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The Baptist Examiner

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"To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20

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WHOLE NUMBER 2171

HOW ONE BECOMES A CHILD OF GOD

O. B. BAKER
Verona, Ohio

God. In Old Testament Greek (Septuagint) it is used for create:



O. B. BAKER

"In the beginning God 'created' the Heaven and the earth." In

other words, they were the workmanship or product of God.

So our English word "quicken" conveys the idea of "life" being imparted to one of Adam's fallen race. And that it is a product of and from God. "It is the Spirit that quickeneth, the flesh profits nothing" (John 6:63).

Now, if this were all we had on the subject, we would have to say that there were no means used in this quickening: in fact, some of our brethren do make this assertion very strongly and dogmatically.

However, our Lord didn't stop here. He went on to say: "The words that I speak unto you they are spirit and they are life" (John 6:63).

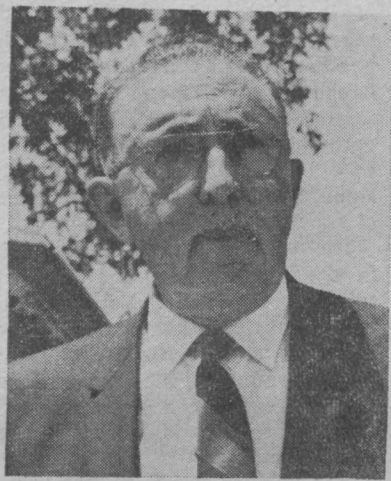
Of course, our no-means brethren go on to say here that the Lord was having reference to (Continued on page 4, column 3)

THE COMING OF THE LORD

ELDER ROY MASON
(1894-1978)

(The tape of this sermon was played at the funeral services of Elder Mason on Feb. 4, 1978. It was one of his radio tapes. It might well be called his last sermon.)

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to pre-



ROY MASON

pare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and

how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:1-6).

Now take a second look at what Jesus said there, as recorded in the third verse, "I will come again." Does it take a scholar to tell what that means? No, it takes one who just simply believes what he reads. Jesus said that He was going away, and instead of "I go away," "I will come again." To my simple mind, that just simply means that Jesus was going away and was going to come back again to this earth. There are some things susceptible to misunderstanding, but not words like these. The person who doesn't understand these words of Jesus just doesn't want to understand anything, that's all.

Modernists say that Jesus isn't going to come back. To use a common expression, that's what he says. But between the modernists and Jesus Christ Himself, I'm going to take what Jesus says and I'd like to see that bunch of modernists keep Him from coming back.

Where will Jesus return to when He keeps His word and comes again? Jesus said there would be a lot of lying about this, that men would say, "lo here" and "lo there," and He said, "Don't you (Continued on page 5, column 4)

CHURCH DISCIPLINE

JAMES PAYNE
Hove, Sussex England

to feed upon the nourishing food of the Word of God, will seek their satisfaction in cricket, football, golf, drama, television and such like things, and the born-again members will be enticed to follow their example and the church will become spiritually sick and weak.

Both doctrine and fellowship must be zealously guarded, if a church is to remain strong and vigorous in the things of God. The first sign therefore, of the creeping in of false doctrine should immediately be dealt with and purged. Paul makes it quite clear in II Corinthians, chapter 6, that the pathway to enlargement is the path of separation, and not of compromise.

3. Failure to exercise discipline, leads to scandal-mongering. Paul says again to Timothy (1st Epistle 5:11-13) that those who wax wanton against Christ and cast off their first faith will become tattlers and busy-bodies, speaking things which they ought not. Where ungodly walk goes unchecked, it will be talked about and magnified, so that the world will receive an al-

together distorted report of the conduct of the church.

4. Lack of discipline also leads to a hypocritical ministry. Where those who "labour in the Word and doctrine" walk not according to the word and doctrine so proclaimed, the accusing finger of the world will soon be pointed at them with a remark such as, "If that is Christianity, I want none of it." Paul speaks very severely concerning those "who hold the truth in unrighteousness." It is in this atmosphere that atheists are made.

5. Lack of spiritual power also results from lack of discipline. Paul implies in Ephesians, chapter 4, that unchecked immoral walk will "grieve the Holy Spirit of God" and His power will hence be withdrawn.

6. Paul warns the Corinthian church (1st Epistle 11:30), that unworthy partaking of the communion may bring the judgment of God in a depleted membership; and so through lack of discipline the church grows weak.

(Continued on page 3, column 1)

SUPERIOR ADVANTAGES OF INDEPENDENCY

J. M. PENDLETON
1811 - 1891

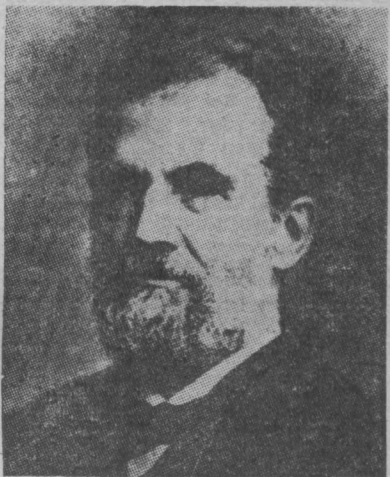
Of church independence it may be said:

1. It is best suited to every form of civil government.

In monarchies, whether absolute or limited, there is no reason why the churches of Jesus Christ should not be independent. Monarchies have to do with men as civil subjects, but not in their relations to God. The power of the monarch is a secular power, and cannot be rightfully exercised outside of the realm of secular jurisdiction; while Christianity belongs to the spiritual realm and confines itself to it. But even when monarchy transcends its proper limits and interferes with spiritual concerns, there is no reason why the independent form of church government should be exchanged for any other. In proof of this I need only refer to the fact that the apostolic churches were independent while the tyrant Nero reigned at Rome and caused

the weight of his sceptre to be felt in all the provinces of his empire. The churches even then, wherever permitted to meet for worship, transacted whatever business claimed their attention.

What has been said of monarchies may, of course, be said with greater emphasis of aristocratic



J. M. PENDLETON

forms of civil government. Under the legitimate operation of such governments there is no encroachment on the rights of churches, and the doctrine of church independence can be exemplified without collision with the civil authority.

What is true of monarchies and aristocracies may be said with supreme emphasis of republics; for the latter recognize the people as the source of governmental power. This recognition accords with the philosophy of independent church government. If in monarchies, where the people are supposed to exist for the purpose of carrying into effect the monarch's will; if in aristocracies, where the people are reduced, comparatively, to ciphers — churches can flourish in their independence, much more is this independence cherished under the auspices of republican government. (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE PALE HORSE OF PESTILENCE

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:7-8).

Here the Lamb is seen opening the fourth seal in Heaven. The living creature like a flying eagle commands the pale horseman to

ride on the stage of world events. The pale horse denotes a fourth stage in the development of the kingdom of Antichrist.

In the three previous lessons we have seen the white horse of world government, the red horse of war and bloodshed, and the black horse of world-wide famine. Today we study the last of the four horsemen, the pale horse of pestilence.

THE COLOR OF THE HORSE

In the Authorized Version the horse is said to be pale in color. But the color in the Greek text expresses a pale-green. The refer-

ence is to a color like the green of young vegetation. The same word is used to describe grass elsewhere in the Scriptures (Mark 6:39; Rev. 8:7; 9:4). Grassy-green is a beautiful color in trees and the fields, but when it appears upon flesh it is unseemly, disgusting, and even horrible. Here is seen a greenish ghastliness, something like the color of putrefying flesh.

ITS MEANING

John does not give us a description of the rider. The picture of him is left to be supplied by the (Continued on page 2, column 1)

When we speak of one becoming a child of God, we're having reference to an experience the Bible calls "being born again" (I Peter 1:23).

We also understand this to be a work of the Holy Spirit which reads, "It is the Spirit that quickeneth" (John 6:63). Some would try to make a difference in "quicken" and "regeneration." Let us examine these two words as they are used in the above mentioned verses. "Quicken" is a combination of two Greek words — ZOE and POIEO. ZOE is the word for "life" as it is related to God, and a lack of which separates men from God (Eph. 4:18). POIEO is used in the sense of making or doing something.

In Ephesians 2:10 it is used as a "workmanship" or product of

In many churches today, discipline is unknown. Whilst we praise God for those churches which are blessed with faithful members so as to make discipline unnecessary, we know at the same time that there are churches where discipline ought to be undertaken, but is sadly neglected. I propose, therefore, first of all to show what LACK OF DISCIPLINE inevitably leads to.

1. It opens the door to faulty doctrine. Paul, when writing to Timothy about false teachers, writes in the 2nd Epistle, chapter 2, verse 17: "Their word will eat as doth a canker (margin, gangrene)." If gangrene is not eliminated from a body, the whole will soon be consumed by it, and where false doctrine is allowed to remain in a church, the whole church will eventually be leavened by it and will no longer be a light in the world.

2. Lack of discipline leads to careless walk. Where faulty doctrine goes on unchecked, ungodliness will soon be seen. In the passage already referred to, Paul says that profane and vain babblings will increase unto more ungodliness. Faulty doctrine and ungodly walk soon go hand in hand.

If a church fails to "continue steadfastly in the apostles' doctrine," it will soon discontinue in the Apostles' fellowship, and if there is a mingling with other fellowship where sound doctrine is not held, the inevitable worldly practices of those fellowships will leaven the church concerned, and we shall soon find worldly sports and practices going hand in hand with weak doctrine and the church will lose its power.

If we may be more explicit, where for example, the doctrine of the new birth is not maintained, reformation will replace conversion, and so unconverted persons will gain access to church membership, and such persons, unable

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
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The Pale Horse

(Continued from page one)

imagination of the reader. His
name is Death and Hell. It goes
without saying Death and Hell are
here personified. Death is seen as
it claims the bodies of men and
Hell as it claims their spirits. The
idea seems to be that men's bod-
ies are taken away by death while
their souls go immediately to burn
in Hell. A fourth part of the world
of the living goes to the world of
the dead!

