

The Baptist Examiner

Baptist Is Our Middle Name

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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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PART IV

IDENTITY OF APOSTOLIC AND BAPTIST CHURCHES

WILLIAM W. GARDNER

VI. THEY ARE IDENTICAL IN PERMANENT OFFICERS

The New Testament enumerates the various gifts which were bestowed upon the apostolic churches. It mentions apostles, prophets, evangelists, pastors and teachers, helps, governments, miracles, healing, tongues (Rom. 12:6-8; I Cor. 12:4-10, 28; Eph. 4:7-11). Some of these gifts were extraordinary, designed to meet the exigencies of Christianity in its incipient stages, and hence, have ceased in the churches. Others were ordinary, intended to supply the wants of the churches and the world in all ages; and, therefore, will continue to the end of time. That miraculous and prophetic gifts have ceased is unquestionable. So have others,

because no longer necessary. But the ordinary gifts remain in the churches; such as evangelists, pastors and teachers, exhorters, helps, governments (Rom. 12:6-8; I Cor. 12:28; Eph. 4:11; II Tim. 4:5; Acts 21:8). All these gifts belong to the churches, and are under their direction and control, but only two classes are properly and strictly church officers, viz.: Bishops or Elders, and Deacons.

Now, the Episcopal assumption that the apostolic office was designed to be permanent, and that it has been perpetuated in a succession of diocesan and prelatical bishops, superior in rank to elders or presbyters, and possessing the government of all the churches, is both unreasonable and unscriptural. The qualifications requisite for apostles were

such as none of their pretended successors could possibly possess.

In the language of Dr. William Smith, a learned Episcopalian of London, we say: "The marks of the apostolic office were these: personal intercourse with Christ, appointment by Himself, and the gift of the Holy Spirit — to which was added the power to confer that gift on others. The union of these signs distinguished the apostles from every other class of ministers" (New Test. History, p. 261).

The apostles were the chosen and inspired witness of Christ. To qualify them for this peculiar office, our Lord selected "the twelve" as His personal attendants, communicated to them His plans and purposes, and made them the special witness of His (Continued on page 3, column 3)



FRED T. HALLIMAN

Dear Friends:
Greetings, to each of you from Papua, New Guinea, trusting that the Lord is graciously watching over each of you.
We are enjoying the marvelous blessings of the Lord each day. They are as fresh as the morning dew and as plentiful as the noon day sun. I am thankful that the Lord does not give us enough

just as much as in anything else. He knew that we would need these daily blessings as we talk to Him, thanking Him for what we have already received and to ask Him for a fresh supply of grace.

When I last wrote, I was almost ready to make a patrol into the Huli area. This patrol took place, but did not last as long as we had anticipated. I was back on the Mission Station in four days from the time I left. As compared to the Duna people, the Huli people are very fickle-minded. For over a year now, they have been asking me to come and talk to them about putting in a Mission Station. Three times I have gone, including this last patrol, for this purpose, but something always seems to come up to prevent us from having very much of a discussion. They are never ready when they promise they will be.

I suppose they had a fairly good excuse this time, as they were on the verge of a tribal war. One of the Catholic missionaries (a local) had shot and killed his with his bow and arrow and so this had the whole area in a general uproar. They were making some attempts to settle this peacefully while I was there, but had come to no decision on the matter. The clan that the woman belonged to that got shot, had set a price, in hogs, to be paid for the woman. The amount was about 300 hogs, which would amount to roughly \$7,000 at the current going price for the average hog. (Continued on page 7, column 3)

BLOOD OF EVERLASTING COVENANT

By C. H. SPURGEON
(1884 - 1892)

"The blood of the everlasting covenant" (Heb. 13:20).

All God's dealings with men have had a covenant character. It hath so pleased Him to arrange it, that He will not deal with us except through a covenant, nor can we deal with Him except in the same manner. Adam in the garden was under a covenant with God and God was in covenant with him. That covenant he speedily broke. There is a covenant still existing in all its terrible power — terrible I say, because it has been broken on man's part, and therefore God will most surely fulfill its solemn threatenings and sanctions. That is the covenant of works. But this He dealt with Moses, and in this doth He deal with the whole race of men as represented in the first Adam. Afterwards when God would deal with Noah, it was by a covenant; and when in succeeding ages He dealt with Abraham, He was still pleased to bind Himself to him by a covenant. That covenant He preserved and kept, and it was renewed continually to many of his seed. God dealt not even with David, the man after His own heart, except with a covenant.

He made a covenant with His anointed; and beloved, He dealt with you and me this day still by covenant. When He shall come in all His terrors to condemn, He shall smite by covenant — namely, by the sword of the covenant of Sinai; and if He comes in the splendours of His grace to save, He still comes to us by covenant — namely, the covenant of Zion; the covenant which He has made with the Lord Jesus Christ, the head and representative of His people.

And mark, whenever we come into close and intimate dealings with God, it is sure to be, on

our part, also by covenant. We make with God, after conversion, a covenant of gratitude; we come to Him sensible of what He has done for us, and we devote ourselves to Him. We set our seal

Christ purchased me, and secondly, through the covenant by which I have given up myself, and dedicated all that I am and all that I have to Him.

It is important, then, since the covenant is the only ladder which reaches from earth to Heaven — since it is the only way in which God has intercourse with us, and by which we can deal with Him, that we should know how to discriminate between covenant and covenant; and should not be in any darkness or error with regard to what is the covenant of grace, and what is not. It shall be my endeavour to make as simple and as plain as possible, the matter of the covenant spoken of in our text, and I shall thus speak — first, upon the covenant of grace; secondly, its everlasting character; and thirdly, the relationship which the blood bears to it. "The (Continued on page 4, column 5)



C. H. SPURGEON

to that covenant when in baptism we are united with His church; and day by day, so often as we come around the table of the breaking of bread, we renew the vow of our covenant, and thus we have personal intercourse with God. I cannot pray to Him except through the covenant of grace; and I know that I am not His child unless I am His, first through the covenant whereby

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HOW TO MINISTER TO ONE ANOTHER

By BOB CUTHBERTON
Pittsburg, Kansas

1. We are to care for one another: "Be kindly affectioned one to another with brotherly love: in honor preferring one another" (Rom. 12:10).
2. We are to be humble toward one another: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16).
3. We are to love one another (I Peter 1:22; I John 3:11,23; 4:7, 11, 12; II John 5; John 13:34).
4. We are not to condemn one another: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way" (Rom. 14:13).
5. We are to build up one another: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).
6. We are to be honest with one

another: "Go and tell him his fault between thee and him alone" (Matt. 18:15).

7. We are to counsel one another: "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able to admonish one another" (Rom. 15:14).

8. We are to be patient with one another: "Wherefore, my brethren, when ye come together to eat, tarry one for another" (I Cor. 11:33).

9. We are by love to serve one another: "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

10. We are not to consume one another: "Let us not be desirous of vainglory, provoking one another, envying one another" (Gal. 5:26).

11. We are not to speak evil of one another: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11).

12. We are to edify one another: "Wherefore comfort yourselves to- (Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE MILLENNIAL REIGN OF CHRIST

Many believe that Psalm 72 is a Psalm of David when he had made Solomon king. Others hold that David cast the form near his death and Solomon penned the words for his father. Some linguists say the inscription should read: "A Psalm by Solomon," rather than "A Psalm for Solomon." Perhaps Elder C. H. Spurgeon was right when he said Psalm 72 was "the prayer of David, but the Psalm of Solomon."

Most a-millennial and pre-millennial scholars agree that this Psalm points to the Messiah's

kingdom, although they are not agreed on what the Messiah's kingdom really is. A-millennialists would say it points to God's blessing on the church. Others say it typically sets forth the Messiah's kingdom, while the literal application is to the kingdom of Solomon. Still others, like myself, maintain this to be a Messianic Psalm; that is, one which is a prophecy about the Millennial Kingdom. A greater than Solomon is under consideration here in my estimation.

That the Messianic Kingdom is the literal meaning can be seen

from a number of facts: First, the writer speaks of a universal kingdom in verse 8. Solomon never had such a kingdom. Second, the kingdom of this Psalm is to last as long as the sun and moon (vv. 5, 7, 17). Such was never true of Solomon's kingdom. Third, all nations are subject to the King of this Psalm (vv. 9-11). This never happened during the rule of Solomon. Fourth, the subjects of this kingdom are saved by the King (vv. 12-13) and all nations are blessed in Him (v. 17).

(Continued on page 2, column 2)

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The Millennial Reign

(Continued from page one)

Without a doubt, this Psalm belongs to Christ, not Solomon. All the events mentioned in it are literally to be fulfilled when the Son of God assumes the crown rights of King David and sets up the kingdom of Heaven on earth. This psalm reveals the wonders of the Millennial Reign. By a study of this Psalm we see the characteristics of the future reign of Jesus Christ over the earth.

UNIVERSAL RIGHTEOUSNESS

The golden age to come will be a time of world-wide righteousness: "He shall judge the people with righteousness" (v. 2). This is the righteousness of God (v. 1). It is the righteousness given to the King's Son. Isaiah tells us: "But with RIGHTEOUSNESS shall he judge the poor, and reprove with equity for the meek of the earth . . . And RIGHTEOUSNESS shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. 11:4-5).

The righteousness of God will be manifest in the King: "Behold, a King shall reign in RIGHTEOUSNESS" (Isa. 32:1). "Behold, the days come, saith the Lord, that I will raise unto David a RIGHTEOUS Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6).

