere that he had had to do with starting where members had not followed Christ in baptism. If he meant that the one baptism mentioned here was Spirit baptism, that would mean that he threw out at the back window all of the baptisms that he had had to do with. That would mean indeed the utter throwing away and rejection of water baptism.

2. Immersion in water is clearly commanded — no question about that — but nowhere are we commanded to be baptized by the Holy Spirit. We are commanded to be "filled with the Spirit" but there is a difference between being filled with the Spirit and being baptized by the Spirit. Some religious groups have virtually eliminated water baptism. They say that when one is saved that the Holy Spirit baptized them into the Body of Christ. They conceive of that "body" as constituting the Universal, Invisible Church.

Where do these invisible churches get such a theory? The answer is, they get it from a warped, half-crazy reading and interpretation of I Corinthians 12:13, "For by one Spirit are we all baptized

into one body." Several things these theorists ignore. In the first place, the word "Spirit" is not capitalized in the Greek original, so the Holy Spirit is not necessarily meant. Further, the correct translation reads, "In one Spirit." Further than this, we know that Paul did not mean that the one body was a great invisible body of some kind, consisting of all believers. We know this because Paul in verse 27 says, "Now ye are the body of Christ, and members in particular." The better translation is, "A body of Christ." In other words, Paul says that the body he has written about in verse 13 is the Church at Corinth.

The truth is, people do not become members of a great invisible body through a mystical spirit baptism. They are saved through personally trusting Christ as their Saviour. The saved person confesses Christ publicly, and is received as a candidate for baptism by the church and on the authority of that church is immersed in water.

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COOK

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PASTOR
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Birmingham, Ala.



That word "incline" is entirely too weak. To incline means to lean a certain way and I am not leaning in regard to this question. Rather, I prefer to stand erect on God's precious Word. I would prefer that the question read, "What would cause you to know that the 'one baptism' in Ephesians 4:5 means water baptism rather than Spirit baptism?"

Since the verse before us means there is only one kind of baptism, it goes without saying that if we can find one kind that we can be positive about, we can know that it is. In Matthew 28:19 our Lord is telling His churches what they are to do. And one of those things was to baptize the new disciples in the name of the Father, and of the Son, and of the Holy Spirit. We are commanded to do this kind of baptism. And we all know this is water baptism. If there is such a thing in the Bible as Spirit baptism in our day it will take a better Bible scholar than I am to find it. And if he did find it, how would we go about performing it? We are commanded to perform water baptism. And since Paul says in the verse before that there is only one, I quit looking for a Spirit baptism long ago. There is just no place in the Bible for a Spirit baptism in this day. If someone were to find a Spirit baptism for our day, that would mean there are two baptisms. But Paul says there is just one. And that settles it for me.

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"Faithful Sayings"

(Continued from page three)

dying in a hospital here in Ashland. Her father said to me, "I know she is dying, and her mother and I can't stand to stay with her. Go in and stay with her." I went into the room, and her mind was as clear as a bell. I stood there beside the bed and talked to her. I patted her hand as I talked to her, and she told me how much I meant to her, how much it had meant to her for me to preach the Word of God to her, and what a blessing I had been to her, and to see her parents saved. She told me all about how she loved the Lord and loved His church.

I tell you, beloved if a man desires the office of a bishop, he desires a good work, because it is a good work to help folk when they come down to die.

If a man desires the office of a bishop, he desires a good work in that he helps people when they are sick. Oh, how many times I have gone into a sick room and prayed with folk who were ill. What a blessing it is!

One night, I remember being called to Ironton to visit a woman. They said she was dying. When I got to the house, her sister said, "Brother Gilpin, go in and see her. She doesn't know anybody, and she will be dead in a little while. The doctor said she won't live till midnight." There were three or four who followed me into the room, and I sat there and talked with them. The woman showed not one flicker of life. I said, "Let's pray," and I knelt beside her bed where she was lying. When I said "Amen," she opened her eyes, looked over at me and said, "Is that you, Brother Gilpin?" That was the first sign of life that she had shown for two days. I sat there and talked with her for several minutes. Then I went out to the kitchen and said to the sister that had told me that she was dying, "This woman isn't dying, she had plenty of life about her. Her mind is clear." The sister said, "I know, Brother Gilpin, she awakened for a moment to speak to you. That just happened. The doctor said she will be dead by midnight."

Well, beloved, she wasn't dead by midnight, and she wasn't dead by midnight of the next night, and just a few weeks later I had the privilege of preaching to her at church.

I want to tell you, if a man desires the office of a bishop, he desires a good work. It is a good work to be able to help people when they are in trouble. It is a good work to be able to help people when they are sick. It is a good work to be able to help people when they are dying. It is a good work to be able to preach to people every Sunday and see the Gospel change lives and make men and women over again. It is a good work.

III

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God who is the Saviour of all men, specially of those that believe" (I Tim. 4:8-10).

Notice that this says that He is the Saviour of all men. The word "Saviour" there does not refer to salvation, but rather, He is the sustainer of all men, especially of those who believe.

With that in mind, Paul said that "bodily exercise profiteth little."

I don't say that taking exercises in the morning isn't of some profit. I don't say that if you get up and jog a mile in the morning, that it won't be worth something to you. You'll probably go back and eat a good breakfast. I won't say that if you get up in the morning and take calisthenics, that it is worthless. In fact, it isn't. It will be worth something to you. You'll enjoy your breakfast better if you go through a good routine of calisthenics in the morning. However, the Bible says, "Bodily exercise profiteth little."

When World War I was being fought, the United States military personnel realized that they had a group of men that had been drafted, that were far from the peak of perfection physically. The great physical culturist of that day was Walter Camp. The Government put Walter Camp over the training of all the soldiers in the entire United States. He set up a calisthenics program whereby the men went through a certain routine every day to build up their bodies — bending over, leaning backwards, leaning to the right, and leaning to the left — calisthenics to build muscles. I am not saying that it didn't do any good. If I did, I would be denying the Bible. The Bible says "Bodily exercise profiteth little." It does profit — a little. I am not saying it didn't do some good. It probably did a great deal of good. But when Walter Camp was 44 years of age he died. The man who set up calisthenics for the Army to train soldiers, to make physical giants out of them, himself died as a young man, 44 years of age.

"Bodily exercise profiteth little; but godliness is profitable unto all things." If you want to be a strong man physically, live godly. If you want to be blessed materially, live godly. If you want to enjoy life and friends, health and happiness, live godly. If you want to have a good, keen mind, live godly.

