

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

WHOLE NUMBER 2352 ASHLAND, KENTUCKY, NOVEMBER 21, 1981 VOL. 52, NO. 48

NEW TRACTOR AND EQUIPMENT NOW IN USE ON MISSION STATION



Pictured above is Elder Fred T. Halliman standing beside his new Ford Model 6600 heavy-duty tractor. This tractor is especially equipped to meet his needs in New Guinea

and is equipped with a roll bar cage, 12" power take off pulley, weights and other related equipment. See page two for additional pictures.

Dear friends,

Greetings to each of you once again from Papua, New Guinea.

I trust that God's sovereign mercy is very real to you and manifested in your daily lives. There is nothing so humbling to me as to be made to realize that apart from God's sovereign mercy, I would have forever remained a subject destined for eternal damnation. I suppose we all have some things that we think and wonder about more than others. In years gone by there was always one thing that I thought about perhaps more than anything else and that was, what did God see in me to cause Him to want to save me? Beloved, that does not bother me anymore for I know that He could have seen nothing in me to cause Him to have a desire to save me. The one thing that mystifies me most now is that He has saved any of us.

I count it such a privilege to be counted worthy to be called into the ministry and to be permitted to serve Him here in Papua, New Guinea. Recently, someone wrote and told me it was time that I left Papua, New Guinea and came back home as this country was too rough for me and the work too strenuous, especially at my age. I answered with this reply: to be sure, this is a rough and rugged country and the work is very strenuous, it taxes every muscle in your body, but I have a meat to eat that ye know not of, even though I believe you know the Giver of this meat in salvation. Beloved,

that was not just idle talk. I do not boast of any strength or special powers of my own, but I work upon the belief that without Christ you can do nothing and with God all things are possible.

The person who wrote the

above to me was my brother in the flesh who had just turned 70 years of age. I had my 65th birthday just a short time before he turned 70, and he was probably thinking of me in terms of how he felt at 65, as being unable to

(Continued on Page 7 Column 1)

The Baptist Examiner Pulpit

Sermon By John R. Gilpin

THE CITY OF THE LIVING GOD

"For he looked for a city which hath foundations, whose builder and maker is God. But now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:10, 16).

Ordinarily, men are lovers of cities. There are notable exceptions; yet, in the main, men move from forest and farm and mine to dwell in cities; thereby they become bigger and greater. Thus, London, New York, Chicago, Berlin, Paris, Tokyo, and Rome have been developed. These have become the greatest cities of the world, all because men love cities.

Yet, great as these are, and wonderful as they are with opportunities, I want to talk to you

of a greater city — the City of the Living God, as described by John in Revelation:

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:10).

Even in our hymnology, we speak of Heaven as a city.

"There's a holy and beautiful city,
Whose builder and ruler is God;

John saw it descending from Heaven,
When Patmos, in exile, he trod;

Its high, massive wall is of jasper.

The city itself is pure gold

And when my frail tent here is

folded,
Mine eyes shall its glory behold.

No sin is allowed in that city,
And nothing defiling or mean;
No pain and no sickness can enter,

No crepe on the door-knob is seen;

Earth's sorrows and cares are forgotten,
No tempter is there to annoy;

No parting words ever are spoken,
There's nothing to hurt or destroy.

No heartaches are known in that city,

No tears ever moisten the eye;

There's no disappointment in Heaven,

(Continued on Page 2 Column 1)

THE PERPETUITY OF SCRIPTURAL CHURCHES

by J. W. Porter
(Now in Glory)

It may be well to define what is meant by the word perpetuity in this connection. It must not be confused with what is commonly known as Apostolic Succession. Neither the speaker, nor the people for whom he speaks, believe in Apostolic Succession. To the contrary, we believe that the Apostolic office ended with the Apostles, and that they have never had or ever will have successors. But we do believe that Baptist churches were instituted by Jesus Christ, and that they have had a continuous existence ever since and will continue to exist as long as time shall last. We do emphatically affirm the succession of Baptists, in spite of imprisonment, blood and fire, as witnesses for the truth, and that He who hath preserved them, will continue to be with them till the end of the age.

We may demonstrate the reasonableness of this doctrine by analogy. Strangely enough, the people who object to church succession, glory in the idea of succession along other lines. For example, we are proud of the fact that our race is hoary with age, and rich with history, and that our species extend back to Adam and Eve in the garden of Eden. The Jews, with justifiable pride, point to Abraham as their father, Moses as their law-giver, and to a synagogue with succession throughout the centuries. A claim of uninterrupted succession to the days of Solomon, magnifies the mission of lodgism in the eyes of mankind. The followers of Zoroaster assert, with unspeakable pride, that the fires which were lighted upon their altars by Zoroaster, have never for a single moment been lost. Many of our people love to know that their families go back to the days of the Revolution, and some to the days of William the Conqueror. Why, then, should the boast of a splendid and unbroken spiritual ancestry

be despised or counted an unholy thing?

