

He who fears God has nothing else to fear.

THE SUPPER OF OUR LORD

GEORGE W. TRUETT
(1867 - 1944)

George Washington Truett was born in Hayesville, N.C., May 6, 1867. He graduated from Hayesville Academy in 1885. He was converted and joined Hayesville Baptist Church in 1886.

Brother Truett followed his parents to Whitewright, Texas, in 1889, where the Whitewright Baptist Church ordained him to the ministry in 1890. As financial secretary of Baylor University, Waco, Texas, he raised \$92,000 in 23 months to wipe out Baylor's indebtedness.

Elder Truett became pastor of the First Baptist Church, Dallas, Texas, in September, 1897, and remained there until his death in July, 1944. During his 47-year pastorate, membership increased from 715 to 7,804; a total of 19,531 new members were received, and total contributions were \$6,027,741.52.

He was President of the Southern Baptist Convention from 1927 to 1929, and of the Baptist World Alliance from 1934 to 1939. Since his death, religious, educational, and healing institutional buildings have been erected as memorials to him. His published works include 10 volumes of his sermons, two volumes of addresses, and two volumes of his annual Christmas messages.

In a time when many Southern Baptist churches are embracing open communion, this strong and plain message by one of their great preachers should be seriously considered by all Baptists everywhere.

"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed, took bread: and when he had given thanks, he broke it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:23-26).

Today, as is our joyous custom upon the first Sunday of every month, we are to observe the Supper of our Lord. There are two great ordinances set in the churches, and only two. They do not come from men. They are of



GEORGE W. TRUETT

divine appointment — baptism and the Lord's Supper. Since the deep, gracious meanings of Chris-

tianity are symbolized by these ordinances, their observance cannot but be fraught with far-reaching moment to both the church and the world. Our consideration today shall be given to one of them — the Supper. Looking at it even from a merely human standpoint, this ordinance is no slight thing for our consideration.

The treatment it has often received at the hands of men has been unspeakably sad and amazing. Unceasing controversies have gathered about it for hundreds of years, controversies often of the most hostile and misleading tendencies. Often it has been wrested from its true position in the church, and its most solemn meanings have been mocked and disregarded. It has been offered to sinful souls as a Saviour, and used as a sacrament at the marriage altar, and employed as a

sacrifice for men after they are dead.

Awful has been the history that has gathered about this Supper. Today, as we come to the consideration of its place in Christ's churches, and its meaning to His people, may our souls be steeped in the humblest and most sincere prayers of which they are capable! The preacher trusts — he longs, at least — to come in such spirit today; for full well he knows that he must account to God for the message of this hour. Let him have, with his, the fervent and united prayers of all here present, who pray, that the Holy One may completely work His will in this service today.

CIRCUMSTANCES OF ITS INSTITUTION

In studying about this ordinance, it is well for us to note the circumstances of its institution (Continued on page 3, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"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

Vol. 46, No. 47

ASHLAND, KENTUCKY, DECEMBER 10, 1977

WHOLE NUMBER 2150

The Return, The Resurrection And Rapture

W. B. RILEY
(1861-1947)

These three great words deserve each a separate and extended discussion. The only reasons, therefore, for trying to bring them within the limits of a single chapter exist in two circumstances. First, the discussion of the Kingdom, through which we have just passed, has involved very many of the features of both the Return and the Resurrection; and secondly, Paul, by the pen of inspiration, links these all together in both logical and doctrinal order. With that marvelous brevity which is the soul of inspiration, he presents them in five short verses:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the Coming of the Lord shall not prevent them which are asleep.

"For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump 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" (I Thess. 4:13-17).

This inspired statement is to the whole subject of the Return, the Resurrection, and the Rapture, what the architect's preliminary

sketch is to the finished structure. In each instance it remains for the workers to fill in and to fill up. A good student will, in a Spirit-led research of the Word, find material at hand for the completion of the great doctrine that Paul here briefly, yet boldly outlines. As the stones wrought into the temple of God were each ready for its place, requiring not the touch of the hammer, but rather a perfect knowledge of the plans and careful placing, so the man who works on these great doctrines, with Paul's plan before him, will find no need to change, carve, or unnaturally constrain the sacred sentences of Scripture. When properly put together, they give perfect proof of the Divine plan, and provide an unanswerable argument for pre-millennialism. Men have sometimes sought to set Peter, or Paul, or John against Jesus; but on this subject it will be seen that inspired servants and Divine Lord speak together.

In the presentation of these great themes to the Thessalonians, Paul speaks of the Second Coming, the First Resurrection, and the Supreme Rapture.

THE SECOND COMING

It is To Be Both Literal and Personal. To speak of the Lord's Return as a mere figure of speech that is to know no literal fulfill-

ment, is little less sacrilegious than the total denial of inspiration. To identify that Return with the coming of the Holy Spirit, or with the experience of death, is to despise the Master's own differentiations. He was extremely careful to distinguish between the office of the Son and that of the Spirit. The Son was manifested in the flesh—"The Word was made flesh, and dwelt among us" (John 1:14); the Spirit was contrasted with the flesh—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). The Son's office was that of sacrifice and substitution—"The Good Shepherd giveth His life for the sheep" (John 10:11); the Spirit's office was that of illumination, instruction—"But the (Continued on page 4, column 3)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR EACH SUNDAY

WCMI — Ashland, Ky.
Sun. 8:00 - 8:30 a.m.
WFTO — Fulton, Miss.
Sun. 1:00 - 1:30 p.m.
KHYM — Gilmer, Texas
Sun. 12:45 - 1:15 p.m.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

WHAT A FRIEND WE HAVE IN JESUS

"So foolish was I, and ignorant: I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Ps. 73:22-26).

Judging by the title, Asaph was the penman of this Psalm. Some believe the title should read "a

psalm for Asaph." If this be true, then David may have been its author, and he may have sent it to Asaph to be used in public worship (I Chron. 16:7). Nevertheless, Asaph may be its author for he, too, was a composer of spiritual songs (II Chron. 39:30). The Seventy-third Psalm is in the main a record of the mental struggle a pious Jew underwent respecting the prosperity of the wicked. But in the portion of the text Asaph relates the whole experience of the believer from conversion to glory. It is to this

select portion I direct your attention.

A SINFUL CONDITION

In looking back over his past life, Asaph wrote: "So foolish was I, and ignorant: I was as a beast before thee" (v. 22). Here is a threefold description of the unsaved man. In substance the unrenowned man is a fool, an idiot, and a brute beast.

A SPIRITUAL FOOL

First, the psalmist says man is "foolish." The Apostle Paul said the natural man has his "foolish" (Continued on page 2, column 1)

Nazarene's and all "holiness" groups need to study this text in the light of the context, and to subject their notions as to the teaching of this verse against their own experiences with sin. Honesty demands they echo the cry of the dedicated Apostle Paul,



OSCAR MINK

"O wretched man that I am! who shall deliver me from the body of this death" (Rom. 7:24).

The advocates of sinless eradication in the flesh place themselves in an insoluble dilemma. If one cannot sin, he cannot fall away and be lost, and if he cannot be lost, he is eternally safe and secure. On the other hand, if a person is lost, he is lost as a result of sinning, therefore, that person was not above sin, nor was he ever at anytime, free from the possibility of sinning.

I John 5:16 says: "If any man (Continued on page 8, column 2)

THE SIMPLE TEST

One day a streetcar conductor gave a young preacher too much change. For a moment the young man wondered whether or not he should bother returning it. He finally decided he should.

Imagine his surprise when the conductor told him, "I was at your preaching service last night. I purposely gave you wrong change just now to see whether or not you practice what you preach." —Copied

"Just one life, 'twill soon be past, only what's done for Christ, will last."

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

Editorial Department, located in
ASHLAND, KENTUCKY, where
all subscriptions and communica-
tions should be sent. Address:
P.O. Box 910, Zip Code 41101.

PUBLICATION POLICIES: All matter for
publication should be sent to the editor.
All manuscripts sent should be typed and
double spaced. All such material becomes
the property of TBE and will not be re-
turned unless requested by the writer. We
reserve the right to edit and condense all
materials sent to us for publication. Church
news items must reach us one month prior
to publication.

The publication of an article does not
necessarily mean the editor is in complete
agreement with the writer, nor does it
mean he endorses all this person may
have written on other subjects.

COPYING PRIVILEGES: Unless otherwise
stated any article published in this paper
may be copied by other publications, pro-
vided they give a proper credit line stat-
ing that such was copied from this pub-
lication, and the date of publication; pro-
vided that such materials are not pub-
lished for profit. If we are not on an ex-
change list with the publication copying,
it is requested that a copy of the issue
containing the articles be sent to our ad-
dress. All copyrighted materials may not
be copied without written consent.

PUBLISHED WEEKLY, with paid circula-
tion in every state and many foreign
countries.

SUBSCRIPTION RATES

One year --- \$4.00; Two years --- \$7.00
Five years --- \$14.00; Life --- \$50.00
CLUB RATE: 15 or more --- each \$3.00
When you subscribe for others or
secure subscriptions --- each \$3.00
BUNDLES: 10 to 50 copies to one address
\$20.00 for each 10 yearly; 60 to 100
copies to one address \$20.00 for each
10 yearly.

FOREIGN: Same as in the United States.
PLANNING TO MOVE? --- Notify us three
weeks in advance. The post office does
not forward second class mail unless the
addressee guarantees the forwarding
postage. They charge us 25c for each
"change of address." Please save us this
expense and the post office time.

Entered as second class matter MAY
9, 1961, in the post office at Ashland,
Kentucky, under the Act of March 3,
1879.

A Friend . . . In Jesus

(Continued from Page One)

heart darkened" by sin (Rom. 1:
21). The sons of Adam are such
from childhood: "Foolishness is
bound in the heart of a child"
(Prov. 22:15). Foolishness is our
birthright. It is the root and es-
sence of sin in our fallen nature.
This is what causes a person to
act from wrong principles, from
bad habits, and enter into an un-
godly life. This self-will and proud
independence is held firmly in the
heart by chains invisible to
human power.

This foolishness has its root
in an incurably wicked heart and
its fruit in a dirty mouth: "The
heart of fools proclaimeth foolish-
ness" (Prov. 12:23). Proverbs
15:2 says: "The mouth of fools
poureth out foolishness." From
the lips of the unrenewed man
comes foolish talking and jesting.
Such corrupt communication
comes from an evil treasure with-
in to debauch, degrade, and dis-
turb the hearers.

The totality of his power of
moral reasoning and spiritual per-
ception is perverted: "The fool-
ishness of man perverteth his
way: and his heart fretteth
against the Lord" (Prov. 19:3).
This causes a man to make him-
self miserable by gathering grapes
of thorns and figs of thistles (Matt.
7:16).

The Adamic man may be "liken-
ed unto a foolish man, which built
his house upon the sand" (Matt.
7:26). His whole life is spent in
"foolishness and madness" (Eccl.
7:25). Separated from the enlight-
enment of the Holy Spirit, the
preaching of the cross is unto him
foolishness (I Cor. 1:18). Such
a man is like unto one of the
fools whom God despises. Such
a manner of life would have
brought our ruin unless we were
visited by Divine grace.