The capital of the Millennial earth is to be Jerusalem, "the city of RIGHTEOUSNESS" (Isa. 1:26). "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). This law from Christ will never be thwarted by the cross-purpose of man, for everlasting righteousness will exist in the world (Dan. 9:24). Every pot in Jerusalem and in Judah will be "HOLINESS UNTO THE LORD" (Zech. 14:20-21).

Even the subjects of the King are righteous, and they will rule righteously. "I will also make thy officers peace, and thine exactors righteousness" (Isa. 60:17). The world since the fall has never witnessed such a righteous government. The poor have been

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oppressed by tyrants and the rich. Political bosses and demagogues rule to better themselves, not the people they pretend to serve. Every nation on earth is ruled today by unrighteous men who know not the grace of God. Ever since man was given the right to govern by the Noahic Covenant, he has failed to govern the world rightly for God. Greed for power and material gain has soaked the soil on earth with human blood.

The Millennial Reign will end all of this. In the wonderful world of Christ's reign crime will not be tolerated. Murderers and thieves will not ravish the countryside. There will be no need of locks on doors or iron bars

(Isa. 44:3). If her fall brought salvation to the Gentiles, what will her fulness bring (Rom. 11:12)? I believe it will bring about the greatest world-wide revival in the history of man --- a thousand times greater than the Pentecostal revival following the resurrection of Jesus Christ.

Many Old Testament passages refer to this time. "And shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezek. 37:14). "Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God" (Ezek. 39:29). The same is taught in Ezekiel 11:19-20 and 36:26-27.

The converted nation of Israel will preach the gospel of Christ to the Gentile world: "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" (Isa. 66:19).

Imagine, if you can, the results of sending thousands of men over the earth of the caliber of the Apostle Paul to preach the good news of salvation. The untold blessings of this time is foretold in the promise of the Lord in Joel 2: "I will pour out my Spirit upon all flesh . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." This is to happen when "the Lord dwelleth in Zion" (Joel 3:17,21) and Jerusalem "is the city of the great King" (Matt. 5:35). One glorious day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Our world today goes from bad to worse in all areas. Most of our churches are cold and formal. Many are in a state of apostasy or non-existent. A number of Baptist churches have not known true revival in 40 years. If they had one, it would scare them to death. Many sovereign grace churches are sound --- that is, sound asleep. Some have such

a spiritual deadness that so merciful soul should have common decency to bury them prevent their stinking! Utopia will end all of this spiritual declension.

UNIVERSAL PROSPERITY

Utopia will be a time of economic prosperity: "In his shall the righteous flourish; and abundance of peace so long shall the moon endureth" (v. 7). Zechariah declares: "For the shall be prosperous; and the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all the things" (Zech. 8:12). "I will for the corn, and will increase and lay no famine upon you. I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among heathen" (Ezek. 36:29-30). crops will be so productive the plowman will overtake the reaper (Amos 9:13-15).

The world will then have weather conditions (Joel 2:28-29). Joel says: "And ye shall eat in plenty, and be satisfied of food will be everywhere. There will be no little hungry children. Lack of food and clothing will be a thing of the past. Welfare poverty programs will be abolished. Labor disputes will end. The burden of national armament is to pass away (Isa. 2:4), liberating much human effort and finance to be used for the good of mankind.

UNIVERSAL DOMINION

The whole world, without limitation or exception, will be under the reign of King Jesus: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (v. 8). Another prophet informs us: "His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10). Again he tells us: "The Lord shall be King over the earth" (Zech. 14:9). "The uttermost parts of the earth" will become the possession of the King. (Continued on page 3, column 1)

BRIEF NOTES

The Landmark Baptist Church of Collinsville, Ill., and Pastor Paul Pritchard will hold special services September 26-30. The editor is the speaker. There will be evening services from Monday until Friday and morning services at 11:00 a.m. Tuesday through Friday. The pastor and church invite readers in that area to attend these services.

Bro. M. V. Hall, pastor of Mt. View Baptist, has been unable to hold meetings and attend many Bible conferences due to his public work. He would like for his brethren to know that he is now available since he is no longer working publicly. You may write to him at 2026 Mtn. View, Kingsport, Tenn., 37664.

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THE BAPTIST EXAMINER

OCTOBER 1, 1977

PAGE TWO

The Millennial Reign

(Continued from Page Two)

Christ of God (Ps. 2:8). Oh, happy day when "the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever" (Rev. 11:15).

The Millennial Reign of Christ is the fulfillment of Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but shall break in pieces and consume all kingdoms, and it shall stand for ever." What a day when all the nations on earth are united under Jesus Christ! In His time Christ "shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15).

Most of the nations of the world today seek to bring about a one-world government of peace and righteousness. But godless men cannot bring peace to the world by human wisdom. They too often speak of peace when preparing for war. The United Nations is Satan's attempt to bring about a sham millennium. There will never be a united world government before the Second Coming of Christ. Only then shall "the nations be glad and sing for joy," for Christ shall "govern the nations upon earth" (Ps. 67:4).

UNIVERSAL SUBJECTION

The world is destroying itself for the lack of a competent ruler. The Kingdom of Christ will end this: "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust . . . Yea, all kings shall fall down before him: all nations shall serve him" (vv. 9:11).

The tongue of the scoffers is never so eloquent now, but then they shall lay their hand upon their mouth . . . They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord God" (Micah 7:16-17). In that day every knee will bow and every tongue will "confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11; Rom. 14:11). The Prophet Daniel declares of this day: "And all rulers shall serve and obey him" (Dan. 7:27 margin).

The saints in Heaven are pictured by John crying in anticipation of this wonderful time: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:3-4 margin).

No matter how high their state, how ancient their dynasty, or far-

off their realms, all nations will accept Christ as their Imperial Lord. There will be no remote or unconquered nations left under the rule of the Prince of Darkness. Our Lord Jesus Christ will be the central figure, for He shall possess the dominion and dispense the government. Wild and lawless as they may have been, they will all wear the yoke of King Emmanuel.

UNIVERSAL BLESSING

The Millennial Reign is to be a time of untold blessings: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (vv. 16-17). "There shall be showers of blessings" (Ezek. 34:26).

Utopia will solve the problems of our cities. The urban renewal program of King Jesus will revolutionize the world. "The city shall flourish like grass of the earth." If this is to literally happen, then there will be no pollution or slums. The King of earth's kings will accomplish the job the politicians have utterly failed to do.

"Men shall be blessed in Him."

Jesus Christ shall truly be seen as the great Benefactor of the world. In this happy time all the nations of the earth will be blessed in the Seed of Abraham, spiritually and materially (Gen. 18:18, 22:18). Men are blessed in Him now by faith, men shall be blessed in Him in the Kingdom Age by sight. All the inhabitants of earth will bless the universal Blessor who made them happy. Jesus Christ is earth's greatest blessing!

UNIVERSAL GLORY

The Messianic Kingdom will fully manifest the glory of God: "And blessed by his glorious name for ever: and let the whole earth be filled with his GLORY" (v. 19). The glory of Christ's name now transfigures the soul, then it will transfigure the world. This coming Utopia will be the acme of our desires and the climax of our prayers when we behold the glory of God in the person of Jesus Christ.

Back in the days of Moses the Lord foretold this age: "But truly as I live, all the earth shall be filled with the GLORY of the Lord" (Num. 14:21). The prophet Isaiah says: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients GLORIOUSLY" (Isa. 24:23). The glory of the Lord will be fully manifested. It will not longer be hidden in the temple or tabernacle, nor concealed behind

IS "THAT" IN THE BIBLE?



Question: "WHERE DOES IT SPEAK OF HUNTING A FLEA?"

Answer: First Samuel 26:20 — "... for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains."

human flesh. "In that day shall the branch of the Lord be beautiful and GLORIOUS" (Isa. 4:2). "They shall see the glory of the Lord, and the excellency of our God" (Isa. 35:2). This is all the work of Him that is "glorious in holiness, fearful in praises, doing wonders."

The nation of Israel is to have a glorious position: "Arise, shine; for thy light is come, and the GLORY of the Lord is risen upon thee . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3). The Gentile nations will bring their glory "to the Holy One of Israel, because he hath glorified" them (Isa. 60:9). The whole planet is to be filled with the glory of the Lord. The Prophet Habakkuk writes: "For the earth shall be filled with the knowledge of the GLORY of the Lord, as the waters cover the sea" (Hab. 2:14).

At last every nation, the Lord of salvation, Their King and Redeemer shall crown!

The kingdom is coming, Oh, tell ye the story, God's banner exalted shall be, The earth shall be full of His knowledge and glory, As waters cover the sea.

Enoch, the seventh from Adam, millennia ago wrote: "On that day Mine Elect One will sit on the throne of glory and make choice amongst their deeds, and their mansions will be innumerable, and their souls will grow strong within them when they see Mine elect ones and those who have called upon My glorious name. And on that day I will cause Mine Elect One to dwell among them, and I will transform the heaven and make it an eternal blessing and light. And I will transform the earth and make it a blessing and cause Mine elect ones, to dwell upon it; but the sinners and evil-doers will not set foot thereon" (Chap. XLV, vv. 3-5).