The order of events under the
four horsemen of the Apocalypse
are in their logical perspective.
War is nearly always followed by
famine and famine by pestilence.
"He that abideth in this city shall
die by the sword, and by the fam-
ine, and by the pestilence" (Jer.
21:9; 24:10; Jer. 29:17-18). "For
they shall fall by the sword, by
famine, and by the pestilence"
(Ezek. 6:11). The order of the
prophets, the order of John and
the order of Christ coincide. In
the Olivet Discourse Jesus said:
"For nation shall rise against na-
tion, and kingdom against king-
dom: and there shall be famines,
and PESTILENCES, and earth-
quakes, in divers places" (Matt.
24:7).

In the tribulation period there is
to be a time of widespread disease
epidemics. The pale horse is to
ride roughshod over the earth,
spreading disease and death to
countless millions. Dead bodies
will line the earth and whole cities
will become graveyards. Families
will perish by houses daily. As far
as the eye can see there will be
putrefying flesh. Hospitals will look
like funeral homes. Undertakers
will experience a boom with which
they cannot cope.

Bible prophecy indicates a fourth
of earth's population dies under
the four horsemen (Rev. 6:8). An-
other third is destined to perish
under the sixth trumpet (Rev.
9:15). Two-thirds of Israel is to
expire in the time of Jacob's
trouble (Zech. 13:8-9). It is fear-
ful to contemplate such destruc-
tion and death. This is a picture
of billions of dead bodies of men,

women, and children. More people
will die than ever died in the his-
tory of the world at one single
time!

MAN IS DESTROYING HIMSELF

In our day of modern industry
our streams are being filled with
toxic metals that become a part
of our drinking water. Chlorination
cannot take care of many viruses,
organic compounds, or toxic met-
als. A recent survey of the lower
Mississippi River found 66 organic
chemicals present in the drinking
water. The Rhine in Germany usu-
ally contains about 40 percent sew-
age. Most of the drinking water
in the cities of the world is the
same water that was discharged
from a sewer only hours before.
By poisoning his water supply man
is headed for disease and death.

The world agricultural situation
is fraught with disease-causing po-
tential. The use of heavy sprays
of insecticides have had an ad-
verse effect. These cause public
health problems as can be seen
in the use of DDT and other chlo-
rinated hydrocarbons. The disease-
carrying pests men seek to erad-
icate by these chemicals have in
some cases become a generation
of superbugs resistant to sprays.

The use of penicillin and the sul-
fa drug have saved the lives of
millions of people. But unfortu-
nately, bacteria and viruses have
begun to stiffen, resist and fight
these invading antitoxins. We are
approaching an era of drug resist-
ant germs. This is sure to bring
pestilence.

The modern world cannot bring
itself to believe there is to be in
the near future an outbreak of
deadly disease — a disease prob-
ably caused from drug resistant
germs. People doubt that today's
scientific wizards can be baffled
by one of man's oldest killers.
They say it cannot happen to us
in this age of miracle drugs and
space-age medicine. But when the
pale horse gallops across the world
men will be forced to repent of
their hopes of false security.

Man has not yet alleviated pain
and pestilence from earth. The
truth is that he is a long way from
doing so. Every year one million
people around the world succumb
to tuberculosis. Malaria takes an-
other million lives in Africa alone.
Venereal disease is all but out of
control in most nations and infects
as many as 10 percent of young
people in some areas.
In the U.S. 28 million are afflic-
ted by some form of heart and
blood disease. About 14 million
have suffered coronary attacks.
One in six has hypertension. Arth-
ritis torment 40 million. About 4
million are diabetics. Something
like 20 million have lost half of
their teeth!

DISEASE A WORSE KILLER THAN WAR

During the Middle Ages the
black plague raged in Europe kill-
ing millions, beginning about the
13th century and lasting until the
Protestant Reformation. An esti-
mated 40 to 60 million people are
believed to have died. About 25
million died in Europe — some-
think like one-third or one-half of
the population. In China 13 million
expired. Two hundred thousand
towns in Europe were left com-
pletely depopulated. Some cities in
Italy lost 60 percent of their in-
habitants. Only one-third of the
people of Norway lived through
the plague. Dead bodies were ev-
erywhere. They littered the field
and lined the streets of cities.
Mass burial was common.

GOD AND DISEASE

What causes disease? Some
would answer that it is caused
from germs which enter the body
of man. Others might say it is
caused by disease in the blood.
Still others would probably say it
is caused by habit-forming drugs
such as alcohol, morphine, and co-
caine. These are all good answers
according to man's present under-
standing.

But the Bible gives a simplified
answer as to the cause of disease
and death in the human race. It
reveals that disease is an instru-

CASSETTE TAPES OF SERMONS ON PROPHECY

As preached during the King's Addition Baptist Church
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- TAPE # 1—The Destruction of Jerusalem --- George Galloway
The Virgin Birth --- Malcolm Lilly
TAPE # 2—The Sacrifice of Christ --- Charles Buford
Patience in Expectations Of
Prophecy --- Donald Mikitta
TAPE # 3—Christ The Priest --- Gerald Price
Christ The King (The Millennial
Reign) --- Jim Crowder
TAPE # 4—The Four Horses of the Apocalypse --- Oscar Mink
Signs of the Last Days --- Ray Hiatt
TAPE # 5—The Rapture --- Fred Halliman
The Judgment Seat of Christ --- E. G. Cook
TAPE # 6—The Marriage of the Lamb --- Dan Phillips
The Seven Year Tribulation --- Martin Holmes
TAPE # 7—The Presentation of the Gospel in
the Tribulation --- Joe Wilson
The Man of Sin --- Milburn Cockrell
TAPE # 8—The Antichrist --- Mike King
The Two Major Battles Yet
To Come --- Don Pennington
TAPE # 9—The Heavenly Jerusalem --- Stanley Bugansky
The White Throne Judgment --- John Lenegar
TAPE #10—The Final Abode of the Ungodly --- Elvis Gregory
The Final Abode of the Elect --- Sam Wilson
TAPE #11—The Presentation of the Gospel in
the O.T. Times --- Harry Balmer
Watch and Pray --- Willard Pyle

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ment of God's judgment against
sinners. "And the Lord spake unto
Moses and unto Aaron, saying,
When ye be come into the land of
Canaan, which I give to you for a
possession, and I put the plague
of leprosy in a house of the land
of your possession" (Rev. 14:33-
34). The disease of leprosy is trac-
ed to an act of God in this verse.
Yet there are other times when
sickness is for the glory of God
(John 9:1,3) and caused by Satan's

BRIEF NOTES

The Grace Missionary Baptist
Church, 2750 South 53 West Ave.,
Tulsa, Okla., and Pastor David
O'Neal will host a Bible Confer-
ence July 7-9. Meals will be pro-
vided for all who attend. For more
information call 583-8261.

Beginning May 7, 1978, the In-
dependent Baptist Hour will be
heard over WYRD, Syracuse, N.
Y., at 12:30-1:00 instead of from
12:00-12:30.

The Castle Road Baptist Church,
12800 Castle Road, Valley Station,
Ky., and Pastor Ray Sexton will
dedicate their church building Sun-
day, May 7. They will have an all-
day service in connection with this
dedication. The pastor and church
invites you to attend these serv-
ices.

Those who have people in the
armed services of our country sent
to Ft. Knox, Ky., should remind
them of this church. And there is
another church in Louisville known
as the Sovereign Grace Baptist
Church located at 7904 - 3rd St.,
Rd. Its pastor is Elder Malcolm
Lilly. The editor would recommend
these two churches to readers in
this area.

The White's Creek Missionary
Baptist Church of Prichard, West
Virginia, and Pastor Calvin Waller
have voted to support Missionary
Dempsey Henderson.

The Mount Zion Baptist Church,
310 Nineteenth Street, Canon City,
Colorado, and Pastor Dale Atkin-
son will host a Bible Conference
June 16-18. The theme of the meet-
ing is Proverbs 11:30. Various
speakers are to be on the pro-
gram. For more information con-
tact Pastor Atkinson, P.O. Box 85,
Canon City, Colo. 81212.

The First Baptist Church of
Naples Park, 798 - 109th Ave., N.
Naples, Fla., and Pastor Wayne
Crow will host a fellowship meet-
ing June 3. Lunch will be served.
Church phone 813-597-6607. Home
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death. For the sin of making Is-
rael slaves Egypt suffered the ten
plagues which God sent by Moses
(Ex. 7-12). I Samuel 25:38 says:
"And it came to pass about ten
days after, that the Lord smote
Nabal, that he died." God made
Nabal the Carmelite sick for ten
days and this sickness was unto
death. Gehazi (II Kings 5:27) and
Uzziah (II Chron. 26:17-20) were
smitten with leprosy. Jehoram
died with an incurable disease (II
Chron. 21:18-19). Jeroboam was
stricken and died (II Chron. 13:
20). The angel of the Lord killed
Herod Agrippa (Acts 12:23).

Since God has often sent pesti-
lence upon men for their sins it
should not take much faith to be-
lieve He will do so again. Under
the pale horse disease will be sent
on a much larger scale than ever
before in the history of man. It
will be sent because man's sins
will reach unto Heaven.

PESTILENCE SENT BY GOD

Pestilence does not happen by
chance or accident. They are sent
by a righteous God in response to
the evil actions of men. II Samuel
24:15 says: "So the Lord sent a
pestilence upon Israel from morn-
ing even to the time appointed:
and there died of the people from
Dan to Beersheba seventy thous-
and men" (Note Ezekiel 28:22-23
and Amos 4:10).

Under the pale horse of Revela-
tion 6:7-8 God will punish the
earth-dwellers. Four of the ten
Egyptian plagues are to be re-
peated. The seventh Egyptian pla-
gue of great hail (Ex. 9:2-26) is
to be again under the first trumpet
(Rev. 8:6-7). The sixth Egyptian
plague of boils (Ex. 9:8-12) is to
be reproduced under the first vial
(Rev. 16:1-2). The first Egyptian
plague of blood (Ex. 7:19-21) is to
be revived under the third vial
(Rev. 16:4-7). The ninth Egyptian
plague of darkness (Ex. 10:21-23)
is to be experienced again under
the fifth vial (Rev. 16:10-11).

The ten plagues of Egypt liter-
ally happened in the days of Mos-
es. There is every reason to expect
a literal fulfillment of those in the
Book of Revelation. Gross spiri-
tualizing must be used to escape
the repeating of four of the ten
Egyptian plagues. Such spiritual-
izing is unnecessary, for it takes
no more faith to believe the four
shall happen again than that the
ten already have occurred.