In our unconverted state "we
ourselves also were sometimes
foolish, disobedient, deceived,
serving divers lusts and pleasures,
living in malice and envy, hateful,
and hating one another" (Titus

3:3). Even after we are saved
there remains much foolishness in
the old nature. Those who know
God in their Christian experience
must at times confess unto the
Lord: "I have sinned greatly in
that I have done: and now, I be-
seach thee, O Lord, take away
the iniquity of thy servant; for
I have done very foolishly" (II
Sam. 24:10).

A BLIND IDIOT

Second, the unsaved man is
"ignorant." This means he is a
babbling idiot from the spiritual
standpoint. The Apostle Paul
gives the same description of
fallen man: "Having the under-
standing darkened, being alienat-
ed from the life of God through
the ignorance that is in them, be-
cause of the blindness of their
heart" (Eph. 4:18). Every unre-
generate man is an ignorant man.
He has no knowledge of the true
God and of many things concern-
ing God, for he is alienated from
the life of God. This ignorance
comes from their hardness of
heart, their resisting the light,
and rejecting all means of illum-
ination and knowledge.

The unrenewed man is ignorant
of the ruin of continuing in sin.
He follows the lust of his flesh
without any consideration of the
judgment of God (I Pet. 1:14).
The whole manner of his life is
to accommodate and gratify his
unlawful desires and vicious ap-
petites. He knows nothing of God
and His gospel. He is totally
"ignorant of God's righteousness"
(Rom. 10:3).

A BRUTE BEAST

Third, the impenitent man is
"a beast" before the holy eyes
of God. The sinner is brutish and
worse than a beast. He looks
upon outward appearances and
fleshy enjoyments in this mortal
life. Like a sow who eats acorns
under an oak tree, he never looks
up to see from whom his blessings
flow. Man by nature is a wicked
sinner, a monstrous and aston-
ishing beast like behemoth. What
a description of fallen human na-
ture! Beasts mind present things
only, and they never look at what
is to come — even so of man!

If a man would be honest before
God, he would say: "Surely I am
more brutish than any man, and
have not the understanding of a
man" (Prov. 30:2). The Bible
tells us in Job 11:12 that vain
man is born "like a wild ass's
colt." This reveals that the un-
saved man is as wild and wicked
as an untamed animal.

THE CHAMPIONSHIP OF GOD

From this awful state Asaph
was brought into a state of friend-
ship and fellowship with God. He
wrote: "I am continually with
thee" (v. 23). Like a child under
the care of his parents, Asaph
was under the care of the Al-
mighty. He has exchanged his
folly for faith and fellowship with
God. His sins were gone, and he
was no longer separated from
God.

The psalmist does not say that
the Lord is continually with His
people. He says that God is con-
tinually with him. He says that
God is continually with me; He
guides me, He holds me; and He
will receive me after my life is
spent on earth. Verily the elect
are upon the heart of Christ, in
His hands, and under His wings
of protection and care. God will
never suffer us to finally and
totally depart from Him. He will
never eternally banish the be-
liever from His presence.

But verse 23 may be understood
to say that the psalmist was con-
tinually with God. He may have
meant that he ever abided in
God's sweet fellowship. Foolish
as he was and prone to backslide,
Asaph could say, "I am still with
the Lord. I am still in union
with Him." Though chastened
sorely and perplexed by strange
providence, he could declare that
God still was holding his right
hand. With Paul he could say:
"Having therefore obtained help

of God, I continue unto this day"
(Acts 26:22). I am still permitted
in His gracious presence. I am
allowed to hope in His mercy,
though I be at times unkind and
ungrateful. Heaven be praised!
The unworthiness of man is no
bar to the free grace of God!

A RECEPTION TO GLORY

The Lord is our great and glor-
ious guide on earth: "Thou shalt
guide me with thy counsel" (Ps.
73:34). Being ignorant in so many
ways man sorely needs such a
guide: "It is not in man that
walketh to direct his steps" (Jer.
10:23). Even the renewed man
is still in great ignorance of the
steps he should take in this maze
of mental reasoning. For this
reason God guides His own with
the counsel of His Word and
Spirit. More than all is the truth
that God guides us with His de-
termine counsel and purpose,
which are from old faithfulness
and truth.

Those who live in this world
sail a raging sea of doubt and un-
certainly. Without a chart or
compass we will sink into the
blackness of darkness forever. We
live in a foreign land which has
many pits and snares. Without a
good guide we are sure to fall
into sin and be caught in Satan's
traps. Jesus Christ is our om-
niscient Guide: "For this God is

"The Revelation Of Jesus Christ"

By Willard Willis

\$5.00

(Postpaid)

A truly great book on
Revelation.

— Order From —

CALVARY BAPTIST
CHURCH BOOK STORE
Ashland, Kentucky 41101

our God for ever and ever: he
will be our guide even unto death"
(Ps. 48:14). Can we find a bet-
ter one? No, never! There is no
guide to be compared with an
infallible God.

In this vale of tears we only
become wise when we reach the
end of our earthly wisdom. It is
spiritually wise to place ourselves
unreservedly in God's hands.
"Trust in the Lord with all thine
heart; and lean not unto thine
own understanding. In all thy
ways acknowledge him, and he
shall direct thy paths" (Prov. 3:
5-6).

When our trials and labors are
ended, after our crosses and af-
flictions, after our doubts and
fears, after the hiding of His face,
Christ will receive us up to glory.
The psalmist said: "Thou shalt
guide me with thy counsel, and
afterward receive me to glory." Oh,
blessed "afterward" when
clouds and darkness are passed.
After our battles and fightings
terminate, how seasonable will be
our reception in the glory world.
In this evil world we are guided
by Divine counsel, and in death
we are received into the Divine
presence in the glory world. Let
us never fret with our present
state in this temporal region, for
it is small in comparison with the
world of His glorious presence.
Like Enoch, at death the saint is
received to glory.

Some day a person may walk
up to you and say, "Milburn Cock-
rell is dead." If you ever hear
such, don't believe a word of it.
It will at best be only a half truth.
It may be true of my body, but
it shall never be true of my spirit.
I will not have died, but I will
have moved higher up. My spirit
will be received by Jesus Christ
in the highest Heaven above.

I will not cross Jordan alone,
for Jesus died for my sins to
atone. He will be at my side
when I cross the valley of the
shadow of death. Good angels will

INDORE, W. VA. BAPTIST RE-ORGANIZED

The Indore Baptist Church, In-
dore, West Virginia, concluded
that their original organization
was not in accordance with the
Scriptures. Therefore, they sought
the help of the Beauty Mountain
Baptist Church who agreed to as-
sist in setting the church in order.

On September 28, 1977, twenty-
four members presented them-
selves to the Beauty Mountain
Baptist Church for membership.
On October 2, 1977, the twenty-
four members of Indore were bap-
tized into the Beauty Mountain
Baptist Church at 3:00 p.m. By
letter these brethren and sisters
were transferred to the Indore
Baptist Church.

A council was called to assist
in the organization and recogniza-
tion of these twenty-four brethren
and sisters as a New Testament
church at Indore on October 15,
1977, at 10:00 a.m.

The council consisted of the fol-
lowing: Glade Creek Baptist, J.
M. Holiday and Lester Harlowe;
Oakdale Baptist Church, Ray
Wood; Rupert Missionary Baptist
Church, Earnest Martin; Morris
Fork Baptist Church, James Dani-
els; Horseshoe Baptist Church
Melvin Stotler, P. Davis, and B.
Richards; Beauty Mountain Bap-
tist Church, Ted Holiday, George
Roberts, H. Baules, and H. C.
Tully.

On October 15, 1977, the Indore
Baptist Church was recognized as
a duly constituted New Testament
Baptist Church with Bro. Ray
Brown to be her pastor.

come to bear me away to my im-
mortal home. When Lazarus died
he "was carried by the angels into
Abraham's bosom" (Luke 16:22).
Death will separate me from
friends here, but it will unite me
with better friends over there.
Paul told the Corinthians: "There-
fore we are always confident,
knowing that, whilst we are at
home in the body, we are absent
from the Lord . . . We are confi-
dent, I say, and willing rather to
be absent from the body, and to
be present with the Lord" (II Cor.
5:6, 8).

AN INCOMPARABLE GOD

Whether in life or in death, there
is none to be compared with our
God: "Whom have I in heaven
but thee?" The saint looks more
to God than at the things which
are God's. He does not so much
regard the land as the God who
is there. What are the multitude
of departed saints in the celestial
city if Christ is not among them?
Of what worth are myriads of the
angels in Heaven without the Lord
of angels? What are all the dia-
dems of Heaven without the God
of Heaven? What is the value of a
fifteen-hundred-mile-square city of
gold, garnished with precious
gems, if the Lamb is not the light
of it? Where is glory and joy
without the God of glory? Heaven
is not Heaven without God's pres-
ence. To remove God from the
glory world is to make it Hell.

Years ago Elder Samuel Sten-

nett penned these well-chosen
words: "Majestic sweetness sits
enthroned . . . Upon the Saviour's
brow . . . His head with radiant
glories crowned . . . His lips with
grace o'erflow . . . No mortal
can with Him compare . . . Among
the sons of men . . . Fairer is
He than all the fair . . . Who fill
the heavenly train."

On earth there is none as de-
sirable as the Lord of glory:
"There is none upon earth that
I desire besides thee" (Ps. 73:25).
He is saying there is no person,
nor power, nor pleasure, nor pos-
session in comparison and com-
petition with my Redeemer on
earth. The world may carry away
the desires of some men, but the
world does not allure the true be-
liever. His Saviour is worth more
to him than all the houses, health,
and honor so much envied by the
worldling. He has no wish to
ramble. No other object claims
his attention or tempts him to
stray. Christ is his all in all.

What do I care for the world
and the social whirl? What are
all of its pleasures and pomp, its
power and promises, unless Christ
is in it? What do I care for the
daintiest food, the sweetest drinks,
and the happiest company, unless
Christ is there? I esteem His
glorious presence more than the
gold of Ophir, His grace greater
than the grapes of Eschol, and His
pleasant words more than my
necessary food! He is not only
superior to all on earth, but He
is more excellent than all in Heav-
en! "Thou, O Christ, art all I
want . . . More than all in Thee
I find." No one can satisfy the
longing of my soul as He can by
His grace and power.

AN EVERLASTING PORTION

Our outward man will fail by
disease, duration, and death: "My
flesh and my heart faileth: but
(Continued on page 8, column 1)

BRIEF NOTES

Bro. Raymond Ellis, Rt. 1,
Marion, Ill., 62959, is available
for preaching appointments. He
considers beginning a work in
this area if there are interested
people living near Marion. His
phone is 618-983-8697.

Missionary Fred T. Halliman is
home from New Guinea. You
may write him at Rt. 1, Box 153,
Garrison, Ky. 41141. His phone
is 1-606-473-7908.

The Kings Addition Baptist
Church of South Shore, Kentucky
and Pastor James Hobbs will have
a weekend meeting Friday, Satur-
day, and Sunday, December 2,
3, and 4, 1977.

The featured speakers will be
Elder Joe Wilson of Winston-Sal-
em, N.C. and Elder Fred T. Halli-
man, missionary to New Guinea
from Calvary Baptist Church, who
is now home on furlough.

Friday, the services will begin
at 7:30 p.m., Saturday at 7:00 p.m.
with a fellowship meeting and on
Sunday, services will be at 10:00
a.m. and 7:30 p.m.