Still again Enoch tells us: "And all the kings and the mighty and the exalted and those who rule the earth will fall down on their faces before him and worship and set their hope upon that Son of Man, and will petition him and supplicate for mercy at his hands" (Chap. LXII, v. 9).

Identity Of Apostolic

(Continued from page one) death, burial, resurrection, and ascension — the great facts upon which Christianity rests; and then endowed them with power from on high by the Holy Spirit for the peculiar work assigned them (see Mark 3:14; Luke 24:45-49). It was impossible, therefore, that any but the apostles should possess these qualifications.

After Christ's resurrection, it became the chief business of the apostles to bear witness of that great event. This was the distinctive peculiarity of the apostolic office, and it was not transferable to any person or persons.

The resurrection of Christ was the crowning fact of His atoning work, and hence, the apostles dwelt upon it with peculiar emphasis (see Acts 2:32; 5:32; 10:39-41; I Cor. 15:1-23). Accordingly, Matthias was expressly chosen to be a witness with "the eleven" of Christ's resurrection (Acts 1:22-26). And Paul was miraculously called and qualified to testify of Christ, and to bear witness of His resurrection unto all men (Acts 22:14,15).

Hence this high office, from its very nature, was temporary, and was necessarily confined to those who had been with Jesus during His personal ministry, together with Matthias, who was appointed to fill the place of Judas — and Paul, who was specially called to be the apostle of the Gentiles, and permitted to see the Savior in a miraculous manner, in order to qualify him for the apostolic office (see Acts 9:5-7; I Cor. 9:1,2; Gal. 1:1-17). This office, therefore, was one in which, from the very nature of the case, there could be no succession without a perpetual miracle. Hence, it is evident that the apostolic office ceased with the apostles themselves, and the doctrine of "apostolic succession" is an arrogant and baseless assumption.

The Presbyterians and others attempt to make a distinction between ruling elders and teaching elders. In support of this distinction, they rely chiefly upon I Cor. 12:28 and I Tim. 5:17. The former passage is too indefinite in its phraseology to establish the distinction, and would probably never have been supposed to favor it, had not the latter passage seemed to teach it.

The passage in Timothy reads as follows: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The attempt to establish the distinction by this passage is beset with insurmountable difficulties. First: The term elder is everywhere employed in the New Testament to designate ministers of the Gospel. Second: The Scriptures uniformly connect ruling and teaching together in the same persons as the appropriate work of pastors. As it is written: "And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you" (I Thess. 5:12, 13; Comp. Heb. 13:7, 17, 24). And, third: The total absence of any directions respecting the qualifications and duties of ruling elders, proves that no such officers were contemplated in the churches. It is unaccountable that while other officers are mentioned, and their qualifications and duties specified, nothing should be said respecting ruling elders as such.

Accordingly, Dr. Mosheim remarks: "This distinction between the teaching and ruling elders, if it ever existed, was certainly not of long continuance; for Paul makes it a requisite qualification

of all bishops or presbyters, that they be able to teach and instruct others (I Tim. 3:2, etc.)" (Mosh. Eccl. Hist., Vol. I, p. 69).

What, then, it may be asked, is the distinction referred to in this passage? The answer is plain. In many of the apostolic churches there was a plurality of elders or pastors, as well as of deacons (see Acts 14:23; 20:17; Phil. 1:1; Titus 1:5; etc.). Whether one acted as "the angel," or pastor, and the others as his assistants in teaching and watching over the flock, or whether they all acted as co-pastors, we are not informed; but the fact of a plurality is beyond all question.

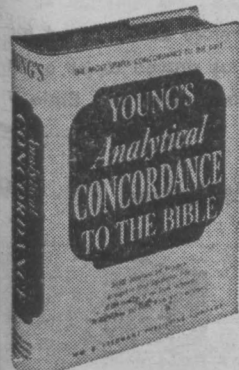
Now, the Scriptures nowhere fix the number of elders and deacons, but leave each church to determine this as its needs may require. During the apostolic age, at least, there was often a plurality of elders. Only a few of the churches had meeting-houses at that time, but worshiped in private dwellings, and where the membership was large, they were obliged to worship in separate places. Hence, a plurality of elders of pastors was necessary to instruct and watch over them. All these elders were entitled to respect and remuneration according to their works, especially they who devoted themselves wholly to preaching and pastoral visitation. Besides, there was in some churches a plurality of ordained ministers — as at Antioch and Jerusalem (Acts 13:1; 15:27), some of whom labored as elders or pastors of the churches, and others labored as evangelists among the destitute and the heathen around.

Hence, we see that diocesan and prelatical bishops and ruling elders, as such, were unknown in the apostolic churches. The only permanent church officers mentioned in the New Testament are: Bishops or Elders, and Deacons; and even these are not indispensable to the existence of the churches. The model church at Jerusalem existed sometime before it was provided with deacons; and many other churches existed for months, at least, without elders or pastors. Paul and Barnabas, on their first missionary journey, planted churches in several provinces of Asia Minor; and, on their return, they acted as a presbytery in "ordaining them elders in every church." It is evident, therefore, that offices are not essential to the being of a church, though they are necessary to its well-being. Hence, we remark:

That the apostolic churches were furnished with bishops or elders, also called ministers, overseers, pastors, and teachers.

The terms bishop and elders are only different appellations for the same officer, and hence are employed interchangeably by the sacred writers. The term elder makes it a requisite qualification

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THE BAPTIST EXAMINER

OCTOBER 1, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"In Exodus 30:11-15 the Jews gave a half shekel for the maintenance of the tabernacle as a ransom for the soul, an atonement. How does a bloodless offering fit in with other passages where atonement must be through the shedding of blood?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
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Kirkland, Ohio



The problem, I suppose arises because of an unclear definition of the word "soul".

We tend to think of "soul" as the part of man which is not seen and is indestructible. In the broader definition, however, "soul" means the total mortal man.

The atonement, which is ransom for the soul here, has reference to maintaining one's physical well-being, not the redeeming of the eternal soul. Proof is easily found in verse 12 which states that the reason for the shekel is "that there be no plague among them."

You are absolutely correct, however, when you assert the eternal redemption is accomplished only through the shedding of blood!

E. G.
COOK

701 Cambridge
Birmingham, Ala.



PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.

Certainly, it takes blood in order for anything to be a type of Christ's being the propitiation for our sins. But we must realize that sometimes the word "atonement" is used when it should read reconciliation, or in the Scripture before us it should read ransom. In Romans 5:10 Paul is talking about reconciliation. And in verse 11 he tells us how we receive that reconciliation. But here the translators call this reconciliation atonement, rather than reconciliation.

In the Scripture before us the subject is a ransom for the soul. But in verse 15 this ransom is changed by the translators to atonement. There is so much that I do not know about the precious Word. But as I see it, this Scripture is not concerning salvation from sin. The word "soul" means life. And it means our natural life in some places, while in others it means spiritual life. So we must determine which life is under consideration by the context in which

the word is found. So in that way it seems to me that verse 12 is telling us plainly that the word "soul" in the Scripture before us means natural life. Every man from twenty years old and up was to give a half shekel as a ransom for his life in order that he might not die of the plague. So, as I see it, there is no salvation from sin under consideration here at all whatever.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio



PASTOR
Kings Addition
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South Shore, Ky.

The Scripture has made it clear time and again that we cannot buy our atonement (I Peter 1:18-21).

This offering was to show the need of supplying the means to further the message about the atonement. Thus verse 16 tells us that it shall be used for the "service of the tabernacle of the congregation."

The fact that it was the same for all shows that it is not talking about the tithe, but showing that the rich and poor alike need an atonement and that all are responsible to help in the service.

Obviously, this offering was taken when the nation was first numbered and never taken again.

I hope that the other brethren can explain it a little better. I fall far short in understanding the Old Testament offerings.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



I do not find any Scriptural explanation of the use of a half shekel as mentioned here. We know that it is plainly taught in the Scriptures that Jesus died as a blood offering for our sins. The Bible says, "The blood of His Son Jesus Christ cleanseth us from all sin." This is an adequate offering, and none other is needed. However, we have a number of things that serve to emphasize the sacrifice of Christ for us. For instance, there are the ordinances

which serve to magnify the importance of blood redemption. One ordinance is baptism, which speaks of the death of Jesus for human sin, His burial and resurrection. Then there is the Lord's Supper, which reminds us of the body and blood of Christ given sacrificially for our sins. Other things might be mentioned, as emphasizing the blood atonement for our sins.

No, I don't know why the Jews of the Old Testament times gave the half shekel. One thing is sure, there is an adequate reason in God's sight. The other writers of the Forum may make this all plain to me. On the other hand, I may have to wait until I get into the next life to fully understand.

Identity Of Apostolic

(Continued from page three)

is a Jewish origin, and denotes the gravity and wisdom becoming the office; while the term bishop is of Grecian origin, and designates the object and work of the office.

Accordingly, Dr. Robinson, in defining the word bishop, says: "This name was originally the Greek term equivalent to elder, which later was derived from the Jewish polity" (Lexicon of N. Test., p. 315). That this statement is correct is manifest from the Scriptures. For instance, take Acts 20:17, 28, where Paul thus addresses the "elders" of the Ephesian Church: "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (or bishops), to feed the church of God (rather, of the Lord), which he has purchased with his own blood." Here the terms are applied to the same officers by an inspired apostle. And this unequivocal passage serves to explain the term "elders" in Acts 14:23, where we are told that Paul and Barnabas "ordained them elders in every church"; that is, they acted as a presbytery in ordaining or setting apart to office those whom the several churches had chosen to be their pastors.

