

THE TRUMPETS OF THE SCRIPTURE

By LARRY KILLION
Clarksville, Tennessee

According to Young's Analytical Concordance there are 159 references to the word trump or trumpet in the Bible. The majority of these references are concerning trumpets that were actually sounded during the Old Testament days.

For example: The ram's horn trumpet (Heb. — "shophar") and the two trumpets of silver (Heb. — "chatsotserah") were used to sound alarm, to signal attacks, to dismiss the army, to worship and praise the Lord, and to proclaim the accession of kings (Num. 10: 9; Josh. 6:5; II Sam. 2:28; Psa. 150:3; I Kings 1:34). The voice of the trumpet is also associated with

God's revelation of His law and judgments at Mount Sinai (Ex. 19:16).

We do well to remember with all these different uses of the trumpet (assembly, judgments, war, worship, etc.) that when the Bible refers to a sounding of a trumpet it does not necessarily mean just one long blast of the horn. The "shophar" was capable of making at least three distinct notes by itself. Quite often, when the Bible refers to the sounding of a trumpet, it has reference to a series of sounds or perhaps a fanfare of some kind.

In Numbers 10:4-7 we have sufficient proof that this is so. "And if they blow but with one trumpet,

then the princes, which are heads of the thousands of Israel, shall



LARRY KILLION
gather themselves unto thee. When ye blow an alarm, then the camps

that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm."

It is an interesting study when we observe the different reasons for the sounding of trumpets in the Old Testament, especially in regard to their type aspects in our study of last things. It would be a good thing if all preachers, teachers and Bible students would get it straight in their minds and settled in their hearts about the differences between the trumpets

that are yet to be sounded in the New Testament.

The Bible student knows that there are at least seven biblical trumpets that are yet to be sounded. These are to be sounded by the seven angels of the Apocalypse, which John saw in his vision of the last days, while banished on the Isle of Patmos. "And I saw the seven angels which stood before God; and to them were given seven trumpets . . . And the seven angels which had the seven trumpets prepared themselves to sound" (Rev. 8:2, 6). I believe that from the context it is quite safe to call these seven trumpets judgment trumpets. (Continued on page 7, column 4)

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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 VI—CONCLUSION

IDENTITY OF APOSTOLIC AND BAPTIST CHURCHES

WILLIAM W. GARDNER

VII. FACTS DEDUCED FROM THE SUBJECT

Hence we learn,

1. That the Apostolic churches and Baptist churches are identical in every essential particular.

We have seen that they are identical in constitution, in membership, in faith and practice, in rights and privileges, in government, and in permanent officers. Hence, Baptist churches are facsimiles of the apostolic churches; and the promise of Jesus, that the gates of Hell should not prevail against His successive churches, has unquestionably been verified. We are warranted, therefore, in believing that in every age just such churches, under various names, have existed somewhere, and that they were Baptist churches in principle, practice, and polity, even though we might not be able at present to trace the chain of succession with unerring certainty, and to show that no single link was wanting.

But we are under no necessity of tracing the succession, in order to make good our claim. We have shown that modern Baptist churches are in every essential particular identical with the apostolic churches; and, in view of this identity, we are fully justified in claiming such a succession, whether we can trace it or not. In the language of J. Wheaton Smith to Albert Barnes, we say: "Whatever is found in the New Testament is as worthy as if you traced it there. It is only a doubtful practice whose thread must be traced thus carefully through the labyrinths of history, with painful uncertainty lest you reach its end, while yet a century or two from Christ. If between us and the apostolic age there yawned a fathomless abyss, into whose silent darkness intervening history had fallen, with a Baptist church on this side, and a New Testament on the other, we should

boldly bridge the gulf, and look for the record of our faith among the hills of Galilee" (Dr. J. Wheaton Smith — Letter to Albert Barnes).

2. That none but Baptist churches can justly claim such identity with the apostolic churches.

But a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising all the gifts, rights, and privileges vested in them by His word; whose only Scriptural officers are bishops or pastors, and deacons, chosen by itself, and subject to its discipline. Such unquestionably were the apostolic churches, and such are all regular Baptist churches.

But no other churches can justly claim such identity. All others differ essentially either in constitution, membership, faith and practice, rights and privileges, government, or officers; and most of them differ in all these particulars. They may be religious societies, popularly called churches, but it is impossible that they should be Gospel churches. Indeed, many of them deny that the New Testament furnishes any model of churches, and hence, do not claim identity with the apostolic churches. They maintain that Christ and His apostles left the whole matter of church polity to be regulated by men according to

circumstances (See Mosh. Eccl. Hist., vol. 1, p. 67).

3. The great reason why all Baptists should practice church communion and reject alien immersion.

All denominations admit that the Lord's Supper is a church ordinance, involving church fellowship as existing among the communicants; and hence, communion at the Lord's Table is a church act. For Baptists, therefore, to intercommune with others would be a formal and public recognition of them as qualified communicants, and their churches as Gospel churches, which we could not do without endorsing error and unchurching ourselves. We can, and do hold Christian communion in all Scriptural ways with those of other denominations whom we regard as Christians, but we do not, and never can, regard Campbellites and Pedobaptists as qualified communicants, or their (Continued on page 6, column 3)

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

CHRIST DESPISED & REJECTED OF MEN

About 700 years before the birth of Christ the Prophet Isaiah wrote: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isa. 53:3).

We are not at a loss to know who is referred to in these words. The New Testament indicates that the Messiah fulfilled this prophecy (John 12:38; Rom. 10:16). Students of the Scripture hold that Isaiah 53 treats of the appearance of Christ in human nature. Things are said of this character which

are true of Christ alone. They cannot refer to any other being in the universe.

WHO IS DESPISED AND REJECTED?

I would answer: It is the Man of Sorrow. When He appeared on earth, men saw "no beauty in Him." Instead of being attracted to Christ, they were repelled by Him. The carnal mind saw no excellency in the Lord Jesus Christ. They abandoned and abhorred Him. He was the Stone which the builders rejected (Matt. 21:42).

This Person Who is despised and rejected is the Son of God. This

phrase is of frequent occurrence in the Bible, especially in the Johannine writings of the New Testament. It denotes a special relation to God not shared by those who are sons of God by regeneration and adoption. The Son is designated "the only begotten Son" (John 1:14). He is God's own Son, the Son of the same nature with Him, begotten by Him in an inconceivable and inexpressible way. Jesus Christ is the expressed image of God's Person and His Son by an eternal generation. He is the Son of God in the exalted (Continued on page 2, column 1)

What Is A Christian Home?

S. PHILLIPS

Chambersburg, Pennsylvania

Home! That name touches every fiber of the soul, and strikes every chord of the human heart as with angelic fingers. Nothing but death can break its spell. What tender associations are linked with home! What pleasing images and deep emotions it awakens! It calls up the fondest memories of life, and opens in our nature the purest, deepest, richest gush of consecrated thought and feeling.

But what is home — is home the sphere of nature? It is not simply an ideal which feeds the fancy, nor the flimsy emotion of a sentimental heart. We should seek for its meaning, not in the flowery vales of imaginations, but amid the sober realities of thought and of faith.

Home is not the mere dwelling place of our parents, and the theater upon which we played the part of merry childhood. It is not simply a habitation. This would identify it with the lion's lair and eagle's nest. It is not the mere mechanical juxtaposition of so many human beings, herding together like animals in the den or stall. It is not mere conventionalism — a human association made up of the nursery, the parlor, the outward of domestic life, resting upon some evanescent passion, some sensual impression and policy. These do not make up the idea of home.

Home is a divine institution, coeval and congenial with man. The first home was in Eden; the last home will be in Heaven. It is the first form of society, a little commonwealth in which we first lose our individualism and come to the consciousness of our relation to others. Thus it is the foundation of all our relationships in life — the preparation-state for our position in the State and in the Church. It is the first form and development of the associating principle, the normal relation in which human character first unfolds itself. It is the first partnership of nature and of life; and when it involves "the communion of saints," it reaches its highest form of development. It is an organic unity of nature and of interest, — the moral center of all those educational influences which are exerted upon our inward being. The idea of the home-institution rests upon the true love of our moral nature, involving the marriage union of congenial souls, binding up into itself the whole of life, forming and moulding all its relations, and causing body, mind (Continued on page 5, column 3)

SEE PAGE 8

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Christ Despised . . .

(Continued from Page One)
sense which implies all Divine
perfections are His. In His Person
dwells "all the fulness of the God-
head bodily" (Col. 2:9).

This despised and rejected Per-
son is also the Son of man. This
phrase denotes a human relation
as certainly as the phrase, Son of
God, expresses a Divine relation.
Christ is the Son of Mary, "born
of a woman" (Gal. 4:4), a woman
belonging to the human race. His
assumption of our nature places
Him on an equality with other
men in the possession of a com-
mon nature. Here the equality
ceases for as to His character He
is "separate from sinners" (Heb.
7:26). But let us ever remember
that He is all human and all Di-
vine --- the Godman.

This despised and rejected Per-
son is the Saviour of sinners. The
Son of God became the Son of
man to be the Saviour of sinful
men. The Mediator of the Cove-
nant of Grace must be a man in
order to die, and He must be God
to die as a substitute for His
people. Because He thus died He
is a Saviour, the only Saviour of
sinners. It is this Being Who is
despised and rejected --- the Son
of God, the Son of man, the Sa-
viour of sinners.

WHY IS HE REJECTED?

There are a number of reasons
for His rejection given here in
Isaiah 53. The first reason is un-
belief as seen in verse 1: "Who
hath believed our report?" Christ
was despised and rejected during
the days of His flesh. When He
taught in the synagogue of His
own country "many hearing him
were astonished, saying, From
whence hath this man these
things? and what wisdom is this
which is given unto him, that
even such mighty works are
wrought by his hands? Is not this
the carpenter, the son of Mary,
the brother of James, and Joseph,
and of Juda, and Simon? and are
not his sisters here, with us? And
they were offended at him. But
Jesus said unto them, A prophet

is not without honor, but in his
own country, and among his own
country, and among his own kin,
and in his own house . . . And he
marveled because of their unbel-
ief" (Mark 6:2-6).