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

408 Pages

\$6.95

This is the best book we have ever read on the Tab-
ernacle. It exalts the substitutionary, sacrificial work of Christ
as that to which the Tabernacle system pointed. On nearly
every page, our attention is called to something which typifies
the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101

Supper Of Our Lord

(Continued from page one)

circumstances of its institution. The place, you remember, was Jerusalem; the time was the evening before the crucifixion of our Lord. At this institution, some significant things occurred, as given in the gospel by John.

First, Jesus, before instituting His Supper, washed His disciples' feet. In no sense was this intended to be set up as an ordinance in the church, but it was rather the enforcement, by example and precept, of the grace of humility, in such a manner as shall forever be unrivaled.

Following that, He made the solemn and awful announcement that one of that little company would betray Him. This announcement filled their hearts with dismay, as they looked at one another and at Him, wondering of whom He spoke. In answer to the question, "Lord, who is it?" Jesus said it was he to whom He should give the sop when He had dipped it. Then He dipped the sop and gave it to Judas, and the record says that "He then having received the sop, went immediately out." It is utterly improbable, therefore, that Judas partook of the Lord's Supper.

Then in the presence of the eleven disciples left, Jesus instituted this Supper, about which we are specially to think today, our Lord's Supper; and following its observance they sang a hymn and went out into the Mount of Olives. But before they went out, Jesus delivered that most remarkable discourse as recorded in the fourteenth to the seventeenth chapters of John, and prayed that wonderful intercessory prayer, that the Father might preserve the redeemed from the evils of the world in which they should be left, and so bind them together that the world might know that He had been truly sent from the Father. The institution of this Supper, it is seen, is attended with most solemn circumstances, which doubtless are too often overlooked, when we gather for its observance.

A PERSONAL QUESTION FOR ALL

And now I have a question to ask of every Christian here today. There may be different opinions and widely divergent sentiments entertained by this multitude, respecting this Supper. Here is the question: Do you not agree that nothing should be our criterion in this matter, save the Word of God? That long-established customs, and peculiar tastes, and personal sentiments must not decide our belief and practice in this solemn matter, but that this is the function alone of God's Word? Conceding this, as all of us must, then let this question be put to all our hearts: Shall not you and I and every child of God in this house today, here and now, God being our witness and judge, agree to lay down every preconceived sentiment and opinion, concerning this Supper

for which we cannot find a positive "thus saith the Lord?" I pause for a moment, that your hearts may answer. Now, if you have answered as you ought, then during this hour we ought and may see all of God's Word on this subject. Come, Spirit Divine, and wholly lead us every one according to the good pleasure of Him whose right it is to command and be forevermore obeyed!

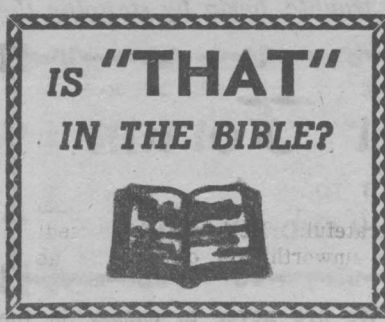
There are three vital questions growing out of this Supper that we need specially to consider. The first is, Whose is this Supper? The second is, To whom was it given? The third is, What is its meaning? Let us prayerfully look at these questions as they have been asked.

IT IS THE LORD'S SUPPER

1. Whose is this Supper? — What is your answer to this question: Whose is this Supper? There can be but one mind concerning it, if we allow God's Word to answer it. Matthew, Mark, and Luke all speak of it, and this is their unvarying testimony: "And Jesus took bread and blessed it, and brake it, and gave it to the disciples and said, Take, eat: this is my body. And likewise he took the cup, and when he had given thanks, He gave it to them saying, This is my blood of the new testament which is shed for many." You will observe that precisely the same truth is affirmed by Paul in our text. The question, then, is settled as to whose is the Supper. It does not belong to Moses or to the prophets or to the apostles.

This is the Lord's Supper. It is His, not only because He instituted it, but also because He appointed it as a memorial of Himself. Then since Jesus instituted it and for the specific purpose just named, isn't it beyond every question His table? He so designates it in every reference made in His Word. Paul, in writing to the church at Corinth, said: "When ye come together therefore into one place this is not to eat the Lord's Supper" (I Cor. 11:20). Paul is here explaining the deep significance of this Supper. It is not to be participated in as a feast, for the gratification of bodily appetite. They have houses to eat and drink in. This is not a feast; but the Lord's Supper, set in His church by the Lord, as a memorial of Himself. Again, He says to the same church: "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils." He is disabusing their minds of the seriously perverted notions that had crept in among them regarding this ordinance.

When our Lord instituted it and gave it to the eleven, His language leaves no doubt that this Supper in every sense is His. This is His language: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom" (Luke 22:29,30). Plainly it is here stated by Him that this table is His. Clear as the light are all the Scriptures that



Question:

WHAT FOOD WERE HEBREWS ALLOWED TO SELL TO FOREIGNERS BUT NOT PERMITTED TO EAT THEMSELVES?

Answer:

That which died of itself, Deuteronomy 14:21: "Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God . . ."

this Supper is the Lord's. If, then, this Supper is the Lord's, He alone must prescribe the rules regulating and governing it. He alone is to say the what and how and why and where concerning it. Surely we are all agreed on this. Nothing else could be reasonable.

Your neighbor proposes to give a dining. It is for him to make every regulation, specification, and limitation concerning it. These regulations he carefully makes and commits to his servants. What are these servants to do? There is nothing else for them to do except to follow literally the instructions of their master. They cannot legitimately say: "Now, this is not our table — it is our Master's — it is not for us therefore to say who shall or who shall not come to the table — every man in the community must pass on this matter for himself." To suppose this case is at the same time to suggest its absurdity. Those servants are literally and fully to follow instructions, just as the trust was committed to them by their master.

So it is with Christ's people concerning His Supper. They have no authority or option in this matter. This is not their table. This is not man's table. This is the Lord's table. If this were man's table, then to it he might invite his friends according to his opinions and tastes and inclinations. He might give the invitation whenever and wherever and to whomsoever he would. But he must remember evermore that this is the Lord's table. Human sentiment is not to govern it. Long-established customs are not to govern it. Prejudices, tastes, or feelings are not to govern it. Will you say that a command or an appointment of God may be governed and decided by the people as they would regulate some public enterprise? Then you forget that this book is as unchanging and unchangeable as God. You may as consistently talk about your right to change the doctrine of regeneration as to talk about your right to change the place and purpose of this Supper. He who placed it in His church has alone the indefeasible right to prescribe every regulation for its government. He either has or has not done this.

If He has, then any talk about "courtesy" and "liberality" concerning it surely cannot be in place. Shall we talk of "liberality" concerning things that are not ours? That neighbor cannot wisely talk of "liberality" concerning his neighbor's dining. The latter neighbor must be the judge of his own table. He is to pass upon its every regulation and limitation, and with it the outside neighbor has no authority whatever. So this table is our Lord's, and if He has put regulations and limitations upon it — and that this He has done cannot be denied — then His regulations are not only wise, but their strict observ-

ance is vitally necessary to His own honor and the well-being of His churches. For God's people to do otherwise is to be unfaithful to Him and to be treasonable with the trust that He has committed unto them. As well might they talk about the right of changing the laws of nature as the purpose given them in the churches, by the Divine Lawgiver, Jesus Christ. Then Christ instituted it, and this Supper is His.

THE LORD'S GIFT TO HIS DISCIPLES

2. Our second question is, To whom did our Lord give the Supper? For whom did He intend it? He certainly gave it to somebody. To whom? Did He give it to His enemies? To those who would sneer at it and pervert it? To men yet blind and lost in sin? To ask these questions is at the same time to answer them. Our Lord gave this Supper to His disciples, and not to the world. There is no disagreement among Christian people here. We are all agreed that the Lord gave this ordinance to His own people and not to the world.

Then the first prerequisite in coming to this table is that one must be a true disciple of Jesus Christ. He must have been regenerated by the Spirit of God. No other one can in spirit either partake of this Supper or be really baptized. These ordinances symbolize spiritual things, and spiritual things must be spiritually discerned. Regeneration is the first and an inexorable prerequisite to this table.

Let God's word here speak on this matter. Matthew, Mark, and Luke all unite in saying that "Jesus gave the Supper to the disciples" — to the disciples and not to the world. He gave it to the eleven men who were with Him on that sad, lone night. To these apostles, the nucleus of His church, the Supper was committed. That it was committed to His disciples and not to the world is seen from this record in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread" — that is, to observe the Supper. This is the record of the early church now fully at work. Then, clearly it was committed to Christ's people and intended only for them.

I said a moment ago that the two ordinances, baptism and the

Supper, symbolize the entire gospel of the Son of God. It is true. The Supper symbolizes the constant feeding of the soul that has been begotten unto a spiritual life by the power of God. Bread and wine indicate nourishment. This new life must have nourishment. It must be fed. That is the reason why we often observe this Supper. It symbolizes that heavenly nourishment upon which the new life is dependent for all its growth and usefulness in the service of God.

Baptism symbolizes another thing. It symbolizes our death and burial to the old life, and our resurrection to walk in the new life. This death, burial, and resurrection take place but once. Hence, we are baptized but once. Our resurrection to the new life is once for all, therefore it is symbolized but once by baptism.

But the new life just begun has to be sustained and nourished. Therefore, often do God's people come to this table, and only His redeemed people can come. A lost man is a dead man. The dead cannot eat. You do not feed corpses. You feed only the living. So this Supper, by its very constitution and character, is intended only for those washed in Christ's precious blood.

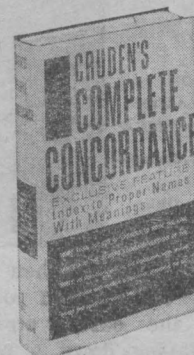
RESTRICTED TO THE BAPTIZED

But again, not only was it restricted to Christ's disciples, but these same disciples must previously have been baptized. I beg you to pause and think on this a moment. Do the Scriptures teach that baptism is prerequisite to this Supper? Plainly and fully they do so teach. In this word, baptism always goes before the Supper. But again, there is practically no disagreement among Christian people on this point. All the great bodies of Christian people are agreed that this Supper is to be observed only by the baptized, and that no one has the scriptural right to come who has not been baptized. A very few small bodies, together with a few individuals, dissent from this view, but there is but one mind about it among the several large bodies of Christians throughout the world. They are thoroughly and earnestly agreed that only baptized people ought to come to the Lord's table. This proposition is true historically, denominationally, and scripturally.

What, then, is the issue between our Baptist people and others concerning this ordinance? The answer may be stated in one brief sentence: The issue mainly gathers about the ordinance of baptism. We believe that only baptized people — and but one thing to us means scriptural baptism — may scripturally come to this table. Here, then, is the chief issue between us and other people. I said a moment ago that baptism always comes before the Supper. This is historically true. The great historians who have written about it confirm it. Let me quote three or four brief sentences from them. Mosheim speaking of Christians in the first century, says: "They were such as had been solemnly admitted into the church by baptism." Justin Martyr wrote, 150 A.D.: "It is not lawful for any to partake of the Lord's Supper, but such as believe the things that are taught by us to be true, and have been baptized." Gibbon, in his "Decline and Fall of the Roman Empire," says: "With the early Christians the Lord's Supper followed baptism." Neander, the leading church historian, says: "No man could be present at the communion who was not a member of the church and incorporated into it by baptism."