First of all, we predicate our perpetuity upon prophecy. It will be generally conceded that in the Old Testament Scriptures, there is clearly set forth the setting up of a kingdom, and that this kingdom was to be everlasting. This is the plain teaching of the following passages: "And in the days of these kings, shall the God of Heaven set up a kingdom which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). "His kingdom is an everlasting kingdom, and His dominion is from generation to generation" (Dan. 4:3). "Thy kingdom is an everlasting kingdom, and Thy dominion throughout all generations" (Psa. 145:13).

The cherished and oft expressed hope of Israel was the final establishment of the Messianic kingdom, which kingdom should endure throughout all generations. We believe that the highest concrete expression and manifestation of God's kingdom is to be found in the churches of Jesus Christ, and that the kingdom of God could not have endured without a continuous existence of the churches of Christ. We do not believe that the prophecies have perished, or the promises of God have failed. A Gibbon may write of the "Decline and Fall of the Roman Empire," but no historian will ever rise to write the fall of God's kingdom among the children of men! A church may die, but the churches live; God may remove the candlestick, but He does not put out the light. The leaves of the forest may fall with the coming autumn, but the great forests wave on in the winds of the centuries. The stone that was cut out of the mountains, without hands, shall break to pieces all other stones, but itself shall not be broken. Napoleon, on the eve of the battle of the Pyramids, gazing upon them in their solemn grandeur, said to the army: "Men of France, from yonder heights forty centuries look down upon you." As an inspiration to continued faithfulness, I would say today to all our churches, "Two thousand years of heroic history and tragic struggles attest the truth of the promises of God to

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The Baptist Examiner

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THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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LIVING GOD

(Continued from Page 1)

No envy and strife in the sky;
The saints are all sanctified
wholly,

They live in sweet harmony
there;

My heart is now set on that ci-
ty,

And some day its blessings I'll
share.

My loved ones are gathering
yonder,

My friends, too, are passing
away;

And soon I shall join their
bright number,

And dwell in eternity's day;
They're safe now in glory with

Jesus,

Their trials and battles are
past:

They overcame sin and the
tempter,

They've reached that fair city
at last.

In that bright city, pearly
white city,

I have a mansion, a harp, and
a crown;

Now I am watching, waiting,
and longing

For that white city that's soon
coming down."

IT IS MOST IN-
TERESTING TO NOTICE
THE SIZE OF THE CITY OF
GOD.

There is nothing small about
it. In fact, it is of tremendous
proportions and gigantic
magnitude. Listen:

"And he that talked with me
had a golden reed to measure
the city, and the gates thereof.
And the city lieth four square,
and the length is as large as
the breadth: and he measured
the city with the reed, twelve
thousand furlongs. The
length and the breadth and
the height of it are equal"

(Rev. 21:15, 16).
It is thus pictured as being
twelve thousand furlongs long,
broad and high. When we
remember that a furlong is ap-
proximately 600 feet and when

this is reduced to miles, it would
mean that the city is approx-
imately FOURTEEN HUN-
DRED MILES on each side.
Still again, this doesn't mean a
great deal to the majority of peo-
ple; for the average person has
no conception of the length of
fourteen hundred miles. To il-
lustrate, if we might go to Van-
couver, Washington and put
down a cornerstone, going into
Canada through British Colum-
bia, to the waters of Lake
Superior, we would have ap-
proximately fourteen hundred
miles. Then, if we might turn
south and follow the course of
the Mississippi River to New
Orleans, we would have approx-
imately the same distance again.
Then, turning west to the
Pacific Ocean and back up the
west coast to our starting point,
we would have a complete
square of approximately four-
teen hundred miles on each side.
In other words, the whole
western half of the United States
from the Mississippi River
westward comprises a square of
about fourteen hundred miles on
each side.

This gives us some little idea
as to the size of the City. In ad-
dition, the City is surrounded by
a wall made of jasper which is in
itself two hundred sixteen feet
high. Listen:

"And he measured the wall
thereof, an hundred and forty
and four cubits, according to
the measure of a man, that is,
of the angel. And the building
of the wall of it was of jasper;
and the city was pure gold,
like unto clear glass" (Rev.
21:17, 18).

Beneath that wall are founda-
tions which are garnished with
all manner of precious stones.

"And the foundations of the
wall of the city were garnish-
ed with all manner of precious
stones. The first
foundation was jasper; the sec-
ond, sapphire; the third a
chalcedony; the fourth, an
emerald; The fifth, sardonyx;
the sixth, sardius; the seventh,
chrysolite; the eighth, beryl;
the ninth a topaz; the tenth, a
chrysoprasus; the eleventh, a
jacinth; the twelfth, an
amethyst" (Rev. 21:19, 20).