When Christ preached the doc-
trines of His Father unto the peo-
ple of His day, they declared:
"This is a hard saying; who can
hear it?" (John 6:60). The unbel-
ieving Jews accuse Him of blas-
phemy and sought to stone Him
because He made "Himself equal
with God" (John 5:18). To such
Jesus said on one occasion: "I
am come in my Father's name,
and ye receive me not" (John
5:43). Again He uttered these
words: "But I said unto you, That
ye also have seen me, and be-
lieve not" (John 6:36).

To prove His Deity Christ per-
formed many miracles by the
power of the Holy Spirit. "But
though he had done so many mir-
acles before them, yet they be-
lieved not on him" (John 12:37).
Once when He healed a blind and
dumb person His critics cried:
"This fellow doth not cast out dev-
ils, but by Beelzebub the prince
of devils" (Matt. 12:24). Another
time they said: "He hath a devil,
and is mad; why hear ye him?"
(John 10:20). When He would up-
braid them for their unbelief, they
would reply: "Say we not well
that thou art a Samaritan, and
hast a devil?" (John 8:48). Such
malicious suggestions reveal a
depth of human depravity un-
equaled in the history of our race.

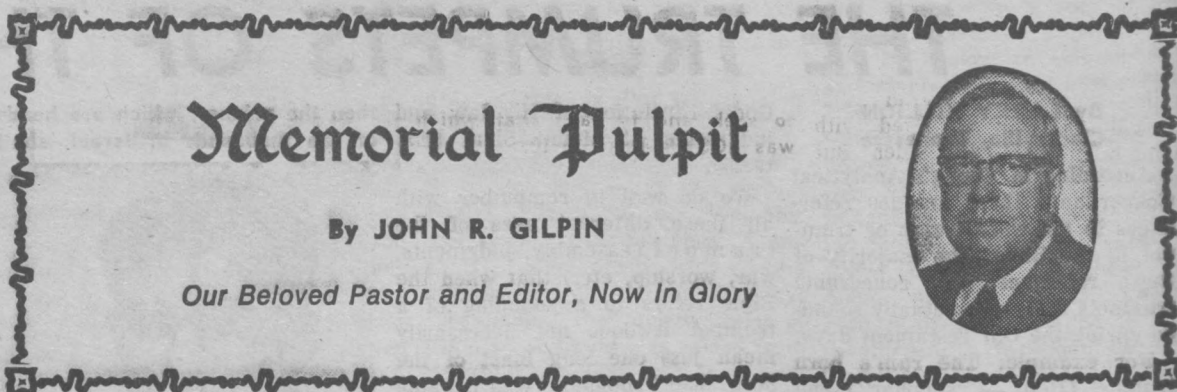
Another reason for His rejection
was His lowly origin and mys-
terious growth: "For he shall
grow up before him as a tender
plant, and as a root out of a dry
ground" (Isa. 53:2). Christ came
into the world without much no-
tice; He came like a little sucker
out of the root of a tree. His ap-
pearance as a babe was as un-
promising as a tender plant which
might be crushed in daylight or
frostbitten at night.

The entrance of the Son of God
was as a root out of dry ground.
He was to be the Son of David,
a family that had "a name like to
the names of the great men that
were in the earth" (II Sam. 7:9).
But this royal family had now
been reduced to a low condition
when He was born of it. His foster
father was a carpenter and his
mother a poor virgin in Nazareth.
He had no formal education (John
7:15), and He never owned a home
(Matt. 8:20). Those who believed
on Him were a few fishermen,
women, and harlots. He did not
appear to be the great and noble
Messiah they expected!

Men despised and rejected Him
because of His ignominious suffer-
ings and death. In the eyes of the
multitudes He died as a common
criminal who was guilty of blas-
phemy and treason. The Apostle
said: "Christ hath redeemed us
from the curse of the law, being
made a curse for us: for it is
written, Cursed is every one that
hath hanged on a tree" (Gal. 3:13).
Christ was "made a little lower
than the angels for the suffering
of death" (Heb. 2:9). Our Saviour
"endured the cross, despising the
shame" (Heb. 12:2). Oh, may we
"consider him that endured such
contradiction of sinners against
himself" (Heb. 12:3).

Still another reason why He was
despised and rejected was His
lack of beauty: "He hath no form
nor comeliness; and when we
shall see him, there is no beauty
that we should desire him" (Isa.
53:2). The Jews expected the Mes-
siah to possess some uncommon
beauty in His face as possessed
by Moses and David. But the Son
of man was not fairer than the
children of men. He was born of
despicable parents, lived in a
town out of which no good had
come, dwelt in a poor man's
home, and worked in a carpenter
shop. He looked and lived like any
other Jew of His day. He could
pass through a crowd without be-
ing noticed.

Christ was so despised and hat-
ed that they treated Him as a



Memorial Pulpit

By JOHN R. GILPIN

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"SOUGHT OUT"

"And thou shalt be called, sought out"---Isa. 62:12.

Primarily, this passage of Scrip-
ture refers to the Jews. If I were
to give you a detailed exposition
or explanation of it, I would say
that this has to do with the restor-
ation of Israel, and that when Is-
rael is restored as a nation in
the land of Canaan, then Israel
shall be called, among other
things, "the redeemed of the
Lord," "the holy people," "a city
not forsaken" and especially,
"sought out." I say, that is the
actual meaning of the passage of
Scripture. It primarily refers un-
to Israel, yet at the same time
it is a great illustration of sal-
vation by grace, and it is thus
that I wish to use it as I speak
to you at this time.

If you are saved, isn't it true
that you have been sought out?
If you are a child of God, it is
certainly true that you were

sought out by the Lord.

Look at that man who was
lying at the pool of Bethesda for
38 years, waiting for the moving
of the water that he might be
healed. The Word of God says an
angel went down into that pool
at a certain season and troubled
the waters, and that the first in-
dividual who got into the pool af-
terwards was healed of whatever
infirmity he had. For 38 long
years this poor fellow had been
lying there by the pool, hoping
that he would be able to get in-
side that pool as the first man
after the angel troubled the wa-
ters --- that he might be healed.
Sometimes it looked like he was
going to make it, but always
somebody got into the water first.
I imagine several times he would
almost be the first person. I
imagine several times he thought
surely that was going to be his
day. But in every instance some-

body had gotten into the pool of
water first and this poor fellow
had gone on without the healing
for 38 years.

But one day the Lord Jesus
Christ came by and with the eye
of a practiced physician, the Lord
Jesus looked the crowd over and
said to this man:

"Wilt thou be made whole?"
---John 5:6.

Beloved, the Lord Jesus Christ
sought him out. He wasn't seek-
ing for Jesus. He was lying there
by the side of that pool hoping
that he would get the opportunity
to get into the water first to get
the healing. He wasn't seeking
for Jesus. Jesus sought him out.

This reminds me of Adam. You
remember how when Adam and
Eve had sinned, they hid from
the Lord. Prior to that time, the
voice of God had been the sweet-
est music that ever fell upon the
(Continued on page 3, column 1)

leper: "We hid as it were our
faces from him" (Isa. 53:3). Men
shunned Him as a person with an
infectious disease (Lam. 4:15).
They had an aversion to Him and
scorned Him as unworthy of no-
tice. The rulers and priests treat-
ed Him as a mean man and re-
jected Him as a fanatic and mad-
man. When they met Him on the
street they would turn and look
the other way. Never did any man
know more dishonor and disgrace
than our Saviour did.

This was all to happen accord-
ing to God's eternal purpose. Jes-

Christ? tell us" (Luke 22:67). He
replied: "If I tell you, ye will not
believe." There came upon these
rejecters the judgment Moses
spoke of: "Behold, ye despisers,
and wonder, and perish: for I
work a work in your days, a work
which ye shall in no wise believe,
though a man declare it unto you"
(Acts 13:41).

Men have no regard for the
Person and work of Jesus Christ
in their natural state. They see
no beauty in Him and have no de-
sire for Him because of the blind-
ness of their hearts. By nature
they reject God's Word: "They
have REJECTED the word of the
Lord" (Jer. 8:9). They reject
God's law: "And they REJECTED
his statutes, and his covenant that
he made with their fathers, and
his testimonies which he testified
against them; and they followed
vanity" (II Kings 17:15). They
despise His ordinance of baptism:
"But the Pharisees and lawyers
REJECTED the counsel of God
against themselves, being not bap-
tized of him" (Luke 7:30).

Why would a person want to re-
ject Jesus Christ Who has a com-
bination of Divine and human ex-
cellencies? To despise such a
character and reject such a Be-
ing is a most unreasonable and
wicked act. It is to despise in-
finite loveliness and to reject Him
in Whom loveliness is exemplified.
Men are responsible for their hat-
ing the Light of the World and
loving darkness rather than Light
(John 3:19-20). "He that rejecteth
me, and receiveth not my Words,
hath one that judgeth him: the
Word that I have spoken, the
same shall judge him in the last
day" (John 12:48).

Christ has commissioned His
church to make disciples in all
nations (Matt. 28:19-20). He has
set forth His ambassadors into
all the world to "preach the gos-
pel to every creature" (Mark 16:
15). The Christ of God has or-
dained "that repentance and re-
mission of sins should be preach-
ed in his name among all nations"
(Luke 24:47). By the preaching
of the Word of God men come to
see that "now God commandeth
all men every where to repent"
(Acts 17:30). It is the duty of those
who hear the Word preached to
"repent" and "believe the gospel"
(Mark 1:15). "And this is his com-
mandment, That we should believe
on the name of his Son Jesus
Christ" (I John 3:23).