Not only is it true historically that baptism goes before the Supper (Continued on page 4, column 3)

CRUDEN'S COMPLETE CONCORDANCE



By
ALEXANDER
CRUDEN

719 Pages

\$7.95

C. H. Spurgeon said: "Be sure you buy a genuine unabridged Cruden and none of the modern substitutes; good as they may be at the price."

Every Bible student needs a good Concordance; and aside from the large Concordances, which contained extra help, Cruden's cannot be surpassed.

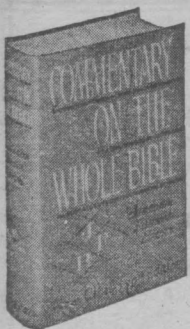
A sketch of the author's amusing life is also contained in this volume.

— Order From —
CALVARY BAPTIST CHURCH
BOOK SHOP

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$15.95



Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so

great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

CALVARY BAPTIST CHURCH

P. O. Box 910 — Ashland, Kentucky 41101

THE BAPTIST EXAMINER
DECEMBER 10, 1977
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Please explain the meaning of fathers in I Corinthians 4:15. How does this compare with Christ's statement about it in Matthew 23:8?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



I assume that Christ was referring to the use of father in a worshipful way. Verse 8 tells us: "But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren." We see here that no man is to be given a title that makes him equal with Christ. Thus we assume that verse 9 is dealing with a similar situation. "And call no man father upon the earth: for one is your Father, which is in heaven." This indicates to me that we are not to give the religious title of father, rabbi, reverend or whatever that would set the man up with Christ.

On the other hand, Paul is merely speaking of fathers in the sense of earthly fathers. When one is born into this world he has a fleshly father. When we are born spiritually God uses some man to bring us the gospel. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). In a sense that man is our spiritual father. He is not set up in a religious sense as a man to be worshipped, but someone that has a special place in our heart.

E. G.
COOK

791 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



The word "father" in I Corinthians 4:15 comes from PATER which has the meaning of a nourisher, or upholder, or protector. It is used of the nearest ancestor in Matthew 2:22 and other places. But it is also used in many other ways. In I Corinthian 4:15 it is speaking of a preacher who stands in the place of a father as he cares for and looks after the welfare of the Lord's saints who have been saved by means of his ministry. John seems to have considered himself in that position in I John 2:1. Here he calls them, "My little children." And in III John 4 he says, "I have no greater joy than to hear that my children walk in truth." I am persuaded that he is talking about those who had been brought to Christ through his ministry.

In Matthew 23:9 the word "father" comes from the same Greek word, but the context shows plainly that our Lord is condemning the use of this word as a title. And His reason for doing that is that "One is your Father which is in Heaven." So to call a preacher, or priest father is to put him on an equal with our Heavenly Father, and He does not appreciate it. In fact, I fear it just may be blasphemy. It may be as bad, if not worse than calling a preacher reverend. Psalm 111:9 says,

"Reverend is His name." And when we call a mortal man reverend we are exalting him pretty highly.

In Matthew 15:4 and in many other references we see the word "father" used in the natural sense. The context shows plainly that our natural father is meant. So it is absolutely essential that we interpret this word in the light of the context.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



Read the verses that surround I Corinthians 4:15, and you will find the meaning of "fathers" as used here. Paul tells these people that "For in Christ Jesus, I have begotten you through the gospel." Thus they were spiritual sons of Paul's, (v. 14) and he was their spiritual father. This is quite different from the way that father is used in Matthew 23:7-12. In Matthew, Jesus is talking to the proud Pharisees who liked to be called such terms as "Rabbi," "Master," "Father." The word translated "Father," as translated on the margin of the Bible, is "Teacher," and the word "Master" means "authoritative teacher."

What Paul says in I Corinthians 4:15 is certainly in accord with Christ's statement in Matthew 23:8. Paul in I Corinthians is speaking about people who have won others to Christ, and become their spiritual parent. This is not something to get proud and Pharisaical about, rather it is something to thank the Lord for. Different entirely this is from the proud boasting Pharisees, who wanted to be known as "Rabbi" and other titles expressed in various words.

PAUL
FIBER

PASTOR
NEW TESTAMENT
BAPTIST CHURCH

272 Euclid-Chardon
Road
Kirkland, Ohio



Assuming that Matthew 23:9 is meant — "call no man your father upon the earth, etc.," our Lord is laying down a principle for proper regard toward God.

MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT
\$17.95

This book was first printed in the Dutch language in 1660. It was translated into English in 1745. The book contains over 1,000 pages and tells of over 4,011 people who died a martyr's death for their faith.

The book is what it claims to be: "The story of fifteen centuries of Christian martyrdom from the time of Christ to A.D. 1660." It ought to be called "The Book of Baptist Martyrs."

All of those who are interested in Baptist church history will want to purchase this great book. It is well-bound and neat in appearance.

CALVARY BAPTIST CHURCH
BOOK STORE
P. O. Box 910
ASHLAND, KENTUCKY 41101

We are never to engage in the popish ritual of regarding any man as our spiritual father.

Paul, the Apostle, refers to himself as father, only in the sense that he was the human means used by the Holy Spirit whereby the Corinthians were saved. Please note that he did not require the Corinthians to address him as "father," but instead exhorted them to imitate him (I Cor. 4:16).

Supper Of Our Lord

(Continued from page three)

per, but, as stated a moment ago, it is true denominationally. Baptists, then, are not alone who propose "close" or "restricted communion," as it is commonly called. Every great denomination of Christians throughout the world does identically the same thing. There is not a scintilla of difference between Baptists and others on this point. They, with us, demand that before one comes to the table, he must have previously been baptized. The issue then is not about "close communion" — it is close baptism. With Baptists immersion alone is baptism, and the immersion of one who has already been saved. With them, nothing else can be scriptural baptism.

Here opens before us a tremendous field for thought. Our people are unyielding and immovable in their contention that a person to be scripturally baptized must first have believed on Christ and been saved by Him, and then immersed. They believe that nobody can be scripturally baptized, even though his body be immersed, if he has not already been saved by Christ. Therefore, they are compelled to deny the scripturalness for sprinkling or pouring for baptism. To them neither has even the semblance of scriptural baptism. And furthermore, they would also reject as fundamentally unscriptural the immersion of infants, if that were even proposed in the place of sprinkling or pouring, because the Scriptures demand personality, voluntariness, and spirituality in all the duties of Christianity. Baptism and the Supper are for the saved alone, and only the saved can scripturally observe either ordinance.

SINCERITY NOT SUFFICIENT

But some good man who thinks differently from what I have said, says: "My baptism is not immersion, but I am sincere in it, that it is scriptural baptism." I will not question his sincerity, but shall I pass upon his sincerity or upon my own? I do not believe that he has been scripturally baptized, in any conceivable sense. I must be governed, therefore, by my own convictions of the teachings of God's Word, and not by his. It is not enough to say because one is sincere that therefore he is right. If that were true, then Paul was as right before his conversion as afterwards, because he was sincere in his convictions that, in his bitter persecution, he was serving God. If it were true, the heathen in his mad idolatry is safe, because he is sincere. Do you not see that this standard alone might pervert all truth? No, this whole matter with us is a question of the interpretation of the word of God. Frankly, candidly, and lovingly we differ from our brethren as to "what saith the Scriptures" concerning these two ordinances.

Though we are compelled thus to differ from them, irreconcilably, in our interpretation of

God's Word, yet we differ in tenderest Christian love. God pity Christian men who otherwise differ and who magnify their differences by unchristian wranglings and spirit! He has shown unto us a more excellent way. Differing, as we thus do fundamentally, we would not only be inconsistent, but we would also be dishonorable in the sight of God and men to ask those to come to this table whom we solemnly believe have never been baptized. Having said these earnest, candid words, let me hasten to add that it gives me joy unutterable to note that our brethren who radically differ from us are coming to understand better our position on this question and to appreciate and approve our consistency.

THE OTHER DENOMINATIONS

Let me read you some brief quotations, that you may see how they are coming to appreciate the position of our Baptist people. I quote these words from the AMERICAN PRESBYTERIAN, as printed some years ago:

"Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion and can I ask a Baptist so to stultify himself and ignore his own doctrine as to wish me to commune with him while he believes I am unbaptized? I want no sham union and no sham unity, and if I held the Baptist notion about immersion, I would no more receive a Presbyterian to the communion than I would receive a Quaker. Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us not either make an outcry at his 'close communion,' which is but faithfulness, until we are prepared to be open communists ourselves, from which stupidity may we be forever preserved."

Now, that is candid and noble and Christian. He understands the situation just as it is.

That matchless orator, Henry Ward Beecher, used these words in the CHRISTIAN UNION a few years ago:

"A Pedobaptist who believes that baptism is a prerequisite to communion has no right to censure the Baptist churches for close communion. On this question there is a great deal of pulling out of motives by people whose own vision is not clear."

The late Dr. John Hall, of New York, one of the leading Presbyterians of the world, said these candid words:

"If I believed with the Baptists, that none are baptized but those who are immersed on profession of faith, then I should, with them, refuse to commune with any others."

Faithful words are these from the great preacher who went home only a few years ago.

Dr. Hibbard, the great Methodist leader, thus speaks:

"It is but just to remark that, in one principle, the Baptist and Pedobaptist churches agree. They

both agree in rejecting from communion at the table of the Lord and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we (the Methodists) hold. The only question, then, that here divides us is, What is essential to valid baptism?"

The distinguished Episcopalian, Dr. Wall, says:

"No church ever gave the communion to persons before they were baptized. Among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before they were baptized."

These are just a few of many similar expressions that are being spoken by our brethren who differ from us. These expressions are truthful and noble and Christian, and they state the case just as it is.

(Continued to Next Week)

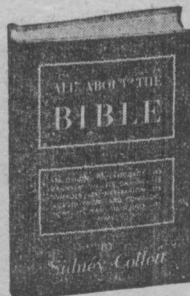
Return, Resurrection

(Continued from page one)

Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The Son's personal absence from the earth He declared to be a necessity to the Spirit's appearance in the Church — "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

If the plain references to the Return of the Lord do not involve a personal coming, language has lost its meaning. For the comfort of His disciples, sorrowing over His approaching departure, He said, "If I go and prepare a place for you, I will come again." In the same discourse He said: "I will not leave you comfortless: I will come to you." The men in white that stood by at the Ascension said to the anxious onlookers, "Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:11).

It is little wonder, then, that Paul, writing to the Thessalonians, employs the phrase, "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God." There is not a hint in Scripture that the Lord is ever to be identified with death — which the Bible denominates an "enemy" to be eventually "destroyed" (I Cor. 15:26). This attempt is, as Ottman suggests, a shift, by which some have sought to blunt the keen edge of Scripture. That Christ is representatively present in the world by the Spirit, no man disputes; but that there is another coming "for which we look," a revelation of (Continued on page 5, column 3)



ALL ABOUT THE BIBLE

By

SIDNEY COLLETT

324 Pages

\$5.95

This little book is one of the most popular volumes of its kind of all time, having gone through several editions. The author traces the Bible from its origin, through its many translations down to our present day.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101



"THE YOUTH'S CATECHISM"

By ELDER BENJAMIN KEACH
(1640-1704)

Father: I am glad to find you are so well instructed in the grounds of the Christian religion hitherto. What are the offices of Christ which He executes as mediator?

Son: The offices of Christ are many, but more especially three: His priestly, kingly, and prophetic offices.