Even the twelve gates of that
City are made of a complete
pearl.

"And the twelve gates were
twelve pearls; every gate was
of one pearl, and the street of
the city was pure gold, as it
were transparent glass" (Rev.
21:21).

Yet, even this does not give us
a complete description of the
size of the City. Although it is
fourteen hundred miles long and
broad, the City itself towers
above the gates of pearl and the
walls of jasper for another four-
teen hundred miles, since it is
just as high as it is broad and
long. If it were built as a modern
skyscraper, it would rise some
six hundred and fifty thousand
stories in the air.

Imagine then a city covering
the entirety of the twenty-two
western states, or covering two-
thirds of the total area of the
United States, and, at the same
time, six hundred fifty thousand
stories in height.

Surely the City of the Living
God is to be a place of tremen-
dous size. This is the prophecy
of all of God's Word.

"In my Father's house are
many mansions: If it were not
so, I would have told you. I go
to prepare a place for you"
(John 14:2).

"And I say unto you, That
many shall come from the
east and west, and shall sit
down with Abraham and

Isaac, and Jacob, in the
kingdom of heaven" (Matt.
8:11).

"And they shall come from
the east, and from the west,
and from the north, and from
the south, and shall sit down
in the kingdom of God" (Luke
13:29).

I realize that there are those
who would object to the size of
the City, stating that the majori-
ty go to Hell and but very few go
to Heaven. In fact, there is a
Scripture which is usually inter-
preted as thus teaching.

"Enter ye in at the strait
gate: for wide is the gate, and
broad is the way, that leadeth
to destruction, and many
there be which go in thereat:
Because strait is the gate, and
narrow is the way, which
leadeth unto life, and few
there be that find it" (Matt.
7:13, 14).

But, beloved, this is spoken of
those who have to find the way
to heaven. Scientists tell us that
at least four-fifths of the human
family die before they reach the
age of accountability. There is
no question but that four-fifths
of the human family then go
directly to Heaven; unless you
believe the God-dishonoring
heresy that there are babies in
Hell, then you must admit that
at least four-fifths of the human
family go to Heaven.

BABIES ARE SAFE

It might be interesting to
notice that the Word of God ex-
plicitly states that all children
who die in infancy go im-
mediately to Heaven.

"Why died I not from the
womb? Why did I not give up
the ghost when I came out of
the belly? Why did the knees
prevent me? or why the
breasts that I should suck?
For now should I have lain
still and have been quiet, I
should have slept: then had I
been at rest" (Job 3:11-13).

In the light of this Scripture,
we are assured that all babies go
at once into the immediate
presence of the Lord Jesus. Cer-
tainly a portion of the remaining
one-fifth will be saved, too.
Then this means that the ma-
jority will go to Heaven and a
very small number proportionally
will go to Hell. In fact, the
largest word that is used in the
Bible to describe Hell is that of a
lake, and the second largest is
that of a ditch.

There is a second objection
that is often brought concerning
the size of Heaven in that it is
alleged that the Bible teaches
that only one hundred forty-four
thousand will be saved, and in
proof of this, the following
Scripture is often cited:

"And I heard the number of
them which were sealed: and
there were sealed an hundred
and forty and four thousand
of all the tribes of the
children of Israel" (Revelation
7:4).

If you will notice the context
of this Scripture carefully, you
will see that it is speaking only
of those that are saved during
the tribulation period. It is not
speaking of them that have been
saved from the day of Abel
down to the present time or of
those who shall be saved on
down until Jesus comes; it merely
talks about those who will be
saved during the days of the
Great Tribulation. Even this
one hundred forty-four thou-
sand is a reference only to the
Jews who are to be saved during
that period. The verse itself says
"...and there were sealed an
hundred and forty and four
thousand of all the tribes of
Israel." Following, the writer
enumerates that there were
(Continued on Page 3 Column 1)



This is a view looking at the front of the new tractor and also showing the Hornibrook 3 1/2-ton heavy-duty dump type trailer hooked to the tractor.



This view is looking at trailer in the rear with the tractor attached to it in front.



This is a view of the terrible road and bridge conditions that Bro. Fred has to contend with. As you can see this bridge is very flimsily built and is in bad state of repair.



This is what happens when you cross one of the bridges and it breaks down. You end up upside down in a deep ravine. Thankfully, this is not Bro. Halliman's truck.

LIVING GOD

(Continued from Page 2)

twelve thousand saved out of each tribe. Then after mentioning these Jews that are saved, he goes on to tell of the great multitude of the Gentiles who are saved during the tribulation period.

"After this I behold, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands" (Rev. 7:9).