WAR AND DISEASE

War and famine are often the
harbinger of more than agricul-
tural destruction and physical
death. War often paves the way
for rampant disease epidemics.
History records many such tragic
examples. Herodotus tells us that
plague cost Xerxes 300,000 men
during the Persian Wars. During
the crusades disease among the
soldiers was common. Disease con-
tributed more to defeat Napoleon
than the Duke of Wellington. Of
25,000 men sent to quell a revolt
in Haiti in 1801, only 3,000 return-
ed. Most of the 22,000 died of yel-
low fever. When Napoleon began
his infamous retreat from Moscow
in 1812, only 80,000 men out of an
organized army of half a million
were fit for combat. During the
Crimean War typhus and cholera
laid both sides low. Of the 309,000
Frenchmen who were sent into
(Continued on page 5, column 2)

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Church Discipline

(Continued from page one)

These are some of the evils which a church is laid open to where discipline is never administered. We will now consider some of the duties connected with the enforcement of discipline.

The first is the

DUTY OF PASTORS AND DEACONS

The first duty is to establish the truth. Job says, "The cause that I knew not I searched out." Paul exhorts Timothy, "Against an elder receive not an accusation but before two or three witnesses."

The same principle must apply to all church members. Whether the report is concerning faulty doctrine or sinful practice, the facts must be established before any rebuke should be considered.

Having established the facts, then the rebuke should be made first in private, either by the Pastor or Deacons, or both. Thus the Apostle exhorts Timothy, "Preach the Word . . . reprove, rebuke, exhort with all longsuffering." Again, to Titus he writes, "These things speak and exhort and rebuke with all authority."

If the rebuke is heeded and the error or wrong conduct amended, well. If not, however, the rebuke should be repeated in the church as Paul exhorts Timothy, "Them that sin (the sinning ones) rebuke before all that others also may fear."

Where the rebuke of the church is unheeded, then the church as a body must judge the case and a careful study of the first Corinthian Epistle seems to suggest that two courses are open according to the magnitude or continuance of the offence — (1) suspension from communion pending repentance and rectitude, or (2) separation from the church pending reapplication by the offender for renewed membership.

There must be no appeal to the law courts to judge offences in the church; the Church must judge its own affairs. "Do ye not know," says Paul, "that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?" He had already commanded them concerning the incestuous fornicator, saying, "Put away from among yourselves that wicked person." But there were lesser matters that they should be capable of judging. If therefore extreme wickedness must be met with excommunication, it seems natural to suppose that lesser faults should be met with a period of suspension, especially in view of Paul's exhortation, "Let a man examine himself and so let him eat of that bread and drink of that cup."

DUTY OF ITINERANT MINISTERS

The Itinerant Minister must never over-ride the Pastor in the matter of the administration of Discipline. He may, if he feels disposed, discuss any such matters with the Pastor, but the final decision and action must remain with the Pastor as God's executive in the church.

In the case of pastorless churches, the Itinerant Minister may advise the deacons as to the proper course, and if the deacons do not act, the Itinerant should take steps to establish the truth, and then, in the event of continued inactivity, he may withdraw his ministry from the church as a disobedient assembly. Timothy is exhorted not to "be partaker of other men's sins." Again, he is called upon to "turn away" from such as have a form of Godliness but deny the power thereof. A church which altogether refuses to exercise discipline is doomed to corruption or extinction anyway.

We shall now consider the

DUTY OF CHURCH MEMBERS

First we are exhorted to pray for one another. The diligent practice of this, may avoid the need for discipline. Where one is known to err, the person who has knowl-

edge of it, should first take it to the Lord in earnest supplication. He should then interview the delinquent in an effort to restore him, as the Apostle exhorts in Galatians 6:1. "Ye that are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." It is, however, only the spiritually-minded person who can obey this injunction.

"Though justly of wrongs we complain

And faithfully sinners reprove,
Yet still we do all things in vain,
Unless we do all things in love."

If this interview fails and the straying person should prove stubborn, then the Pastor or the Deacons should be informed of the position. If, however, they fail to deal with it within a reasonable time, it should be disclosed to the Church, and if it should be that the church fail to deal with it, then the member should seek to separate himself from the church. This is his last resource. No personal quarrel between members should ever be the subject of discipline unless and until our Lord's direction in Matthew 18 has been followed.

We should jealously guard against any brother or sister being disciplined twice. There must be

NO DOUBLE DISCIPLINE

for the same offence. Discipline is the business of the church, and the church only. No church association or society or other outside body should administer discipline to members of churches. If any church member connected with such a society is guilty of erroneous teaching or disorderly conduct, the matter should be referred by the society to the church concerned for them to deal with, and the decision of the church should be honored by the society. If, however, the church concerned takes no action in the matter, and provided the truth of the matter is established, the society is at liberty to bring to an end that church's affiliation to it or other connection with it, including any membership of the individual concerned.

No society should ever exercise jurisdiction in the matter of discipline over any church or church member. A case came to my notice many years ago where an itinerant minister had been adjudged guilty of a misdemeanour. The church however, after a thorough investigation exonerated him from all blame apart for a slight indiscretion. A society however, which supplied ministers to poor churches, refused to send this particular minister to a needy church which had asked for him. This was entirely wrong. The society should have respected the judgment of the church, and ceased to take any further action.

THE SUBJECTS OF DISCIPLINE

by a church, are disciples, and therefore church members. Transient communicants (where transient communion is allowed) should not be disciplined by the church with which such communion is held. The officers of that church should, however, take steps to establish or otherwise, the fact of the offence and then refer the matter to the church of which the offending person is a member, and the decision of that church should be honored and regarded as final. If, however, that church disregards the matter, then the transient communion should cease.

Members of a congregation, and who are not members of the church, cannot be disciplined by the church, but where there is any suspicion of disorderly conduct, any involvement in church affairs by that person should cease. He might, for example, be acting as sidesman or steward, or taking part at prayer meetings, or taking a junior Sunday School class. These activities should no longer be permitted.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

FOR MAY 21, 1978

I Thessalonians 4:15-18.
Intro.: We are rapidly approaching one of the most glorious events in the realm of the purpose of God. "But when the fulness of the time was come, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4,5). "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21). In order to do this, He "took upon Him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7,8). However, He came forth from the grave and is now making intercession for us, and will soon come to "receive us unto Himself, that where He is, we may be also" (John 14:1-3). Just like He came "in the fulness of time" the first time, He will come the second time. The coming and related events cover a large portion of the Bible and cannot be fully dealt with in these lessons, but we would urge you to ponder these things.

VERSE 15

"For this we say unto you by the Word of the Lord." The most vital thing in all of this world is, "What saith the scriptures?" so Paul reminds the saints what we are saying is the message of God. Supposition and speculation are broken reeds in the realm of Christianity. What people need is the bed rock of the Word of God. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). God's man will "preach the Word" for "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God" (II Tim. 4:2; Matt. 4:4). May we never diminish a word (Jer. 26:2). Both the words Jesus spoke audibly on this earth, which are recorded, the words He spoke from Heaven in the Book of Revelation and the words the prophets spoke and wrote under the power of the Holy Spirit are all the Holy Scriptures (II Tim. 3:16, 17; John 5:39, 47; Luke 24:27; II Peter 1:19-21; Rev. 1:11).

"That we which are alive and remain." There will be some of God's people who will not pass through the valley of the shadow of death before Jesus comes back.

Closely connected with the question of discipline is that of receiving new members. Before any new person is admitted to membership of a church, his doctrinal and moral standing should be examined, and necessary enquiries be made to this end. This is the duty of the visitors appointed by the church to interview him. Due care exercised over the admission of members may often avoid the necessity for discipline at a subsequent date.

Now let us take some

PRACTICAL EXAMPLES

Of the desirability for discipline. Let us suppose a church where there is a young married couple, both members of the church. Another male member, either of that church or another, becomes fascinated with the wife, and an inordinate affection develops between them. So soon as this becomes known, immediate action should be taken in the church or churches concerned, with any necessary consultation between the church officers, and all three parties should be interviewed to (Continued on page 7, column 4)

Although the Word of God says, "It is appointed unto men once to die" (Heb. 9:27), we must evaluate these two Scriptures together. There is no contradiction. God's people are not to be looking for death, but looking for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Since we know not the hour nor the day, we are to live in expectation. However, whether we die physically or not, it creates no problem with God.

"Unto the coming of the Lord." One cannot write or read this expression without a pull on the heart strings. The coming of the Lord serves as a sobering, sanctifying, stirring, and strengthening thought to the child of God. "Every man that hath this hope in Him purifieth himself, even as He is pure" (I John 3:3). The coming of the Lord has a special meaning to the children of God, therefore Paul deals with this aspect of the coming first.

Jesus is coming as a "Bridegroom," as the blessed Redeemer, as the Shepherd of the sheep to His children. He is coming in beauty, glory, and splendor. He is coming that we may behold His glory (John 17:24). "The coming of the Lord draweth nigh" (James 5:8). "For yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37). "And if I go and prepare a place for you, I will come again" (John 14:3). "This same Jesus . . . will so come" (Acts 1:11). "Behold, I come quickly" (Rev. 22:7). "And, behold, I come quickly" (Rev. 22:12). "Surely I come quickly" (Rev. 22:20). "Even so, come, Lord Jesus" (Rev. 22:20).

Both the first coming and the second coming are essential for the complete salvation of the elect of God. Herein is our total redemption both soul and body (Heb. 9:12; Gal. 3:13; Rom. 8:23; Rev. 5:9). No event is more promised, prophesied, or pictured.

"Shall not prevent them which are asleep." The living saints at Christ's coming will not go before or have advantage over the saints whose bodies lie in the ground. This will be brought out more fully as Paul gives the formula for what will take place when the Lord returns.

VERSE 16

"For the Lord Himself." The coming of Christ is literally the coming of Christ personally. Just as literal as the first coming. It will be "this same Jesus." "I will come again." "When He shall appear, we shall see Him." "Unto them that look for Him shall He appear the second time."