Paul is saying, "Bodily exercise may be of some value. It is of little profit; but godliness is profitable in all things." There isn't a field of activity and there isn't a facet of life, but what godliness brings a profit to the individual. Paul says this is a faithful saying, and it is worthy of all acceptance.

IV

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

What does this faithful saying teach us? That we who have believed ought to be careful to maintain good works.

I ask you, are you a believer in the Lord Jesus Christ? If you are, you ought to be careful to maintain good works. It doesn't make any difference what I do, or what some loved one does. It doesn't make any difference what some friend does. That should not affect you one particle. If you believe in God, you ought to be careful to maintain good works.

We read:

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

We Baptists emphasize and make much of the fact that a man is not saved by his works. We emphasize that salvation is by grace, and grace alone — plus nothing, minus nothing, just grace, grace, grace. Beloved, I can't emphasize it enough. I thank God that my salvation does not depend in the least upon myself, my church, or upon anything or anybody except the grace of God, and I am glad that I can preach to you that

salvation is by grace, and grace alone.

But notice the next verse:

"For we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

Notice, we are not saved by works — we are saved by the grace of God, but we are created in Christ Jesus unto good works. God never saved you just to keep you out of Hell or to take you to Heaven. God never saved you for either of those purposes. God does not want you to think that salvation is a fire escape to keep you out of Hell or a ladder to get you up to Heaven. Rather, He says that we are "created in Christ Jesus unto good works."

Beloved, when He saved you, He saved you for the purpose that you should produce good works. No wonder Paul said that it is a faithful saying that we maintain good works.

Henry Clay was one of the inveterate gamblers of his day. As a result of his gambling, Henry Clay became heavily involved financially. His home at Lexington, Ky., is known as Ashland. Henry Clay's home was mortgaged to the bank, and mortgaged to the hilt. There was no hope of him paying off his debts. When Henry Clay went to the bank to tell the banker that he couldn't pay his notes and beg for mercy, the banker said, "You don't owe a thing here." After kidding for a little bit with Mr. Clay, he told him the story how some friends had come in and paid off his debt. The note was paid in full. He didn't owe that bank one penny. The banker said, "But I tell you this — the men don't expect you to pay the money back, but they are expecting to realize that you are under obligation to them. Please, no more gambling."

Beloved, he didn't owe any money to the bank, but he owed an obligation to the individuals who had paid his note.

I tell you, Jesus Christ came down to Calvary and died for my sins. He paid my sin-debt in full. I don't owe the Devil. I don't owe Hell. I don't owe one thing to the wrong side of the ledger. But thank God, I owe everything to the Lord Jesus Christ who died for my sins.

Since I believe in God, I am taught that I ought to be careful to maintain good works. Paul says that this is a faithful saying. If a man is saved, good works should be a part of his life. He ought to be baptized. Shame on any individual who is saved, who is not a member of a New Testament church. Shame on that individual who has not followed the Lord through the waters of baptism. Shame on that individual who does not attend a New Testament church. I'm not saying to attend church. There are all kinds of so-called churches. I am saying that you should attend a New Testament church. A man ought to be very careful as to what kind of church he goes. He ought to be very careful as to what kind of baptism he submits. I say to you, we are taught that if we are saved, we are to be careful to maintain good works. The word "careful" means to study, "Now, am I to do this? Is this the kind of work that will" (Continued on page 8, column 1)

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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

THE THREE FACES OF HAGAR

Hagar is one of the most interesting women in the Scriptures. If you are not familiar with her, pause right now and read Genesis 16. This will give you some background for understanding what we have to say. There are different views about the spiritual condition of Hagar. Was she saved? Was she not? It is not our intention to try and convince you either way but rather to stir up your spiritual mind and exercise it a bit. We would like to view Hagar in type: (1) In type of a sinner being saved; (2) As an erring Christian; (3) As a type of the Law.

THE LORD SAVES A SINNER

In verse 7 of this chapter the Angel of the Lord finds Hagar. She is in the wilderness. We know this angel is Jesus Christ because He shows all knowledge and promises things (v. 10) that only God could fulfill. Hagar was running away. She had been in the company of Christians but preferred the wilderness. She was not seeking Christ. But Christ found her. And called her by name. "And He calleth His own sheep by name, and leadeth them out" (John 10:3). The Lord revealed Himself to Hagar by a well. This reminds us of His meeting the woman at the well in John 4 where He shows Himself to be the Living Water. She called on the name of the Lord (v. 13), "For whosoever shall call on the name of the Lord shall be saved" (Rom. 10:13). The Lord had placed His name on Abraham and Sarah and now He sends Hagar back there to be obedient and serve. Before, she was an unwilling servant but now she is willing. "Thy people shall be willing in the day of Thy power" (Psa. 110:3).

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AN ERRING CHRISTIAN

Perhaps Hagar was already saved. Abraham obtained her during his sojourn in Egypt. She may have embraced her Lord in faith before this episode. Let us view her as if this were so. Hagar, as a servant, has just conceived a child by Abraham. She despised Sarah after this. Perhaps she thought she was better than Sarah. After all, wasn't she the one with child? Had not the Lord blessed her not Sarah? When Sarah told Abraham about Hagar's behaviour, he gives her permission to chastise her. Unable to stand under this affliction, Hagar runs away (v. 8).

This is often the way with the Lord's people. Somehow, it seems easier to run than to stay and see the matter through. When things are going well we get filled with pride. Even so Hagar. But when affliction or trouble rises up, we get out of there. When the Lord catches up with Hagar, He asks two questions. After reminding her she is Sarah's maid, He asks where she came from and where she was going. Hagar answers the first question but not the second (v. 8). When the Lord found Hagar, she was headed straight for Egypt... a type of the world. The wilderness of Shur was on the way to Egypt. Maybe the reason she didn't answer the Lord was because she really didn't know where she was headed. So often this is the way we are. When persecution arises or afflictions we blindly run, never realizing where we are headed. But the Lord stops us in the way. The advice He gives to Hagar is the same advice He gives to you and me. Return and submit. Her place of service was with Abraham and Sarah. It must have been an humbling thing for her, nevertheless, she obediently returns.