Thus, you see, that instead of Heaven being a place only large enough for one hundred forty-four thousand persons, even in the Great Tribulation period — between the rapture and the revelation — there will be at least one hundred forty-four thousand Jews saved and a great multitude of Gentiles, which no man can number. In addition to all of these, there will be those who have been saved since the days of righteous Abel unto the time of the rapture and, in addition, all those who shall be saved during the Millennium. Certainly Heaven will be considerably larger than that of one hundred forty-four thousand.

II

THIS IS A CITY OF INCOMPARABLE BLESSINGS. NO CITY IN ALL THE WORLD IS SO RICHLY BLESSED AS IS THE CITY OF GOD.

IT WILL NEVER HAVE A PAVING PROGRAM, FOR ITS STREETS ARE PAVED WITH GOLD.

"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass" (Rev. 21:21).

This is, ordinarily, one of the big problems which any city faces — the paving program. Whether the cost is met in one lump sum or a bond issue over a period of years makes very little difference — the paving program is always a problem. This is not true of the City of God, for its streets are paved with pure gold.

MEN MUST BE SAVED

This is one reason why men will have to be saved before they go there. Otherwise, through the covetousness of their unsaved nature, they would dig up those golden streets. In fact, I doubt if any unsaved man could be in Heaven twenty-four hours without finding a pick-ax and starting in to amass the worth of the City. I tell you, men have to be born again to be fit subjects for that City.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again" (John 3:3, 5, 7).

THE CITY OF GOD WILL NEVER HAVE A WATER SHORTAGE, for it is supplied by water from the river of the water of life.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1).

Water satisfies as nothing else will. In reality, there is no drink that will take the place of water in bringing satisfaction. Then,

The Golden Rule is only a good rule as long as we let it rule our conduct.

since Heaven is to be supplied by water from this wonderful stream, we are thereby assured that it will be a place of complete and everlasting satisfaction.

IT WILL NEVER HAVE A SCARCITY OF FOOD, for the tree of life yields fresh fruit every month.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations" (Rev. 22:2).

What a blessing that there shall never be hungry children — or for that matter, what a blessing that no one shall ever be hungry; for all will find complete happiness and satisfaction with the longings of their appetites satisfied by the fruit from the tree of life.

THE CITY WILL NEVER HAVE ANY LIGHTING PROBLEMS; for the Lamb Himself is the light of it.

"And the city has no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

I imagine there is someone who might object, saying that we will be unable to endure the intensity of Heaven's light. I imagine someone will recall Paul's experience on the roadway to Damascus when he saw that light from on high, and as a result, was blind for three days following.

"And Saul arose from the earth: and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus" (Acts 9:3).

However, let me remind you that when that day comes, we will not have the same bodies that we now have, nor will we see through the same natural eyes that we use today. Then we will have bodies like the Lord Jesus and, as a result, we ourselves will shine with the same intensity.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body" (I Cor. 15:42-44).

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:49, 51-57).

IN THIS CITY THERE WILL BE NO HOUSING PROBLEMS. This is one of the big problems which affects and confronts most cities today. Yet this will never be a problem in the City of God.



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalm 18:12-19

Intro.: The Psalmist, by way of inspiration and experience, presents God in His robe or garment of many colors as He traverses the universe in performing His work of salvation and His work of judgment. Yes, "known unto God are all His works from the beginning of the world" (Acts 15:18). Both His wrath and His mercy are revealed from Heaven. He makes "all things work together for good" to the saints, and His face is against the wicked.

VERSE 12

"At the brightness that was before Him His thick clouds passed." The heavens light up, revealing the threatening clouds underneath which are full, ready to empty their deluge on the ungodly.

"Hail stones and coals of fire." God's instruments of destruction used on many occasions to seek out the wicked who were seeking to cover up their sinful practices.

VERSE 13

"The Lord also thundered in the heavens." The silence of God's longsuffering is broken and in fury does He break forth in righteous indignation. The brass drums of Heaven give forth a deafening sound and the cymbals of Heaven come together in a startling manner.

"And the Highest." He that sits on the throne (Isa. 6:1). "The Lord God omnipotent" (Rev. 19:6).

"Gave His voice." He passed sentence and the ungodly were weighed in the balances and found wanting. He is the Prosecutor and the Persecutor.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

Every inhabitant of Heaven will have his own mansion, and every mansion will have its own inhabitant.

FURTHERMORE, THERE IS NO UNEMPLOYMENT PROBLEM. Of course, today this is no major problem among the nations of the world; yet most of us can remember those terrible days of the depression when both jobs and positions could not be had even at a premium. In Heaven there will be no unemployment. God's people will continually and forever serve Him.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22:3).

ANOTHER BLESSING OF THIS CITY IS THAT THERE WILL BE NO UNDESIRABLE NEIGHBORS THERE. Both the neighborhood and the neighbors are continual problems in the average city. Yet, not so in the City of the Living God. All of the undesirables will be shut out. Listen:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part

When God gives His voice on any matter, this settles the issue. Preachers and churches need to realize this truth afresh, for there is much tampering with the holy vessels of God.