"Shall descend from 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." Stephen, as he was in the process of leaving this world said, "Behold, I see the heavens opened, and the Son of man, standing on the right hand of God" (Acts 7:56). This is "the Father's house" (John 14:2). It won't be very long until the saints will be escorted to the Father's house and be presented faultless before the presence of His glory with exceeding joy (Jude 24). What a day that will be!

"With a shout, with the voice of the archangel, and with the trumpet of God." His coming is not without pomp and splendor. This is truly the triumphal re-entry. There will be a heavenly announcement to the children of God. Jesus is coming with dignity and royalty. He will have attendants. Surely this is no ordinary event.

In the day the ark of the covenant was placed in the temple there were trumpeters and singers praising and thanking the Lord (II Chron. 5:13). In the day victory was attained at Jericho, there was the sound of trumpets and a great shout (Joshua 6:20). When God came down on Mt. Sinai to meet with Moses, there was the sound of the trumpet (Ex. 19:19, 20). Two silver trumpets were used to call Israel to worship and work and war (Num. 10:1-10).

How much more shall it be at the glorious appearing of the great God and our Saviour Jesus Christ? Yes, there will be the voice of the Archangel leading a heavenly host, and the trumpet of God announcing the presence of our blessed Redeemer and the King of kings and Lord of lords.

"And the dead in Christ shall rise first." When Lazarus was called forth from the grave and those saints after the resurrection of Christ, this was just a prelude to this event. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life" (John 5:28,29). Here is this event. This is why we do not have to sorrow as those who have no hope.

VERSE 17

"Then we which are alive and remain." No one can describe this scene fully as it just has to be experienced! The living saints and the resurrection bodies of those who have gone on before will be placed side by side. Of course this takes place in a moment.

"Shall be caught up together with them in the clouds." His descent means our ascent. We shall literally be snatched away, raptured, taken by force from one place to another. The change that takes place at this time is enlarged upon in I Corinthians 15:51-57 and Philippians 3:21.

"To meet the Lord in the air." Down here we assemble from time to time in the Lord's name and He is said to be in our midst (Matt. 18:20), but, oh, what will it be when we are gathered together and meet the Lord in the air? We are talking about that time when the Lord will say "come up hither."

"And so shall we ever be with the Lord." The man of the Gaderenes wanted to stay with Jesus, but Jesus sent him on a mission. Now at this time he shall realize fully his desire. Peter, James, and John viewed temporarily the glory of Jesus as He was transfigured before them, but again, at this time, they shall see Him as He is forever. There will be no more valleys of suffering or separation. "With Him" is Heaven. At His right hand is unending joy and peace. David said, "Thou art with me," then, we will be "with Him."

VERSE 18

"Wherefore comfort one another with these words." How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word! What a soft pillow on which to rest our weary heads! Surely we can say, "I will trust and not be afraid." These words are His words to His heavenly saints on this earth. Abraham was "fully persuaded that what He had promised, He was able to perform" (Rom. 4:21).

We must again pause in our study on this portion of the Word of God as time, space, and words fail us!

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Did Judas observe the Lord's Supper?"

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It is true that Matthew, Mark and Luke give us no inkling as to Judas not having observed the Lord's Supper. In fact, Luke leaves it in such a way that we might be justified in saying that he did observe it. Most certainly he did eat of the evening meal that most people call the Passover. But the word "supper" in John 13:2 comes from the Greek word DEIPNON which means the usual evening meal. This same Greek word is found in Luke 14:16,17,24, John 12:2 as well as many other references. It is an altogether different word from HE-ORTE or PASCHA the two words that do mean the Passover. Neither of these two words are ever used for just an ordinary supper.

So the supper in John 13:2 was the usual evening meal. It was eaten twenty-four hours too early for it to be the Passover feast. In John 13:30 we are told that immediately after Jesus gave him the sop he went out, and it was night. I cannot conceive of a sop being connected with the Lord's Supper. So, as I see it, Judas ate the usual evening meal with Jesus and His apostles, and then went out immediately, before our Lord served the ingredients of the Lord's Supper to the other eleven apostles.

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To this question I can answer with a very firm and positive "NO." No, Judas did not observe the Lord's Supper with Christ and the apostles.

During the passover feast Jesus revealed the one who would betray Him. "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, that thou doest, do quickly. . . . He then having received the sop

went immediately out; and it was night" (John 13:26-30). Luke 22 tells us that Judas ate the passover. Matt. 26:25 shows that Judas was revealed before the Lord's supper was given.

Even without such teachings as the above, I would know that Judas did not eat of it because of the clear teaching of closed communion.

Those of you that have the "so-called" picture of the Lord's Supper in your homes know this: your picture has two faults. (1) It has a picture that is supposed to be Christ, which in itself is an abomination; and (2) it shows 12 apostles, and only 11 partook of the supper.

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No, Judas did not partake of the bread and wine of the Lord's Supper.

The very first prerequisite among many others qualifying one to partake of the Lord's Supper is that the person must be a true believer in Christ. Judas failed on this point and consequently failed on every other point leading up to the great privilege of taking part in the Lord's Supper.

In John 17:12 Christ calls Judas "the son of perdition." The Greek word rendered "perdition" in this text signifies the state of being lost. In spirit Judas was never a follower of Christ. He perpetually pilfered the funds of the impoverished disciples and John says, plainly, "He was a thief" (John 12:6).

Judas had a devilish character from the beginning and when the Scripture says, "Then entered Satan into Judas . . ." (Luke 22:3), it simply means Satan came into Judas to help him do what he had already resolved within himself to do.

Taking John's account (chap. 13) of the institution of the Supper, it is readily seen that Judas did not partake of it.

Reading verses 27 and 30 together, omitting the parenthetical verses (28-29), "And after the sop Satan entered into him (Judas). Then said Jesus unto him, That thou doest, do quickly, He then having received the sop went immediately out: and it was night." Although

Judas ate the sop he was gone out into the darkness before our Lord passed out the bread and wine to the disciples. The narrative given by Luke 22 covering the institution of the supper is not necessarily chronological, and should be considered in the light of other evidence which would debar Judas from participation in the supper.

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It appears that he did. The Mark and John accounts seem to be the most clear on this subject.

John 13:2 states the supper was ended before Jesus identified Judas as betrayer (13:26) after which he quickly left (13:30).

The Mark account has all twelve apostles eating before Jesus speaks of His betrayal (14:18,20).

Yes, Judas did eat and drink unworthily and is now suffering the consequence of his hypocritical action (I Cor. 11:29).

How . . . Child Of God

(Continued from page one)

Himself as the living Word. But they fail to take into account that Christ had no reference to His Person, but to the words (Gr. REMATA) which He was speaking. When He is spoken of as "the Word" LOGOS is used and not REMA (John 1:1).

Now, let us take a further look into I Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

Here, we do have the living Word in connection with the new birth. And for us to deny this would be to use the Greek when it suits our thinking, and pass over it when it refutes us. This we must never do in dealing with the Word. If we are willing to use deception in dealing with God's Word, we have no business in the ministry. So, let us deal fairly and openly with the above passage of Scripture, as with all others.

First of all let us give a very literal translation of this verse. "Having been begotten again (regenerate), not out of a corruptible seed, but (of) (an) incorruptible (seed), by means of (the) living and remaining (or abiding) Word of God."

Why we have so translated, we will now try to explain. "Having been begotten again" (Greek ANAGEGENNE — MENOI) is a form of the verb ANAGENNAO and is only used twice in the New Testament both times by Peter. It is used here (I Peter 1:3-23). The verb simply means to "beget again." And as Trench, an eminent Greek scholar of years gone by, has so aptly said, "it brings out the active operation of Him who is the Author of the new birth."

And while we are on this Greek verb, it seems proper that we look at another word, which is not a synonym, but it is related. That word is PALIGGENESIA. Of this word, Trench remarks,

"it is the New Birth itself."

This word also is found only twice in the New Testament. First, by our Lord and last by Paul.

The Lord used it in Matthew 19:28 in speaking of a time and condition when His Apostles would "sit on twelve thrones judging the twelve tribes of Israel."

This will be a time when all things will be made new — no more curse (Rom. 8:18), a time when "the lion will lie down with the lamb" — "a little child shall lead them" (Isaiah 11). In other words, this will be a new birth of the whole of creation, a restoring of all things (Acts 3:21).

But Paul uses the word in the sense of the new birth of an individual (Titus 3:5). While Paul used it in the narrower sense, as applied to individuals, our Lord used it to embrace the whole of redemption.

We now come to the next part of I Peter 1:23: "Not out of a corruptible seed sown, but out of an incorruptible (seed-sown)." The word for "seed" in the New Testament Greek is SPERMA, but the word we have here is SPORAS which means a seed sown and is so used throughout the New Testament. So, the seed sown by our natural father was one of corruption, because Father Adam's blood was corrupted; and as we were the recipients of this natural seed by a physical act of sowing, we must also be the recipients of the spiritual Seed by a spiritual act of sowing.

It is a Biblical and biological fact that life is generated through blood. This not only applies to the natural but also to the spiritual.

In Adam all life (human) consisted. But this life was seminally dormant until it became individually personalized by the process of seed-sowing. So, in the Last Adam, all spiritual life consists, and through the process of spiritual seed-sowing that life becomes personalized.

Now for the finish of our text.

"By means of the living and remaining word of God." Here we have the source of this regeneration: the Word — Greek LOGOU. That this (LOGOS) is speaking of that essence of God which is in the Lord Jesus, seems to be beyond question, because it is said to be "living and abiding, or remaining."

So the seed which is sown in our regeneration is a spiritual seed and has as its source in the precious blood of the One "who knew no sin" and whose pure blood was never corrupted.

Perhaps you are saying, "But we still don't have the answer as to how that Seed is sown in regeneration." Let us remind ourselves once more of John 6:63. "It is the Spirit that quickeneth" (produces Divine Life). "The flesh profiteth nothing." But let us not stop here. "The Words that I speak unto you they are Spirit and they are life."

Now let us go on to I Peter 1:25. "But the Word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Again we will resort to a literal translation and explanation. "But the word (Greek — REME) of the Lord, remains unto the age. Now this is the word (Greek — REMA) preached (as good news) unto you." Here the Apostle speaks of the "word" as that which is spoken as good news, and that this word (spoken and/or written) shall remain so unto the age.