Another passage equally clear is found in Titus 1:5, where Paul says: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Then, in enumerating the qualifications requisite for the office, as if to show that a bishop and elder are identical, the apostle adds: "For a bishop must be blameless as the steward of God" (Titus 1:7). This view is confirmed by I Peter 5:1-4, where the apostle remarks: "The elders who are among you I exhort, who also am an elder. Feed the flock of God which is among you, taking the oversight thereof" that is, as a bishop or pastor.

Now, the identity of these terms is so evident that it has been admitted by the highest Episcopalian authority. For example, Bishop Onderdonk observes: "The name bishop which now designates the highest grade of the ministry, is not appropriated to that office in Scripture. That name is given to the middle order, or presbyters" (Episcopacy tested by Scripture, p. 12). Every elder, therefore, is a bishop; and "were it not," says Milton, "that the tyranny of prelates under the name of bishop has made our ears

tender and startling, we might call every good minister a bishop" (see Reformation in England, wks. p. 19).

This position is sustained by various other considerations. For instance, the New Testament mentions no intermediate class of officers between bishops and deacons. Paul, in his instructions to Timothy, first gives the qualifications of a bishop, and then those of deacons (see I Tim. 3:1-13). And the apostle prescribes the same qualifications for bishops and elders (see I Tim. 3:1-7; Titus 1:5-10). Accordingly, Jerome says: "In both epistles, whether bishops or presbyters are to be elected (for with the ancients bishops and elders were the same, the one being descriptive of rank, the other of age), they are required each to be the husband of one wife" (see Coleman's Prim. Ch., p. 132). Hence, the duties and rights of both are the same. The apostles, in specifying the rights and duties of bishops and elders, employ the same language, which proves that they are one and the same class of officers (see I. Thess. 5:12; I Tim. 4:14; 5:17; II Tim. 1:6; Heb. 13:7, 17).

There is scarcely a subject on which the testimony of antiquity is more explicit and unanimous than that of the original equality and identity of bishops and elders. The best church historians and theological writers concur in this view. For example, Dr. Neander remarks: "I can discover no other difference between the elders and bishops in the apostolic age, than that the first signifies the rank, the second the duties of the office, whether the reference is to one or more" (Apostolic Church, Bk. 3, Chap. 5, p. 92).

And Dr. Mosheim says: "The rulers of the church were denominated sometimes presbyters or elders — a designation borrowed from the Jews, and indicative rather of the wisdom than the age of the persons; and sometimes bishops also; for it is most manifest, that both terms are promiscuously used in the New Testament of one and the same class of persons, Acts 20:7, 28; Phil. 1:1; I Tim. 3:1; Titus 1:5, 7" (Mosh. Eccl. Hist., Vol. I, p. 69).

To this conclusion the reformers of the 16th century were brought with great unanimity, by reading the Word of God. Even in England, Wickliffe and many others contended for the original equality and identity of bishops and elders. For example, Dr. John Reynolds, an Episcopal divine, who "was universally reckoned the wonder of his age," boldly asserted in 1588, "that they who, for these five hundred years, have been industrious in reform-

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ing the church, have thought of all pastors, whether called bishops or presbyters, have, according to the Word of God, like power and authority" (see Purchas His. of Congregationalism, 197). And this view perfectly accords with the spirit which Lord enjoined upon His first ministers: "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8).

BLOOD . . . EVERLASTING

(Continued from page one)

blood of the everlasting covenant."

THE COVENANT OF GRACE

First of all, I speak of the covenant mentioned in the text; and I observe that we can readily discover at first sight what the covenant is not. We see at once that it is not the covenant of works, for the simple reason that this is an everlasting covenant. Now the covenant of works was not everlasting in any sense whatever. It was not eternal; it was first made in the garden of Eden. It had a beginning, it has been broken; it will be violated continually, and will soon be wound up and pass away; therefore, it is not everlasting in any sense. The covenant of works cannot bear an everlasting title; but the one in my text is an everlasting covenant, therefore it is not the covenant of works.

God made a covenant first of all with the human race, which ran in this wise: "If thou, O man, wilt be obedient, thou shalt live and be happy, but if thou wilt be disobedient, thou shalt perish in the day that thou disobeyest Me thou shalt die." That covenant was made with all of us in the person of our representative the first Adam. If Adam had kept that covenant, we believe we should everyone of us have been preserved. But inasmuch as he broke the covenant, you and all of us, fell down and were considered henceforth as the heirs of wrath, as inheritors of sin, and prone to every evil and subject to every misery. That covenant (Continued on page 5, column 6)

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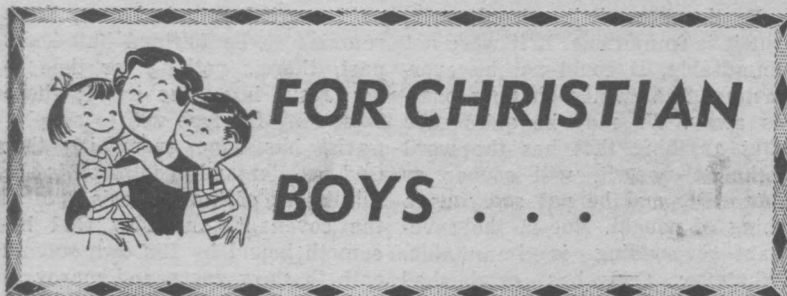
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THE BAPTIST EXAMINER
OCTOBER 1, 1977
PAGE FOUR



The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"TELEVISIONITIS"

For several decades television has exerted a powerful influence on the minds of people throughout our land. The vast majority of homes in the nation possess a television set, and in very many cases little discrimination or control is exercised with regard to the kind of programs that are watched. Consequently, the effect on the minds and on the lives of the young, the old and the middle-aged has been tremendous. So far as the young are concerned, television has had a formative influence upon their lives during the most crucial stage of their development. They have been moulded by what they have seen and heard through the television medium. It must, therefore, be an important question whether the influence which television has exerted has been a beneficial one or not.

In the hands of good men it is possible to conceive of television as an instrument for good — its programs informative and instructive, used for the benefit of mankind and having a positive tendency to elevate the minds of young and old. That this is the situation at present few would assert. Even a casual glance at the programs televised on the Lord's Day and weekdays should be sufficient to convince us that the tendency of many of the programs can only be to debase the minds of those who watch them. Is it not also clear that the control and supervision of television pro-

grams is not in the hands of those who love God or have respect to His laws? Because of this the danger to young and old is very real and ought not to be lightly dismissed.

There is little doubt that, at the present time, television is a potent instrument in Satan's hand for the destruction of souls. It is equally clear that the awful deterioration in religion and morals in recent times owes not a little of the evil influence which many programs televised have exerted on the minds of young and old. Those responsible for televising such programs bear serious responsibility for a great deal of what is evil in society today. Satan, the arch-enemy of souls, intends to keep men enslaved in sin and by what better means can he accomplish his purpose than through the television medium? Through "eye-gate" as well as "ear-gate" men are enticed to drink in iniquity like water. Satan rejoices. His kingdom advances. Sinners are ensnared and ripe for an undone eternity. What men intend for their entertainment, Satan intends for their ruin and, sad to say, many will not wake up to what is taking place until they awake in a lost eternity.

Surely, there is a call to us in all this to beware lest we be ensnared in the gins of the wicked one. The enticement of sensual and carnal programs may easily overcome us. What combustible material there is in our bosom ready to be set on fire by sin alluringly displayed! What need there is to be kept in an evil day from the machinations of the wicked one who is seeking our destruction! Is there not in all this also a call to parents to safeguard their children from the corrupting influence of this potent instrument? To allow children free access to the television screen is the surest way to expedite their destruction. Parents who love the souls of their children will do all in their power to protect their children from the evil influences of God-dishonoring and soul-destroying television programs. — YOUNG PEOPLE'S MAGAZINE.

BLOOD . . . EVERLASTING

(Continued from page 4)

has passed away with regard to God's people; it has been put away through the new and better covenant which has utterly and entirely eclipsed it by its gracious glory.

Again, I may remark that the covenant here meant is not the covenant of gratitude which is made between the loving child of God and his Saviour. Such a covenant is very right and proper. I trust all of us who know the Saviour have said in our very hearts:

"Tis done! the great transaction's done;
I am my Lord's, and He is mine."

We have given up everything to Him. But that covenant is not the one in the text, for the simple reason that the covenant in our text is an everlasting one. Now ours was only written out some few years ago. It would have been despised by us in the earlier parts of our life, and cannot at the very utmost be so old as ourselves.

Having thus readily shown what this covenant is not, I may observe what this covenant is. And here it will be necessary for me to subdivide this head again and to speak of it thus: To understand a covenant, you must know who are the contracting parties; secondly, what are the stipulations of the contract; thirdly, what are the objects of it; and then, if you would go still deeper, you must understand something of the motives which lead the contracting parties to form the covenant between themselves.

In this covenant of grace, we must first of all observe the high contracting parties between whom it was made. The covenant of grace was made before the foundation of the world between God the Father, and God the Son; or to put it in a yet more scriptural light, it was made mutually between the three divine persons of the adorable Trinity. This covenant was not made directly between God and man. Man did not at that time exist; but Christ stood in the covenant as man's representative. In that sense we will allow that it was a covenant between God and man, but not a covenant between God and any man personally and individually. It was a covenant between God and Christ from the foundation of the world.