Father: How does Christ execute the office of a priest?

Son: Christ executes the office of a priest in His once offering up Himself as a sacrifice for our sins, to satisfy Divine justice (Heb. 2:17; 7:27; 9:26).

Father: How else does Christ execute His priestly office?

Son: In His making continual intercession for us in Heaven (Heb. 7:25).

Father: Of what use were the priests and legal sacrifices under the law?

Son: They were types and figures of Jesus Christ, by whose blood or sacrifice of Himself only atonement is made (Heb. 10:1-3).

Father: Are there any who partake of Christ's priesthood, and minister under Him as His successors or vicars here on earth?

Son: No verily, He has no successor nor vicar because He abides Himself a priest for ever, to discharge the whole work of His priestly office; and so did not Aaron nor the priests of his order (Heb. 7:25).

Father: Are there any sacrifices to be offered up to God under the gospel, besides that one sacrifice which Christ Himself offered?

A BOOK WHICH SHOWS THE HEATHENISM OF EASTER, Etc.

THE TWO BABYLONS

OR PAPAL WORSHIP

By
Alexander
Hislop



330 Pages
\$5.25

This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among others things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off on the world in the name of Christ.

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

— Order From —
CALVARY BAPTIST CHURCH BOOK SHOP

Son: No, for Christ has offered a sacrifice Himself once for all: Christ hath once suffered to bear the sins of many (Heb. 9:28). Now once at the end of the world, He hath appeared to put away sin by the sacrifice of Himself (verse 26). This He did once (Heb. 7:27) by one offering He has perfected for ever them that are sanctified (Heb. 10:14).

Father: Why ought not any other sacrifices be offered up to God now?

Son: Because this would render the sacrifices of Christ weak and imperfect; besides the apostles' faith, where remission of sin is, there is no more offering for sin (Heb. 10:18).

Father: How does Christ execute His kingly office?

Son: Christ executeth the office of a king in His making, instituting and appointing of laws, ordinances and statutes to show how God in gospel-times ought to be worshipped (Matt. 28:18-20).

Father: How else does Christ execute His kingly office?

Son: Christ executed also His kingly office in subduing our sins, and in destroying the enmity that naturally is in our hearts against God and Himself, by His Spirit ruling and reigning in us, and also by defending us, restraining and conquering all His and our enemies (Micah 7:19; Rom. 6:14).

Father: In what books are the laws, statutes and ordinances of Jesus Christ, the King of saints written?

Son: The laws of Jesus Christ are written and contained in the sacred Scripture, which we commonly call, the Holy Bible (John 10:21-22; II Tim. 3:14-15).

Father: Are all the laws, commandments, and ordinances of Jesus Christ contained in the Holy Bible?

Son: Yes, the whole counsel of God, or mind of Christ, is contained therein; the law of the Lord is perfect (Ps. 19:7).

Father: Must nothing be done in the worship of God but what is written in the sacred Scripture?

Son: No, nothing ought to be done in God's worship, by any means, but what is written therein. "Add thou not to his Word" (Prov. 30:6). If any man shall add, etc., (Rev. 22:18).

Father: But may not that be done in Christ's name, or in God's worship, though be not commanded, if it be not forbidden?

Son: No, by no means; for that which we have no precept for, is consequently forbidden, because all innovations and traditions of men are forbidden (Lev. 10:1-2).

Father: What a king is the Lord Jesus Christ?

Son: He is King of Heaven and earth, King of kings and Lord of lords; Yea, King of saints and King of nations; and though His kingdom is more spiritual and invisible now, yet He shall have a glorious and more visible Kingdom in the world in the latter day; which kingdom He requires us to pray for (Matt. 9:10; Dan. 9:16; Rev. 11:15-16).

Father: How does Jesus Christ execute His prophetic office?

Son: Jesus Christ executed His prophetic office in revealing to us by His Word and Spirit, what He had done for us as a priest, and what laws He hath appointed as King (Acts 3:32).

Father: How else does He execute His prophetic office?

Son: By His expounding the law of Moses, showing what is

past and fulfilled: and also by showing what shall be hereafter (Matt. 24; Mark 13; Luke 12).

Father: How are we made partakers of the redemption purchased by Jesus Christ?

Son: By the effectual application of His blood and merits to our souls, by the Holy Spirit (John 1:12; Titus 3:5).

(To Be Continued)

Return, Resurrection

(Continued from page 4)

His presence, which "every eye shall see" is the contention of the Book. Our hymnology—than which no truer theology has ever been written—sets that hope to sweetest harmony; and yet to tear the expectation of a personal Return out of your best hymn book would not leave it in such tatters as would be that more blessed Book—the Bible—when you had torn the same from its sacred pages.

The Time Is Indefinite; the Event, Imminent. "Of that day and hour knoweth no one, no, not even the angels of Heaven, but the Father only." But "Be ye also ready: for in such an hour as ye think not the Son of man cometh." It is little wonder that Paul—perfectly familiar with his Lord's speech—should have written to Titus, concerning the grace of God, which had appeared, bring-

THE FIVE POINTS OF CALVINISM

By FRANK BECK

This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

Most people have only heard biased attacks on Calvinism—from its impassioned critics; why not order this booklet and pass it on to those who have not heard the positive side of these doctrines?

\$1.00 Per Copy

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

ing salvation to all, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world; looking for that Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12,13).

The wisdom of making this great event imminent, and the date of it indefinite, exists in the fact suggested by Baines, namely, that disciples were to be so living in the hope of it, that they would not be surprised if it occurred, while not so confidently dating it as to suffer disappointment in its delay. The argument that this event could not be "at hand" nearly two thousand years ago, and yet, so remote as time has proven it to have been, ignores alike the difference between man's and God's computation of time, and the transcendency of the event. If with God "a thousand years . . . are . . . as a watch in the night" when it is passed, we see no difficulty in the Spirit's expression, "the time is at hand."

Again, the proportions of this event are such as to make that language not only permissible, but accurate. In the far West a carload of passengers were excited by the announcement, "We are coming to Shasta. Look!" Windows were pushed up, men and women put out their heads, to behold that snow-capped peak, full before them. And yet, as one put it, "I rode on and on, from a little

after break of day until high noon, and still we had not reached its base; and when the Western sun had dipped far toward the horizon, glancing backward, we beheld its bold, beautiful peak, glorious with the vesture of the sun." You could not have said that of a hill. A hill a mile away is not at hand; but one hundred and fifty miles away, and Shasta is "at hand."

The Second Appearance of Jesus, as compared with the most important of human events, is so splendidly transcendent that no wonder those seers, realizing something of its mighty significance, should have lost the sense of distance and time, and exclaimed, "The Coming of the Lord draweth nigh!" or else, speaking for that Spirit who does not measure time by minutes and hours, but rather as it relates itself to eternity, say, "The Lord is at hand" (Phil. 4:5).

His Coming Will Perfectly Accord with Prophecy. For some time there has been a discussion in the pre-millennarian ranks as to whether the "any moment" theory of the Second Appearance could be retained; one school contending that it is a necessity of the interpretation of Scripture, and another that we can certainly recognize the fulfillment of prophecy, and that some portions of this, not having occurred already, must come to pass before we see in the heavens the "sign of the Son of Man." This problem finds its solution in the very fact that the last letter of prophecy, named as preliminary to the Lord's Appearance, may have its perfect fulfillment, and yet, the most of professed Christian men fail so to mark the movements of time as to clearly recognize the perfecting of the Divine plan. When Jesus appeared the first time, how few there were that saw in the Babe of Bethlehem the completion of prophecy! The visit of the star-led men from the East and the inquiry of the song-surprised shepherds seem to have found an answer in the faith of Simeon and Anna, in the fears of the criminal Herod, but to have left unmoved multitudes of men that were supposed to be the great Scripture students of the day.

Again, the certainty of a lapse of time between the Coming of Christ for His people and His Coming to the earth with them, cannot be disposed of by dubbing it "a theory to meet a difficulty of the pre-millennarian view." In a previous chapter we have already seen that there are two comings described in the twenty-fourth of Matthew that are so absolutely unlike as to demand an explanation. That explanation is found in the fact that Christ comes for His saints (I Thess. 4:16,17; II Thess. 2:1); an appearance which is the part from "the Coming of our Lord Jesus Christ with all His saints" (I Thess. 3:13) to take His throne and "judge the world in righteousness"; and, to this period the Tribulation seems unquestionably assigned. The conversion of the Jew is at its close, and "wars and rumors of wars, . . . earthquakes," convulsions

of nature, and so forth, both naturally and scripturally belong to the same time!

The full proof of these assertions we postpone to the discussion of the Tribulation and the Translation. But for the present, let the Word of the Lord Jesus instruct us, "For verily I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled" (Matt. 5:18). Arthur Pierson tells us that in 1882, when the transit of Venus was occurring, some German scientists, at Aiken, S. C., had drawn an elliptical circle upon a great stone, from which they made their observations. Later, they presented a request to the city that this stone might remain undisturbed until one hundred and twenty years had passed and another transit of Venus had occurred, at which times the then-living scientists might make their observations and compare them with the work of 1884. Pierson reminds us that 120 years is a long time; every throne will have been emptied of occupant after occupant, and the map of the world will have been made over; for ought we know the march of the millennium may have begun, but prompt to the day, the hour, the minute, the transit of Venus will be on. Such is the accuracy of science.

But again and again the even greater accuracy of prophecy has been put past dispute. Read Zechariah's description of the first appearance of Jesus in His triumphal entry into Jerusalem, "Riding upon an ass, and upon a colt the foal of an ass," and remember this, that over seven hundred years intervened between the declaration and the deed. Generation after generation had passed; almost countless kings had been born to the various thrones of the earth; the little sentence, for the most part, was forgotten by even Bible students; and yet, in perfect accord with the Word of God, it came to pass. So it will be again when "His feet shall stand . . . upon the Mount of Olives," and "Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem," and His scepter shall extend "from sea even to sea, and from the river even to the ends of the earth," "for the mouth of the Lord hath spoken it."

THE FIRST RESURRECTION

It Will Be Concurrent With the Saviour's Appearance. "The Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first." The word "first" here simply assigns the resurrection of the righteous dead—when "this corruptible must put on incorruption" to precedence over the marvelous change of the living saints—when "this mortal must put on immortality." The rest of the sentence, however, makes the Return of the Lord and the resurrection of the saints concurrent events—the latter the instant resultant of the former. (Continued on page 6, column 1)

THE SOVEREIGNTY OF GOD

By
ARTHUR W. PINK
320 Pages

Cloth \$6.95

Paper Back \$1.95



If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER
DECEMBER 10, 1977
PAGE FIVE

Return, Resurrection

(Continued from page five)
At the last trump that resurrection will occur "in a moment, in the twinkling of an eye" (I Cor. 15:52). "Then they that are Christ's at His coming" (I Cor. 15:23).

A. J. Gordon truthfully remarks, "Any doctrine of the resurrection dissociated from the Advent, must be false; . . . no atonement apart from the Cross; no resurrection apart from the Coming." It is at "the Coming of our Lord Jesus Christ," that there is to be a "gathering together unto Him" (II Thess. 2:1).