But some will not believe the
gospel when it is preached. Some
despise and reject the Saviour it
presents. They have an aversion
to the ministers of reconciliation.
What about these people? Christ
answers: "He that heareth you
heareth me! and he that despiseth
you despiseth me; and he that de-
spiseth me despiseth him that
sent me" (Luke 10:16). Again He
said: "And whosoever shall not
receive you, nor hear your words,
when ye depart out of that house
or city, shake off the dust of your
feet. Verily I say unto you, It
shall be more tolerable for the
land of Sodom and Gomorrah in
the day of Judgment than for that
city" (Matt. 10:14-15).

It is not our business to hunt
the sheep. The Shepherd will do
this. It is not our business to go
around picking out God's elect.
He did that in eternity past. But
it is our business to see that the
gospel is preached to every crea-
ture. We are to make known
Christ's invitation to sinners. Re-
ferring to Himself as the source
from whence flows the water of
salvation, He says: "IF ANY MAN
thirst, let him come unto me, and
drink" (John 7:37). Again, refer-
ring to Himself as the way to
Heaven, He says: "I am the door:
by me if ANY MAN enter in, he
shall be saved" (John 10:10). Still
again, referring to Himself as the
Giver of spiritual rest, He says:
"Come unto me, all ye that labor
and are heavy laden, and I will
give you rest" (Matt. 11:28). Ver-
(Continued on page 5, column 2)

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us said: "The Son of man must
suffer many things, and be reject-
ed of the elders, and of the chief
priests, and scribes, and be kill-
ed, and after three days rise
again" (Mark 8:31).

BY WHOM IS HE DESPISED AND REJECTED?

The text says of "men." Christ's
delights were with the sons of
men, but these sons of men de-
spised and rejected Him. This
great sin of rejecting the Son of
God can be committed by human
beings only. The Devil and de-
mons hate Christ, but they do not
reject Him. To reject implies an
offer which is refused. Christ is
not offered as a Saviour to Satan
and his angels. To humans alone
belongs this awful sin.

The men of His day saw His
mighty miracles which revealed
His Deity. They heard His won-
derful sermons as they echoed
over the hills and valleys of Jude-
a. They witnessed His profound
teachings in the cities and market
places. They saw Him raise the
dead to life again, yet they de-
spised Him in their hearts and
rejected Him in their minds.
When they asked: "Art thou the

"Sought Out"

(Continued from Page Two)

ears of that first man and woman. That holy pair had never heard anything as sweet or as precious as the voice of God. The record says that God came down in the cool of the day and walked with them, and talked with them, in the Garden of Eden. But now that Adam and Eve have sinned, they hide themselves from the presence of the Lord.

I might say in passing that every one of Adam's descendants has been doing likewise from that time down to this. There is not one single person but that, through the years, has hidden from the Lord.

God came down in the cool of the day to hold inquisition with Adam and Eve after they had sinned. God said to Adam:

"Where art thou?" Gen. 3:9.

Notice, Adam wasn't seeking God, but God sought out Adam.

You can take that man at the pool of Bethesda after he was saved, and you can put a sign over him, "Sought Out." You can take Adam after God searched for him in the cool of the day, and you can put a sign on him, "Sought Out."

The same was true with Abraham. When Abraham was over in the land of Ur of the Chaldees, he wasn't thinking about God. His people were all idolaters. I am satisfied that Abraham himself was an idolater. There wasn't anybody else there except idolaters in all that land of the Ur of the Chaldees, but God called out Abraham. Listen:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee"—Gen. 12:1.

Abraham traveled all the way from Ur of the Chaldees over into Canaan and then down into Egypt and came back up into the land of Palestine, and ultimately was saved. When you see him become a child of God, you can put over him a sign, "Sought Out."

God, I say, sought out the man who was lying there at the pool of Bethesda. God sought out Adam when he was hiding from Him. God sought out Abraham. I say to you who are saved, I could take a sign with these words, "Sought Out," and I could place it on each of you, because you are one, too, who was sought out.

OUR ORIGINAL CONDITION.

This text of Scripture gives us a hint as to our original condition. It says that we are sought out. If we are sought out today, what was our condition originally? What was it like with us spiritually before the Lord sought us out?

Originally, every one of us were lost. In the parable of the lost coin that Jesus gives in the gospel of Luke, I can see the woman how she wore that group of coins probably around her neck, maybe as a necklace or as a string of beads. But one day, in some manner, that coin fell. It rolled, to topple over on one side, and lay there. That coin never at one time said to its mistress, "Here I am; come pick me up. Put me round your neck again." Not one time did that coin ever call attention to the fact it was lying in that particular place. The Word of God tells us that the coin lay there until the woman lighted a candle, and swept the house — until she herself found the coin, and picked it up. The coin lay exactly where it fell.

I say to you, every individual outside the Lord Jesus Christ is just exactly like that coin. We are in a fallen condition. We are in a lost condition. As that coin was lost to that woman, so every one of us outside of Jesus Christ are lost in the sight of God. My text says that we are now sought out, which would infer and im-

ply that originally we were in a lost condition. If we have been sought out, we were once lost. All through the Word of God, you will find the expression over and over again that you and I as sinners were lost unto the Lord. For example, we read:

"For the Son of man is come to seek and to save that which was LOST"—Luke 19:10.

Beloved, I say to you, you are in a bad condition if you are lost.

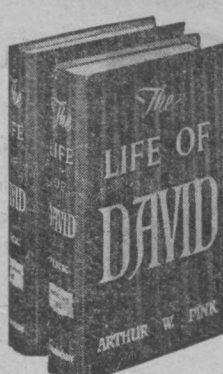
When I was just a boy living out in the country, I went with some older men to Cincinnati one day. It was the first time that I had ever been in a city. I had lived in the town where I was born, which was made up of about six or eight houses, but it was the first time I had ever been in a big city. Those older men thought that they would have a little fun at my expense. They got me walking in front of them in the crowd and they ducked around a corner and I was lost in a big city. I'll never forget how I felt. I shall never as long as I live forget how I felt that day — to realize that I was lost in a big city. The only difference is, a country boy walks along and sees everything and he never forgets, and I remembered how I got to the place where I was. I wasn't as lost as they thought I was because I retraced my steps and went back where we had started.

Beloved, in contrast, no man outside of Jesus Christ can retrace his steps back to God. He is lost so completely that he cannot get back.

I went hunting in Hell Hole Swamp in South Carolina, which is not too far from Charleston, some years ago. It got its name because Francis Marion, the swamp fox used to go out at night and get the British soldiers to chase him. Then he and his men would dash back into this swamp and lead these soldiers into the swamp, and the British soldiers would bog down in the swamp and couldn't get out. They said that they were in a "hell of a hole." So it got its name — Hell Hole Swamp. And I went hunting in that place years ago. It is a terrible place as far as a swamp is concerned, and I got lost. That time, beloved, I was really lost, because I couldn't get out. I lost my sense of direction as far as the north, south, east and west were concerned. I had to wait until someone came to rescue me and take me out.

Beloved, that is exactly and precisely the status of every person outside of Jesus Christ. We are so lost that someone had to come and find us. So when I read my text which says that we are sought out, I say to you, it implies what our original condition

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IS "THAT" IN THE BIBLE?



Question:

WHERE IN THE BIBLE DOES IT TELL HOW A MAN WIPES DISHES?

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"... and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."

The margin gives the literal meaning of the Hebrew as, "he wipeth and turneth it upon the face thereof."

was, and certainly it tells us that originally we were lost.

Beloved, we didn't seek the Lord. As sinners in the sight of God, not one of us was able to seek the Lord, and not one of us did seek the Lord. We have a remarkable illustration of that in the case of Matthew. The Word of God tells us how the Lord saved Matthew, yet Matthew had to be sought out by the Lord in order to be saved.

Listen:

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him"—Mt. 9:9.

Here is a man who is sitting at the receipt of custom, and Jesus said unto him, "Follow me," and he arose and followed Him.

I might say that this man was a Jew, and he was handling money. What Jew wouldn't be happy to be in the position that this man, Matthew, was. He is taking in taxes. Money is coming to him. He is perfectly satisfied. He isn't seeking the Lord. But the Lord sought him.

I tell you, beloved, whenever I think about it, I say as to our original condition, every one of us were so lost that we did not seek the Lord. Just as Matthew did not seek Him, so I did not seek Him. But we are sought out, because somebody else did the seeking. The fact of the matter is, originally, we didn't even want the Lord to seek us. We not only didn't seek the Lord, but actually we didn't want the Lord to seek us.

If I speak to somebody who is unsaved, you in your unsaved condition don't want the Lord to seek you out. If you have any desire differently to that, then this is proof to me that the Holy Spirit has begun working within your life, and that you are one of God's elect, and someday you shall come to know Jesus Christ as your Saviour.

Beloved, every man outside of Jesus Christ in his original condition was not only lost and did not seek the Lord, but furthermore, he didn't want the Lord to seek him. I'll give you proof of that out of the Word of God.

One day a little short bleary-eyed Jew went to the authorities at Jerusalem and said, "I understand that over in Damascus there are some people who are Christians and we can't allow that. Give me authority and I'll go all the way from Jerusalem to Damascus and find those men who have become Christians. I'll go through house after house and find that crowd and bring them back here to Jerusalem so they can be tried for this heresy of becoming Christians." The permission was granted, and he started on the roadway to Damascus. We read:

"And as he journeyed, he came (Continued on page 4, column 3)

THE BAPTIST EXAMINER

OCTOBER 15, 1977

PAGE THREE

"BACK FROM THE BRINK"

(Continued from Page One)

As many of you, I, too, have had some rather narrow and harrowing escapes from death. There was the day that I overturned the convertible as a lad and remained in it. To this hour, my mortal mind cannot understand how my friend and I lived through it. Then, there was the night that I was going the wrong way at the bottom of a hill on a newly constructed super highway, and it was almost as though the car approaching from over the hill floated by. Of course, I shall never forget that pleasant evening when an enemy's shell raised the hair on the back of my head as I stooped over. All of these narrow escapes came unexpectedly and without any time for thinking or planning.

Four times, however, it seems that I have stood on the escarpment between physical living and physical dying, between earthly life and earthly death as men speak of it. Once, I saw myself at the edge of time as it were with a happy victorious Christian life behind and what appeared to be man's final inhumanity. God, however, enabled me to trust absolutely regardless of whether the future was to be life or death.