This has no reference to our Lord as to His person, but that which He has spoken. Let us go now to John 14:16. Here our Lord is instructing and encouraging His little flock. He said literally, "And I will request the Father, and He will give you another comforter in order that He may be with you unto the age." Notice that this Comforter was a Person, and that He would be with the Lord's flock (church) unto the age." He did

not say, "Forever," because the Holy Spirit will depart with the coming of our Lord.

Now look at Verse 26: "But the Comforter, the Holy Spirit, 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."

Let us look now at John 16:12-14. Here we have not only the promise of the Holy Spirit but the purpose for His coming, namely, "He will guide you into all truth" — "He shall receive of Mine (the things of mine — Words), and shall shew (announce) it unto you." It is our belief that this was a promise, not only for guidance in the personal affairs of the church, but guidance in writing the New Testament.

Some may think that we are "far out" when we say that it is our conviction that the New Testament was given to Baptists, for Baptists, and that when it is fully accepted, it will make Baptists.

Now why are we saying all this? Simply because we believe the Lord meant what He said: "The Words that I speak unto you they are Spirit and they are life" (John 6:63).

The New Testament is His Word announced to the Church and written for us. It is that Word which the Spirit uses in connection with individual regeneration. And when it is proclaimed under the leadership of the Holy Spirit, it will accomplish that for which it was intended. But how can a dead man (lost sinner) hear the Word?

Just as Lazarus heard, when the Lord said, "Lazarus! Come forth." The words are Spirit and life. And they become effectual when used by the Holy Spirit.

Listen to this: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14). Notice, first she heard, then the Lord opened her heart, then she attended. And in the next verse we are told that she was baptized.

"Yes," but says some of our brethren, "she was already a worshipper of God." Again, we must study to rightly divide the Word. The Greek word used here for "worshipped" is SEBOMENE and is used in Matthew 15:9 and Mark 7:7 of "vain worship." Then in Acts 19:27 it is used of worship to the Goddess Diana. Then in its noun form, it is used in Acts 17 of the devotion of an unknown God. In II Thess. 2:4 it is used as to every object of worship which will come under the rule of the man of sin.

The most common word used for worship is PROSKUMEO. So, we could not say that Lydia was a true worshipper of God before she heard these servants of God.

As for the term "Whose heart the Lord opened," we again believe some explanation is needed. The Greek word for "opened" is DIENOIZEN and literally means to open up the mind. So the Lord opened up the mind of Lydia's heart, so that (in order that) she was able to attend (to take heed) to the preaching of the gospel by Paul. (There is a difference in listening and taking heed.)

There is nothing too hard for our Lord, and since our "thoughts" and our "ways" are not His "ways," we must bow to that which He sees fit to make known to us.

The secret things belong to Him and only that which He chooses to reveal belong to us and our children (Deut. 29:29).

Yes, my friend, regeneration is the work of the Holy Spirit in connection with the word (REMA). Who will be able to hear the Word? Only those whom the Lord opens the mind of the heart. Again, this is accomplished as the Holy Spirit uses the Word.

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

"GOD'S GUIDANCE AND PROTECTION"

NELLIE M. MASON
Aripeka, Florida

Do you girls realize that God has a plan for the lives of each of His children, and if we rely on Him for guidance and protection, that He is willing to direct us in the paths He chooses.

In an article I read recently entitled "The Sandpaper of Life," the author points out that God uses the abrasive experiences of life to conform us to the image of His Son. He knows exactly what it takes to smooth out the blemishes of behavior and attitude that keeps the loveliness of Christ from being seen in us.

A physician in Philadelphia developed an amazing technique for removing disfigurements in the skin. Because scars, freckles, or pockmarks penetrate only half the thickness of the tissue, the doctor uses a fine type of sandpaper to remove these defects. After this abrasive work is completed, the area is covered with sterilized gauze. In about four days it is taken off, and though the flesh is very red, new skin has begun to grow. The layer that forms has none of the previous defects.

God has saved us for the purpose of letting the glory of His Son shine out through our lives. This cannot be fully realized until the blotches of sin are removed from our character. So at the moment we become His children, He begins a process that is designed to accomplish this. The abrasives that rub upon us day after day vary greatly in their coarseness and intensity. But if we yield to the Holy Spirit, He will use these experiences to eliminate the unlovely traits that keep us from becoming like Jesus. Let's thank God

that along with this roughening process, His grace is also doing its healing work in our lives — fashioning us into the image of the Savior.

Have you considered the possibility that maybe circumstances of life you find so distasteful is sandpaper being skillfully applied by the Great Physician. A gem cannot be polished without friction, nor a believer perfected without adversity. Whenever your cross seems most heavy, and trials are hard to endure, just realize it's the Master giving more polish to you, His precious stone, so you'll emerge in the likeness of your Lord and Saviour, Jesus Christ.



The Pale Horse

(Continued from Page Two)
combat, 150,000 were hospitalized by disease.

The military importance of disease was shown in World War I, when there were 135,000 deaths in a total population of 2,500,000 during the Serbian retreat in 1915. The killer in war is always disease as much as bullets. In the U.S. during World War I there were more than 20,000,000 cases of influenza and about 430,000 deaths within six months. In John's vision of the four horsemen the pale horse of pestilence follows hard on the heels of the red horse of war and black horse of famine.

PESTILENCE AT CHRIST'S COMING

As the Great Tribulation draws to an end the whole world will be suffering under pestilence — the worst pestilence the world has ever known. The King of kings is foretold to destroy Gog with an earth-

quake. The Lord said by the pen of the Prophet Ezekiel: "... when Gog shall come against the land of Israel... there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground" (Ezek. 13:18-20).

After this there comes anarchy, pestilence and natural disasters: "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with PESTILENCE and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38:21-22).

John in the Book of Revelation speaks of this same time: "... and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague there was exceeding great" (Rev. 16:18-21).

John connects this with the battle of Armageddon (Rev. 16:13-16). He describes the coming of Christ in connection with this battle with the armies of Heaven on white horses in Revelation 19:11-21. The Prophet Habakkuk speaks of this glorious coming of Christ with the armies of Heaven when before him will go "pestilence" (Hab. 3:5-16).

PESTILENCE FOREVER PAST

Disease will continue to be man's worst enemy. Under the pale horse it will take the lives of millions of people. Sickness and death will be abolished only when the Great Physician comes to earth. In the kingdom of Christ the inhabitants of earth "shall not say, I am sick" (Isa. 33:24). What a wonderful coming day! Hospitals will close and doctors will change their profession. Drug stores will become obsolete and hospital insurance companies will be abolished. Funeral homes will not be needed.

In these happy days on earth Psalm 91 is to have a literal fulfillment. Of the Lord it is said: "Surely he shall deliver thee from the snare of the fowler, and from the noisome PESTILENCE. He shall cover thee with his feathers, and under his wings shalt thou trust... Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the PESTILENCE that walketh in darkness... There shall no evil befall thee. Neither shall any plague come nigh thy dwelling" (Ps. 91:3-5, 10). Earth's nightmare of disease and death will be passed, and the world will awaken to a full realization of Utopia! Thank God the pale horse of Revelation 6:7-8 is followed by the white horse rider of Revelation 19:11-21.

Just ahead the world will witness the pale horse of deadly disease. The Prophet Daniel wrote of this time: "There shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1). In this time of unparalleled suffering men will cry for the mountains to fall on them (Rev. 6:15-17), instead of calling upon God to deliver them. But they will discover the mountains cannot hide them from the wrath of the Lamb. Thank God His churches have a hiding place, not in the rocks of earth, but in the Rock of Ages in Heaven.

Coming Of The Lord

(Continued from Page One)

believe it." Well, how can we know to what point on this earth Jesus will return? The old Prophet Zechariah settled that question way back 25 centuries ago when of the inspiration of the Holy Spirit he wrote, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4).

Somebody says, but maybe he was talking about Christ when He was here the first time. Well, let's think about that. Zechariah in the same prophecy said that the old Mount of Olives would split right smack in two, and that has never happened yet. I looked many times at the Mount of Olives when I was in Palestine and it was all in one piece. There's a big church built I understand by the last German Kaiser right on top of the Mount of Olives, and the spire of that church can be seen for miles. But while the Mount of Olives has never split in two, I understand geologist say that there is a fault in that mountain, a fault in the rock structure such that an earthquake could easily crack the mountain in two. I looked time and time again at the Mount of Olives and I climbed to the top and went upon top of a flat roof of a house and looked all around. And I said to those with me, "Right here within range of our eyes the Lord Jesus Christ is going to return."

Then I looked across the valley. The old wall of Jerusalem runs all along the side of the hill opposite and there's not a single opening in that whole wall. There's a gate that used to be called the "golden gate" but it's walled up with solid masonry. People inside the old walled city have to go out of the city on the other side and have to go clear around the wall. You cannot think of anything more unhandy.

Suppose there wasn't a single street that led out of Tampa where I live toward the east. It would be strange indeed. It seemed so strange that the only eastern gate out of the city of Jerusalem should be walled up that I asked, "Why is this gate walled up like it is?" The Mohammedan driver of our travel party said, "There's a legend that Christ is going to come back some day and that that gate is not to be opened until He returns." That's what the Mohammedan told me, but Missionary Donaldson who lives in Bethlehem said, "Read Ezekiel the 44th chapter and it will tell you why that gate is closed." And I read the first three verses and I understood. No man is to go through that gate according to this Scripture. It is to be closed until the Prince of Peace returns to the Mount of Olives. Then He shall enter the city through that gate. There stands that gate today, closed, walled up, awaiting the time of the Lord's return.

To the person then who believes the Bible there can be no question as to the fact of the return for Jesus said, "I will come again." There can likewise be no question as to where He will return for the prophet just as accurately foretold where He will return, as another prophet foretold where He would be born and the manner of His birth the first time.

Now what about the manner of His coming. There is something mysterious about this in the thinking of some people. They read in one scripture that Christ will come as a thief in the night and a thief comes silently, you know. They read in another scripture where Jesus shall come in company with the host of Heaven, in power and great glory and in such a way that every eye shall see Him. How can both of these Scriptures be true? Then they read that Jesus shall come like the morning star. The morning star comes silently when people are not looking. They read in another passage that Christ

shall come like the rising sun, the great king of day whose coming is seen by the whole world. How can both of these Scriptures be true?