A writer tells of the old colored saint, father of a numerous family, who lived in Northern Georgia in 1833, when the notable meteoric display, known as "the falling of the stars," occurred. Being awakened by the noise and confusion in the street, he looked out from the window of his humble home, and seeing, as he supposed, the stars of Heaven falling like snow flakes, he thought the end had come, and quickly roused his wife and children, saying: "De day ob de Law'd am at han!" Hurrying them into the streets, where the scene was indescribable, the old man turned to his companion and said, "Ol, 'oman, de Law'd am a comin'; and jis' you take de chil-un along up to de public squar' and stop dar 'till I come. I'se gwine down in de guardin' and see old Massa git up, and just as soon as he do, him and me 'ill come along up to de squar' and w'll all go up to meet de Law'd togedah!" That man, incapable of reading the Word for himself, had not listened to the reading and explanation of the Scriptures in vain. He knew that the Saviour's re-appearance would be the signal for the resurrection of every sleeping saint.

It Will Be Accomplished by the Saviour's Voice. "The Lord Him self shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." It is doubtful if there be a great event of the future that has not already been enacted upon a small scale — an adumbration of that which is to come; it is equally to be questioned if there be a great truth that has not found its symbols in some circumstance of the past. The resurrections of the New Testament — recorded to the credit of Christ — are the shadows of the resurrection. They were accomplished, everyone, by the Saviour's voice. To the widow's son He said, "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak" (Luke 7:14,15). To Jairus'

daughter, "I say unto thee, Arise, And straightway the damsel arose, and walked" (Mark 5:41,42), while to Lazarus, who had lain four days in the grave, "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth" (John 11:43,44).

It is said that Calhoun was unwilling to die until they should bear him again to the Senate chamber that he might listen to Clay's voice once more — the voice he regarded as the most eloquent known to the tongue of man. But the voice of Christ will be so much more eloquent that by it the dying shall be revived and the dead quickened into life again. "The dead shall hear the voice of the Son of God: and they that hear shall live."

The Resurrection Will Concern Only the Sleeping Saints. "The dead in Christ" are all that are mentioned as having any part in this resurrection (I Thess. 4:16). The explanation is at hand. "The rest of the dead lived not again until the thousand years were finished. This is the First Resurrection. Blessed and holy is he that hath part in the First Resurrection" (Rev. 20:5,6). It will require a more ingenious man than has yet employed tongue or driven pen to disprove the two resurrections of Scripture. The number of instances in which the first and second resurrections are spoken of, the easy explanation of such passages as Daniel 12:2 and John 5:28, together with the meaningful phrase "the resurrection from the dead," as employed in Luke 20:35; Philippians 3:11; Acts 4:2 — making the first resurrection clearly elective — form the chain of argument which such men as Baines, Blackstone, Gordon, West, Brooks and others too numerous to mention have forged on the anvil of the Word.

The translation of Daniel 12:2 of Tregelles, "And many from among the sleepers of the dust of the earth shall awake. These (that awake) shall be unto everlasting life. But those (the rest of the sleepers who awake later) shall be unto shame and everlasting contempt," instead of being "a theory created by a pre-millennialist to carry his point, and absolutely unknown to commentators," as one writer at least contends, is approved by such eminent rabbi as Saadia Haggion and Eben Ezra and employed by some of the best commentators, while the refusal to let the word "hour," in John 5:28,29, refer to at least as long a period as has already been covered by its use in John 4:23 and 5:25, reveals an indisposition to be convinced.

However, the utter absurdity of straining, or spiritualizing Scripture is only reached when one opponent of two resurrections comes to treat Revelation 20:4-6,

and contends that the first resurrection, there spoken of, is not that of persons at all but of "principles," an interpretation which, as one has already suggested "would present the spectacles of 'principles' being beheaded 'for the witness of Jesus,' 'principles' refusing to worship the beast, 'principles' with foreheads and hands on which they decline to receive a mark, and 'principles' over 'such the second death hath no power,' but which shall be 'priests of God and of Christ.' Following this to its logical conclusion, 'the rest of the dead' must also be 'principles,' so that we could have no resurrection of persons at all."

It is no argument against two resurrections to remind us that for centuries "reverent students of the Bible" knew nothing of it, any more than it is against the Great Commission, which, for the same length of time, was overlooked, neglected, and, when brought to light, ardently disputed. But to accept this Biblical doctrine is to receive an inspiration to holy living such as that which characterized Paul, who cutting loose from all things that bound him to the world, affirmed his willingness to count them all but loss, "if by any means (he) might attain unto the RESURRECTION OF THE DEAD."

THE SUPREME RAPTURE

Returning to our preliminary sketch again we find the Apostle describing it in these words: "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."

Three features of the Rapture are here clearly suggested. It will be signalized by the re-wedding of body and spirit; it will be characterized by the change of the mortal and the corruptible, and it will consummate the communion of the saints and the Saviour.

It Will Be Signalized by the Re-Wedding of the Body and Spirit. The clear significance of the phrase "even so them also which sleep in Jesus will God bring with Him," is to the effect that "the spirits of just men made perfect" are now with God. But their bodies lie buried in sea and on land. Our coming Christ will bring the spirits down with Him, and at the sound of His voice the graves shall give up their dead. And when the body and the spirit, divorced by the last enemy, meet in the presence of our Master, He by His Word will so wed them together that neither man nor devil will ever again divide them asunder. If one could conceive the glory that shall clothe these bodies of ours, when redeemed from humiliation, they are "conformed to the likeness" of our Lord, and the splendor that shall mark our "spirits" — "made perfect" — he would somewhat realize the meaning of the eternal marriage of the two.

This is the hour, and the event, of which the Apostle wrote to the Romans: "The earnest expectation of the creature waiteth for the manifestation of the sons of God . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It is little wonder, therefore, that an Old Testament Prophet, who was speaking to quicken Israel — "dead in trespasses and sins" — should have expressed the very thought that will characterize that glad hour when the voice of the Son shall proclaim the approaching Rapture; and men shall know the

more remote and more blessed meaning of Isaiah's words, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (26:19).

We have read Ingraham's "Prince of the House of David," and have tried to imagine the joy of that marriage occasion when Lazarus, whose recent decease had thrown every participant into pitiful sorrow, now resuscitated, lent by his living presence, such surpassing happiness as no wedding party had ever before experienced; but we confess frankly that the joy of the hour when all perfected spirits and all glorified bodies shall be joined by the word of the Lord Jesus cannot be compassed by the imagination! RAPTURE! is the word.

It Will Be Characterized by the Change of the Mortal and the Corruptible.

"The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." What an hour! At that moment those that have come out of their graves, in the full realization of their eternal conquest, will almost tauntingly ask of their defeated foe, "O death, where is thy sting?" while those that have not slept, but, by the Coming of Christ the Master, have put on their immortality, will voice their conscious triumph in the speech, "O grave, where is thy victory?" and sing their joy in the sentence, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Dr. Gordon's comparison — "the charcoal and the diamond are the same substance, only that one is carbon in its humiliation and the other carbon in its glory. So is this tabernacle in which we now dwell, in comparison with our house which is from Heaven" — is not only full of beauty, but Biblically justified. When, however, one comes to speak of the saints perfected in spirit, soul and body, there are no objects of earth with which to liken them. Jesus said, "They are equal unto the angels;

BY ALL MEANS GET THIS BOOK!

Georgi Vins TESTAMENT FROM PRISON

TRANSLATED BY JANE ELLIS



\$2.50

Georgi Vins is a Russian Baptist who dares to live for Christ at the cost of family, acceptance, money, freedom, and health. Elder Vins is now in a Russian labor camp, sentenced for refusing to accept the authority of a "church organization" which he feels is a puppet of atheists.

This book shows what it is like to be a true Baptist in Russia. It is a modern book of martyrs and heroes of the Baptist Church. You will be happy to find that the Russian Baptist agrees with us in doctrine. This is the most factual, up-to-date report of Baptist sufferings in print. Order today.

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910
ASHLAND, KENTUCKY 41101

and are the children of God, being the children of the resurrection" (Luke 20:36).

It Will Consummate the Communion of the Saints and the Saviour. The phrase "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" involves a twofold communion — the communion of one with another, and of all with their Lord. The closeness of that communion, and the sweetness of that fellowship finds no expression sufficient, short of the marriage relation. "They that were ready went in with him to the marriage" (Matt. 25:10). It is little wonder that on the consummation of this event there should be heard the voice of a great multitude as the voice of many waters, and as the voice of mighty thunder, saying, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:6, 7).

We confess frankly that when all of this imagery of prophetic promise passes before one's mind, he begins to understand the spirit and speech of Samuel Rutherford, who, while he languished in prison at Aberdeen, divided his time between singing God's praises on the one side, and pleading for the re-appearance of His Son on the other, and we marvel not at his speech: "O fairest among the sons of men; why stayest Thou so long away? Oh, heavens move fast! Oh, time, run, run, and hasten the marriage day, for love is tormented with delays!"

God's Sovereignty . .

(Continued from page one)

not one who calls himself a Christian who will say that God is unable to turn aside the afflictions of His people, so that they cannot lay their ungodly hands upon them, if He wants to. He is able to lead His people in paths of heavenly peace completely free of troubles and trials. He surely is wise enough to lead us always in safe places if this is His will. And He has the power to destroy every force that is raised against us. Who then would dare deny that every affliction and trial that falls upon God's saints must be by His sovereign permission.

Since God, in absolute sovereignty, permits trials to befall His saints, and sometimes even leads them in these trying ways; why does He do it? This leads us to consider another fact:

II. GOD HAS A SOVEREIGN PURPOSE IN THE AFFLICTIONS AND TRIALS OF HIS ELECT PEOPLE.

Since God has both the power and wisdom to bring us to glory along a way that is free of trials, and since God is infinitely good, loving, holy, and wise, we are shut up to one unescapable fact; God has a sovereign purpose in permitting trials and afflictions to befall His beloved saints. Can we learn something of this divine purpose?

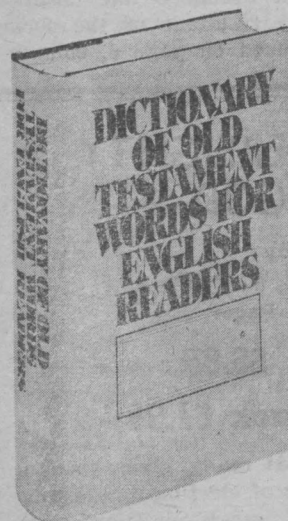
1. It is to try their faith that it may be made "more precious." In I Peter 1:6-7 the Holy Spirit tells us this as He says: "If need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

The Lord tells us here that there is a need, a reason, a purpose for the temptations (trials, persecutions, tribulations) which come to the Lord's people. That need or purpose is stated in verse seven. It is that by trials our faith may be made more precious than gold. It is when our faith is made the more precious (Continued on page 7, column 4).

DICTIONARY OF OLD TESTAMENT WORDS

For English Readers

By AARON PICK



Every English word in the Old Testament is here alphabetically arranged, and under the English word is given every Hebrew word, which is so translated, with its literal English meaning, plus every Bible reference where the English word is used.

The English reader who searches the Old Testament diligently, but lacks knowledge of the Hebrew language, will be enriched by using this book. It is designed for students without a knowledge of Hebrew. Apparent contradictions are readily explained and eliminated by the real meanings.

PRICE \$12.95 — ORDER FROM:

Calvary Baptist Church Book Store

P. O. Box 910

Ashland, Kentucky 41101

THE BAPTIST EXAMINER

DECEMBER 10, 1977

PAGE SIX

People are very careful about what they eat, but it is tragic that the "pure food law" does not seem to apply as to what they feed their soul.