Although I actually supposed I would return with sightless eyes and a silent pulse, God brought me back from the brink. The dangers which were faced, and the shot and shell which were sometimes around did not reach me.

Then, in the midst of a budding career of much secular hope and what appeared to be sufficient health to ensure at least an early old age, I began coughing great quantities of blood. Our family doctor had presided over the dying of several whose terminal illnesses had begun in this way. His initial counsel, therefore, was designed to prepare me for the worst possible prognosis. I was fully committed to dying if God should will it. Nevertheless, I did not give up. Instead, I simply, and wholeheartedly prayed, "Not my will, but thine be done!" In Christ Jesus, my Saviour, and by His Grace, "The peace which passeth all understanding" was mine in those dark, uncertain hours. Believing, as I did, in a Sovereign God, I knew His Will would be done in life or in death, and that I really had no concern in either direction. In accord with His Omniscience, He brought me back from the brink.

Thankfully, the physical condition which caused the problem departed as quickly as it had come.

A few years later, a similar condition in another part of my body persisted for many months. Again, I prepared and made the needed arrangements to die. In this instance, God had His omniscient and sovereign purposes, and He had everything under His control. As He had enabled me to move away from what could have been certain death on the coast of that distant land, so God moved me back from the brink once more. I was privileged to abound in living one more time rather than immediately experience the satisfaction and the joy of basking in the presence of Jesus through death.

In more recent days, God has made it possible for me to face the reality of eternity in all of its wonder one more time. This time, it was not one condition but four. Since I am no longer thirty or even thirty-five, it is understandable that the cumulative effects of time should have caused my three doctors and two experienced nurses to hang and shake their heads in uncertainty.

Therefore, when I entered the hospital for surgery and some exploration, with plans for further testing after surgery, humanly the hour was very dark. In Christ Jesus, however, all was bright.

There were not many smiles around me, but I felt spiritually healthy inside. Although one might expect the mind to meet road blocks in such an hour — as I had seen it so many times as I would visit the ill, the hospitalized, and the dying — there were no mental or spiritual barriers. God was wonderfully faithful in my hour of crisis, just as He had been in my hours of living and joy. He kept my mind vibrant and active. He kept me happy, content and at peace with Him and all around me.

Those involved thought it strange, but I assured them I would get a good night's sleep without medication. My Lord and I were equal to that trial and the test! Totally, and eternally at rest in Jesus, I awoke refreshed and ready for another day in time with Jesus or for that Eternal Day if that was His Will.

As I met the day, I remembered Hezekiah and his prayer and the results. I knew something, also, of the troubles and sorrows which pursued him during some of his last fifteen years of extended life. Therefore, the Lord and I had a last conversation an hour or so before that "tranquilizing shot." It was a blessed, quiet, assured experience.

There was no crying!

There was no begging!

There was only rejoicing!

God had blessed wonderfully across the years, and my heart rejoiced. He had blessed with a wonderful wife and two fine lads, a multitude of friends, a world of experiences, and

(Continued on page five, column 4, 5)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Please explain the two things which must happen before the day of the Lord begins in II Thessalonians 2:3."

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Chardon
Road
Kirkland, Ohio



I do not see that there is anything required to happen (except the rapture of the saints) before the dreadful day of the Lord. II Thessalonians 2:3 simply states that there must first be a falling away before the man of sin be revealed.

For any Bible-loving saint of God it should be obvious that such a falling away is far advanced—so there is nothing more which must happen before the day of the Lord during which the man of sin will be revealed.

Jesus may come today!

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



A whole big article could be written relating to what is involved in this verse, and other closely related verses of this chapter. I shall deal briefly with the question that is asked.

It seems that there were some who were teaching that "the day of the Lord" was already at hand. In the second verse Paul says, "That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, AS THAT THE DAY OF THE LORD IS PRESENT."

The term "present" is preferable to the translation "at hand." Then Paul says, "Let no man deceive you by any means, for that day shall not come, except . . ."

Then Paul mentions the two things that must come before the day of the Lord is present.

1. There must be a falling away. One can easily believe that we are witnessing a part of this falling away right now, in this time in which we are living.

2. The appearance on the scene of the Man of Sin, otherwise known as the "Son of Perdition."

There follows then Paul's statement concerning this evil character, who shall eventually set himself up as an object of worship in the temple. This temple does not

exist at the present time, but it wouldn't take long for the Jews to erect it. I have a ministerial friend whose son used to be identified with a big airline. He would take a plane to Jerusalem, or a nearby airport. He stayed a day or two with a Jewish family while another man took his plane back home. After he was rested, he flew another plane back to America. The Jews with whom he stayed were devout believers in the Jewish religion. They told him that their people planned to rebuild the temple, and that they in fact had already collected a good portion of the money needed for the building.

E. G.
COOK

761 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



In verse 1 Paul is speaking concerning the coming of our Lord, and our being gathered together unto Him. This takes place when our Lord comes for us, and we are caught up to meet Him in the air. We speak of this wonderful event as the rapture of the saints.

It is always so important that we consider the context when studying any Scripture. And that certainly applies here. It is exceedingly important when we are studying this Scripture. It seems that most commentators completely ignore the context when dealing with this verse. By ignoring the context here they teach that there must be a falling away from the truth before our Lord comes for us. If that is what He is waiting for He could have come long ago. The Greek word APOSTASIA DOES MEAN A FALLING AWAY. But the context says nothing about a falling away. This word also means a departure, and that is what the context is all about. Paul is talking about our departure from this old world to be gathered together unto our Lord. In other words, he is talking about our being raptured before the day of the Lord (the great tribulation) comes. How can anyone believe what is taught in these verses and still be a post-tribbler? The day of the Lord is definitely speaking of the tribulation time. And these verses teach that it cannot come until we have been gathered together unto Him.

So the two things that must take place before the tribulation can begin is the rapture of the

saints, and the revealing of the antichrist.

"Sought Out"

(Continued from page three)

near Damascus: and suddenly there shined round about him a light from heaven; And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.—Acts 9: 3-5.

Notice that Saul got almost to Damascus. In just a little while he would be inside the city. In just a little while he would go on a rampage through that city. In just a little while he would be looking for Christians within that city of Damascus. Here was a man who was not seeking the Lord, and furthermore, he didn't want the Lord to seek him. He wanted to kill Christians. He wanted to make men to be heathen. He wanted men to be as he was. Religious? Yes, that was all right, but he wanted them lost; he didn't want them saved. He not only was lost — he not only was not seeking the Lord, but he didn't want the Lord to seek him.

God let him go just so far. He got almost to his destination, and then God said, "That is enough. You are lost. You are not seeking me, You don't want to seek me. From long before the time you got permission back there in Jerusalem, I have had my eye on you, and I have watched you all the way. You didn't want me to seek you, but I have been seeking you all the way."

Beloved, whenever I read this Scripture, it thrills my soul just to realize that I am sought out. It implies, and it infers, what our original condition was. Originally, I didn't seek the Lord. Originally, I didn't want the Lord to seek me. If God were to reach down and put a sign across my forehead, "Sought Out," I would say to you, to Him be the honor, to Him be the glory, to Him be the praise, because originally that wasn't my condition, and it certainly wasn't my desire.

II

WHO SOUGHT US OUT?

Having seen what our original condition was, let's notice who it was that sought us out.

Could I say that it was the God of Heaven and earth, and sea and land that sought us out? Could I say that it was the God of whom Isaiah spoke when he said, "It is he that sitteth upon the circle of the earth?"

Who is it that sought us out? Listen:

"For the Son of man is come to seek and to save that which was lost"—Luke 19:10.

I tell you, beloved, He was the one who sought us out.

Talk about a miracle, it was a miracle that He sought us out at all. It took a miracle for God to swing this earth into space. It took a miracle for God to take nothing and make something out of it, so far as this world is concerned. It was a miracle for God to reach down and save my soul. Greater than the miracle of God making a world, is the fact of God remaking my soul. I say to you, it was God, the God of Heaven and earth, who sought us out, and it was a miracle of the great-

est caliber that He wrought the day that He saved us.

He is the one that sought us out. But whom did He seek? He sought drunkards, whoremongers, and vile individuals — the vilest in all the world.

The woman of Samaria, as spoken of in John 4, had been married five times and was then living with a man who wasn't her husband. She was certainly a woman who was notorious so far as her sin was concerned. One day she came out to the well of water at the noontime hour to get a drink. At least, that was what she thought. She thought she went out to Jacob's well to draw a pitcher of water, to quench her thirst, but she went there because it was God Almighty's appointed time and Jesus Christ was there to seek her out. She was a vile, sinful woman, yet the Lord Jesus Christ sought her out.

I look at Zacchaeus, as recorded in Luke 19. Zacchaeus was anything but what he ought to have been from the standpoint of morals and ethics. He was the chief among the publicans. He was the greatest tax gatherer in all the city. In all the city of Jericho, there wasn't anybody that was as big a name as was Zacchaeus. He heard one day that Jesus was going to come to town. He wasn't concerned about his soul; he just wanted to see Jesus. He wasn't concerned about being saved; he just wanted to see Jesus. He wasn't concerned about what he was going to do after he died; he just wanted to see Jesus. He was perfectly satisfied as being the chiefest among the publicans; the biggest rogue in all the country, but his curiosity to see Jesus led him to climb up into a tree. There was a reason for him to climb into a tree. He was a little short fellow, and he couldn't see over the heads of the people that were there, so he climbed a tree to see Jesus as He passed by.

Isn't it remarkable that the tree was there? Isn't it remarkable that that tree just happened to be there in that spot? No, beloved, it didn't happen to be there. God planted that tree just for one purpose — for Zacchaeus' salvation.