The explanation is very, very simple, and that explanation is that Christ's coming is to be in two different stages or phases. He shall come when the world is not expecting Him and shall issue a summons that shall be heard only by His people. That summons shall call every person who died in Christ out of his grave, and He shall catch away from this earth every truly saved person who lives on this earth. This first phase of His coming is referred to in I Thessalonians, the 4th chapter, where we read: "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."

After a period of time, and most Bible scholars believe that time will be about seven years, Christ shall come visibly to this earth in power and great glory and at that time, every eye shall see Him. People used to wonder how this could be, but in the light of modern television, that isn't difficult to understand, and this second phase of Christ's return is described in Revelation the 19th chapter, verses 11 through 14, and I'm taking time to read that passage. It reads like this, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Now in my judgment it is impossible to understand the Scripture that leads to Christ's second coming apart from the fact that His coming will be in two stages, and that isn't hard to understand.

Back some years ago, a man was running for the office of governor of Florida, and he was to speak in Tampa. He approached the city in a motorcade, and he didn't come immediately into the city. A group of his supporters, according to previous arrangements, went out to meet him. Well, they met him some distance away, and there was a brief conference, and final plans were made for entering the city. Then altogether the candidate for governor and his inheritance entered the city with great noise and fanfare. That's a very good illustration of the second coming of Christ. He shall approach this earth in regions above and shall call all of His people, living and dead, up to meet Him.

Just where will we be during the interval before we all come down to the earth? I don't know! I don't know! For the Bible doesn't reveal it. But it is indicated that the judgment of works shall take place during that interval and the followers of Christ shall be assigned their positions of rulership such that Christ will return to this earth with a fullfledged government ready to take charge of the affairs of this earth.

It is an interesting thing that two different words are used to designate the two phases or stages of Christ's return and those terms are never confused. The first phase of our Lord's return is called the Rapture. The second phase is called the Revelation. The Greek term is "PAROUSIA" the Rapture, and "APOKALUPSIS" the Revelation. I rejoice in that term "rapture." That is one of the happiest terms (Continued on page 6, column 4)

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Coming Of The Lord

(Continued from page 5)
in our language.

I used to live in a coal mining area and sometimes there would be a horrible catastrophe there in the mines. On one occasion, there was a terrible cave-in there in the mine, and some of the miners were entombed. There was doubt at first about them being alive, and then as men dug a tunnel in their direction, they established contact with the entombed men. Finally the rescuers tunneled clear into the room where the miners were. They were worn and weary and half-starved, but alive. People had gathered by the hundreds around the mine up above and as those men, black and grimy, stumbled out at the entrance of that mine, the crowd went wild. Shouts and cheers went up and the families of those men went more than wild, they went into a rapture. Women ran wildly to seize their husbands in their arms. Children screamed their joy as they leaped into the arms of those men.

Oh, what will that rapture be like when the dead in Christ shall leap from their graves? And the living in Christ shall be changed as in the twinkling of an eye? And we shall see those whom we lost by death alive! Happy! Radiant! What a meeting that will be! There isn't but one word that can fittingly describe it, and that is the word the Lord uses here in our Bible, the word "rapture."

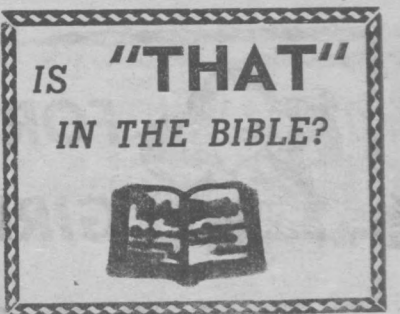
Brother Owen Murphy, the English preacher who spoke for us one night back several years ago in our church at Buffalo Avenue, had one of the most wonderful experiences that I have ever heard anybody tell. He didn't give me the details until I pressed him and asked him to tell me all about it. He had been stricken with polio, and he was in a London hospital at the time the Germans were bombing the city. This specialist finally broke the bad news to him. He said your nerve centers are so impaired that there is no chance of you ever recuperating to any degree. He said that he knew that the Lord had called him into the ministry and the question came, "Why did the Lord call me to preach His Gospel and make it impossible for me to do so?"

As he turned the pages of his Bible it seemed that the Lord thrust a promise right before his eyes. It was a passage over in Isaiah and it read something like this, "Thou art my servant; I have called thee; I will strengthen thee."

The doctor had seen Mrs. Murphy downstairs and told her how hopeless the case of her husband was, so you can imagine the frame of mind that she was in when she came on up to see her husband. He said, "Wife, the doctor says my case is hopeless, but look here. I believe this is God's promise to me. I believe that He is going to strengthen me and bring me off of this bed." His wife said, "If you believe that, then give me your hand and come off the bed." He managed to reach up his hand and as she pulled, he slid down his feet onto the floor.

Brother Murphy sat in my study and he said to me, "I felt as if my feet had stepped on an electric battery. A sense of power ran over my body and I stood upright and I walked." There was but one word that fitted his case just then and that word was the word "rapture." After his helplessness, it was almost like stepping through the doors of Heaven to be able to walk, and he walked without aid on out of that hospital.

Living here in this world, we are often handicapped by all kinds of physical afflictions. Some people are twisted with arthritis. Some carry aches and pains such that they are seldom ever free of pain. We all feel a sense of physical handicap. We know that the older



Question:
"WHAT STARS AND CONSTELLATIONS ARE MENTIONED IN THE BIBLE?"

Answer: Arcturus, The Bear, The Pleiades, Saturn, The Serpent, The Twins, southern constellations, the planets, and the signs of the zodiac. Job 9:9, "Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south." RV has "the Bear" in place of "Arcturus." These "chambers of the south" must refer to southern constellations. Job 38:31-32, "Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" RV has "the cluster of the Pleiades" and, instead of "Arcturus with his sons" has "the Bear with her train." The train is, of course, the three stars which form the tail of the Bear, or, as some know it, the handle of the Dipper. Mazzaroth is evidently the signs of the zodiac. Amos 5:8, "Seek him that maketh the seven stars and Orion . . ." RV has "the Pleiades" for "the seven stars." Amos 5:26 — "But ye have borne the tabernacle of your Moloch and Chium your images, the star of your god, which ye made to yourselves." Several scholars have identified Chium with Saturn, which was the star god of the Assyrians. Job 26:13 — "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent." This serpent has been identified by some scholars as the constellation between the Great Bear and the Little Bear known as the Dragon, but the reference may be to the sea serpent of Isaiah 27:1: Acts 28:11— "And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux." Castor and Pollux is the name of a constellation sometimes known as the Gemini, or Twins. The "Planets" (margin, "twelve signs, or constellations") are mentioned in Second Kings 23:5, and the "constellations" in Isaiah 13:10.

we grow, the worse that it is going to be. We're in bodies that gradually wear out. They grow infirm and they become feeble.

Suppose that Jesus should come in the regions above and should issue His call tonight. Along with that call, we would be changed in a moment as in the twinkling of an eye. I wonder how you would feel if we were changed to immortality immediately? Would we feel as Brother Murphy said he felt? Would we feel a wonderful surge of Divine power run through us? Can you remember? What was the happiest moment of your life? When was that time when you had the biggest surge of joy run through you that you ever experienced in all your life? I'm sure that wasn't anything to compare with what you're going to experience when Jesus issues that summons that calls you up to meet Him. The Lord calls that experience the Rapture, not a rapture, but the Rapture, the most glorious experience that anyone shall know up to that time.

Just think! Just think! As we look around upon our friends and our loved ones, and as we behold the Lord, the realization will come to us that we will never know another ache or pain. We'll never know another sorrow. We'll never know the meaning of separation again. We shall from that moment on forever be with the Lord.

Folks, that's all going to happen (Continued on page 8, column 4)

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

Some of us remember when the National Council of Churches put out the Revised Standard Version in the early 1950's in an unsuccessful attempt to replace the King James Version. Now the NCC is updating this version and including the Apocrypha in it.

The new translating revision committee is "comprised of Roman Catholic, Greek Orthodox, Protestant and Jewish researchers." These radicals confess "some of the changes will be subtle." The Greek word "diakonia" is to be an object of special study.

Why do they have Jews, Catholics, Protestants, and radicals in the NCC doing all of this? The reason is to unite these groups in a one-world church.

Churches are dying all over England! In 1975 and 1976 the Church of England authorized the demolition of one church every nine days, and the Church of England's Advisory Board for Redundant Church predicted in 1975 that between 1960 and 1980 at least 1,000 churches will have been declared redundant.

In 1974 and 1975 more than 650 non-Anglican churches in England and Wales were closed. In the past 40 years, some 5,000 Methodist churches have closed, plus numerous United Reformed, Quaker, Baptist, Unitarian, and Congregational house of worship.

Here we can see the curse of the union of church and state. Can any seriously doubt that our constitutional arrangement of church-state separation in America is best for religion? In America churches are growing because of the First Amendment which our Baptist fathers were responsible for getting into our form of government.

Before any Baptist joins hands with zealous church-state unionists in securing the passage of the Packwood-Moynihan plan for government support of sectarian schools, he would do well to consider what has happened in England.

Pakalolo, the Hawaiian name for marijuana, has allegedly become the largest crop in Hawaii, exceeding sugar sales in 1977 by more than \$100 million.

Angela Davis, a member of the Central Committee of the Communist Party U.S.A., has been teaching a required course in feminism at San Francisco State University since January 26.

The liberals in Washington want to see more female hardhats. Labor Secretary Ray Marshall orders builders who receive Federal money to hire thousands of new female construction workers by next year or lose their Federal contracts.

About 61 per cent of the U.S. Catholic priests drink, while 39 per cent are total abstainers. About 16 per cent of the priests are heavy drinkers and 5 per cent are alcoholics.

Since there are 58,300 Catholic priests in the U.S. that means there are 2,915 alcoholics and 9,328 heavy drinkers.

There are 92,000 Eskimos in the world. About 35,000 of them live in Alaska. Their population doubled between 1950 and 1970. How many missionaries have we sent to these people? If it is the duty of Baptist people to preach the Gospel to the whole world, why not send more missionaries to the Eskimos?