"Hail stones and coals of fire." The so-called phenomenon of nature is God speaking in clear terminology. Involved in the severity of a storm is God's expression of His anger against the wicked.

VERSE 14

"Yea, He sent out His arrows, and scattered them." God's arrows are not shot at a venture, or at random, but they go forth under the watchful eye and under the Divine direction of the all-wise God. When the wicked gathered together to carry out their fiendish plans, God draws His bow, and sends forth His arrows, and the wicked run for cover, but to no avail.

"And He shot out lightnings, and discomfited them." As the enemy flees, they are pursued by God's deputies and smitten. God not only defeated their purposes, but destroyed them.

VERSE 15

"Then the channels of waters were seen." Both from above, and from beneath, God's judgments are poured forth. As the fountains of the deep were broken up during the flood (Gen. 7:11), they are used again to execute judgment.

"And the foundations of the world were discovered at Thy rebuke; O Lord, at the blast of the breath of Thy nostrils." God shakes the whole universe (Heb. 12:26). He Who holds all things together by the greatness of His power (Col. 1:17; Heb.

1:3) can also remove His power until the stars fall from Heaven, and there is one gigantic earthquake.

VERSE 16

"He sent from above." "Every good gift is from above" and God, in wrath, remembers mercy (Heb. 3:2). In the fulness of time, God sent forth His Son (Gal. 4:4). We are born from above (John 3:3).

"He took me, He drew me out of many waters." The glorious power of God is exhibited in the salvation of His people (Eph. 1:19; 3:20). It is true, "No man can come except the Father which hath sent Me draw him" (John 6:44). We can say with Peter, "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me." Just like God had Moses drawn out of the water, He spiritually draws His elect out of the waters.

VERSE 17

"He delivered me from my strong enemy, and from them which hated me." From Saul, who is a type of the Devil, and from all lesser enemies who are types of demons. Again, this is true spiritually, of all of the children of God. It is well to take note in verses 16 and 17 of the expressions, "He sent, He took, He drew, and 'He delivered'."

"For they were too strong for me." We can say with the Israelites in II Chron. 20:12, "O our God, wilt Thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee;" and we can also rely on the promise in verse 15: "Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."

VERSE 18

"They prevented me in the day of my calamity." The enemies of David ran before him in his time of trouble to mock him and to cry out, "there is no help for him in God" (Psalm 3:2).

"But the Lord was my stay." David found all of the support he needed in his God. He found underneath were the everlasting arms.

VERSE 19

"He brought me forth also into a large place." God not only preserves His saints and sustains them in times of trouble, but He brings them into a place of freedom and enjoyment. The final fulfillment of this is found in John 14:1-3.

Conclusion: "He delivered me, because He delighted in me." "How could He love me so?" Remember also the applications these verses have to Christ.

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

Death comes to all of us here, but to none yonder. How we do rejoice that we can sing, "My

(Continued on Page 5 Column 1)

THE BAPTIST EXAMINER
NOVEMBER 21, 1981
PAGE THREE

God doesn't ask us to put our best foot forward. He asks us to walk circumspectly.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

In I Corinthians 12:7 we read of "the manifestation of the Spirit." Is this speaking in tongues? If not, just what does it mean?

OSCAR MINK
219 North Street
Crestline, Ohio
44827



PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906

In the apostolic era a variety of miraculous gifts were given to the churches (I Cor. 12:8-10), one of these gifts was the instant ability to speak foreign languages, and all the gifts were sovereignly bestowed by the Holy Spirit (I Cor. 12:11). Thus, the exercise of any of these gifts depended on the power and presence of the Holy Spirit, which is tantamount to "the manifestation of the Spirit."

The Corinthian church did not have an altar, so the gift of tongues did not come as a result of long and agonizing hours at a so-called altar, nor did it come by one being reduced to an incoherent state akin to coma, nor were they given as a result of any human initiative, but they were bestowed "as He (the Holy Spirit) will."

The Corinthians were abusing all the gifts, and it appears as if the gift of "discerning of spirits" was totally neglected. None of the gifts were given to call attention to one's self, but were given in the main to unify the church (I Cor. 12:14-31). However, due to its power of attention getting, the last mentioned and seemingly least significant gift, "tongues," was made prominent by the Corinthians, and thereby caused many to desire the gift and some to falsely claim possession of it. Yet, with all the Corinthian excesses, the modern tongues movement and charismatics have surpassed them in their error as to the gifts, and they are more to blame than the Corinthians, for the Corinthians did not at first have Paul's corrective epistles.