I see Zacchaeus sitting up there in that tree — smug, complacent, self-satisfied, not seeking the Lord, and not wanting the Lord to seek him. He is perfectly happy as he is. But as he sits there in that tree, Jesus looks up and says:

"Zacchaeus, make haste, and come down; for today I must abide at thy house"—Luke 19:5. The Word of God says that Zacchaeus fell out of that tree at the feet of Jesus, and he jumped up and said:

"Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

Zacchaeus then took Jesus to his house and made a dinner for Him.

What a character it was that God saved that day! When Zacchaeus said, "If I have taken anything from any man by false accusation, I restore fourfold," he knew he was the biggest rogue in all that area. But Jesus had sought him out.

I tell you, beloved, He seeks us out, and what a crowd it is that He seeks out! As I say, he seeks out drunkards, and whoremongers, and characters like Zacchaeus. What did He seek out when He sought you out? Were you any different than this crowd? When He saved you and me, we had nothing to boast of. There was no reason for us to say, "Lord, I am so glad that I helped you out in the realm of salvation." The best man and the best woman there is in all this world in the sight of God looks like a little maggot. The best man and the best woman in all this world, God says, is unrighteous. I tell you, it was the Lord who sought us out, and it was a miracle whereby He sought us out. What a blessing it is that He did seek us out because the type characters that we are, not one of us would have ever sought Him out.

My text says "sought out," and so far I have been emphasizing the word "sought." Now I want to emphasize the word "out." The Lord not only seeks us, but He seeks us out.

When the Lord Jesus Christ was about to be born and His birth was announced unto Joseph, the Word of God says:

"And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people FROM their sins"—Mt. 1:21.

Notice, He is going to save His people from their sins. My text says that we are sought out, but He doesn't seek us to leave us in our sins. Rather, He seeks us out of our sins.

Isn't it remarkable to know that the Lord Jesus Christ who does the seeking, is not going to stop until He gets every one of God's elect sought out? Listen:

"Being CONFIDENT of this very thing, that he which hath begun a good work in you will PERFORM it (finish it) until the day of Jesus Christ"—Phil. 1:6.

"All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out"—John 6:37.

There is not going to be a single one of God's elect that will go to Hell. God may have to start a (Continued on page 6, column 1)

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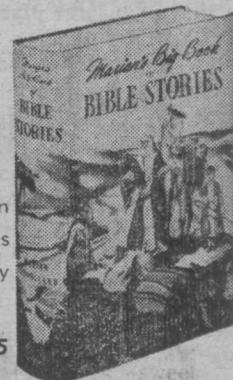
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THE BAPTIST EXAMINER

OCTOBER 15, 1977

PAGE FOUR



FOR CHRISTIAN GIRLS . . .

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.

"JESUS CHRIST AS THE SAVIOUR"

SANDRA COMPTON
Lucasville, Ohio

The purpose for the coming or birth of Christ was to be the Saviour. His whole life was dedicated to that purpose. Through the years people have tried to find a way to save themselves. Some try to save themselves by joining a church while others try by being a do-gooder and seeking after the praise of other people. It is important to join church and do good after you are saved, but none of these things can save you. The only thing that can save us is the shed blood of Jesus Christ.

John 1:29 tells us: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." The Lamb of God (which is Jesus Christ) hath taken away the sin of the world. If Jesus had not died on the cross, then we as children of God would have to be responsible for our own sins. But because Jesus went to the cross and died, we can be saved from our sins and spend eternity with God. What joy we who are saved should have when we read where our Saviour died for us!

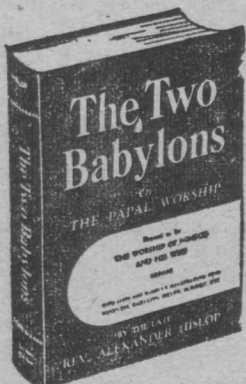
There is nothing good in us as people. If it were left up to us we would all be bound for Hell. God Himself tells us that our righteousness is as filthy rags. Isaiah 64:6 tells us: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and

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our iniquities, like the wind, have taken us away." There is not one good thing about us ourselves, but, thank God, through the shed blood of Jesus we are made worthy of being a child of God.

Some people try to get away from their problems by turning to things like liquor, dope, tobacco or other worldly things. None of these things can give you the hope of being safe and secure through all eternity. People who turn to these worldly methods of dealing with their problems are relieved maybe for a while, but when the effect wears off the problem is no closer to being solved than it was before they started. We who are children of God have a great escape so to speak, all we have to do is take our problems to our Lord in prayer and we know that whatever happens is our Lord's will for our life. "And we know that all things work together for good to them that love the Lord, to them who are the called according to his purpose" (Rom. 8:28).

Jesus came to be a sacrifice for our sins. You know, a sacrifice is something that is given up for someone else. Christ gave His life to be a sacrifice for His people. Nobody had to beg Him to do this, He gave His life willingly for us, His people. The life of Christ was the greatest sacrifice ever made.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:5-6).

Romans 5:8 tells us: "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

Christ had such love for His people that while we were yet sinners He loved us. It is awfully hard for us to even like someone when they are doing wrong toward us, but Christ loved us while we were yet sinners. Our first reaction to someone who is doing something we disapprove of is to get back. Christ did not want to get even with us as children of His, but to save us so we will be with Him through eternity.

Salvation is through faith in Jesus Christ. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). This Scripture right here tells it all. We who are children of God should want to tell this to everyone we see. Not everyone will be saved, but we have the responsibility to tell everyone about our Saviour and how He died for the sins of His people.

Christ Despised . . .

(Continued from Page Two)
ily the gospel is "the power of God unto salvation to EVERY ONE that believeth" (Rom. 1:16).

WHAT ARE THE CONSEQUENCES RESULTING FROM THIS?

How wicked for men to despise and reject the Son of God. If the despising and the rejection are persisted in, what will follow? "What shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly

and the sinner appear?" (I Pet. 4:17-18).

He who despises and rejects the Christ of the gospel remains unsaved. He is condemned already: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). He shall never see eternal life if he remains in this condition: "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). He shall die in His sins. Jesus said: "If ye believe not that I am he, ye shall die in your sins" (John 8:24).

There is no way of deliverance but through Christ. If a man despises and rejects Him, there is no deliverance from the guilt of sin. All such despisers and rejecters of Christ remain unsaved. This means the unbeliever is forever lost. This means a Christless death, a Christless coffin, a Christless funeral, and a Christless eternity!

All who die a despoiser and rejecter of Jesus Christ will be damned. The Lord Himself said: "He that believeth not shall be damned" (Mark 16:16). "But the fearful, and UNBELIEVING, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Divine wrath in its severest manifestation awaits all such individuals who obey not the gospel. The Apostle Paul said that all who "obey not the gospel of our Lord Jesus Christ" shall "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:8-9).

What will sinners do when God calls them to account for rejecting His Son? What answer can they give? They will stand without excuse and be responsible for their rejection of the gospel. Are you guilty of this sin? If you are, may God the Holy Spirit reveal to you the awfulness of the sin of unbelief (John 16:8-9). May the God of all grace grant you repentance that you may say, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

A Christian Home? . .

(Continued from page one)

and spirit to partake of a common evolution. The loving soul is the central fact of home. In it the inner life of the members find their true complement, and enjoy a kind of community of consciousness.

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the heart hath builded."

Home may be viewed in a two-fold aspect, as simply physical, and as purely moral. The former comes finally to its full meaning and force only in the latter. They are interwoven; we cannot understand the one without the other; they are complements; and the complete idea of home as we find it in the sphere of nature, lies in the living union of both.

By the physical idea of home, we mean, not only its outward, mechanical structure, made up of different parts and members, but that living whole or oneness into which these parts are bound up. Hence, it is not merely adventitious — a corporation of individual interests, but that organic unity of natural life and interest in which the members are bound up. By the moral idea of home, we mean the union of the moral life and interests of its members. This explodes the infidel systems of Fourierism, Socialism, Mormonism, and "Woman's Rights." These forms of Agrarianism de-

"BACK FROM THE BRINK"

(Continued from Page Three)

many adventures. He had enabled me to climax some thirty-five years of almost continuous writing with "Man's Monstrous Purpose On The Moon and Mars" and the arrangements for the publication and handling of it in its book form, *AMERICA EDUCATES FOR ANTICHRIST*.

In that holy, heavenly moment, I abounded in the wonder that He had seen me through a world of victorious experiences as His child and servant in this land and in others. There was no fear.

His Will was my only desire!

I have no consciousness of ever having had any consciousness of any deathwish in peace time or in war. There was none in that holy moment. Just as there had been a total commitment to God and absolute contentment that whether I returned from my overseas assignment alive or with sightless eyes and a silent pulse, His will would be done, so in that blessed moment in my hospital room absolute, rejoicing contentment was mine in fullness.

There, in quietness, before family and friends arrived to follow my "cart" to the surgical area, the Lord and I had a relationship as glorious as any I have ever known. To me, it must have been something comparable to what the Apostle was noting when he said, "For me to live is Christ, but to die is gain" (Phil. 1:21).

Of course, I could not cry in fullness as he, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7). Yet, I knew that if I did not return from that operating room in the flesh, I could say, nevertheless, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me on that day . . ." (II Tim. 4:8).

God, in His grace, had given me salvation and its assurance immeasurable. He had given me victory in Christ Jesus in a multitude of exigences which can try men's souls and morals. He had given me adventurous happiness almost immeasurable in secular pursuits and victories innumerable in His service and the fight of faith for all these years. So that, today, twenty-five years after a fight of the faith almost to the death, I can yet sing:

IN WEAKNESS, HIS LIFE IS MY MIGHT,
IN DARKNESS, HIS LAMP IS MY LIGHT,
IN POVERTY, HIS SUFFICIENCY IS MY GRANARY,
AND, IN DEFEAT, HIS LOVE IS MY VICTORY.

In that holy moment, that blessed hour, that eternal-timelessness and timeless-eternity, I was content to walk into His Presence and rejoice in that great company of the saints of all ages. So absolutely real was this timeless relationship with my Lord and the Father in the person and presence of the Holy Spirit, I was surprised, literally and simply, when I awakened in my hospital room several hours later.