It is a noble and glorious thought, the very poetry of that old Calvinistic doctrine which we teach, that long ere the day-star knew its place, before God had spoken existence out of nothing, before angel's wing had stirred the un navigated ether, before a solitary song had disturbed the solemnity of the silence in which God reigned supreme, He had entered into solemn counsel with Himself, with His Son, and with His Spirit, and had in that council decreed, determined, purposed, and predestinated 'the salvation of His people. He had, moreover, in the covenant arranged the ways and means, and fixed and settled everything which should work together for the effecting of the purpose and the decree. My soul flies back now, winged by imagination and by faith, and looks into that mysterious council-chamber, and by faith I behold the Father pledging Himself to the Son, and the Son pledging Himself to the Father, while the Spirit gives His pledge to both, and thus that divine compact, long to be hidden in darkness, is completed and settled — the covenant which in these latter days has been read in the light of Heaven, and has become the joy, and hope, and the boast of all the saints.

And now, what were the stipulations of this covenant? They were somewhat in this wise. God had foreseen that man after creation would break the covenant of works; that however mild and gentle the tenure upon which Adam had possession of Paradise, yet that tenure would be too severe for him, and he would be sure to kick against it, and ruin himself. God had also foreseen that His elect ones, whom He had chosen out of the rest of mankind, were represented in Adam. The covenant therefore had for its end the restoration of the chosen people. And now we may readily understand what were the stipulations.

On the Father's part, thus run the covenant. I cannot tell you it in the glorious celestial tongue in which it was written; I am fain to bring it down to the speech which suiteth to the ear of flesh, and to the heart of a mortal. Thus, I say, run the covenant, in lines like these: "I, the Most High Jehovah, do hereby give unto My only begotten and well-beloved Son, a people, countless beyond the number of the stars, who shall be by Him washed from sin, by

Him preserved, and kept, and led, and by Him, at last, presented before My throne, without spot, or wrinkle, or any such thing. I covenant by oath, and swear by Myself, because I can swear by no greater, that these whom I now give to Christ shall be forever the objects of My eternal love. Them will I forgive through the merit of the blood. To these will I give a perfect righteousness; these will I adopt and make my sons and daughters, and these shall reign with Me through Christ eternally." Thus runs that glorious side of the covenant.

The Holy Spirit also, as one of the high contracting parties on this side of the covenant, gave His declaration, "I hereby covenant," saith He, "that all whom the Father giveth to the Son, I will in due time quicken. I will show them their need of redemption; I will cut off from them all groundless hope, and destroy their refuges of lies. I will bring them to the blood of sprinkling; I will give them faith whereby this blood shall be applied to them; I will work in them every grace; I will keep their faith alive; I will cleanse them and drive out all depravity from them, and they shall be presented at last spotless and faultless." This was the one side of the covenant, which is at this very day being fulfilled and scrupulously kept.

As for the other side of the covenant this was the part of it, engaged and covenanted by Christ. He thus declared, and covenanted with His Father: "My Father, on my part I covenant that in the fulness of time I will become man. I will take upon Myself the form and nature of the fallen race. I will live in their wretched world, and for My people will I keep the law perfectly. I will work out a spotless righteousness, which shall be acceptable to the demands of Thy just and holy law. In due time I will bear the sins of all My people. Thou shalt exact their debts on Me; the chastisement of their peace I will endure, and by My stripes they shall be healed. My Father, I covenant and promise that I will be obedient unto death, even the death of the cross. I will magnify Thy law, and make it honourable. I will suffer all they ought to have suffered. I will endure the curse of Thy law, and all the vials of Thy wrath shall be emptied and spent upon My head. I will then rise again; I will ascend into Heaven; I will intercede for them at Thy right hand; and I will make Myself responsible for every one of them, that not one of those whom Thou hast given Me shall ever be lost, but I will bring all My sheep of whom, by Thy blood, Thou hast constituted Me the shepherd — I will bring every one safe to Thee at last." Thus ran the covenant.

Now, I think, you have a clear idea of what it was and how it stands — the covenant between God and Christ, between God the Father and God the Spirit, and God the Son as the covenant head

and representative of all God's elect. I have told you, as briefly as I could, what were the stipulations of it. You will please to remark, my dear friends, that the covenant is, on one side, perfectly fulfilled. God the Son has paid the debts of all the elect. He has, for us men and for our redemption, suffered the whole of wrath divine. Nothing remaineth now on this side of the question except that He shall continue to intercede, that He may safely bring all His redeemed to glory.

On the side of the Father this part of the covenant has been fulfilled to countless myriads. God the Father and God the Spirit have not been behindhand in their divine contract. And mark you, this side shall be as fully and as completely finished and carried out as the other. Christ can say of what He promised to do, "It is finished!" and the like shall be said by all the glorious covenanters. All for whom Christ died shall be pardoned, all justified, all adopted. The Spirit shall quicken them all, shall give them all faith, shall bring them all to Heaven, and they shall, every one of them, without let or hindrance, stand accepted in the Beloved, in the day when the people shall be numbered, and Jesus shall be glorified.

And now having seen who were the high contracting parties, and what were the terms of the covenant made between them, let us see what were the objects of this covenant. Was this covenant made for every man of the race of Adam? Assuredly not; we discover the secret by the visible. That which is in the covenant is to be seen in due time with the eye and to be heard with the ear. I see multitudes of men perishing, continuing wantonly in their wicked ways, rejecting the offer of Christ which is presented to them in the gospel day after day, treading under foot the blood of the Son of Man, defying the Spirit who strives with them; I see these men going on from bad to worse and at last perishing in their sins. I have not the folly to believe that they have any part in the covenant of grace. Those who die impenitent, the multitudes who reject the Saviour, are clearly proved to have no part and no lot in the sacred covenant of divine grace; for if they were interested in that, there would be certain marks and evidences which could show us this. We would find that in due time in this life they would be brought to repentance, would be washed in the Saviour's blood, and would be saved.

The covenant — to come at once straight to the matter, however offensive the doctrine may be — the covenant has relationship to the elect and none besides. Does this offend you? Be ye offended even more. What saith Christ?

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." If Christ prayeth for none but for His chosen, why should (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

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How To Minister To...

(Continued from page one)

gether, and edify one another, even as also ye do" (I Thess. 5:11).

13. We are to comfort one another: "Wherefore comfort one another with these words" (I Thess. 4:18).

14. We are to pray and cultivate love for one another: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you" (I Thess. 3:12).

15. We are to forgive one another: "And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

16. We are to confess our faults to one another: "Confess your faults to one another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

17. Love your pastor and one another: "Likewise, ye younger, Submit yourselves unto the elder, Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble" (I Peter 5:5).

18. We are to pray for one another: "Confess your faults to one another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

19. We are not to grudge one another: "Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door" (James 5:9).

20. We are to exhort one another: "Wherefore comfort yourselves together, and edify one another, even as also ye do" (I Thess. 5:11).

He will have "mercy on whom he will have mercy," for "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." His sovereignty elected, and His grace distinguished, and immutability decreed. No motive dictated the election of the individuals, except a motive in Himself of love and of divine sovereignty. Doubtless the grand intention of God in making the covenant at all was His own glory; any motive inferior to that would be beneath His dignity. God must find His motives in Himself: He has not to look to moths and worms for motives for his deeds. He is the "I AM."

"He sits on no precarious throne, Nor borrows leave to be."

He doth as He wills in the armies of Heaven. Who can stay His hand and say unto Him, "what dost thou?" Shall the clay ask the potter for the motive for His making it into a vessel? Shall the thing formed before its creation dictate to its Creator? No, let God be God, and let man shrink

you. Men despise you but God remembered you before He made anything. The covenant of love which He made with His Son on your behalf is older than the hoary ages, and if ye fly back when as yet time had not begun, before those massive rocks that bear the marks of gray old age upon them, had begun to be deposited, He had loved and chosen you, and made a covenant on your behalf. Remember well these ancient things of the eternal hills.

Then, again, it is an everlasting covenant from its sureness. Nothing is everlasting which is not secure. Man may erect his structures and think they may last forever, but the Tower of Babel has crumbled, and the very Pyramids bear signs of ruin. Nothing which man has made is everlasting, because he cannot ensure it against decay. But as for the covenant of grace, well did David say of it that it is "ordered in all things, and sure." It is

"Signed, and sealed, and ratified,

In all things ordered well."

There is not an "if" or a "but" in the whole of it from beginning to end. Freewill hates God's "shalls" and "wills," and likes man's "ifs" and "buts," but there are no "ifs" and "buts" in the covenant of grace. Thus the tenure runs: "I will" and "they shall." Jehovah swears it and the Son fulfills it. It is — it must be true. It must be sure, for "I AM" determines. "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" It is a sure covenant.

I have sometimes said, if any man were about to build a bridge or a house, if he would leave me just one single stone or one timber to put where I liked, I would undertake that his house would fall down. Let me, if there is any one about to construct a bridge, have just simply the placing of one stone — I will select which stone it shall be — and I will defy him to build a bridge that shall stand. I should simply select the keystone, and then he might erect whatever he pleased and it shall soon fall. Now, the Arminian's covenant is one that cannot stand, because there are one or two bricks in it and that is putting it in the slightest form; I might have said, "because every stone in it," and that would be nearer the mark, that are dependent on the will of men. It is left to the will of the creature whether he will be saved or not. If he will not, there is no constraining influence that can master and overcome his will. There is no promise that any influence shall be strong enough to overcome him, according to the Arminian. So the question is left to man, and God the mighty Builder — though He put stone on stone, massive as the universe — yet may be defeated by His creature. Out with such blasphemy!