In the U.S. we have a murder every 27 minutes, a forcible rape every 10 minutes, a robbery every 82 seconds, an aggravated assault every 76 seconds and an automo-

bile stolen every 30 seconds. These figures are those of the crimes reported.

In the career of crime in America the odds are one in 100 that the criminals will get caught and 500 to one he will go unpunished.

Does the death penalty deter crime? In Manitoba, Canada, a bank bandit killed a teller during a robbery on Tuesday. The bandit was captured immediately, tried on Thursday, sentenced on Friday and executed the following Tuesday. They never had another bank robbery for 20 years in the entire province of Manitoba.

SOFIA, Bulgaria (EP) — Only 500 of the 8.8 million people in this country are Baptists, but a delegation from the Baptist World Alliance found them to be strong in faith.

Advantages Of . . .

(Continued from page one)
ment. Truly, then, may it be said that church independence is best suited to every form of civil government.

2. It is in accord with the tendencies of the age.

The most superficial observer of men and things is aware that the democratic element has — occasionally, at least — indicated its existence in Europe for some centuries, while in recent years it has increased in strength. The colloquial remark has been attributed to Thomas Jefferson — whether truly or not I cannot say — that "the former European doctrine was that the great mass of men were born with saddles on their backs, while a few were born with boots and spurs on, and that the purpose of Divine Providence was for those with the boots and spurs to ride those having the saddles on them."

If this absurd doctrine has not been exploded, it is certainly in a process of explosion. Oppressed humanity, under the burdens imposed by monarchy and aristocracy, is everywhere restless and waiting for a suitable opportunity to assert its rights. The tendencies of the age are in favor of bringing the democratic element out of obscurity and exalting it to prominence. It is fast becoming an axiom that the people are the source of power, and that sovereignty inheres in them — not in kings and aristocracies, but in the people. How much the practical workings of church independence have had to do in developing the doctrine of popular rights it is impossible to say, but there is every reason to believe that they have promoted the development. Hence it may be said without hesitation that church independence is in accord with the tendencies of the age.

3. It gives suitable prominence to the membership of a church.

This is seen in the fact that without the agency of a church nothing can be done. Pastor and deacons are powerless if a church declines to act. Their official business is to do that for which they are elected by the suffrages of the church of which they are members. They are responsible, under Christ, to the church from which they receive not only official authority, but official existence.

In the forms of government preferred by Episcopalians, Lutherans, Presbyterians, and Methodists there is only an indirect recognition of the body of the members as the source of power. The recognition is more decided among Presbyterians than among the rest, but it is not complete. The constitution of their "high-

est court," the General Assembly, is proof of this. The tribunal of the last appeal is composed of ministers and ruling elders in equal numbers. This equality indicates a very partial concession of rights to the members. Every one can see this who will take the trouble to learn how much greater is the number of members than of ministers.

With regard to Episcopalians, it will be seen how powerless the members are, even in connection with the "inferior clergy," when it is stated that in their General Conventions nothing can be done without the concurrence of the "House of Bishops." That the people are comparatively ignored by Lutheranism appears in the fact that a "Ministerium," that "licenses ministers," is composed entirely of ministers, and that the Synod, the highest tribunal, from which there is no appeal, is formed by an equal number of "clerical and lay delegates."

Among Methodists the "lay element" is conspicuous by its absence. Within the memory of many persons now living it was entirely absent; for Annual and General Conferences were made up exclusively of "preachers." In some sections of the country this rigid rule is now somewhat relaxed, but now meager is "lay representation" in any Conference!

In opposition to all these aristocratic forms of church government, and in practical condemnation of them all, the independent form presents itself, inviting examination and challenging admiration for what it does in giving suitable prominence to the members of a church. They are not ciphers, but the depositaries of the governmental power that Christ has conferred. Independency accepts this fact and claims it as one of its superior advantages.

4. Another advantage is seen in the appointment of church officers.

These officers are of two classes — pastors and deacons. The former are in special charge of the spiritualities, and the latter of the temporalities, of the churches. Who can be so competent to choose these officers as the churches themselves? With the scriptural qualifications for the two offices as given by inspired men, cannot the churches best decide who among them should fill those offices? Can they not tell who are men of such Christian integrity and sanctified common sense as will most probably, if not most certainly, "use the office of a deacon well?"

So also as to pastors. These are to "watch for souls as they that must give account," and who are so well qualified to select the men to preside as the churches to be presided over? Shall they not decide who shall watch for their souls and for the souls of the impenitent around them? Are they not best prepared to say who among them possess the moral and the spiritual requisites, as enumerated by Paul, for the office of bishop? As to the intellectual qualification implied in the words "apt to teach," who can so satisfactorily tell that a man is apt to teach as those who have been taught by him?

The independence of the churches, as illustrated in the appointment of their officers, must commend itself to the common sense of all unprejudiced persons. The advantage of this form of government over every other must be apparent. The great thing, however, to be said for it is that it accords with the New Testament.

5. It furnishes the most effectual preservative from doctrinal error.

Doubtless many persons will at once dissent from this view. They suppose that a consolidated church, embracing a province or a kingdom, is the best protection from the inroad of heresy. They think that the very compactness of such a church must resist the subtle influences of error, however

penetrating those influences may be. Is this so? Has it been historically true? Was it true of the Church of England when Lord Chatham said that it had "a Calvinistic creed, a Popish liturgy, and an Arminian clergy?" Is it true now, when various false doctrines receive not only toleration, but encouragement, and when the mere existence of what are termed "Broad Church" views implies that the very foundations of orthodoxy are disturbed? No; the Church of England with its "Thirty-Nine Articles," more than three centuries old, is vulnerable to the assaults of false doctrine. Its strong ecclesiastic bands, riveted by Parliamentary enactments, create a compactness which gives greater facility to the infectious diffusion of error. "A little leaveneth the whole lump." This is true whether the lump be large or small; but the danger is greater where there is one large mass than where there are many that are small.

Far be it from me to say that a church with the independent form of government may not become corrupted by heretical doctrines. History would falsify such a statement; but the corruption of one such church would have no necessary connection with the corruption of another. Indeed, the very independence of the churches might be, and if they were in a proper spiritual state would be, utilized in preventing the spread of the doctrinal corruption.

On the other hand, a consolidated church, coextensive with a state or a kingdom, would furnish few for if any facilities for arresting the tide of error when once set in. A local church, under a sense of its responsibility, is quick to detect the first appearance of vital heresy and to stamp it with censure. If the heretic sees his error, confesses it, and renounces it, the evil is at an end; if he persists in it, the church withdraws its fellowship from him and he becomes comparatively powerless for mischief.

Suppose such a heretical minister to belong to the Presbyterian Church. He first disturbs the local congregation, then the Presbytery, then the Synod, and finally the General Assembly. Thus he has one opportunity after another to make known and to defend his false doctrine; so that the Presbyterian form of government, instead of preserving from doctrinal heresy, may, in the sense indicated, promote it. Who does not see that church independence is the best preservative from doctrinal error? Dr. Hodge is said to have expressed his wonder at the uniformity among Baptist ministers as to matters of doctrine, in view of the independence of Baptist churches. Perhaps his philosophical mind overlooked the fact that the uniformity is promoted by the independence.

I have referred to the withdrawal of fellowship on the part of a church from a heretic as a means of arresting the spread of doctrinal error. Another thing deserves mention: Where an entire church becomes heretical in doctrine or disorderly in practice, other

Church Discipline

(Continued from page three)
ascertain where the principal fault lay. Any necessary disciplinary action should then be exercised without delay; otherwise a scandal will develop and the Lord's cause will be dishonored.

Again, a member or officer of a church, divorces his wife and marries again. Disciplinary action should be taken immediately; if possible before the remarriage takes place, in an effort to prevent it, but if the man holds any office, he should be suspended therefrom forthwith, and if the remarriage takes place, he should be excommunicated, pending his re-application for mem-

bership with a manifestation of godly sorrow. He should never again, however, be allowed to hold office in the church so long as both wives live. Our Lord said, "Whosoever shall put away his wife and marry another committeth adultery against her, and if a woman shall put away her husband and be married to another, she committeth adultery" (Mark 10 vs. 11 and 12). In the eyes of the Lord, therefore, a divorced wife is still a wife against whom adultery is committed by remarriage, and adultery must not be tolerated in the church.

Moreover Paul insists that both pastors and deacons should be "The husband of one wife" (I Timothy 3) and if this is desirable for the church officers, it is equally desirable on the part of every male member.

A church member who has been convicted of financial dishonesty, provided the church is assured of his guilt, should forthwith be suspended from communion until all debt is discharged, and if no such effort is made towards restitution, he should be separated from the church. This is governed by such Scriptures as Romans 12:17, "Provide things honest in the sight of all men" and II Corinthians 8:21 "Providing for honest things not only in the sight of the Lord but also in the sight of men."

Any church member wearing garments appropriate to the opposite sex, or those known as unisex garments, should be immediately rebuked by the pastor and/or deacons. The Lord said by His servant Moses, "The woman shall not wear that which pertaineth to a man; neither shall a man put a woman's garment, for all that do so are an abomination unto Jehovah thy God." No person therefore wearing such garments should be permitted to approach the Lord's Table. If the offence is persisted in despite the rebuke, the offender should be excluded from church membership.

We will not multiply instances. These few somewhat common ones must suffice.

Discipline is often neglected for fear that its exercise may cause the loss of members. But, brethren, it is better to have a small church in which the Lord manifestly dwells, than a large Laodicean Church with the Saviour outside the door. May He be pleased to purge our churches where needful, and grant His servants grace, that they may be kept pure to His honour and glory.

Let us remember that we are not "Lords over God's heritage," but should be "Examples to the flock." Our business is to help the weak; tend the sick and guide the erring; but we are also to guard them against the ravages of wolves in sheep's clothing. We should therefore ever be on the alert against those who appear as sheep, but who bark as wolves. There may also be those among the flock who "push with side and with shoulder" and "push the diseased with their horns" and we must protect the flock against these and deal appropriately with the offenders. In all things however, the motive power should be love to the Chief Shepherd, reflected in our love of the flock. May the Lord by His grace, make us in this to "abound yet more and more."

EDITOR'S NOTE: This message was delivered on Wednesday, March 6, 1977, at the 34th Annual Meeting held at Bethel Strict Baptist Chapel, Wivelsfield. Bro. Payne is editor of WATCHING AND WAITING.