(To Be Continued)

stroy the ethical idea and mission of home; for they are not only opposed to revelation and history, but violate the plainest maximums of natural affection.

Love is an essential element of home. Without this we may have the form of a home, but not its spirit, its beating heart, its true motive power, and its sunshine. The inward stream would be gone, and home would not be the oneness of kindred souls. Home-love is instinctive, and begets all those silken chords, those sweet harmonies, those tender sympathies and endearments which give to the family its magic power. This home-love is the mother of all home delights, yea, of all the love of life. We first draw love from our mother's breast, and it is love which ministers to our first wants. It flashes from parent to parent, and from parent to child, making up the sunshine and the loveliness of domestic life. Without it home would have no meaning. It engenders the "home-feeling" and the "home-sickness" and is the moral net-work of the home-existence and economy. It is stronger than death; it rises superior to adversity, and towers in sublime beauty above the niggardly selfishness of the world. It is the guardian angel of the nursery and the sick-bed; it gives an affectionate concord to the partnership of home-life and interest. Circumstances cannot modify it; it ever remains the same, to sweeten existence, to purify the cup of life, to smooth our rugged pathway to the grave, and to melt into moral pliability the brittle nature of man. It is the minister-

ing spirit of home, hovering in soothing caresses over the cradle and the death-beds of the household, and filling up the urn of all its sacred memories.

But home demands not only such love but ties, tender, strong, and sacred. These bind up the many in the one. They are the fibers of the home-life, and cannot be wrenched without causing the heart to bleed at every pore. Death may dissect them and tear away the objects around which they entwine; and they will still live in the imperishable love which survives. From them proceed mutual devotions and confiding faith. They bind together in one all-expanding unity, the prerogatives of the husband, and the subordination of the wife, the authority of the parent and the obedience of the child.

"O, not the smile of other lands,
Though far and wide our feet may roam,
Can e'er untie the genial bands
That knit our hearts to home!"

The mother is the angel-spirit of home. Her tender yearnings over the cradle of her infant babe, her guardian care of the child and youth, and her bosom companionship with the man of her love and choice, make her the personal center of the interests, the hopes and the happiness of the family. Her love glows in her sympathies (Continued on Page 8, Column 1)

THE BAPTIST EXAMINER

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PAGE FIVE

"Sought Out"

(Continued from page 4)

war whereby a billion men may be killed on the field of battle in order to save one of His elect. God may have to bring a depression whereby a man will be moved from one side of the continent to the other in order that one of His elect shall be saved. But there is one thing certain — every one of them are going to be saved.

Notice again:

"And as many as were ORDAINED to eternal life BELIEVED"—Acts 14:48.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish"—Mt. 18:14.

The little ones that He is talking about are His elect, and it says that it is not the will of the Father that even one of the elect should ever perish.

I like to read that story of the sheep that went astray, because when I read that, I am reading about you and me. It says:

"What man of you, having an hundred sheep, if he loses one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"—Luke 15:4.

The shepherd not only goes after that which was lost, but he goes after it until he finds it.

I say to you, you and I in our original condition were lost to the Lord. We didn't seek the Lord, we didn't want the Lord to seek us. But thank God, He sought us out, and He keeps up the task until He finds every one of the elect of God! When the Shepherd finds that lost one of God's elect, He lays him on His shoulder and brings him home.

III

OUR OBLIGATION.

In view of this, isn't there some obligation that falls on you and me? I think there is a real, genuine, definite obligation that rests upon us today. What is that obligation? I was lost. I didn't seek Him, and I didn't want Him to seek me. But He did. He found me; He saved me; a miracle was wrought. I became a child of God. What is my obligation to Him? I ought to be in the business of seeking others for the Lord Jesus Christ and for His glory. I ought to seek them through my preaching. I ought to seek them through my personal visitation. I ought to seek them through my prayers. I tell you, if He has done this for me — if He sought me out, then I ought to help seek out others.

I wonder about you if you are satisfied going on day by day and never trying to seek out one of God's elect. I wonder if you are satisfied day by day with yourself. I wonder if you are satisfied never to speak to a lost person

about Jesus Christ. We read:

"They that turn many to righteousness shall shine as the stars for ever and ever"—Dan. 12:3.

"And he saith unto them, Follow me, and I will make you FISHERS OF MEN"—Mt. 4:19.

"Go ye therefore into the highways, and as many as ye shall find, BID (invite) to the marriage"—Mt. 22:9.

"Go ye into all the world, and PREACH THE GOSPEL to every creature"—Mark 16:15.

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without the law, as without law (being not without law to God but under the law to Christ), that I might gain them that are without law.

To the weak became I as weak, that I might gain the weak; I am made ALL THINGS to ALL MEN, that I might by ALL MEANS SAVE SOME"—I Cor. 9:19-22.

I tell you, beloved, I feel a tremendous responsibility as a child of God. I was lost, and He sought me out. Shouldn't I be seeking out the lost this day? Shouldn't I be concerned about those of you who are lost today and don't know Jesus Christ as your Saviour? I think it is my responsibility, and my business, and my duty to seek out every one whom I can for the Lord Jesus Christ.

We read:

"Therefore I ENDURE ALL THINGS for the elect's sake"—II Tim. 2:10.

"And others save with fear, PULLING THEM OUT OF THE FIRE; hating even the garment spotted by the flesh"—Jude 1:23.

What is he saying? Pull men out of the fire. Beloved, what an obligation is yours, and what an obligation is mine — an obligation of missions, of evangelism, an obligation to pull sinners out of the very fires of Hell itself. Paul said, "I am made all things to all men, that I might by all means save some." That is our obligation.

IV

PRAISE HIM FOR SEEKING US OUT.

There ought to be some praise grow out of this. If the Lord looked at me in my original lost condition and sought me out; and if He is the One who sought me out, and I didn't bring myself out; if He is the One that picked me up, and I didn't pick myself up; if He is the One that made me alive, and I didn't make myself alive; if He is the One that picked me out of the miry clay and put my feet on the solid rock

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of ages — if He did all this, and I didn't do it, then shouldn't I praise Him?

The Psalmist speaks so strongly as to the matter of our praise to the Lord, for he said:

"Not unto us, O Lord, not unto us, but UNTO THY NAME GIVE GLORY, for thy mercy, and for thy truth's sake"—Psa. 115:1.

"Praise ye the Lord, I WILL PRAISE THE LORD WITH MY WHOLE HEART, in the assembly of the upright, and in the congregation"—Psa. 111:1.

David said:

"But I will hope continually, and will yet PRAISE THEE more and more"—Psa. 71:14.

Would to God that every one of us might walk out of the house of the Lord today saying, "I am going to say, like David, I'll praise Him yet more and more. He has done something for me. I was lost. I wasn't seeking Him. I didn't want Him to seek me. But He sought me out and saved me. He has put a sign on me, 'Sought Out.' I want to go out and seek others, and I want to leave this place praising Him because of what He has done for me."

CONCLUSION

I ask you, have you been sought out? Does the Lord have a sign on you — "Sought Out?" Has He marked you as one of those that He has sought out? If so, thank God for your experience. If He has sought you out, and you are saved, then God help you to let your life count for the Lord. God help you today, and every day, that your life may be a living testimony for the Lord.



Identity Of Apostolic

(Continued from page one)

churches as Gospel churches, which we would do by intercommunion. Before we can consistently and Scripturally hold church communion with them, they must abandon their errors, leave their human organizations, submit to baptism at the hands of our ministers, and unite with our churches. Then, and not till then, can we intercommune with them at the Lord's Table.

And this indeed is the principal reason why all Baptists should reject alien immersion. Though other ministers may be converted and called of God to preach, still they are unbaptized and unauthorized by Gospel churches to administer Christ's ordinances, and hence, their official acts are invalid. They have no authority from Jesus Christ, or from a church of Christ, to baptize any one; and, consequently, their unauthorized immersions are neither Scriptural nor valid, even though the deluded subjects may be satisfied. And for Baptist churches to receive such pseudo immersions, would be a public endorsement of Campbellite and Pedobaptist ministers as authorized administrators of baptism, and of their churches as Gospel churches, which we can never do without the grossest inconsistency, not to say disloyalty to Christ.

4. That Baptist churches, like the apostolic churches, are divinely adapted to universal extension. The Author of civil government

is unquestionably the author of Baptist church government, and He has wisely adapted the one to the other. The very independence of Baptist churches renders the union of church and state impossible, and places it out of their power to persecute and oppress others. Long experience has demonstrated the fact, that Baptist church government is equally adapted to all forms of civil government, and is practicable in all ages, circumstances, and countries.

Hence, there never has been, nor can there be, any antagonism between Baptist churches and civil government, be its form what it may. The munster mob in Germany forms no exceptions to this remark. It is a base slander to charge that riot upon Baptists as such, though some fanatical and ignorant Baptists were engaged in it. And this accounts for the fact, that Baptists have never persecuted or shed the blood of any one for conscience's sake, though their own history is written in blood shed by others. Always and everywhere the motto of Baptists has been, "On earth peace, goodwill toward men."

The universal extension of Baptist churches, therefore, is both practicable and safe, and would (as it will) usher in the fullness of millennial glory, when "a King shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1); and when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

But no other form of church government is adapted to universal extension. All other forms are of human origin, and tend to centralization and subordination, and hence, endanger both civil and religious liberty. And this accounts for the fact, that wherever hierarchical churches have gained the ascendancy, they have either combined with or resisted civil government, and persecuted other sects. History bears abundant testimony to this melancholy truth. And experience has demonstrated the fact, that even religious men are too imperfect to be entrusted

with hierarchial power.

Hence, our Lord has wisely guarded His churches against this great evil, by establishing an independent form of government, which harmonizes with all forms of civil government, and places it out of their power to persecute others. Accordingly, the apostles established such churches among all nations, and taught them to be "subject unto the higher powers," because civil government was ordained of God for the good of society (Rom. 13:1-7). And while these independent little churches were opposed and persecuted both by Jews and Pagans, still they either obeyed the civil authorities, or suffered patiently for righteousness' sake. The same is true of Baptist churches — their only legitimate successors. In every age and country the Baptists have been the advocates of civil and religious liberty, while they have submitted themselves to every ordinance of man for the Lord's sake; whether to the king, as supreme; or to governors, as unto them who are sent by him for the punishment of evil doers, and for the praise of them that do well (I Pet. 2:13,14).