A TYPE OF THE LAW

In Galatians 4 we have another face of Hagar. In this picture we do not see the woman but her position as a slave. And as a slave she is a type of the law. The law brings us into bondage. Paul says that's the way Jerusalem was in his day (v. 25). They were in civil bondage to the Romans. They were in legal bondage to the ceremonial law... circumcision, observing of months and days, the multitude of sacrifices that could never take away sin, etc. They were in moral bondage to sin and Satan and the world. Sarah was the type of the heavenly Jerusalem, the one above, which is the church. "Come hither, I will show thee the Bride, the Lamb's wife... and he showed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:9,10). The only answer is to cast out the bondwoman and her son (v. 30). We can not mix slavery of the law with freedom in Christ. So cast out the slave and any offspring that is a part of it. If Christ shall make you free, ye shall be free indeed.

Do you see yourself reflected in one of these faces? Are you lost in the wilderness in need of the Saviour? Perhaps you're saved and running from a particular problem. Or maybe you're trying to mix rules and laws with grace. In each case, the answer is the same. RETURN—SUBMIT—OBEY.

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Judgment... Gentile

(Continued from Page Two)

THE BASIS OF JUDGMENT

The basis of judgment of the living Gentile nations is their treatment of "the brethren." The King identifies Himself with these brethren: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40, 45).

Three groups are seen here: the sheep, the goats, and the brethren. Before we go further, we must ascertain who these three groups represent.

THE BRETHREN

Just who the brethren are is not clearly revealed in Matthew 25. They are distinguished from the sheep and goats. They are not all the saved, for another company is called "sheep." The sheep have been kind to the brethren; hence, they are not one and the same. The brethren here must be Christ's brethren according to the flesh (Rom. 9:3), saved after the Rapture and during the Tribulation. The sheep and goats are all Gentile; therefore, this leaves the brethren to be Israelites.

Joel makes it plain the Gentiles are to be judged according to their treatment of Israel: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:2,6). This account seems to leave no doubt as to who the brethren are in Matthew 25. The "my people" of Joel 3:3 is the same company called "my brethren" in Matt. 25.

Revelation 7:1-8 mentions a 144,000 Israelites who are saved after the Rapture and at the beginning of the tribulation period. Revelation 14:5 seems to make this entire company all men, who alone are qualified to preach the gospel. These brethren in Matthew 25 must be the 144,000 Israelites of Revelation 7. These will witness for Christ after the churches and the saints of this age are caught out. Jesus Christ said of this Jewish remnant: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The "all nations" in Matthew 24:14 is related to the "all nations" of Matthew 25:32. These Israelites will preach the gospel of Christ with the added feature of the near approach of the Millennial Kingdom.

The Old Testament predicts there is to be a witnessing remnant of Israelites: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord" (Isa. 66:19-20).

The prophet Daniel makes reference to a group of Israelites who will "turn many to righteousness" (Dan. 12:3). The prophet connects these witnesses with the Great Tribulation (Dan. 12:1). The "righteous" Gentile nations in Matthew 25:37 are the converts of the witnessing Israelites. The fruit of the witnessing remnant of Israelites is seen also in the believing multitude from the Gentiles in Revelation 7:9-17.

THE SHEEP

The term sheep must represent believers in the gospel of Christ, as it so often does in the New Testament (John 10). These sheep believe the gospel of the kingdom and extend kindness to those who

preach it (Matt. 25:37-40). They harbor these preachers and visit them in jail. The sheep exhibit a living faith by active deeds of sympathy and assistance. They are like Rahab (Heb. 11:31; Jas. 2:25).

These sheep are already saved as their past works indicate: "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him" (I John 2:29). These are righteous, have eternal life, enter the kingdom, and are positioned on Christ's right hand (Matt. 25:34, 37, 45). Such could never be said of unsaved people. Those who are destined to obtain salvation in the future are called "lost sheep" (Matt. 10:6), but these are already "sheep."

THE GOATS

The goats are those who have rejected the gospel message of the 144,000 Israelites and the messengers (Matt. 25:44-45). These goats are unsaved people as demonstrated by their works: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:10). They are placed on the left hand of Christ and depart "into everlasting fire" (Matt. 25:33, 41, 46).

It is especially worthy of notice that the goats for unkindness to the brethren of Christ are cursed by God. Jesus said: "Depart from me, ye cursed" (Matt. 25:41). This is in fulfillment of God's promise to Abraham, the father of Israelites: "And I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). The sheep are blessed (Matt. 25:34) for having blessed the brethren. Joel stresses the fact that the nations will be dealt with for the sake of "Israel" (Joel 3:2). Both groups are surprised to learn that in dealing with the Jewish remnant, they have been dealing with the King Himself (Matt. 25:37,44).

THE RESULTS

The results of this judgment is summed up in one brief sentence: "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). The sheep go into the Millennial Kingdom, prepared for them "from the foundation of the world," but the goats go "into everlasting fire," which was "prepared for the devil and his angels."

These sheep nations in literal bodies will fulfill Micah 4:2: "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." They are the "all people, nations, and languages" (Dan. 7:14) who are to be the subjects of the Messianic Kingdom.

The adjective is the same in both clauses of the sentence in Matthew 25:46. Both are "aionian," everlasting, eternal, endless. There is endless life for the righteous and endless punishment for

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the unrighteous. Many have tried to tone down the endless punishment, but here it stands along with endless life. Let no one trifle with this solemn declaration, "for the mouth of the Lord hath spoken it."

NOT THE WHITE THRONE JUDGMENT

We must never confuse the judgment in Matthew 25:31-46 with the judgment in Revelation 20:11-15. There is a great contrast between the two. There is no resurrection in Matthew 25, while there is a resurrection of all the unsaved dead in Revelation 20:12. In Matthew the living Gentile nations are judged, but in Revelation 20:12 the dead are judged. The Judgment of the Nations is on earth in Jerusalem, yet the Great White Throne is out in space (Rev. 20:11). No books are mentioned in Matthew 25, although books are mentioned in Revelation 20:12. In Matthew 25 there are three groups: the sheep, the brethren, and the goats. In Revelation 20 there is only one group: the dead. These two judgments differ as to time. The judgment of Matthew 25 is before the Millennium, but the judgment in Revelation 20 is after the thousand years are expired (Rev. 20:7).



Communion...

(Continued from page one)
the supreme judge of his own fitness.

This plan, and only this, secures "free communion." It imposes no restraint on any one whose judgment or inclination prompts him to partake of the Lord's Supper. Greater liberality than this none desire.