Some readers may disagree with Bro. Payne a bit and consider him ultra-conservative. I feel that the article should be read because it has a good Biblical content and important bearing upon the present views of Strict and Particular Baptists in England.

Advantages Of . . .

(Continued from page seven)
churches, in the exercise of their independence, may withdraw their fellowship from it, and thus confine its injurious influence to its own narrow limits. Whether, therefore, we consider doctrinal error in connection with an individual church member or in connection with a church itself, the independent form of government is the best security against its contagious encroachments.

Nor is this all.
6. It secures, also, more satisfactory corrective discipline.

There is no perfection in this world. It may be sought more hopefully among the churches of the saints than elsewhere, but even there it will be sought in vain. All that is said in the New Testament about corrective church discipline implies the imperfection of church members. This imperfection often shows itself in greater or less degrees. In its ordinary manifestations it must be borne with. Christian love and Christian forbearance require this.

Sometimes, however, a church member so violates his Christian obligations as to grieve his brethren, who admonish him and labor in the spirit of meekness to restore him. Ordinarily, they are successful and the offending brother is happily reclaimed. This is not always the case; in some instances it becomes the duty of a church to pass an act of exclusion. This, as we have seen, the New Testament not only authorizes, but requires. In a case of this kind the offender is arraigned and the charge or charges, with specifications, are presented. The church sits as a Christian jury and hears all the testimony in the case. The arraigned brother has every opportunity to explain and rebut, if possible, the testimony against him. The church is dis-

posed to give him the benefit of all doubts, but after a full hearing of the matter is convinced that the glory of God and the honor of His cause demand the exclusion of the brother. He is therefore excluded.

The act of exclusion may offend him and not satisfy his kindred and partisan friends; but is it practicable to administer corrective discipline so satisfactorily in any other way? The man has been tried by his peers and found guilty. These peers, too, are of the "vicinage," and fully competent to understand and appreciate all local circumstances bearing on the case. Does not the civil law mean something in providing for "a jury of the vicinage?" There is profound significance in the independence of each church, so far as the trial and the exclusion of a guilty member may be concerned. While, therefore, it cannot be said that the independent form of church government secures an absolutely satisfactory corrective church discipline, it may be said that the discipline so provided for is the most satisfactory that can be had.

7. It cherishes a sense of individual responsibility.

This is a matter of great importance, for Christianity is an intensely personal thing. It has to do with men in their individual relations to God. There is no such thing as the regeneration of masses of men, nor is there regeneration by proxy. The great change

takes place in the individual heart. Nothing is more personal than regeneration. When the materials of a Christian church are reduced to units, the units are found in regenerated persons. There is personal repentance, personal faith, personal baptism. In making a profession of Christianity, personal obligations are recognized and publicly assumed. Church relations do not impair, but intensify, a sense of individual responsibility. An impressive consciousness of this fact is indispensable to a proper performance of church duties.

To show that the independent form of church government cherishes a sense of individual responsibility, it is sufficient to say that all matters coming before a church are decided by the votes of the members. They vote as individuals; and, as a majority rules, no one can tell but his vote may be decisive. Surely, then, every vote should be intelligently given; and this view of the case is a strong argument in favor of sanctified intelligence. Questions of great importance must be decided. These questions not only involve the spiritual welfare of the church itself, but often have an important bearing on the local interests of the community and the general interests of the community and the general interests of the kingdom of Christ.

Church officers are chosen by the suffrages of the members. How essential that the right man be appointed as pastor! In order to do this, church members must be acquainted with the purity of his Christian character, and also with his doctrinal soundness. A vote referring to two points so vital as these must be given under a sense of responsibility. The influence of deacons has much to do with the condition of a church, and therefore the best men should be appointed to the office.

A church, too, must decide what objects of Christian work should receive its encouragement and patronage. These objects may be so numerous that all of them cannot receive attention; and if so, there must be a selection of those deemed most important. What shall be the proportion of pecuniary aid given to Home Missions, Foreign Missions, Publication Work, and Ministerial Education, the church must decide. The decision is no trivial matter. It calls for a union of knowledge and piety.

One of the most painful duties of a church is to deal in a way of discipline with unworthy members. In all the proceedings in such cases the laws of Christ are to be sacredly observed. These laws, then must be understood that they may be intelligently applied. A member who is guilty of "disorderly conduct," and who fails to give satisfaction by penitence and reformation, must be excluded. It is a solemn thing to withdrawn the hand of fellowship, and it must be done under a sense of responsibility. When, according to apostolic command, "a heretic" is to be "rejected," the act of rejection is to be performed by the church. A renunciation of the fundamental doctrines of the gospel demands this step. As a general thing, the members of a local church, having been regenerated by the Holy Spirit and justified by faith in Jesus Christ, are com-

petent judges of sound doctrine. They may not understand many theological niceties, but they know the way of salvation. They "have an unction from the Holy One" (I John 2:20).

In view of all these considerations, showing what obligations rest on church members and what duties are required at their hands, I affirm with strongest emphasis that the independent form of government cherishes a sense of individual responsibility. Those who have to decide great questions by their votes are in a responsible position. This fact impresses them; they cannot ignore it; they would not if they could. Their responsibility as church members is to the Head of the church — the Lord Jesus Christ — and it is stamped with all the sacredness of the blood of His atoning sacrifice. Let the church member take his stand by the cross, remembering that he has been individually redeemed by Him Who died thereon, and he will cherish a sense of individual responsibility. He will feel the weight of the personal obligations resting on him. The doctrine of church independency will deepen his consciousness of these obligations; for it will teach him that he is not a cipher, but a man — a redeemed man, and ere long to be a glorified man.

(Distinctive Principles Of Baptists, pp. 211-224, 1882 edition).

Coming Of The Lord

(Continued from page six)
one of these days for the Lord Jesus Christ who had to do with the making of all things has promised us that it is going to happen. But the sad thing is that some of you won't be in on it unless you turn from your way of going. If you lost people could compete in some contest with the prospects that if you won, you'd get a free trip to Europe, why, you'd do your very best to win. Then if the news came that you had won, you would jump up and down with joy. I don't blame you about being excited about it and thrilled, but after all, your trip would soon be over, wouldn't it?

But listen, this new immortal life that the Lord promises to those who know and love Him never will end. And you don't have to compete in some contest. You can be assured of it by simply turning to Christ thus linking your life and your future with Him. If I were in your place, I'd do that thing if I never did another thing as long as I lived. You unsaved people, you're not looking for the return of the Lord for it would mean but unhappiness for you. You're not ready for any event that would take place at any moment of any day. The Christian who is living the life of separation rejoices in the hope of the coming of Christ. So far as I'm concerned, I wish that His coming would take place before ever the sun rises tomorrow. I can heartily join with the old Apostle John and sing, "even so, come quickly, Lord Jesus."

I read that over in the Fiji Islands there is a pathetic custom of calling the dead. The heathen savage climbs a high tree or a lofty cliff and after mentioning his friend's name, he cries, "Come back, come back." That's an eerie thing to hear some heartbroken cry of the bereaved sounding out sometimes at night from the top of a tree, "Come back, come back." But down in their hearts, those people know that their loved one will never come back.

We who stand by the grave of our loved ones who have died in Christ know that they will come back. And we know that when our hearts cry, "Even so, come, Lord Jesus," He'll come one of these days. And what will Christ return to this earth for? He will come to fulfill the promises that God has made to the prophets all down through the ages and if you

will read Acts the third chapter, you'll find where it says, "Whom the heaven must receive until the times of restitution of all things."

That time of restitution spoken of there is the time when this earth shall be restored to its Eden-like beauty. It is the time when it will be restored to the rule of heaven for the Son of God shall take over the government and rulership of this world. The world out here and the larger group of professing Christians including even ministers don't know or else won't receive that truth that Jesus Christ is going to return and is going to take over the rulership of this earth. The man who preaches such is considered a fool and a pragmatic in the high-brow religious circles of today and the non-Christian world out here.

Just suppose you accost some fellow who pays no attention to Christianity and should say to Him, "Do you know that Jesus Christ is going to destroy every government on this earth before much longer and is going to take over and rule the affairs of the world?" What do you reckon he would say? Why he would think that you were the craziest person that he had ever heard speak. He'd consider you a fit subject for the insane asylum. And yet I say to you, you can't read the Bible unless you read through the devil-smoked glasses without seeing the truth that I speak of standing out in every direction. Standing out in every direction, world conditions are such and the signs of the times are such that I don't believe that more than a handful of years will pass before the climax comes and Christ shall take over the kingdoms of this world. The beginning of the end may be signalized any day.

I ask you, are you a Christian? Are you going to be on Christ's side when He takes over this earth as He certainly is going to do in a time that's rushing in our direction with every passing minute? Honestly, unsaved people, I can't understand what you are thinking of when you ignore these things that I have been talking about — these things made so plain in the Word of God. You're in the service of Satan and he doesn't stand a chance in this world of winning out. If you should die as you are in his service, you'll lose out. Or if Jesus should suddenly come, you'd lose out. It is predestinated and elected and foreordained and foretold in God's Word which cannot be broken that Satan is going to be cast into Hell and just as truly as the Scriptures foretell that, they also say, "And whosoever was not found written in the book of life was cast into the lake of fire."

Why, how do you know that your name is written on the Lamb's Book of Life? You can know it by becoming a believer in the Lord Jesus Christ, for I can truly say that those names on the Book of Life will exactly correspond with the names of those who become believers in Christ. If you knew beyond question that the trumpet would sound and the Lord would call His people a way today, I think you would want to be in that group. If you knew that life would end for you today and that your future would be settled by the decision that you make right now, I think you'd become a Christian. The decision that you would make if life had to end at midnight today is exactly the decision that you ought to make anyhow. The life that you are living as an unsaved person is not so wonderful. It's not so attractive that it would be a terrible sacrifice for you to turn to Christ for salvation. What do you have that is better than we Christians have, let me ask you? Why, you don't have one thing that's better. You have everything worthwhile to gain by receiving Christ and you have nothing worthwhile to lose. Give up to Him therefore — turn the key to your soul over to Him and then make a public open profession of your faith in Him.

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WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
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