The whole structure, from beginning to end, is in the hand of God. The very terms and conditions of that covenant are become its seals and guarantees, seeing that Jesus has fulfilled them all. Its full accomplishment in every jot and tittle is sure, and must be fulfilled by Christ Jesus, whether man will or man will not. It is not the creature's covenant, it is the Creator's. It is not man's covenant, and He will carry it out and perform it, the will of man notwithstanding. For this is the very glory of grace — that man hates to be saved — that he is at enmity to Him, yet God will have him redeemed — that God's covenant is "you shall," and man's intention is, "I will not," and God's "shall" conquer man's "I will not." Almighty grace rides victoriously over the neck of freewill, and leads it captive in glorious captivity to the all-conquering power of irresistible grace and love. It is a sure covenant, and therefore deserves the title of everlasting.

Furthermore, it is not only sure, but it is immutable. If it were not immutable, it could not be everlasting. That which changes passes away. We may be quite sure that anything that has the word "change" on it, will sooner or later die, and be put away as a thing of nought. But in the covenant everything is immutable. Whatever God has established must come to pass, and not word, or line, or letter, can be altered. Whatever the Spirit voweth shall be done, and whatever God the Son promised hath been fulfilled, and shall be consummated at the day of His appearing. Oh, if we could believe that the sacred lines could be erased — that the covenant could be blotted and blurred, why then, my dear friends, we might lie down in despair. I have heard it said by some preachers, that when the Christian is holy, he is in the covenant; that when he sins, he is crossed out again; that when he repents, he is put in again, and then if he falls he is scratched out once more; and so he goes in and out of the door, as he would in and out of his own house. He goes in at one door and out of another. He is sometimes the child of God, and sometimes the child of the devil — sometimes an heir of Heaven, and anon an heir of Hell.

And I know one man who went so far as to say that although a man might have persevered through grace for sixty years, yet should he fall away the last year of his life — if he should sin and die so, he would perish everlastingly, and all his faith, and all the love which God had manifested to him in the days gone by would go for nothing. I am very happy to say that such a notion of God is just the very notion I have of the devil. I could not believe in such a God, and could not bow down before Him. A God that loves today and hates tomorrow; a God that gives a promise, and yet foreknows after all that man shall not see the promise fulfilled; a God that forgives and punishes — that justifies and afterwards executes — is a God that I cannot endure. He is not the God of the Scriptures I am certain, for He is immutable, just, holy, and true, and having loved His own, He will love them to the end, and if He hath given a promise to any man, the promise shall be kept, and that man once in grace, is in grace forever, and shall without fail by-and-by enter into glory.

And then to finish up this point. The covenant is everlasting, because it will never run itself out. It will be fulfilled but it will stand firm. When Christ hath completed all, and brought every believer to Heaven; when the Father hath seen all His people gathered in — the covenant it is true, will come to a consummation, but not to a conclusion, for thus the covenant runs: The heir of grace shall be blessed forever, and as long as "forever" lasts, this everlasting covenant will demand the happiness, the security, the glorification, of every object of it.

The Relationship Which The Blood Bears To It

Having thus noticed the everlasting character of the covenant, I conclude by the sweetest and most precious portion of the doctrine — the relation which the blood bears to it — the blood of the everlasting covenant. The blood of Christ stands in a fourfold relationship to the covenant. With regard to Christ, His precious blood shed in Gethsemane, in Gabbatha and Golgotha, is the fulfillment of the covenant. By this blood sin is cancelled; by Jesus' agonies justice is satisfied; by His death the law is honoured; and by that precious blood in all its mediatorial efficacy, and in all its cleansing power, Christ fulfills all that He stipulates to do on the behalf of His people towards God.

Oh, believer, look to the blood of Christ, and remember that there is Christ's part of the cove-

nant carried out. And now, there remains to be fulfilled but God's part, there's nothing for thee to do; Jesus has done it all; there is nothing for free will to supply; Christ has done everything that God can demand. The blood is the fulfillment of the debtor's side of the covenant, and now God becometh bound by His own solemn oath to show grace and mercy to all whom Christ has redeemed by His blood.

With regard to the blood in another respect, it is to God the Father the bond of the covenant. When I see Christ dying on the cross, I see the everlasting God from that time, if I may use the term of Him who ever must be free, bound by His own oath and covenant to carry out every stipulation. Does the covenant say, "A new heart will I give you, and a new spirit will I put within you"? It must be done, for Jesus died, and Jesus' death is the seal of the covenant. Does it say, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness will I cleanse you." Then it must be done, for Christ has fulfilled His part. And therefore, now we can present the covenant no more as a thing of doubt; but as our claim on God through Christ, and coming humbly on our knees, pleading that covenant, our Heavenly Father will not deny the promises contained therein, but will make every one of them "yea" and "amen" to us through the blood of Jesus Christ.

Then, again, the blood of the covenant has relation to us as the objects of the covenant, and that is its third light; it is not only a fulfillment as regards Christ, and a bond as regards His Father, but it is an evidence as regards ourselves. And here, dear brothers and sisters, let me speak affectionately to you. Are you relying wholly upon the blood? Has His blood — the precious blood of Christ — been laid to your conscience? Have you seen your sins pardoned, through His blood? Have you received forgiveness of sins through the blood of Jesus? Are you glorying in His sacrifice, and is His cross your only hope and refuge? Then you are in the covenant.

Some men want to know whether they are elect. We cannot tell them unless they will tell us this. Dost thou believe? Is thy faith fixed on the precious blood? Then thou art in the covenant. And oh, poor sinner, if thou hast nothing to recommend thee; if thou art standing back, and saying, "I dare not come! I am afraid! I am not in the covenant!" still Christ bids thee come. "Come unto me," saith He. If thou canst not come to the covenant Father, come to the covenant Surety. "Come unto me, and I will give you rest." And when thou hast come to Him, and His blood has been applied to thee doubt not, but that in the red roll of election stands thy name. Canst thou read thy name in the bloody characters of a Saviour's atonement? Then shalt thou read it one day in the golden letters of the Father's election! He that believeth is elected.

The blood is the symbol, the token, the earnest, the surety, the seal of the covenant of grace to thee. It must ever be the telescope through which thou canst look to see the things that are afar off. Thou canst not see thy election with the naked eye, but through the blood of Christ thou canst see it clear enough. Trust thou in the blood, poor sinner, and then the blood of the everlasting covenant is a proof that thou art an heir of Heaven.

Lastly, the blood stands in a relationship to all three, and here I may add that the blood is the glory of all. To the Son it is the fulfillment, to the Father the bond, to the sinner the evidence, and to all — to Father, Son, and sinner — it is the common glory and the

(Continued on page 8, column 4)

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into his native nothingness, and if God exalt him, let him not boast as though God found a reason for the deed in man. He finds His motives in Himself. He is self-contained, and findeth nothing beyond nor needed anything from any but Himself. Thus have I, as fully as time permits, discussed the first point concerning the covenant. May the Holy Spirit lead us into this sublime truth.

ITS EVERLASTING CHARACTER

But now, in the second place, we come to notice its everlasting character. It is called an everlasting covenant. And here you observe at once its antiquity. The covenant of grace is the oldest of all things. It is sometimes a subject of great joy to me to think that the covenant of grace is older than the covenant of works. The covenant of works had a beginning, but the covenant of grace had not; and blessed be God, the covenant of works has its end, but the covenant of grace shall stand fast when Heaven and earth shall pass away.

The antiquity of the covenant of grace demands our grateful attention. It is a truth which tends to elevate the mind. I know of no doctrine more grand than this. It is the very soul and essence of all poetry, and in sitting down and meditating upon it, I do confess my spirit has sometimes been ravished with delight. Can you conceive the idea that before all things God thought of you? That when as yet He had not made His mountains, He had thought of thee, poor puny worm? Before the magnificent constellations began to shine, and ere the great center of the world had been fixed, and all the mighty planets and divers worlds had been made to revolve around it, then had God fixed the center of His covenant, and ordained the number of those lesser stars which should revolve round that blessed center, and derive light therefrom.

Why, when one is taken up with some grand conceptions of the boundless universe, when with the astronomers we fly through space, when we find it without end, and the starry hosts without number, does it not seem marvelous that God should give poor insignificant man the preference beyond even the whole universe besides? Oh, this cannot make us proud, because it is a divine truth, but it must make us feel happy. Oh, believer, you think yourself nothing, but God does not think so of

BLOOD . . . EVERLASTING

(Continued from page five)

ye be angry that ye are also taught from the Word of God that in the covenant there was provision made for the like persons, that they might receive eternal life. As many as shall believe, as many as shall trust in Christ, as many as shall persevere unto the end, as many as shall enter into the eternal rest, so many and no more are interested in the covenant of divine grace.

Furthermore, we have to consider what were the motives of this covenant? Why was the covenant made at all? There was no compulsion or constraint on God. As yet there was no creature. Even could the creature have an influence on the Creator, there was none existing in the period when the covenant was made. We can look nowhere for God's motive in the covenant except it be in Himself, for of God it could be said literally in that day, "I am, and there is none beside Me."