Let us, however, consider the legitimate consequences of this scheme of communion. It nullifies church discipline, placing it beyond the power of a church to exclude from her communion any member, however corrupt his principles, flagrant his crimes, and odious his character. It places the Lord's Table without the pale of the church and within the domain of the world, and must inevitably lead to its desecration. Whoever will — from motives of superstition, vanity, selfishness, or profanity, as well as from motives of piety — may approach it without hindrance from church or state.

A table thus unguarded and prostituted is not the Lord's Table. "Ye cannot," says Paul, "drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's Table, and of the table of devils" (I Cor. 10:21).

It may be asked, Does not the apostle say, "Let a man examine himself, and so let him eat of that bread," etc.? Certainly; but this language was addressed, not to men of the world, but to "the church of God" which was at Corinth (I Cor. 11:28). Church members were exhorted to receive the communion with self-scrutiny, lest they should receive it to their own condemnation.

2. Every church is authorized to judge of the qualifications of her communicants.

The exercise of this ecclesiastical right constitutes what is called "close communion." It may be more or less restricted, but every church in Christendom, Catholic or Protestant, orthodox or heterodox, imposes some terms of communion — places some restraints on access to it. The door may be opened wide, but the wall of separation between the church and the world is not entirely demolished. No church, however liberal, or rather loose, its views, will invite impenitent horse-thieves, gamblers, and prostitutes to its communion. All churches, then, to a greater or less extent, (Continued on page 6, column 1)

THE BAPTIST EXAMINER

NOVEMBER 27, 1976

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Communion . . .

(Continued from page five)
are all "close communionists." Restricted communion is right. Christ has invested his churches with authority to exercise discipline over their members. An incorrigible church member, is to be treated as "a heathen man and a publican" (Matt. 18:17). The church at Corinth was commended for debarring from her communion an incestuous member (II Cor. 2:6). Paul lays down the law on this point clearly: "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat" (I Cor. 5:11).

The preceding verse shows that the apostle had reference, not to social intercourse, but to church communion, in this prohibition; but if the language be understood of social eating, certainly it forbids promiscuous eating at the Lord's Table. It cannot be maintained that those who were forbidden to eat socially with the ungodly were at liberty to commune with them. We need not further discuss this point. A church not authorized to protect its highest and most sacred intercourse from the intrusion of the profane and the licentious is in a pitiable condition of imbecility and exposure.

By what standard should churches judge of the qualifications of their communicants? They should judge, not by their own tastes, feelings, or prejudices, but by the Scriptures. In settling this point, the question should be, not, What thinkest thou? or, How feeblest thou? but, How readest thou?

Repentance, faith, and a holy life are moral qualifications of communion, admitted, by most evangelical Christians, to be required in the New Testament. Baptism and the Lord's Supper are both positive institutions. They derive their authority, not from their perceived adaptation to promote men's spiritual interests, but solely from the revealed will of the Lawgiver. Repentance is right, and commanded because it is right; baptism and the Lord's Supper are right only because they are commanded. Both of these institutions are precisely what the will of Christ made them. Their connection with each other, if any exist, is an instituted connection.

(This article is taken from *SCRIPTURAL COMMUNION*, pp. 9-13, 1871 edition).



"Watch Ye"

(Continued from page one)
watch, to expect, to be ready to disembark, however vain it may seem to men, has the authority of God's Word, and the admonitions of all the history of the church, for its support. And, more than this, while none can know the day or the hour of the advent, we carry with us a chart of the church's history to tell us approximately where in our stormy and perilous voyage we are.

The Apocalypse is like the sealed orders given to an admiral, which he is not to open till on the sea. Its weird, mysterious pages contain the whole map and delineation of the church's career, from the ascension to the return of the Lord; but it was left to Time to break the seals of this book and to discover its meaning. This it has been doing; and as, corresponding to this chart, headland after headland of prophetic history has been described, these have been recognized by the students who have been searching diligently what, and what manner of time, the Spirit did signify in

penning this prophecy; and, though they have read no announcement of day or hour upon them, they have found them displaying the same cautionary signal with which the church started. "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments." It is a warning startling enough to indicate that, though we know not how near the end of the age we may be, yet we are nearing it.

"Let your loins be girded about and your lights burning," therefore. There is enough certainty in this subject to feed the lamp of our faith; and enough of uncertainty to make us very careful and solicitous, lest when the Bridegroom comes we be found among the foolish virgins, saying, "Our lamps are gone out."

The chief point is that this hope have a living and abiding place in our affections and our thoughts. "Thought," says a Christian father, "is the sleepless lamp of the soul." It is a lamp, indeed, that burns with varying brightness, — flaming up in moments of intense study and utterance, and dying down in sleep till there is only the pale glimmer that remains in dreams. But it is a lamp that is never really quenched; for, however profound the slumber, it only requires a word to wake us and to bring all our mental powers into instant activity. Thus must it be with the holy lamp of watchfulness, — always trimmed and burning, but not of necessity shining always in full strength. That is to say, we need to be every moment thinking of Christ's return, talking of it and preaching it. There should ever be in our hearts the calm certainty and the sober hope that keep us ready for this event at any moment. But this hope should rather minister to us than be ministered to by us. Instead of perpetually dwelling on it and reiterating it, we should be lighted by it in our busy toil of gathering the guests for the marriage-feast, and doing the work which our absent Lord has committed to us. "Ready always to give to every man that asketh a reason for the hope that is in us," we should yet show the value of our lamp by the holy service into which it guides our feet, and the diligent piety which it makes visible in our lives.

Little can men believe that such an expectation as this can have any very practical effect upon the life. The current opinion is that an accomplished event must exert more influence over us than an unaccomplished; that faith must affect us more powerfully than hope, experience than expectation. But God's thoughts are not always our thoughts. He has made this hope of Christ's return the supreme incentive to service and consecration. Are we exhorted to patience? This is the motive: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Would we be inspired to diligence? We hear the Master saying to us, "Behold, I come quickly; and my reward is with me, to give to every man according to his work shall be." Would we discover the secret of purity? We find it written that "every one that hath this hope in him purifieth himself even as he is pure." Are we encouraged to endure trial? This is the motive, that we "may be found unto praise and glory and honor at the appearing of Jesus Christ." Are we exhorted to abide in constant communion with Christ? It is "that when He shall appear we may have confidence, and not be ashamed before him at his coming."

And thus it is written in scores of texts. All our service and worship and comfort are keyed to this divine hope. The command is, "Occupy till I come"; to observe the Lord's Supper "till he come," "Hold fast till I come," and "Judge nothing until the Lord come."