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

Nikolai Hrapov has published an article, "32 Years of Wandering Through a Desert for the Name of Jesus" (BULLETIN OF RELATIVES OF BAPTIST PRISONERS IN USSR, 43-77). As a child he was deported with his father, who died as a martyr. Five years in prison followed without a trial. Afterwards he was sentenced to life but was freed two years later in 1947. In 1950 he was again condemned to 25 years, and released in five years. In 1961 a new sentence was passed, and another in 1966. In 1971 he was freed but has lived since then in hiding, far from his family, having to lead the persecuted Baptist Union from the underground.

For 32 years he has not slept in his house; he has no house, but he closes the article with the words, "I and my house will serve the Lord" (JESUS TO THE COMMUNIST WORLD, 11-17).

Although most Southern Baptists disapprove of women in pastoral roles, a 1977 survey shows, a majority favor ordaining women for other areas of service.

Of the 389 Southern Baptists sampled by the Home Mission Board 75 per cent would approve ordination of women for ministry in religious education, youth work and social ministries (WESTERN RECORDER, 11-77).

This survey is shocking in two areas. First, since when did you need to ordain any person to perform religious instructions, youth work and social work. Second, women in such positions of leadership in the church violate Paul's injunction in I Timothy 2:12-13.

The press is presently unmasking "the Chaplain of Bourbon Street." It is about time that God-fearing people took a close look at Bob Harrington. Evangelist Harrington is a member of the First Baptist Church in New Orleans where, according to church sources, he has not attended for more than a year.

NEWSWEEK (9-77) disclosed that "Brother Bob" and atheist Madalyn O'Hair staged the so-called "debates" to make money. This whole affair was Harrington's idea that the pair could get more money and exposure together than either could generate alone. "Little Richie Jarvis and Our Brothers Keeper," a gospel music group, quit Bob Harrington and Madalyn O'Hair the day before their road show reached Raleigh, North Carolina. Jarvis charged the de-

bates were theatrical and money orientated.

Mike Pigott, a NASHVILLE BANNER reporter, followed the pair to five cities in three states. He reported that all of their debates were alike, that they made the same speeches, that they walked on and off the stage on cue, and that they set each other up for the same one-liner comments in city after city.

Harrington says he is holding these debates to convert Madalyn. He asks, "Wouldn't she make a great evangelist?" If Bob would read his Bible in I Timothy 3:2, he would know that no woman can Scripturally make "a great evangelist."

The evangelist places his organization's net worth at \$3 million and his personal net worth at \$250,000. Sources close to the organization said its income has averaged about \$200,000 a month during the last two or three years. It would seem that this religious clown does not agree with Paul that a minister should "not be greedy of filthy lucre" (I Tim. 3:3).

On the debate tour Harrington pays all the bills. Ms. O'Hair and her atheist organization seem to be doing good due to the tour. The annual income of her American Atheist Center has grown from \$75,000 five years ago to \$500,000 presently. It would strain even "Brother Bob" to convince Christian people that you can stop atheism by contributing thousands of dollars to it nightly!

This pulpit comedian makes his rounds in a bus donated by porno publisher Larry Flynt (HUSTLER) which costs about \$155,000. He tried to justify his actions by saying, "The devil had the bus long enough."

Fundamental pastors have accused Harrington of drinking and "female trouble." Harrington left his wife of thirty years to establish a relationship with a staff member, Zonny LaFerney, a divorcee. Miss LaFerney often travels with the evangelist and is described as his business manager and director of his "Total Man" program.

I wish this religious profiteer would have the common decency to drop the name Baptist.

NEW YORK (EP) — Foundations in the U. S. are making grants totaling some \$2.1 billion a year — of which religion receives the smallest share, 2 per cent or 38.9 million.

Education receives the largest share, 28 per cent of the total or

\$591.9 million, annually, according to the new foundation directory published here by The Foundation Center.

Following education are health (21 per cent, \$42.1 million), science (15 per cent, \$317.6 million), welfare (14 per cent, \$292.9 million), humanities (10 per cent, \$224.2 million) and international activities (10 per cent, \$226.6 million).

Representatives of the North American Baptist Women's Union (NABWU), meeting in Freeport, Bahamas, for the group's quinquennial Continental Assembly, elected their first black president recently.

AUSTIN, Texas (EP) — Madalyn Murray O'Hair, the atheist activist, was arrested here for attempting to stop a prayer offered before a meeting of the Austin City Council.

Her attempts were ignored by the legislators. She shouted, "I'm an attorney and as an attorney, I'm sworn to uphold the Constitu-

THE REDEEMER'S RETURN

By A. W. PINK

\$6.95

This is one of the greatest books ever written on the subject of the second coming of Jesus Christ. It is pre-trib, pre-millennial. Those who love His appearing will want to purchase and read this great book. Mr. Pink deals with such topics as the hope, the necessity, the time, the signs, etc. of the Redeemer's second coming.

ORDER FROM
CALVARY BAPTIST CHURCH
BOOKSTORE

P.O. Box 910 Ashland, Ky. 41101

tion and I believe this is a violation of the Constitution."

Austin Mayor Carole McClellan told Mrs. O'Hair to be quiet. When she would not, he called the police.

After she was taken away, a Lutheran minister gave the prayer, including a petition for "those who would disrupt a public meeting."

NEW YORK (EP) — Aside from being controversial religious groups, the Worldwide Church of God, the Unification Church, and the Church of Scientology have something else in common.

None is listed in the authoritative Yearbook of American and Canadian Churches, issued by the National Council of Churches.

PASADENA, Calif. (EP) — Six former students of Ambassador College, an educational institution of the Worldwide Church of God, have launched a broad attack on the leadership of the cult at its home base here.

The expose alleges mishandling of funds by top church leaders who are charged with living opulently on members' tithes, and seduction of coeds by the son of the church's founder.

And, in a bizarre twist, an arrest warrant has been issued against chess champion and World wide Church member Bobby Fischer, charging him with battery, trespassing and disturbing the peace in a purported attempt to retrieve a tape recording.

The "Ambassador Report" represents an attempt by critics of the church leadership to provide documentation for misconduct charges that have kept the Armstrong organization in turmoil in recent years. Targets include Herbert Armstrong, 85, who built the church mainly through radio evangelism, and his son, Garner Ted Armstrong, 47, also a broadcast evangelist.

By requiring members to tithe up to 30 per cent of their annual incomes, the Armstrongs have a yield of more than \$60 million a year in tax-free income, according to the report. The report al-

leges that the tithes have left some church members destitute, while the Armstrongs and other church leaders live luxuriously in church-owned mansions.

Publishers of the report are Leonard and Margaret Zola, John Trechak, Mary E. Jones, Robert Gerringer and Bill Hughes. They say they have been with the church from four to 15 years. All except Miss Jones are graduates of the college. Miss Jones attended for two years.

God's Sovereignty . .

(Continued from page six)
through trials that we are the more separated from the things of this world, the more ready to let loose the material things of this life, and grasp, solely by faith, the hem of His garments, clinging only to Christ.

None will deny that these three Hebrews had great faith. They surely demonstrated this in the most dramatic way possible. But when the destroying power of that fiery furnace was annulled and they walked out of it with not one hair surrendered to its consuming power, how much more precious and glorious was that faith then.

It is this tried, precious faith that is to be "found unto glory and honor and praise at the appearing of Jesus Christ." To be convinced of this we need only to look at "Heaven's Hall of Fame" in Hebrews eleven. Every single individual that makes up that glorious roll is a saint who has been led by sovereign providence through the furnace of trials. So now, when we read Hebrews eleven which records their mighty acts of faith, we say, "Praise God! What great faith! Oh that I had that kind of faith!"

Then we see that God's purpose in the trials of His saints is:

2. To Temper Them For a Greater Service. These young men already held important positions in the kingdom of Babylon. They were among the princes, governors, judges, counsellors, etc., mentioned in Daniel 3:2. In fact, their rise in position and power seemed so phenomenal that it had attracted the attention and aroused the jealousy of other officials. But God has a higher honor, a greater place of service for them, as you see in verse 30. However, before He promotes them, He will temper them in the fiery furnace so that the greater honor to come will not cause them to be destroyed by being lifted up with pride. Instead of saying, in pride, "Look how well we have done for ourselves"; they will say in humble praise to a sovereign God, "Look what God Our Deliverer hath done for us."

As the blacksmith used to prepare the plow sweeps for service by use of fire, hammer and water, so the Lord uses trials of various sorts to put the right temper in His people to prepare them for whatever place of service He has for them.

Many of us fail to realize what we are asking for when we pray the Lord to use us in a greater way in His service. We do not realize that we must first be properly tempered for this greater sphere of service, and this often-times requires fiery trials. And, oh, how grievous they are to us. But our all-wise Sovereign Lord knows just what He is doing. May He give us grace to submit to His workings and increase our faith to trust Him and to put ourselves completely in His care and keeping.

How many of us have missed spiritual promotion, advancement or honor because we failed the testing of our faith? Surely the Lord alone knows.

Sometimes God sovereignly permits us to go through the fiery furnace of affliction and trials — 3. To tender us that we may

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

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

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

Write Brother Halliman frequently. His address is:

ELD. FRED T. HALLIMAN
Route 1, Box 153
Garrison, Ky. 41141

have compassion on others in their trials. By our experiences in trials the Lord works the grace of compassion in us. He gives us a compassionate heart. He uses our affliction to teach us to "weep with those who weep, and mourn with those who mourn."

I had the privilege of knowing one of the greatest missionaries of this age. Bro. Harold Morris was a missionary for many years to the people of Brazil. God greatly used him in the salvation of the lost and in the establishing of New Testament Baptist churches in that country. He freely left all behind here in America to carry the gospel to the Brazilian people. He gave of himself while there until his own health was completely broken and he died not many years after coming home to the States, still a young man.

But while in Brazil Bro. Morris endured some very heart-breaking experiences. He lost, I believe, three of his children. He said when he lost the first one it was hard to bear, but when a little later he lost the last one, it seemed to be more than he could endure. He said, "I cried unto God with the question, Oh Lord, why this; have I not given up all to come here as your servant? Was that not enough?" Then Bro. Morris said, "It was as if the Lord said to me, I have taken your babies that you may have compassion on, and weep with, the parents in this country where one out of every two babies dies in infancy." Bro. Morris said, "My heart leaped with joy when this realization flooded my soul."

Compassion means to suffer with, to feel another's pain or sorrow or agony of soul. How can we feel what others feel in their suffering unless we have experienced similar afflictions? How can we weep with those who weep, and mourn with those who mourn unless we have been made to weep and mourn ourselves."

Most of us are so hardened by what we see about us on TV and by what we read in the paper that we have no compassion for anyone. Something happens to a (Continued on page 8, column 3)

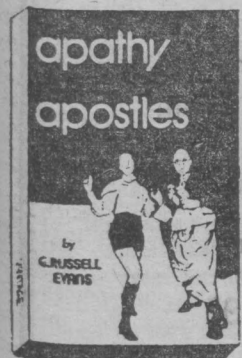
APATHY, APOSTASY AND APOSTLES

By G. RUSSELL EVANS

Here is a hard-hitting, highly documented and penetrating exposure of radical and communist-type programs of the National Council and World Council of Churches—all supported by the collection plates of member churches.