The Holy Spirit gift of tongues and the exercise thereof was a manifestation of the Spirit, but as grievous as the Corinthian error was it did not include the modern day heresy of Holy Spirit-administered baptism, nor that speaking in tongues was a manifestation of such a baptism. The claim that tongues is a sign of Holy Spirit administered baptism forms a double deception, for there never was any such thing as Holy Spirit baptism in the sense that the Holy Spirit was the agent performing the baptism, and the gift of tongues ceased with the completion of the N.T.

There was "another spirit" (II Cor. 11:4), an evil spirit at work in the Corinthian church, which had succeeded in making the gift of "discerning of spirits" dormant or inactive. Much of that dormancy has carried over to our present day, and the admonition of the Apostle John to

"try the spirits whether they are of God" (I John 4:1), has been hurtfully neglected.

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652



PASTOR
Kings Addition
Baptist Church
South Shore, Ky.

By reading the verses before and after this verse we see just what is meant by the statement, "the manifestation of the Spirit."

The Holy Spirit gives to each one gifts or abilities to do things. Whatever gift He gives, whether it is singing, preaching, learning languages to speak or to interpret, etc., are to be used for the glory of God. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever" (I Pet. 4:10-11).

The manifestation of the Spirit is seen in many ways, but certainly not in a way that is contrary to the written Word of God. Some claim that the Holy Spirit guides them to do something that is opposite to the Biblical teaching — this is wrong. He does not lead differently from the Bible.

JOSEPH M.
WILSON
Route 3
1450 Old Hollow
Road
Winston, Salem
N.C. 27105

PASTOR
Grace Baptist
Church
Stanleyville, N.C.



"But the manifestation of the Spirit is given to every man to profit withal" (I Cor. 12:7).

The following context of this Scripture states nine different gifts which were in the early churches, or in some of them. These gifts were a working of the Holy Spirit through the one possessing such gifts. Tongues would be one of these manifestations of the Spirit. But not the only one, as there were others given.

The profit mentioned here is not for the individual, but for the church. The gifts were workings of the Holy Spirit through members of the church for the profit of the church. These miraculous gifts were given for a purpose and for a time. See I Corinthians 13:8-13. The purpose of these gifts were to give and authenticate the New Testament message until the finishing of the writing of the

New Testament. When the New Testament was completed the Bible was completed, and these miraculous gifts ceased. There are none of them in existence today. I am not prepared to say that God never works miracles today. I do say that the miraculous gifts of I Corinthians 12 are not in existence today, and all who claim to possess any of them are heretics of the worst sort.

God gave these gifts to authenticate His truths. Today, the devil is likely giving gifts to men and manifesting himself through men to authenticate before men the lies and false doctrines and damnable heresies of the devil.

However, there is still a manifestation of the Spirit through believers to the profit of the church and the glory of God. Read of the nine fruits of the Spirit in Galatians 5:22-23. These fruits are a manifestation of the Spirit in and through the believers. They are more needed, more blessed, more precious and useful than it would be if we did have the gifts of I Corinthians 12. The gifts of I Corinthians 12 have ceased. The fruit of Galatians 5:22, 23 lives on. Let us yield to the Spirit, be filled with the Spirit, and seek in our lives the manifestation of the Spirit producing the fruit of the Spirit in our lives.

CLYDE T.
EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



Chapter twelve, as verse one tells us, deals with spiritual gifts which the Lord has given to the members of the church. Verses 4-6 tell us that there are different gifts given to different ones, but it is the same God who bestows these gifts as it pleases Him. In verse seven we read, "But the manifestation of the Spirit is given to every man to profit withal." The word "manifestation" means to make plain, to illustrate, or to make a thing known. The meaning here is, the gifts are given that the work and nature of the Spirit may be manifest, (made plain.) "Is given to every man," means the Spirit of God gives to each Christian such gifts or graces as He pleases. He gives His gifts to all (Christians), not to all the same, but in a way which He chooses, and that in a manner that each Christian should use his gift for the good of all. "To profit withal," tells us that the gifts are given to be used for the common good of the church. Verses 8-10 tell us what those gifts are: to one the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another

divers kinds of tongues (the power of speaking various languages) and the power to interpret tongues (languages). Yes, verse seven includes speaking in tongues along with the other gifts listed. This means that some of the church was given the ability to speak a language or tongue not learned by that person. This is not the "tongues" we hear so much about today, which is not a tongue but a jabber which Webster defines as a fast, incoherent, nonsensical chatter.

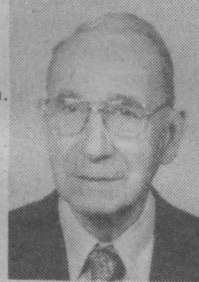
In verse eleven we are told that all of these various gifts are to be traced to, "That one and selfsame spirit." They were all though so different in themselves, yet they all came from the Holy Spirit who gives to every man as He pleases, "As He will." It is implied that as a sovereign, He distributes these gifts as to Him, seems best for the welfare to the whole church and to bring glory to God.