Up, therefore, Christian! Trim your lamp; let its beam shine forth

to meet and mingle with the first advancing rays of "the bright and morning star." And let its light meantime show you the way to every path of self-denial, to every work of faithful service and testimony, and to every avenue of holiness and purity of life. Thus, with girded loins, with busy hands, with uplifted eyes and with radiant faces may you be ready to meet your descending Lord.

—The Watchword, Nov., 1881



Rome's Heresy . . .

(Continued from Page One)
Word of God does not warrant the observance of any of these days.

The Devil Through Romanism Has Counterfeited Resurrection Day

The first day of the week, called Sunday, was the day on which Christ revealed Himself as alive from the dead, and that day was "resurrection day" to the early Christians. The early churches knew nothing whatsoever about "Easter." Later, Roman Catholicism encountered the pagan religion of the Teutonic tribes of northern Europe. They had a goddess called "Eostre." She was the goddess of Spring and the sunrise. They had a big celebration in her honor — a night of drunkenness and revelry, climaxing with the dawn and the sunrise. (Here is the origin of the "sunrise" Easter service). Those people loved that all night drunk with its sex orgies, and they didn't mean to give it up. Catholicism took over this Easter celebration, seeking to give it a Christian significance. They made

it to symbolize the resurrection of Christ. There was no definite agreement for quite awhile as to the exact day for the Easter celebration, and the Roman Catholic Church was split into two sections — eastern and western — before the Roman division settled on the date. Thus the Greek Orthodox Church today has a different Easter. Easter, as observed by the Roman Catholic Church and all her copyists, including most Baptists, comes on the first Sunday following the first full moon following the Spring equinox. Satan by means of Easter cancels out 51 resurrection days a year, and substitutes a day named after a pagan goddess. Easter, of course, had nothing whatsoever to do with the resurrection.

Good Friday Is Another Satanic Counterfeit

Every year "Good Friday" services are held in various cities and Baptist preachers get up and sob around about the death of Christ on Good Friday, when they by their observance are calling Him a liar. Jesus said that He would be in the grave three days and three nights. He gave one type of this — the type of Jonah (Matt. 19:39-40). Moreover, the statement in substance that Jesus would be in the grave three days and three night is repeated 11 times in the New Testament. Good Friday gives the lie to every such statement. No one can figure three days and three nights between Friday afternoon and Sunday morning. (As a matter of fact Jesus was not raised Sunday morning but at sundown Saturday). He was crucified on Wednesday after-

noon and was in the grave three full days and three full nights as He said He would be. For centuries Baptists refused to symbolize with Rome, but in our day they have flopped. The temptation to "run with a multitude" (to do evil) has proven to be overwhelming.



"Vindication"

(Continued from page one)
I set forth to them the "new earth, wherein dwelleth righteousness?"

Do I undervalue the cross because I magnify the throne? In holding up to view the crown of glory, do I deprecate the crown of thorns? Do I enfeeble my proclamation of immediate and free forgiveness to sinners, through the sinbearer, because I enforce it with the announcement that the coming of the Lord draweth nigh? Do I foster error, or heresy, or lax walking, or any departure from the faith, when I warn men that the perilous times of the last days are setting in, when Satan will cast abroad the rage of his wrath, and the unclean spirits will overflow the earth with their delusions, to deceive, if it were possible the very elect, and to gather the nations to the battle of the great day of God Almighty?

I do not know how it may be with others, but I feel that when I can say the coming of the Lord draweth nigh, I have got a weapon in my hand of no common edge and temper. To be able to announce "the Lord will come," is much; but to be able to say without the reservation of an interval "He is at hand," is greatly more.

I can go to the struggling saint against whom the battle seems to go badly, and say, "Faint not, the Lord is at hand, and he will bruise Satan under your feet shortly." To the saint wearied with a vexing world, fretted with its vanities, and troubled with the thickening darkness of its midnight, I can say, "Be of good cheer, the Lord is at hand; but a little while and that world shall cease to vex, sooner than you think the morn will break, — yea, before it is broken we shall be caught up and meet morning ere it is yet spread upon the mountains."

To the suffering saint I can say, "Weep not, the Lord is at hand; the torn heart shall be bound up, and the bitterness of bereavement forgotten in the joy of union forever." To the flagging saint, heavy and slothful in his walk, I can say, "Up, for the Lord is at hand. Work while it is day; look at a dying world, all unready for its Judge; cast off your selfishness and love of ease." To the covetous saint I can say, "The Lord is coming — it is no time for hoarding now — heap not up treasure for the last days."

Next our own salvation, must come the duty of sending the gospel to all. We begin at the inner circle, but woe to us if we stop there. Woe to us if we preach not the gospel to every creature. We feel a peculiar call to this, and a peculiar urgency enforcing this call from our very system. For but little time remaineth. The night is falling. The storm is beginning to burst. We cannot tarry — we must go forth. We cannot heap up treasure for the last days. We must give liberally as long as the time allows.

Those who look for a calm, long day, may sit down listlessly, but we dare not. Those who look for a mere extension of the present state of religion as all the Millennium the world is to enjoy, may excuse themselves from giving, and may heap up treasures. But we dare not, we feel that there is not a moment to be lost; and that whether there are few or many to be saved it matters not to us. We must fulfill our ministry, not counting even our lives dear unto us, that we may do the will of Him who sends us, and testify the gospel of the grace of God.

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

HARRISBURG, Pa. (EP) — Pennsylvania's Supreme Court, acting on an appeal of an adultery case involving a former Roman Catholic clergyman, struck down a 184-year-old state law making adultery a civil offense known as "criminal conversation."

In a 3-2 decision, Chief Justice Benjamin Jones stressed that the court in no way "condones sexual promiscuity and continues to hold the institution of marriage in the highest regard." However, he said the court found that social changes over the past 15 years demanded that the law be abolished as grounds for a civil suit. "Criminal conversation" — the act of having sexual relations with another person's spouse — was derived from English common law, but was deleted from British law a century ago.

WASHINGTON, D. C. (EP) — The Baptist Joint Committee of Public Affairs has issued a policy statement asserting that Transcendental Meditation (TM) is a religion and should not receive public funds or be promoted by public programs. "Advocates and adherents of TM should be afforded all First Amendment guarantees enjoyed by other religions, but should be subject to the same limitations," the committee said.