5. That Baptist church government has more advantages, and is less liable to abuse, than any other form. As we have shown, it is equally adapted to all forms of civil government, and is practicable and safe in all ages, circumstances, and countries, which is not true of any other form of church government. It is sufficient in and of itself for all church purposes, and needs no human expedients to give it efficiency and success; hence, Baptist churches, like the apostolic churches, have never asked, nor will they receive, government patronage and support, while they have existed and flourished in all ages and countries, and under all forms of civil government. They are the divinely constituted executives and judiciaries of Christ's kingdom on earth, and hence, they "render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Again, Baptist church government is most favorable to personal improvement and soul liberty. It fully recognizes the individuality and manhood of every member, while it secures liberty of conscience to all, and refers them directly to the Bible to learn their duties, rights, and privileges. In all Baptist churches the Word of God is the only authoritative rule of faith and practice, and every member is bound to interpret the Scriptures for himself and act accordingly. No other form of church government thus recognizes the individuality and manhood of its members, and in no other churches is this liberty so fully enjoyed. True, in some hierarchical churches individuals enjoy more liberty than in others, but the same general principle characterizes them all, viz: The ruling power is vested in the officers, and the local churches are subject to higher judicatories: such as consistories, church councils, sessions, and presbyteries, conferences, etc.

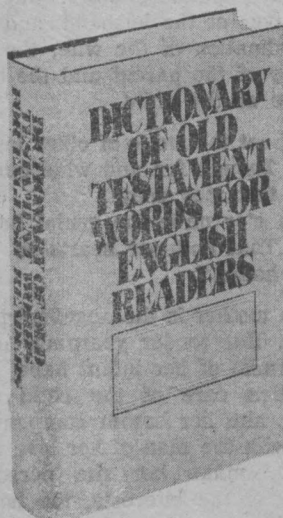
As a matter of fact, Baptist church government gave birth both to civil and religious liberty in this country. It furnished the model of the best civil government that ever existed. It is a well-established fact that Thomas Jefferson derived his ideas of republican government from a little Baptist church in the neighborhood where he lived, whose business meetings he was accustomed to attend. The fundamental principle which underlies the whole structure of our government, and of each State (viz., that all power is inherent in the people, that the civil officers are chosen by the people, not to coerce, but to serve them, and to promote their interests and welfare) is the very center and soul of Baptist church government. But in all the history

(Continued on page 8, column 3)

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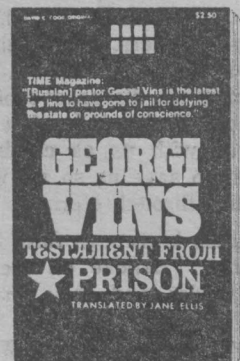
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THE BAPTIST EXAMINER

OCTOBER 15, 1977

PAGE SIX

To have a full blessing, and spiritual JOY, put Jesus first, others second, and yourself last.

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

A monumental inscription uncovered in Jerusalem's Jewish Quarter by Prof. Nahman Avigad has confirmed the discovery of one of the greatest churches of the Byzantine world, the Nea, dating back to the sixth century.

The Greek inscription, affixed to a wall of a vast underground structure, is dedicated to the Byzantine Emperor, Justinian, who is known to have built the Nea. Although archaeologists have found traces of the almost legendary church in recent years, the inscription is the first clear proof of the building's identity.

The church, consecrated in 543 C.E., was described by Procopius as a shrine "with which no other can be compared."

In the eighth century the building was destroyed by an earthquake. Although its location in today's Jewish Quarter is indicated in the ancient mosaic map of Madaba, traces of the enormous church had disappeared so completely that archaeologists had little hope of finding substantial remains. In 1970, Avigad believed that he had found a wall of the ancient church. This is now confirmed by the Greek inscription.

The officials of the District of Columbia's Department of Human Resources report that the number of legal abortions obtained by Washington residents totalled 12,945, about one-third more than the city's 9,635 births. This means that 8,310 more unborn babies were murdered by abortions than were born in the District during 1976. About 7,400 of the abortions (57 per cent) were paid for by the Federal Medicaid program. Over half of the babies (5,065 children) were born to unwed women.

Dr. Bernard N. Nathanson, chief of New York's largest Abortion Clinic (60,000 per year) has suddenly and radically changed his mind. He now recognizes that abortion is equal to murder and subsequently broke all relations and connections with this clinic and joined an anti-abortion group movement. He is fully aware that as the leader of the clinic, he was responsible for the destruction of over 60,000 living human beings. He said among other things, "The inward and outward pressure was enormous and unbearable. Many doctors (employed in the clinic) had a nervous collapse in the operation room!"

In Kansas City, Mo., the preacher from Atlanta said it loud and said it strong — and his congregation of 16,000 Southern Baptists believed it to be the gospel truth.

No longer, said William L. Self, are Southern Baptists a "bunch of Billy Carters standing in front of service stations with red necks,

white socks and blue collars. In 1976, the nation pulled up a peanut plant in South Georgia (alluding to the election of Jimmy Carter) and 12 million Southern Baptists walked out."

This seems to be an official statement which boasts that the members of Southern Baptist churches worked hard to elect Jimmy Carter, a Southern Baptist, to the presidency. Most Southern Baptists voted for Carter under the impressions that he was a conservative Southern Baptist in spite of the fact that he was backed by all of the liberal organizations in America.

But what has Mr. Carter done in the few months he has been in the office of president? Here is his record: canceled the B-1 bomber, thereby endangering our security; achieved a new treaty with Panama giving the Panama Canal away; taken steps toward normal relations with Cuba; allowed Vietnam to enter the United Nations after they slaughtered millions in South Vietnam in violation to the agreement which Henry Kissinger so blindly entered into with North Vietnam; all but ended the practice of denying visitors' visas to foreign Communists; called for the easing of marijuana laws, increasing the number of junkies and dopeheads in our country.

In the same keynote sermon to the 120th annual session of the Southern Baptist Convention, Mr. Self bragged about the leadership being in the hands of men in Brooks Brothers suits who can move as comfortably on Riverside Drive in New York as they can on a dusty lane in Southern Mississippi. Such boasting would cause one to wonder if Peter or John, who were flat broke (Acts 3:6), could qualify as a Southern Baptist pastor, not to mention a leadership position.

Evangelist Billy Graham has been in Communist Hungary for a union revival attended by an estimated 28,000 persons. It was Graham's first visit to a Moscow-line Communist nation. What Christians are left in this country are mostly Roman Catholics.

The evangelist vowed that he had "not joined the Communist party since coming to Hungary, nor have I been asked to." He then added in a news conference, "But I think the world is changing and we're on both sides beginning to understand each other more."

"People can come to church and worship God," Graham said. "There was no precondition and no restriction on any of my preaching at any time."

Then he admitted that Hungarian churchmen have their difficulties in this Marxist country. We

can be assured that they are far worse than the ecumenical evangelist is willing to admit.

Sandor Palotay, Communist chairman of the Hungarian Council of Free Churches, says that Billy Graham has changed his mind about Communism, and other Americans should follow his example.

WILMINGTON, Del. (EP)—The son of a well-known religious literature discount agent has been arrested and charged with producing an estimated \$250,000 in counterfeit money.

Secret Service officers arrested Jay Patrick Green, Jr., 28, and confiscated the bogus bills — all in \$20 denominations.

Authorities seized Green as he was closing down his print shop, and found sheets of uncut bills in

with atheist Madalyn Murray O'Hair are phony.

Mike Pigott, a Nashville Banner reporter, followed Mr. Harrington and Ms. O'Hair to five cities in three states. He reported that all of their debates were alike, that they made the same speeches, walked on and off the stage on cue and set each other up for identical "one-liner" comments.

Advised of Mr. Harrington's remarks here, reporter Pigott said the tour "was a setup from beginning to end."

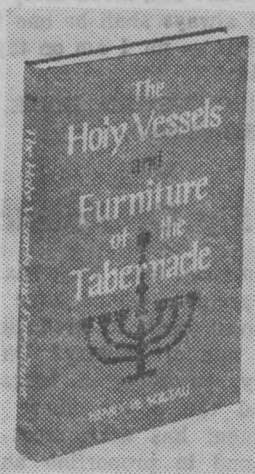
Mr. Harrington's band, "Little Richie Jarvis and Our Brother's Keeper," resigned the day before the evangelist's arrival in Raleigh. Mr. Jarvis charged that the debates were "theatrical and money-oriented" and said he didn't want the group's name associated with them.

STOCKHOLM (EP) — The International Peace Research Institute here has forecast that 35 countries will be able to manufacture atomic weapons by 1985, thus making nuclear war no longer improbable but "inevitable."

The Institute said public apathy and resignation are causing citizens not to recognize or understand the real implication of the Nuclear Age.

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his apartment where the young man had been living with his girl friend.

Mr. Green is the son of Jay Green who established the Religious Books Discount House and half a dozen other agencies, most of which EP News Service learned ended in bankruptcy and which were investigated by the Federal Trade Commission.

The younger Green was directing Literature Discovery, Inc., at the time of his arrest.

LEXINGTON, Ky. (EP) — An admitted homosexual has finished work at Lexington Theological Seminary, but a Fayette Circuit Court judge will decide whether the school should grant him a degree.

Vance has completed requirements for a Master of Divinity degree but has been denied his diploma because of his homosexuality.

The plaintiff asks that he be given a degree as well as monetary compensation "based on the passage of time" since the degree should have been awarded.