These verses show us that the Holy Spirit is a person. That He is sovereign, and as such can do as He will. They also show that no one is to boast or be proud of his endowments, as whatever they may be, they are gifts from God, bestowed upon him by His sovereign will. Also, no one is to despise his gift regardless of how humble it may be. It is God Who made the difference and we should respect and honor His arrangements by regarding as fellow labourers with us, regardless of the talent, be it great or small, as it is that given by the Holy Spirit.

I might add, that many of the gifts listed in this chapter are no longer given to the churches today. This will be discussed in answer to a question in a future issue.

HANSFORD
HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



Preliminary to this question pertaining to "the manifestation of the Spirit," Paul said that "there are diversities of gifts, but the same Spirit" (I Cor. 12:4), which dispensed gracious God-given endowments such as the gift of prophecy and, on God-chosen occasions, the special gift of languages (tongues) which, in that time, served their God-given purposes, as extraordinary influences of the Holy Spirit, which, since, has not been repeated.

Also, in the purpose of God, "there are differences of administrations, but the same Lord" (I Cor. 12:5), which relates to various offices in the Church, as authorized then by the Lord Himself.

Then, too, there are "diversities of operations, but the same God (the Father) Who worketh all in all" (I Cor. 12:6). Yes, even miraculous influences, which were expended in the expulsion of demons, when extraordinary punishment was inflicted, as in the case of Ananias and Sapphira; also on Elymas, the sorcerer; and, further, the healing of different diseases, and even the raising of the dead.

All of these instances, as coordinated, relates to the complete unity of the Trinity, as

regarding doctrine and of-ficeship.

So, by way of review, we find that, in verse 4, gifts which are attributed to the Holy Spirit. Then, in verse 5, we find administrations which, alone, are attributed to the Lord Jesus Christ. And, finally, in verse 6, we find certain diversities of operations which are attributed to the same God (the Father) Who worketh all in all, as the fountain-head of all goodness and power, as the immediate dispenser of every good and perfect gift, even through the means of the Son by the workings of the Holy Spirit.

Having now summarized briefly the unity of the Persons in the Trinity, as to office, Paul affirms thus: "But the manifestation of the Spirit is given to every man to profit" (I Cor. 12:7).

Though all the gifts come from the Trinity as to concordance of unity of office in respect to Persons, as issuing from the Father through the Son and the Spirit, yet, ultimately, it is the office of the Spirit to manifest Himself profitably to every man, as redeemed in Christ Jesus through the efficacy of His shed blood, which effectuates saving grace from God, the Father.

But before this particular manifestation of the Holy Spirit, Jesus, in finishing His ministry, affirmed to the Father that "I have manifested Thy name unto the men whom Thou gavest me out of the world" (Jn. 17:6). It was then that He committed them to the Father to be kept (Jn. 17:6), in that the Father loved Him implicitly and complacently, even before the foundation of the world (Jn. 17:24).

Yes, then, even when the Son was manifested to men, He, also, in essence, manifested the Father. Consequently, even now, it is given to the Spirit of the Father to be manifested to the benefit of all true believers, in that "the love of God is shed abroad in our hearts by the Holy Spirit Who is given unto us" (Rom. 5:5).

Please note that, in this case, it is not our love to God, but, rather, God's gift of the Holy Spirit to believers. Then, also, along with this gift of the Spirit, God, the Father, through the self-same Spirit, dispenses His love to the hearts of believers. This is because of the merits of the saving efficacy of the shed blood of the Son. Then, also, this same Spirit moved upon Paul to emphasize the amazing character of this love of God.

However, it must be understood that God gives no gift to man for his own private advantage or exclusive profit; but, rather, it is for the benefit of others as well as for his own salvation to the glory of God.

Yes, that very same Spirit (in manifestation) divides to every man, severally, as He will (I Cor. 12:11); not as we will. Consequently, as respecting various miraculously bestowed gifts of God, it must be understood that they cannot be acquired by human effort (excepting different languages); but they were given in such manner and such circumstances, that they sufficiently proved to be miraculous gifts beyond the ability of man, as of his own efforts.

This, beyond all doubt, rules out such things as present-day incoherent tongue-babble, which is only make-believe confusion; yes, mockery, which is dishonoring to God, Who is not the Author of such confusion.

LIVING GOD

(Continued from Page 3)

Heavenly home is bright and fair, I'm going home to die no more."

THERE WILL BE NO SORROW IN THAT CITY — AT LEAST, NO ABIDING SORROW. It is highly possible and very definitely probable that when we get to Heaven, tears will cloud the eyes of many of us when we see Jesus and realize what He has done for us and how little we have done for Him. It is certainly probable then that tears will start from our eyes. How marvelously God's Word tells us, though, as to the disposal of them, for we are assured that they will be wiped away by Jesus Himself.

"And I heard a great voice out of heaven saying. Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3, 4).