WASHINGTON, D. C. (EP) — In an upper room of Washington's Madison Hotel, Israeli Ambassador Mecha Dinitz welcomed two dozen evangelical leaders to receive on behalf of Israel a proclamation of 7,000 letters of support. Speaking for the gathered Christian leaders, Elder W. A. Criswell expressed "solidarity with Israel" in its right to exist, and explored the United Nations' "negating of Zionism with racism." Elder Criswell, pastor of 20,000 members of Dallas' First Baptist Church, said he is pro-Israel "because I preach the Word of God . . . because God says the land is never theirs, in an unconditional covenant . . . and because of a debt of gratitude we owe the Jews in our Bible."

Florida Attorney General Robert L. Shevin declared that it will, "guing that the 'absence of capital punishment' was a major cause of a dramatic jump in the number of homicides to 22,500 annually in the period between 1965 and 1975 when the Supreme Court's ruling on capital punishment was in effect.

NEW YORK (EP) — At the request of the Vatican Secretariat of Christian Unity, the American Bible Society is translating the Apocrypha. The Apocrypha is a name given to Old Testament books or portions considered canonical by Roman Catholics and Eastern Orthodox, but not by most other Christians. Traditionally, Anglicans and others have regarded them as profitable and good for instruction, but not on a par with Scripture.

HARTFORD, Conn. (EP) — Surgeons have sewed back the right hand on the arm of a Bible-carrying youth who said he had cut it off because he had offended Robert Huettl, 18, was discovered by a patrolman in Stafford, Conn., walking along a highway. He was carrying a Bible and his right arm was tucked under his left arm trying to stem the flow of blood from his severed hand. Officer Frank Kanai said Huettl is quoting from the Bible, spoke a fight with the devil and made

references to offending God and the admonition that if the right hand offends, cut it off.

Police retrieved the youth's hand from a trash can at a Stafford motel and took it to the hospital after Huettl asked if it could be sewn back on.

On Sunday, June 20, 1976, in a crowded hall at the New York Hilton Hotel, Henry Kissinger, Secretary of State of the United States of America, was formally excommunicated from Judaism. The religious ceremony was presided over by five Rabbis, members of the Supreme Rabbinic Court of America.

The Writ of Excommunication list such things as: "... he openly and strongly advocates giving land which belongs to the people of Israel to enemies of Israel," and concludes with "... hereby formally and unconditionally EXCOMMUNICATE said Auraham Ben Elazar Kissinger . . . from the Jewish people, in the language of 'Chehem,' and proclaim him a traitor to our God, our people, the Jewish Nation of Israel, and our eternal heritage and way of life, our TORAH."

The Bill of Particulars discloses that the court left "Henry Kissinger's contemptible conduct" to "the heavenly tribunal for God to judge and to pronounce sentence."

It now appears that the Dead Sea may become a source of life for Israel. The sea lies 400 meters (1,300 feet) below sea level, and it is the lowest spot on earth. The climate is very hot; the summer very long; humidity very low. Its special characteristics make it potentially vital to Israel.

First, it contributes to Israel's economic growth. The potash plant at the Dead Sea already produces 1.2 million tons per year. The bromide plant is able to produce all the bromide that the world will need in the coming 3,500 years. The area is rich in magnesium, which may become the most used metal in the future.

Second, the medical aspect has an excellent future. The high concentration of oxygen in the air is very good for the heart as well as respiratory diseases. The radiation from the sun's rays is the weakest on earth — which is excellent for helping to cure skin diseases. The density of the Dead Sea water makes the human body float, facilitating the movement of ailing joints, enabling people who suffer from muscular stiffness, rheumatism and fractures to exercise. Then there are ancient mineral sulphur springs at Zohar which supply "the best cosmetic treatment on earth."

Third, there is the energy aspect of the Dead Sea area. The Israeli government wants to carry out a plan which was first suggested by Theodor Herzl in 1902, in his book "Alteuland." They want to build a canal between the Mediterranean and the Dead Sea which would provide "all the energy the Jewish state will need."

Already the Israeli government has formed a committee to consider digging a canal from Ashdod, on the Mediterranean, to the Dead Sea. This very expensive and ambitious project can solve Israel's energy needs and free it from any dependence on oil.

Bible prophecy predicts there will be a future canal from the Mediterranean Sea to Jerusalem and from Jerusalem to the Dead Sea. In the Millennium "living water shall go out from Jerusalem; half of them toward the former sea (Dead Sea), and half of them toward the hinder sea (Mediterranean Sea); in summer and in winter shall it be" (Zech. 14:8).

As to the future results of the present plan to go from Ashdod to the Dead Sea we cannot be sure, but as to the two canals mentioned by Zechariah we can be certain, "for the mouth of the Lord has spoken it."

WASHINGTON, D. C. (EP) — Christian college campuses are "full and overflowing" this fall, according to the Christian College Consortium.

Record numbers of new and returning students boosted many schools past their projected enrollment figures, says the consortium's news service.

Some campuses are experiencing overcrowding and dormitory space is at a premium, the news service indicated.

LOS ANGELES (EP) — Russian police have confiscated materials in the make-ready room of Kristianin, a Christian publishing house issuing New Testaments, the Herald of Truth Journal and other Christian literature, according to George F. Santa, director of Publications for Underground Evangelism.

The press, hidden elsewhere in the complex, was not discovered, representatives of the publishing house and the Council of Unofficial Churches reported.

The printing offices were located at Rostovskaya Oblast, Octyaberski Rayon, S. Krassukovka and were owned by Vladimir Shilo, now under house arrest.

In Romania, the faithful Baptist pastor Liviu Olah has been dismissed now by the Communist authorities, but a report we received says that it was because "in two years he alone had brought to Christ more persons than the whole Baptist Union of that country."

—Jesus to the Communist World

How serious do some Masons take their bloody oath? Elder Church Sandelin of Bonners Ferry, Idaho, relates this experience about passing out his tract entitled, "The Square, The Compass, and The G'".

"One day while passing out

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tracts on the streets of Atmore, Alabama, I handed a Mason the tract I had written. After reading it, he jumped out of his car, took a knife after me and said, 'I'll cut your (blank) head off of you for revealing this.' I threw my Bible up and this stopped the blade from hitting my throat, knocking my Bible from my hand. "Another time I was asked to be arrested by the 'Worshipful Master' of the Pensacola, Florida, Lodge, for revealing their secrets through the printed page. So it is obvious that these oaths do mean something to those who take them."