FORTY MILLION PROTESTANTS

of 32 denominations (including Methodist, Presbyterian, Episcopalian) are helping in financing communists and terrorists, rioters and Angela Davis; condemnation of America; promotion of world government; forced busing; total amnesty; civil disobedience — to name a few of the 101 facts in this shocking book.



The author, a retired Coast Guard Captain, spent three years research and has come up with a complete and up-to-date analysis — concise and easy to read. Findings and conclusions are related to the Holy Scriptures.

If you like these activities of the NCC and WCC, you are in good company. If you don't, find out **WHAT YOU CAN DO** to combat these threats to America and Christianity. Hard cover, 144 pages, \$4.50 pp.

CALVARY BAPTIST CHURCH BOOK STORE

P.O. Box 910

Ashland, Ky., 41101

THE BAPTIST EXAMINER

DECEMBER 10, 1977

PAGE SEVEN

A Friend . . . In Jesus

(Continued from Page Two)
God is the strength of my heart, and my portion for ever" (Ps. 73:26). With old age in the body there usually comes a failing of conduct, courage, and comfort. One day life's sun will set, and some day the Christian race will end. The power of our natural body will be spent and our mind will be exhausted. But the love of God will survive. Even on our death bed we will find strength and joy in Him. Verily in that hour I shall discover God is "the strength of my heart."

Instead of "the strength of my heart" some read it that God is "the rock of my heart" from the Hebrew text. This may be the true rendering. This would mean that God is a sure, strong, and immovable foundation. Though the winds blow when the storm of death comes, the house of my heart will not fall. It is built upon a solid and sure foundation. God is the rock of my heart. In death I will leave creature comforts and face the sharpest conflict with Hell, but I will stand in the whole armor of God and in the strength of the Lord at that hour.

Many people have their portion in this life. It was an ancient custom of the Jews to divide the inheritance so as to give every one his allotted portion. The righteous have a portion in this world: "The Lord is the portion of mine inheritance" (Ps. 16:5). The Author of all portions is the matter of my portion. My portion is not in money and materials, but my portion is in Him Whom the Heaven of heavens cannot contain.

Whether in life or in death God is my portion: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom.

Just as one dog can start all the dogs barking, so one person can start a whole group to gossiping.

14:8). Throughout all eternity God is to be my immense and inconceivable portion: "God is . . . my portion for ever." He is not my portion for a year, or an age, or a millennium, but for all eternity.

Death shall not rend my portion asunder. It will merely carry me nearer its full realization. My inheritance is without diminution and without alternation. So many bonds are dissolved by death and so many knots loosed, but mortal death will only give me a perfect and everlasting possession of my inheritance. Aunt Fanny Crosby put it thusly: "Thou, my everlasting portion . . . More than friend or life to me . . . All along my pilgrim journey . . . Saviour, let me walk with Thee."

A WORD TO SINNERS

Sinner friend, your portion is in this life, and Satan and Hell are your everlasting portion to come. If the Lord is to be your portion in the next world, you must be brought to the saving knowledge of Him in this world. Your desire must be toward Him and your delight must be Christ-centered. You must court and covet acquaintance with Him.

May the Spirit of God speak to your heart in conviction and conversion. May the God of all grace enable you to say with Paul: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

Sinlessness In Flesh

(Continued from page one)
 see his brother sin a sin which is not unto death, he shall ask (pray) and he shall give him life for them that sin not unto death. There is a sin unto death; I do

not say that he shall pray for it." (See also Matt. 20:21,22). IN THIS TEXT WE ARE EXPRESSLY COMMANDED TO PRAY FOR A SINNING BROTHER.

The life and obedience of Jesus Christ is the saint's standard of holiness. "Because it is written, Be ye holy; for I am holy (I Pet. 1:16). Sinlessness is perfect holiness, and it is most illogical to seek something which you already possess. Yet, Paul wrote to the Hebrew Christians, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Let us not accuse the Holy Spirit of such vanity, as to instruct the child of God to seek something he already possesses.

All the saved are called unto holiness, "That we should be holy and without blame before Him in love" (Eph. 1:4b). The truth is, the more near the saved person draws unto God, the more he is caused to see the awfulness of his old nature, and he will, all the more, bemoan the fact of his failings and his inability to conform to God's perfect standard of righteousness. "I (Paul) press toward the mark (sinlessness-holiness) for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). It would have been foolish of Paul to say he was pressing toward a "mark" which he had already crossed.

The Epistles of the Apostle John were written to Christians (I John 2:1), and he says, "If we (pronoun "we" including himself) say that we have no sin, we deceive ourselves (self-deception is the most stubborn kind) and the truth is not in us" (I John 1:8). "If we say that we have not sinned, we make Him a liar, and His word is not in us" (I John 1:10).

Based on these two single verses of Scripture (I John 1:8 and 10) the conclusion can be drawn that the advocates of sinlessness eradication in the flesh are: 1. Self-deceived; 2. Void of spiritual truth; 3. Charging God foolishly by making Him a liar; 4. In great and urgent need of hearing the gospel, for John says "God's word is not in them."

"If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse" (Job 9:20).

God's Sovereignty . .

(Continued from page seven)
 neighbor or a brother and we just seem to say, so what? And pass on by. It may be the Lord will have to tender us through the fires of affliction that we may learn to care for our brethren and neighbors in their trials.

May I have some personal experiences? There was a time when I thought I knew how to rear children. I could just tell anyone how to raise their children and where they had gone wrong. But the Lord has brought me through some heart-breaking experiences with some of my own, and now I confess I do not have all of the answers on this. However, there is one thing I do have. I have a heart that reaches out to mothers and dads who are agonizing over their own children. I can weep with and pray for them. There was a time when I was very critical of many, even of my preacher brethren. Now, because of some personal experiences over the years, I have been brought to the place where I pray for them instead of criticizing them. "Oh, God, help our preacher brethren in these trying times!"

Then the Lord Sovereignly permits trials and afflictions to come sometimes —

4. To chasten us that we may be refined of the dross that is in us. I believe these Hebrew chil-

dren were an example of this. Israel had a long history of going off periodically, into idolatry. They seemed to be fascinated with the worship of strange Gods. The Lord brings them now to the place where they must either bow to an idol or face the fiery furnace. They are forced to a total commitment to Nebuchadnezzar's Idol God or to Jehovah. At any rate God used this Babylonian exile to cure Israel of her idolatry. Two thousand five hundred years have since past and Israel has never gone back into the sin of worshipping strange gods.

God still uses trials and affliction to chasten His people, to consume the dross of sin from our lives that we may be made pure gold. Job knew this when he cried out of his agony, "But He knoweth the way that I take: When he hath tried me, I shall come forth as gold" (Job 34:31). Paul taught this truth to the church at Corinth when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

We are all so full of the dross of sin and self that the Lord must refine us in the furnace of chastisement. It is only through this process that we will turn loose of our sins, ourself, and our pride. Therefore, may we bow submissively to the chastening hand of the Lord in the trials and afflictions that befall us. It is the doing of our Sovereign Lord, and "Afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Again, Our Sovereign Lord permits us to be led through the furnace of trials and affliction —

5. To melt us that we may be molded into His likeness. Sometimes we sing the song, "I Would Be Like Jesus."

"Be like Jesus this my song;
 In the home and the throng,
 Be like Jesus all day long;
 I would be like Jesus."

Truly, this is the desire of every born-again child of God. However, the fact is, we are never going to be molded into the likeness of Jesus our Lord, until we have passed through the furnace of affliction. Like hardened metal we resist all efforts to reshape us. "The flesh lusteth against the spirit . . . so that ye cannot do the things that ye would" (Gal. 5:17). Thus we are greatly hindered from being conformed to the image and likeness of Christ.

How can the Lord break down this resistance and overcome this hindrance? By melting us in the furnace of trials and afflictions. In this furnace our stubborn wills are subdued, the old carnal nature is slain, and the inward (or new) man is renewed day by day. The Holy Spirit then takes God's

Mold, which is God's Word, and fashions us little by little into the likeness of the Lord Jesus.

In II Corinthians 3:18 Paul says, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord." With this text in mind let us ask ourselves when the Hebrew children saw most clearly the face of their Lord. The answer is clearly when in the fiery furnace, as He came to deliver them and to manifest His glory unto them. Is it not thus with us today, also?

It is also His Sovereign will to take us through the furnace of trials —

6. To make us an object lesson to teach others. It is evident that the Lord permitted these three Hebrews to go through the fiery furnace to teach some people a lesson that day. Nebuchadnezzar needed to be taught a lesson about Jehovah's sovereign power and domination. The people of Babylon needed to be taught that the God of Israel was still alive, on His throne, and ruling over the whole earth. All the exiled Israelites needed to be taught that Jehovah God had not forsaken His people. Even though He was chastening them with exile and bondage, He was still watching over them and would still fulfill His covenant concerning them.

Surely one of the greatest lessons taught to all present that day was the victorious power of the believers faith in his sovereign God. No doubt the great question in the minds of all present that day was, "Does it pay to trust all, by faith, to the Lord Jehovah? Can He really be counted on in the hour of crisis, or are these three Hebrews fools to trust their destinies into His hands?" The Lord answers their questions gloriously and teaches all present one of the greatest lessons that can ever be learned experimentally by mankind: "This is the victory that overcometh the world, even our faith."

The Lord is still using His people in their trials today to teach this lesson. When the world sees a child of God enter into the furnace of afflictions and trial, trusting God rather than bow to the devil, and they see that unless our Lord indeed comes down to walk with us we can never be delivered; then they behold in wonder as we are brought out on the other side rejoicing in the sovereign goodness of a sovereign God, who walks with His people, the world is made to acknowledge that there must be something real and vital to this business of faith in God.

How we respond in these times of affliction and trial is a witness to the world about our faith and about our God.

(Continued next week)

At Least Five People To Whom You Can Send TBE

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

1. _____
 (A SINNER)

Address _____
 _____ Zip Code _____

2. _____
 (A PREACHER)

Address _____
 _____ Zip Code _____

3. _____
 (A SUNDAY SCHOOL TEACHER)

Address _____
 _____ Zip Code _____

4. _____
 (A CHURCH MEMBER)

Address _____
 _____ Zip Code _____

5. _____
 (A YOUNG PERSON)

Address _____
 _____ Zip Code _____

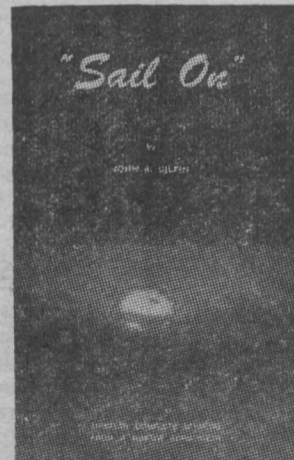
Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

GIVE US READERS
 We Will Give Them The Truth

THE BAPTIST EXAMINER
 DECEMBER 10, 1977
 PAGE EIGHT



"SAIL ON"

BY

JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

A veritable gold mine of sermons for all Bible lovers. Ideal for gifts to your friends, pastor, Sunday School teacher and others. Offers fine suggestions for homiletical purposes.

Rare combination of Bible truth and simplicity.

LIMITED EDITION — ORDER TODAY!

CALVARY BAPTIST CHURCH BOOKSTORE
 P. O. BOX 910 — ASHLAND, KENTUCKY 41101