Why then did He make the covenant? I answer, absolute sovereignty dictated it. But why were certain men the objects of it and why not others? I answer, sovereign grace guided the pen. It was not the merit of man, it was nothing which God foresaw in us that made Him choose many and leave others to go on in their sins. It was nothing in them, it was sovereignty and grace combined that made the divine choice. If you, my brethren and sisters, have a good hope that you are interested in the covenant of grace, you must sing that song:

"What was there in me to merit esteem, or give the Creator delight?

"'Twas, even so Father I ever must sing, for so it seemed good in Thy sight."

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

David Berkowitz, the man accused of being the "Son of Sam" killer, broke away from Judaism to profess Christianity while stationed at Ft. Knox and was baptized into the membership of Beth Haven Baptist Church in southern Louisville, Ky. He is still a member of that church, although his name is on the inactive list.

One Beth Haven church member says that Berkowitz was "a great soul-winner." She then added, "I still don't believe it was him, but if it was, I'm thankful he was saved. The Bible says, once saved, always saved."

The editor will leave the conviction and punishment of this man to the courts. But if he is convicted by the courts of what he is accused, then I am not convinced that he was born-again as some may be. Nor do I believe he was ever "a great soul-winner." There are false professions. Arminian churches are filled with such poor deceived souls. I John 3:15 declares: "Ye know that no murderer hath eternal life abiding in him."

Beth Haven Baptist Church is a former Southern Baptist church. It is presently affiliated with the Southwide Independent Baptist movement. The church has 3,500 active members and more than 4,000 on the inactive list, including David Berkowitz whose membership card is No. 6,256.

The San Francisco district attorney's office is reviewing allegations of questionable practices in the People's Temple, an idealistic cult which apparently became a bizarre movement.

The leader of the cult, known as Jim Jones, proclaims himself Jesus Christ reincarnated to his religious followers, and Lenin reborn to his political devotees, according to the SAN FRANCISCO EXAMINER. His religious organization is supported by radicals, professed Christians, and members of the Communist Party.

Interviews with former Temple members reveal corruption, fraud, humiliation, phony cancer cures, shady financial dealings, death threats against anyone who left the Temple, pressure on members to turn over titles to their homes and a fourth of their income. One member was beaten 75 times before 600 members at a church meeting. Her crime? She kissed a woman friend whom she hadn't seen for some time.

A former personal secretary to Jones told how she disguised herself as a cripple sitting in a wheelchair. Then, when Jones signaled to her during a "healing" service, she "got up and slowly began to walk like a newly-healed cripple."

It is believed that some of the secretive church has made an

exodus to Guyana. Since June, Jones has been in Guyana at the agricultural mission near Port Kaituma.

A Chinese Communist squadron commander carrying secret military documents flew his MIG 19 jet fighter to Taiwan. He flew across the 100-mile-wide Formosa Strait from Communist China's Fukien province to seek political asylum.

He is quoted by a defense ministry spokesman saying there "are no human rights at all on the mainland" and that the suffering on the mainland left him "no choice but to flee to Taiwan."

Yet, on August 15, Senator Edward M. Kennedy (D-Mass.) calls for an end to diplomatic relations with the Free Chinese government on Taiwan and full ties with the Chinese Communist regime in Peking no later than 1978. He says he will introduce a Senate resolution next month to implement his plan to embrace Red China and abandon Free China.

God save our country when it is better to be an enemy of America than a friend. Senator Kennedy claims that Red China is to have a great role in "peace" and "economic progress." I assume that he has forgotten about what the Chinese Communists did to American soldiers in the Korean War.

WASHINGTON (EP) — President Carter's pastor declined to criticize his best-known parishioner for appointing a personal representative to the Vatican, but said he hopes a full-scale ambassadorship will not follow.

In a radio interview with three religious journalists, Charles A. Trentham, pastor of the First Baptist Church here, noted that the practice among modern-day Presidents to appoint such envoys to Vatican City dates to 1936 and Franklin D. Roosevelt.

"At the moment, I do not think that the appointment of Mr. Walters . . . is a departure from what has been going on with the last succession of Presidents," Trentham said. "My attitude at the moment," he continued, "is that there are over 700 million Catholics in the world with whom we need some conversation . . ."

Trentham also said, however, "I do believe in the separation of church and state and hope that this will not grow into an ambassadorship."

WASHINGTON (EP) — The Church of Scientology here filed a \$1 million damage suit against the FBI and asked that it be protected against any more searches and seizures by the agency.

The suit, which parallels another for \$7.8 million filed in Los Angeles, grew out of early morn-

ing FBI raids July 8 at church offices here and in Los Angeles. Name as defendants in the suit were Atty. Gen. Griffin Bell, FBI director Clarence M. Kelley and agents who took part in the raid. The suit said the FBI indiscriminately seized files, including private correspondence. U. S. Dist. Judge William Bryant ruled that the FBI unconstitutionally seized the documents, but stayed his order that they be returned while the government appeals.

In West Louisville, Ky., a Southern Baptist Church has a new husband-wife pastor team — Joy Johnson and John Sylvester. Joy retained her maiden name so it will be easier for them to maintain their identity as ministers. They will alternate preaching and share equally in every respect as pastors of the 150-member Twenty-Third and Broadway Church.

They are both graduates of Southern Baptist Theological Seminary in Louisville. Both are

New Guinea. Seldom does a week go by, but what some of the clans in the highland areas of Papua, New Guinea are not at war and up to a dozen warriors killed, gardens destroyed and houses burned. The Southern Highlands, where we live, is the most peaceful of all the highland people; however, it has not always been so. If the Huli people of the Southern Highlands Province and the Chimbu people of the Chimbu Province had bordering lines, there would be a perpetual war here in Papua, New Guinea. I am thankful that they are separated by quite a distance.

As a result of all this trouble, on this last patrol, nothing was accomplished and so I came back. Whether I will go back for the same purpose again sometime in the future, I do not know as of now. To say the least, considerable time would have to pass before I did so.

After coming back from this patrol, I decided that I was soon going to have to do something about the vehicle that I have been driving for the past four years. I have spent quite a bit of money on it and a lot of time in doing the necessary repairs since I returned last October and it had reached the point to where there was going to have to be a lot more work done on it to keep it on the road. I have prayed much about what to do, as the work has advanced to such a stage now, that it would be impossible for me to carry on as I do without a vehicle. I not only need a vehicle to get me to these various places, but I need one that I can depend on, for it can be really time consuming out in an isolated place like this, waiting on parts and then, as in many cases over the years, after you have waited for quite a long while for them, they send you the wrong parts. This was even so when the Europeans (Australians, etc.), were running things here, and is much worse since the Nationals have taken over.

Not too long ago, the road that leads over the Tari Gap was completed enough that it has been officially opened to traffic with vehicles 6,000 pounds and under. This, however, does not mean that one can always get through, even with a 4-wheel drive vehicle and certainly nothing under a 4-wheel drive could even begin to get through.

I decided to give the new road a try and if I got through, I would drive all the way down to Lae and get work done on the car there, what had to be done, as parts, etc., would be much cheaper. I left the Mission Station early on a Tuesday morning and while I had several problems along the way (road problems), I did manage to get through and drove all the way into Mount Hagen just before nightfall. The vehicle registered 217 miles from here to Hagen and it took me just over 12 hours to make the trip. I spent the night in Hagen.

On Wednesday after attending to some business in Hagen, I started for Lae and while this is

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normally about a 9-hour drive, I got started so late I had to stop over at a place and spend the night. Early on Thursday morning, I drove on down to Lae. By the time I got to Lae, I was having some more problems with the vehicle and decided to go to the Toyota place and talk to them about repairs or a trade or both. We first talked about trading cars and I got such a good offer on the old one, I did not even consider having it repaired. It would have cost about \$1500.00 to get it back in good driving condition again and they offered and finally gave me \$3,000.00 for it on a trade in, so the same day I drove off with the new vehicle.

The one that I got is similar to the old one, in that it is a Toyota pickup, 4-wheel drive vehicle. Several improvements have been made on these vehicles in the past four years and it seems to be just what I need for the work here.

I am truly thankful for the new vehicle and more so that it is completely paid for, with insurance, and licensed for a year. I am so thankful that I have never had to beg the Lord's people for things like this or else go way in debt for them, like many Missions that operate. I try to put a little aside, as I can, for just such things as this and any emergency that might arise. However, while I was able to completely pay for this, my reserve was cleaned out. As I write this, I could not even come home without having to have some special help, if an emergency called for such. I am trusting the Lord to give us some real good offerings in the months that lie ahead, so I can not only carry on the work properly, but build up some reserve in the emergency fund once again. I appreciate the fact that He has used you, the readers of these articles, over the years to help us carry on this great work without having to beg and plead for funds. It is because of the generosity that God has placed in your hearts, by way of contributions to this work, that has allowed me, and (Continued on Page 8, Column 1)

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white in an integrated church. MOODY MONTHLY reports that 2,888 Southern Baptist churches are now integrated — about one church in twelve.

In Communist Ethiopia Christians are shot. When the family asks for the corpse, a Communist counts the wounds to see how many bullets have been expended and the family must pay for the bullets. Since May the government has made a decree that no opponent be imprisoned. The only punishment is execution.