The Internal Revenue Service has granted tax exemption to the "Church of Wicca" in St. Charles, Mo. It is a church of Satan.

Out of 7,959 verses in the 27 books of the New Testament, no less than 330 of them have direct reference to the fact that Jesus is coming back again.

We have come across an issue of a periodical put out by "The Process Church of Final Judgment," with headquarters in six cities. They "stress the redemption of Satan." They welcome new members into fellowship "in the name of the Lord Satan." They observe the Saturday sabbath. Their symbol is a cross with a snake crawling on it. They do good work among the needy, supplying food and clothing, etc.

They say, "The unity of Christ and Satan is good news for you. If that conflict can be resolved then yours can be, too." Completely opposed to the gospel as it is, it further has the logical fallacy of the implication that unity has been established between Christ and Satan.—News and Notes.

Archaeological finds at ancient Ebla in northwestern Syria may well be more important than the Dead Sea Scrolls to Biblical scholarship, says David Noel Freedman, professor of Biblical studies at the University of Michigan.

Digging began in 1964, and the first cuneiform clay tablets — 42 in all — were discovered in the fall of 1974 at the level called Early Bronze, the old Akkadian period. The next year, 15,000 more tablets were found in two rooms which were clearly meant for the filling of archives. The tablets can be dated between 2,400 to 2,250 B.C. — the period during which the kingdom of Ebla flourished.

WASHINGTON, D.C. (EP)—Pastor Georgi Vins, the Soviet Baptist clergyman whose release from prison in the Soviet Union both the Senate and House of Representatives have urged in resolutions, has completed one-half of his five-year imprisonment.

A group of organizations which have publicized his plight, report that "his health continues to deteriorate, his teeth particularly are in bad decay, and his body shows obvious signs of the long hours of hard physical labor and little nutritional food."

Having completed the first half of his first sentence (which will be followed by five years in exile), the "unregistered Baptist" clergyman now is allowed to receive one parcel a month from his family, whereas previously he could receive no gifts or parcels from anyone.

His wife and family visited him in prison at Yakutsk in Siberia in July, that being the one annual visit to which they are entitled.

The imprisoned pastor receives no mail from outside sources, the foundation said. He is only permitted to receive a restricted number of letters from his family, and is allowed to write only two letters a month. The prison authorities prohibit him from having a Bible or New Testament, and there are no Christians in his prison with whom he might have fellowship,

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua, New Guinea

the foundation report added.

When told that millions of Christians in the free world are praying for him, he reportedly appeared embarrassed and replied, "Why for me? There are so many more brothers and sisters who need their prayers!"

TALLAHASSEE, Fla. (EP) — The Florida Supreme Court has decided that the Bible argues against topless sunbathing by females.

The court upheld, 5-2, the disorderly conviction of two women arrested last year at Fort Pierce beach.

Writing for the majority, Justice Joseph Boyd said "public nudity has been considered improper" since the beginning of civilization.

He quoted Genesis 3:7 — "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."



NOT ON SUNDAY NIGHT

I love the church that Jesus bought,
She is the dark world's light;
I always go on Sunday morn,
But not on Sunday night.

I love to sing the Gospel songs
And worship in daylight;
That's why I come on Sunday morn,
But not on Sunday night.

I love to hear the Gospel horn,
It gives me such delight,
It thrills me every Sunday morn,
But not on Sunday night.

I hope the faithful few keep on
Engaging in the fight;
I'll do my part on Sunday morn,
But not on Sunday night.

I know that Christ is coming soon,
And He will find me right,
If He appears on Sunday morn,
But not on Sunday night.

The Holy Spirit sent this poem,
It set my heart aright;
You'll see me there next Sunday morn,
And also Sunday night.

"Faithful Sayings"

(Continued from page 4)
glorify God?" Paul says this is a faithful saying.

V

"And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done" (Rev. 22:6).

In this book of Revelation, John has shown us some things that must be done. The nations must be healed of sin. There will never be a world without war until the Prince of Peace takes possession of the world and controls it.

The Devil must be conquered. We are so used to him. He dogs our path every day. He causes us to have a hard time daily. He certainly does lead us into all kinds of things that are wrong every day. The Devil must be conquered.

John says that he is going to be. Can you imagine a time when there won't be a Devil in this world? Glorious days are ahead for the children of God. No Devil — the Devil conquered. John says it is going to be. This is a faithful saying.

Romanism must be destroyed. You say, "But I have some good friends who are Catholics." Well, so have I. Beloved, I hate the system of Romanism. I hate it with all the hatred of my heart, and if I would pray, it would be that God would give me grace to hate it even more. Romanism must be destroyed.

If you will read the 17th and the 18th chapter of Revelation, you will read the picture of Rome and her harlot daughters, which are the false churches that have come out of Rome. Read how that God says they must be destroyed. Beloved, they will be. That is God's picture. They will be de-

stroyed.

There must be a new Paradise. No tears, no sorrows, no crying, no pain. There is nothing negative about it. It is all positive. Everything about the new Paradise is positive. No crying, no sorrow, no tears, no pain — no negatives, all positive. There must be a new Paradise.

As John brings the book of Revelation to a close, he says, "This is a faithful saying." What is? That God has already sent His angels to show unto me the things which must shortly be done. Nations must be healed. The Devil must be conquered. Romanism must be destroyed. A new Paradise must become a reality. John says that this is a faithful saying. It must take place.

I tell you, beloved, I am not doubting it. I am not guessing about it. I am not thinking that it might come to pass. I am not saying that I wish it would come to pass. Rather, I say to you, it is bound to come to pass. It is a faithful saying. It is what the angel says that God has shown to His servants that must come to pass.

CONCLUSION

I have given you a few of these faithful sayings. I could give you many others if time would permit. But when you are tempted to quote some old adage or some old proverb, may you pause and say, "Now, Lord, is this true? Is this a faithful saying?" And may you search diligently and see what the Lord has said, what He says in His word is a true saying, a faithful saying.

I have given you five of these faithful sayings. Might it please God to help you search further and find more. In fact, anything in this Bible that is taught, while it may not be called a faithful saying, but if it is in the Book, it is a faithful saying.

May God bless you!

Halliman Continues Story On Return To The Mission Field

By ELDER FRED T. HALLIMAN
Missionary To New Guinea

In the last article, we came to a close by telling of a group of people being baptized and then organized into a church. The final paragraph promised that we would tell you something of the religious background of Brother John Imah. It seems that I learn something new about him and his background each day, but I believe I have done enough research on him to



FRED T. HALLIMAN

give you a fairly accurate account.