RALEIGH, N.C. (EP) — Bob Harrington, a Southern Baptist evangelist, from New Orleans, scoffs at recently published news accounts which said his debates

Trumpets Of Scripture

(Continued from page one)

Those of us who believe in a pre-tribulation Rapture of all saints also believe there will be trumpet sounded both before and after the seven judgment trumpets of the Great Tribulation. A trumpet that is to be sounded before the seven judgment trumpets is the assembly trumpet referred to in I Corinthians 15:51,52 and I Thessalonians 4:16,17. "For the Lord himself shall descend from heaven with a shout, with the voice of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The only way in which this might be termed a judgment trumpet is by the fact that it must sound prior to the saints judgment at the Bema Seat of Christ, but because of the context I feel that the term assembly trumpet more readily applies here.

This assembly trumpet cannot be the last of the seven Judgment trumpets because it will sound "in a moment, in the twinkling of an eye" (I Cor. 15:51,52), whereas the seventh judgment trumpet will sound "in the DAYS of the voice of the seventh angel" (Rev. 10:7). The one trumpet and the events connected with it will happen, and it will all be over in an instant. It is threatening to occur at this very moment, like the next blink of your eye. You do not know when you will next blink your eye, but you know it will happen and be over with shortly. The other trumpet and the events connected with it will happen over an extended period of days. It is not threatening to occur at this moment. There are several things that must happen before the seventh judgment trumpet of Revelation can be sounded.

At the last trump of the assembly trumpet in I Corinthians 15:52 all the saints of every age will assemble with the Lord in the air. This is prior to the Great Tribulation. "For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (I Thess. 5:9,10). The dead will be resurrected and we (saved) that are alive will be translated up into the air with them from the earth.

After this we have the Bema Seat Judgment and the Marriage

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Supper (Rev. 19:7). While on earth they have a time so terrible that we can only say: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). It is during this period of about seven years when the seven judgment trumpets will sound along with various other calamities, such as, the seven vials of wrath, the four horsemen, the first beast, second beast, image of the beast, etc.

After this there is another trumpet that will be sounded. It may be called an assembly trumpet, for all Israel will be gathered together again. They will be gathered from the four winds, from one end of heaven to the other. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:29-31).

This trumpet might also be called a judgment trumpet or a war trumpet because the saints will be assembled for the purpose of making war on earth that we might live and reign with Christ for a thousand years.

This might also be the trumpet to proclaim the accession of the King of kings. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand" (Joel 2:1).

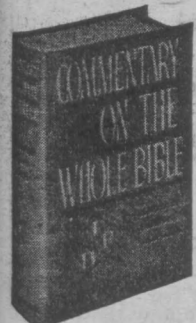
"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly" (Continued on page 8, column 5)

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THE BAPTIST EXAMINER

OCTOBER 15, 1977

PAGE SEVEN

Yesterday, He loved me, today He's the same, how long will this continue? . . . Forever . . . Praise His name.

A Christian Home? . .

(Continued from page five)

and reigns in all her thoughts and deeds. It never cools, never tires, never dreads, never sleeps, but ever glows and burns with increasing ardor, and with sweet and holy incense upon the altar of home-devotion.

Our nature demands home. It is the first essential element of our social being. The whole social system rests upon it: body, mind and spirit are concerned in it. These cannot be complete out of the home-relations; there would be no proper equilibrium of life and character without the home feeling and influence. The heart, when bereaved and disappointed, naturally turns for refuge to home-life and sympathy. No spot is so attractive to the weary one; it is the heart's moral oasis; there is a mother's watchful love, and a father's sustaining influence; there is a husband's protection, and a wife's tender sympathy; there is the circle of loving brothers and sisters — happy in each other's love. Oh, what is life without these? A desolation! — a painful, glooming pilgrimage through "desert heaths and barren sands." But home gives to life its fertilizing dews, its budding hopes, and its

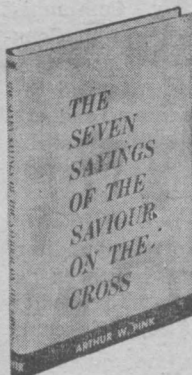
blossoming joys. When far away in distant lands or upon the ocean's heaving breast, we pine away and become "home-sick;" no voice there like a mother's; no sympathy there like a wife's; no loved one there like a child; no resting place there like home; and we cry out, "Home, sweet, sweet home!"

Thus our nature instinctively longs for the deep love and the true hearts of home. It has for our life more satisfaction than all the honors, and the riches and the luxuries of the world. We soon grow sick of these, and become sick for home, however humble it may be. Its endearments are ever fresh, as if in the bursting joys of their first experience. They remain unforgotten in our memories and imperishable in our hearts. When friends become cold, society heartless, and adversity frowns darkly and heavily upon us, oh, it is then that we turn with found assurance to home, where loved ones will weep as well as rejoice with us.

"Oh, the blessing of a home, where old and young mix kindly,
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There always shall be one to bless — for I am on thy side!"

(THE CHRISTIAN HOME, pp. 13-20, 1868 edition).



Identity Of Apostolic

(Continued from Page Six)

of hierarchies, where have they ever given birth to civil liberty in any age or country? On the contrary, wherever a hierarchy has had the power, there civil government has been most despotic; and in proportion as the hierarchy has been limited and modified, in that proportion civil government is free and tolerant.

Baptist church government also gave birth to religious liberty in this country. Roger Williams, a Baptist minister, was the first man in all the history of human governments to assert and establish the entire separation of church and State and to proclaim the absolute freedom of religion from all State control. Speaking of Williams, Bancroft says: "He was a Puritan, and a fugitive from English persecution, . . . and he, alone, had arrived at the great principle which is its sole effectual remedy. He accounted his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul . . . And it became his glory to found a State upon that principle . . . He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinion before the law," etc. (See History of the United States, vol. 1, pp. 368-394).

From this humble beginning in the State of Rhode Island, religious liberty has gradually extended over our entire country, being incorporated into the constitution of every State. In Virginia the struggle was long and hard, and the Baptists led the van.

Accordingly, Dr. Hawks, in his history of the Protestant Episcopal Church of Virginia, says: "The Baptists were the principal promoters of this work, and, in truth, aided more than any other denomination in its accomplishment." And true to their principles, the Baptists, dissatisfied with the Constitution of the Federal Union on this vital point, strenuously urged, and finally procured, the amendment relating to

religious liberty, which is now the supreme law of the land. And here we ask again, where in all the history of hierarchies have they given birth either to civil or religious liberty? Not an instance can be found on the pages of history; indeed, they have ever been the deadly foes of freedom, both civil and religious.

But Baptist church government not only possesses superior advantages to all other forms, but it is less liable to abuse than any other. Our church difficulties are necessarily local, affecting only particular churches, and never can become denominational. Each church is sovereign and independent, subject only to Christ as its Head and Lawgiver, and possesses the sole right to admit or exclude members. A church, therefore, is the highest ecclesiastical authority known or recognized among Baptists; it holds the key of the kingdom; it can open, and none can shut. Our associations, conventions, and councils are merely advisory bodies, dependent on the churches for their very existence. We have no appellate courts to which members and ministers may appeal. The decision of a church is final, and can be reversed only by itself (Matt. 18:15-20).

Hence, if one Baptist church became heretical in doctrine, or irregular in practice, other churches may withdraw their fellowship and refuse co-operation with it; but here the matter ends. It may even dissolve its organization and cease to exist, and no other church be at all injured by it, much less the whole denomination.

But it is quite otherwise with a hierarchial church. When a particular church becomes heretical or disorderly, the entire body necessarily suffers, and one individual, as in the case of Bishop Andrews, may divide a whole denomination by appealing from lower to higher courts. This arises from the fact that in a hierarchy a church is the lowest court, subject to bishop, conferences, councils, assemblies, etc. Thus, men have reversed the order established by Christ, and degraded the church below their servants. Strange that Christians will not stand fast in the liberty where-with Christ has made them free, but bow in subjection to ghostly usurpers.

6. That Baptist churches, like the apostolic churches, need a high degree of Bible intelligence and personal piety among the membership. This is necessary to self-government and church efficiency. All the members of a Baptist church enjoy equal rights and privileges, and all sustain mutual responsibilities; hence, the exhortation of Paul to bear one another's burdens, and so fulfill the law of Christ, for every one shall bear his own burden; and hence,

the exhortation of Peter to grow in grace, and in the knowledge of our Lord Jesus Christ. Every Baptist, therefore, should give all diligence to add to his faith knowledge, and make the highest possible attainments in personal piety. The peace and prosperity of our churches demand this, and our own happiness and usefulness require it. Our Lord has given us a perfect standard, and we should strive to come up to it. The want of Bible intelligence and personal piety among us is the most fruitful source of church difficulties, and all should labor to remedy the evil. Like Paul, we should forget the things that are behind, and reach forward to those which are before, ever pressing toward the mark for the prize of the high calling of God in Christ Jesus.

7. That our rising ministry need the most thorough instruction and training. The growing wants of our churches require pastors who can feed them with wisdom and knowledge, taking the oversight thereof. But in order to instruct and train themselves; and where young men are unable to acquire such instruction and training, the churches ought to help and sustain them. Our principles and polity are unquestionably divine, but the truth will suffer in our hands if our rising ministry be neglected. We need able ministers of the new covenant, and good ministers of Jesus Christ, who shall be mighty in the Scriptures.



Trumpets Of Scripture

(Continued from page seven)

deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14-15). "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11,16). "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:4,15).

Dear lost friend, REPENT! REPENT OR PERISH! Flee from the wrath to come! Dear Christian friend, WATCH AND PRAY. Keep your eyes and ears open. The trumpet is about to sound. He is coming! He is coming! AMEN!

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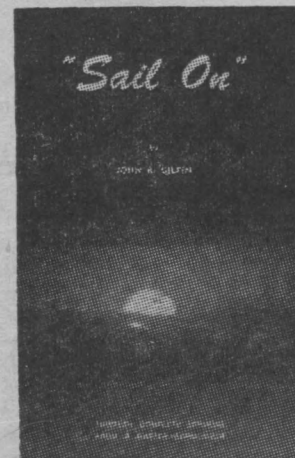
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