Communist "freedom fighters" in Rhodesia attacked a Catholic mission hospital and murdered Dr. Johanna Decker, 59, of Munich, Ger., and an Austrian nun, Ferdinandia. They robbed the mission and beat nurses and patients. Dr. Decker has served the blacks of Rhodesia for 28 years.

On August 21, there was a raid on a farm near the Mozambique border. The Communists shot and burned to death sixteen men, women, and children in an attempt to frighten blacks from working on farms owned by whites.

All of this is but a small sample of what will happen in Rhodesia if Ambassador Andrew Young and Secretary of State Cyrus Vance can overthrow the Smith government.

Up And Down Hills . .

(Continued from page one)
age hogs here now in this area. It would be much more than that in other areas.

When I was there, the clan that was to make the payment had only come up with 100 hogs and of course this was not acceptable to the other side. What usually happens is that these people will argue for about a month or more over the payment to be made for the killings like this, and then, if the payment is not made, they simply go out with their bows and arrows and shoot someone, doesn't matter who, of the other clan and in most cases the matter is considered settled. This is called "pay back," and there is a lot of this that goes on here in Papua,

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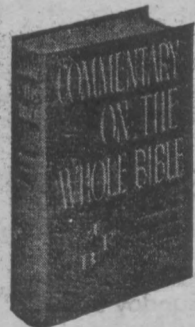
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Up And Down Hills . .

(Continued from page seven)
still does, to carry on the work with peace of mind and confidence that I am in His will in so doing.

While in Lae, I bought enough supplies for the Mission to fill up the vehicle. In this way, I could not only save in the difference in price, but I could also save the airfreight on all this from Hagen to Koroba. With what I saved in the difference in price at Lae and Hagen, plus the airfreight, amounted to about \$350.00.

I spent a few days in Lae, getting several things attended to and going to the dentist while there. The morning I started back, I left early and while the vehicle was fully loaded, I drove to Hagen in 9 hours. I had a few things to get in Hagen and got there in time that afternoon to do a little shopping and get the first service on the vehicle. The next morning I left Hagen early and in two and a half hours I was in Mendi. I went to the hotel and had breakfast, as I had to wait anyway for the garage to open up, so I could get gas.

By 8 a.m. the garage had opened and I pulled in to get gas,

but the power was off and the pumps would not work, so I waited until 10 a.m. and the power had not come on yet. I could not leave without gas as there was no other place to get it between there and Tari, about 100 miles away. I heard of a small workshop that had gas, that was delivered by a hand pump, like we used to have at all filling stations in America in the 20's and 30's, so I drove over to that place and filled up and finally got away from Mendi shortly after 10 a.m.

About an hour's drive out of Mendi, there is an exceedingly large mountain, first to go down and then to go up when coming this way. Due to the heavy and almost continual rain that we have been having for the past couple of months, the mountain had given away in one place and the land slide had covered the road coming down the mountain. However, the Public Works Department had been there a day ahead of when I got there with about 100 men and two bulldozers clearing the road. They had buried one dozer in the attempt to clear the road and about all I could see of it was the exhaust pipe sticking up, part of the seat and part of the hood. The earth was slowly moving across the

road, but was sort of slushy and no more than about two feet deep, when I approached the scene. It takes a lot to stop a 4-wheel drive vehicle, so I decided to give it a try. With some difficulty, I pulled through and had soon crossed the big river at the bottom of the gorge and was on my way up the mountain on the other side. It is just about a mile from where you cross the river until you reach the top of the mountain, much of it so steep, you sometimes wonder if the front wheels are going to stay on the ground as you climb up. To say the least, I was truly thankful when I had crossed that mountain.

As I traveled along the way, two or three vehicles passed me and drove on out of sight. As I was crossing the Tari Gap, the last big mountain that I would have to cross, I noted one of the vehicles that had passed me, had gone off the road and was in a big ditch. I pulled up along side and stopped. The vehicle, another Toyota hardtop, was laying over on its side. The bank only, had prevented it from turning over. They had been there about one and a half hours trying to get out, but no way possible without being pulled out. I had bought a new nylon tow rope while in Lae and so I attached the two cars together and soon had the other one back on the road.

There were three men in the other car and they had started to Koroba, so they said they would follow me as they did not know the road. We had one more bad place to get through, before reaching Tari. In due time, we got through that alright and drove on to Tari and got more fuel and started on to Koroba. The other vehicle was still following me. I kept looking back through the rear view mirror every few seconds to see if the car was still following. I took my eye off of them, for no more than 10 seconds and when I looked back, believe it or not, they were in the ditch again. I could hardly believe what I was seeing. The same vehicle, a white man driving, no one in the car under the influence of alcohol had gone off the road twice within about three hours time. This time they were in much worse shape than the other time. The car was laying on its left side, with the wheels on the right hand side sticking up in the air. I stopped and started back to where they were and expected to find some of them seriously hurt, but by the time I had got to the car, one by one they had crawled out and no one had a scratch.

I didn't think they would be able to drive the car, even if we could pull it out, as fuel was leaking out and it looked like the two wheels on the left side were bent and perhaps much more damage. We decided to try to pull the vehicle out, so I backed down the road and once again hitched on to the car. We had a lot of trouble this time, as we had to drag it backwards, but after much pulling and digging, I finally had the car back on the road again. After inspection, apart from the parking light being slightly bent, a small dent in the fender, and the side view mirror all on the left hand side of the car, it seemed to be alright. One of the fellows started it, and it seemed to run alright, so with a change of drivers now, once again we all started off to Koroba. No more problems were encountered. I left the three men in Koroba and in another hour I was at the Mission Station. My driving time from Hagen to the Mission Station on this day was about nine hours. Quite an exciting trip and one I shall long remember.

BIBLE CONFERENCE TO BE HELD AT THE KING'S ADDITION CHURCH

The Kings Addition Baptist Church of South Shore, Ky., and Pastor James Hobbs will host an all-day fellowship meeting October 8. Lunch will be served by the church. The pastor and church invites you to attend these special services. The meeting will begin at 10:00 a.m., and the program is as follows:

"CHRISTIAN REWARDS"	Willard Pyle
"CHRISTIAN SERVICE"	Don Pennington
"CHRISTIAN FAMILIES"	Martin Holmes
"CHRISTIAN SINS: PHYSICAL OR SPIRITUAL?"	Milburn Cockrell
LUNCH	
"THE CHURCH: UNIVERSAL OR LOCAL?"	Oscar Mink
"RESPECT FOR THE CHURCH"	Dan Phillips
"THE CHURCH AND MISSIONS"	Donald Mikitta
"THE CHURCH AND THE BIBLE"	Stanley Bugansky
"ETERNAL SECURITY"	Harry Balmer

The work here is progressing in the merit of His blood, and, fine under the leadership of the Lord. This coming Sunday, we will be having a baptizing here on the Mission Station in which several people will be baptized. In another couple of weeks, I expect to make another mission patrol in which I will visit several churches. Please pray for us here and for the family back there. May the Lord bless you all.

BLOOD . . . EVERLASTING

(Continued from Page Six)
common boast. In this the Father is well pleased; in this the Son also, with joy, looks down and sees the purchase of His agonies; and in this must the sinner ever find his comfort and his everlasting song — "Jesus, Thy blood and righteousness, are my glory, my song, forever and ever!"

And now, my dear hearers, I have one question to ask, and I have done. Have you the hope that you are in the covenant? Have you put your trust in the blood? Remember, though, you imagine, perhaps, from what I have been saying, that the gospel is restricted, that the gospel is freely preached to all. The decree is limited, but the good news is as wide as the world. The good spell, the good news, is as wide as the universe. I tell it to every creature under Heaven, because I am told to do so. The secret of God, which is to deal with the application, that is restricted to God's chosen ones, but not the message, for that is to be proclaimed to all nations.

Now thou hast heard the gospel many and many a time in thy life. It runs thus: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Dost thou believe that? And is this thy hope — something like this: "I am a sinner. I trust Christ has died for me; I put my trust

in the merit of His blood, and, sink or swim, I have no other hope but this."

"Nothing in my hand I bring, Simply to Thy cross I cling."

Thou hast heard it; hast thou received it in thy heart, and laid hold on it; then thou art one of those in the covenant. And why should election frighten thee? If thou hast chosen Christ, depend upon it He has chosen thee. If thy tearful eye is looking to Him, then His omniscient eye has long looked on thee; if thy heart loveth Him, His heart loves thee better than ever thou canst love, and if now thou art saying, "My Father, thou shalt be the guide of my youth," I will tell thee a secret — He has been thy guide, and has brought thee to be what thou now art, a humble seeker, and He will be thy guide and bring thee safe at last.

But art thou a proud, boastful, free-willer, saying, "I will repent and believe whenever I choose; I have as good a right to be saved as anybody, for I do my duty as well as others, and I shall doubtless get my reward" — if you are claiming a universal atonement, which is to be received at the option of man's will, go and claim it, and you will be disappointed in your claim. You will find God will not deal with you on that ground at all, but will say, "Get thee hence, I never knew thee. He that cometh not to me through the Son cometh not at all."

I believe the man who is not willing to submit to the electing love and sovereign grace of God, has great reason to question whether he is a Christian at all, for the spirit that kicks against that is the spirit of the devil, and the spirit of the unhumiliated, un-renewed heart. May God take away the enmity out of your heart to His own precious truth, and reconcile you to it, and then reconcile you to Himself through the blood of His Son, which is the bond and seal of the everlasting covenant.

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