These people, especially the ones born and reared in the villages, keep no records of their births, age, etc., and unless you can connect something with their birth and know when that happened, very few of them know how old they are. When I asked Brother John his age, he did not know, but with a few other questions and calculations I was able to determine that he is 36 years old.

At this writing, I have just spent a week over on the mainland in the village where he was born, reared and where he started his ministry. It is quite evident that he is highly respected as a spiritual leader among these people. It could not be determined at just what age he was saved, nor just when he first started preaching, but two things that I have no doubt about, one is his salvation and the other is his ability to preach.

Since there was no church services in his village, he started prayer meetings and soon after some type of worship services with the village people by the time he was in his middle teens. Before he was 20, they had regular worship services and called themselves "Christ's Army Church." I asked what denomination they had come out of and about the name, etc., and he said they simply started up with no outside influence and arrived at the name simply by their own choice.

By the time he was 22, he had begun to do some mission work and had some other preaching points. Somehow (he does not remember the details) he came in contact with a booklet about that time, and in this booklet there was recommended for further reference on the subject under discussion a small book or tract and gave the details as to how to obtain it. He wound up by writing to a man in Louisiana. This man sent Brother John an old copy of The Baptist Examiner.

Brother John read and re-read this old copy of TBE until he had almost worn it out and practically had the entire contents memorized. About this time, he wrote to Brother Gilpin and was put on the mailing list. He received his last copy that carried the message of the sermon I preached for Brother Gilpin's funeral. By the time you read this, he is already

back on the mailing list.

The Baptist Examiner really got him stirred up and he soon knew that his organization was no church at all. He knew by now that a church at least had to be Baptist before even claiming to be the Lord's church. The thing that he did not know was that even all those that claim to be Baptist are not true churches of the Lord. By now he was getting restless and determined to find out more how they could become Baptist. In his search for the truth and help, he somehow learned about the Southern Baptist Convention and wrote to them to see if they had any missionaries working in Nigeria. He was informed that they no longer operated here, but had turned all their work over to the Nigerian people and gave him an address to write to the headquarters of the Nigerian Baptist Convention (hereafter referred to as N.B.C.) in Lagos for further information.

Brother Imah wrote to the headquarters of N.B.C. at Lagos and in due time, they sent a man here to investigate the needs and desires of the people. Please note here, that it is only about 400 miles from Calabar to Lagos, but up to now, neither the S.B.C. nor the N.B.C. had bothered to leave their plush offices at Lagos to do any mission work here.

As a result of this visit from Lagos, a N.B.C. work was started in this area and soon a large church building was put up in the area near where Brother Imah lived. I have seen this building.

Needless to say that with Brother Imah's previous mission work and influence among the people, the building was soon filled. The N.B.C. sent their own pastor and Brother Imah was sort of put in reserve and allowed to preach only occasionally.

By the end of another two years, he saw many things happening in their church that just did not meet what he felt was the Bible standard for the Lord's church. Each time he would receive a copy of TBE, he was more convinced that this was not the kind of Baptist church that he was looking for. By the grace of God, he began to get courage enough to challenge some of the errors that were being practiced. The pastor, who was a graduate of the N.B.C. Seminary, told the people that Brother Imah was only a village preacher, did not know what he was talking about and to pay no attention him.

There were three main issues that Brother Imah was fighting, namely: polygamy, worldliness among church members, and baptism of people without a profession of faith.

During the next year Brother Imah got these issues so hot that the N.B.C. headquarters sent some of the top brass down to investigate and replaced the pastor with a missionary that had several wives that came with him. Not long after he arrived, he told the church there would be a party held at the church and they should bring several bottles of alcoholic drinks and this was done.

Brother Imah only stayed long enough at this party to see for himself that alcoholic beverages were being brought and consumed in the church building, and then he left to never return again. This was the straw that broke the camel's back. It is hard for me to believe that any Southern Baptist Convention missionary would either teach or approve of polygamy or drinking in a Baptist church and I do not believe such. This must have come in after the S.B.C. left here.

However, I can see where the error about baptism was inherited from the S.B.C., even though this was no doubt unintentional on the

part of the S.B.C. missionary who served here years ago.

All one has to do, is to visit the average congregation in America, regardless of the denomination, and one will see more evidence of lost church members than those that show real evidence of being saved. Why is this? The reason is that for many years the emphasis, whether at home or abroad, is put on the number of professors and not possessors of Christ. This, of course, has a direct bearing on baptism, for I know of no denomination that does not require some form of baptism at some time.

How does this fit in with what the S.B.C. taught the people of Nigeria, as well as other foreign countries where they operate? It is very simple. When these people saw that the emphasis was being put on the number of people baptized

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into the church, they simply interpreted this to mean that it is baptism that is the important thing, hence you have baptismal regeneration, and that is what the Nigerian Baptist believe and was one of the main issues that Brother Imah was battling, and eventually, caused him to withdraw from them.

Beloved, I have worked with black people in foreign lands long enough to know how they think. The people here are basically the same people as those in New Guinea. Ninety per cent of all professing Christians in New Guinea believe that baptism either saves or helps to save.

Being human, I am sure I have made many mistakes in my mission work, but there are some things I am sure of and a few of them are that I preach a sovereign God, that has an elected people to be saved — that salvation is all of grace — that no emphasis is put on numbers — that all that profess to know Christ do so on their own and that while baptism is stressed as being important in its proper place, all those baptized are instructed not to do so until they are sure they have trusted the blood of Christ first.

The kidnap plot will come in the next article.

Playing With Death

(Continued from page one)
just to forgive us our sins, and to cleanse us from all unrighteousness . . . and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7-9). Oh, the power of the precious Blood! How it neutralizes the fearful venom of sin. Praise be to Him who shed it! Well may we sing with heart and voice:

There is power, power, wonder working power
In the precious blood of the Lamb

Or again:
Oh, precious blood! oh, glorious death!
By which the sinner lives:
When stung with sin, this blood applied

New life and healing gives.
The blood that purchased our release,
And purged our crimson stains,
We challenge earth and hell to show
A sin it cannot cleanse.

"Sin, when it is finished, bringeth forth death" (James 1:15)
"But thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57)
"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him, should not perish, but have eternal life" (John 3:14,15).

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