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes" (Rev. 7:17).

ANOTHER INCOMPARABLE BLESSING WHICH IS OURS WITHIN THIS CITY IS THAT THERE IS NO CHURCH BUILDING THERE.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

Here, when we desire to worship, we usually go into some building; but there, we shall go directly to the Lamb Himself.

THERE WILL BE NO EDUCATION PROBLEMS WITHIN THAT CITY, for everyone will have perfect knowledge.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (I Cor. 13:9, 10).

Knowledge is an incomparable blessing either for earth or Heaven. There we will understand the things we have not understood down here — the tangled skein will be unraveled, the mysteries will be made plain. Problems we failed to understand will all be solved. We will understand then the mysteries of life, the inequalities of human experiences, and the complex mystery of death.

Not now, but in the coming years.

It may be in the better land, We'll read the meaning of our tears

And there, sometime, we'll understand.

We'll catch the broken thread again,

And finish what we here began;

Heav'n will the mysteries explain,

And then, ah, then, we'll understand.

We'll know why clouds instead of sun

(Continued on Page 6 Column 3)

Coasting isn't possible in the Christian life, as one can only coast going downhill.

THE GREAT VALLEY RAILWAY

How is it," I asked, "that so many mighty, so many noble, so many professional men, so many commercial men, and even working men, go by this train? Surely they cannot know whither they are going, and are like the man who got into the wrong train, and was going down to Dover when he thought he was going up to London. But if they know they are in the wrong train — and I suspect some of them do — they surely can have no idea what a horrible place Hades is, to which they are going, for, if I am rightly informed, it is of all places the most miserable, and was originally 'prepared for the devil and his angels.'"

"Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

"It is quite true sir," said he, "Hades is a horrible place, and the only reason I can assign why so many people prefer the down line to the up — dark though the whole line is, and darker still the place to which it runs — I say the only reason I can give you is this, 'they love darkness rather than light;' just as the owl and the bat prefer the darkness of the night to the light of the morning, so these poor creatures prefer the darkness of the nether world to the light of the upper. They would not tell you so, but they do, as their manner of life but too plainly testifies. There is a proverb, you remember, where God says, 'All they that hate Me love death;' ('But he that sinneth against me wrongeth his own soul: all they that hate me love death' (Proverbs 8:36); and these are of that class and number: they hate God in their hearts, and in their minds they are at enmity against him; hence they are said 'to love death.' Alas," said he, "that it should be so, that they should make so wretched a choice, but so it is, and so it will be until men become enlightened by divine influence and regenerated by divine grace. Why, sir, if all men were to become regenerated by the power of God, that is to say, if all men were only thoroughly changed in heart and life, we should not have a single passenger on the down line from one year's end to another: all would then go to the up line, and there would then be no traffic whatever on the down."

"And do you think," said I, "that that time will ever come?"

"I do. I think the time will come when we shall do away with the down line altogether, and only the up line will be worked."

"And that makes you think so?"

"Well, I think so because that grand old Book — the Bible — which is the only infallible authority of such matters, appears to me to predict such a time."

"Indeed, and what does the old Book say on the subject?"

"Say, why if you will only read it you will find it says that a time is coming when 'to Jesus every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father' — 'that all shall know him, from the least unto the greatest' — that 'all nations shall serve Him, and shall call Him blessed' — that 'the Kingdom of this world shall become His; and that He shall reign, whose right it is' — and 'the whole earth shall be filled with His glory;' and when that glorious time shall come — as come it assuredly will, because foretold by divine inspiration — we shall not have a single passenger by the down train, for then all will be going in the up train to the Eternal City — the City of the Great King."

"Delightful thought," I exclaimed, "why what a golden age that will be! How different from the age in which we now live!"

"Yes, indeed," said he, "for then nation will no longer rise against nation, and Kingdom against Kingdom; for the nations shall beat their swords into plough-shares and their spears into pruning hooks, and they shall learn war no more; and not only so, but when that glorious time comes, such will be the universal joy realized that the very 'mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands.' The world's jubilee will then have dawned on a sinbound people. Every man will be free, no longer the slave or servant of sin, and in the face of every man shall be seen a brother and a friend."

"And how long do you think that glorious time will last?"

"A thousand years at least," said he, "that indeed, is the time the Book gives for the celebration of the world's jubilee. Before, or just upon the dawn of that period, Satan, the great power of darkness, the arch foe of God and man, will be taken prisoner; and when taken will be bound with a great chain and cast into a bottomless pit, and will be kept there until the thousand years shall have expired."

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Revelation 20:1-3).

The world then and thus freed from Satanic influence and power, under which it has groaned from generation to generation, shall rise into 'the glorious liberty of the children of God' and shall live during the whole of that period of millennial glory under the sole and supreme reign of the great Prince of Peace.

On hearing this, I remember that in my dream I burst out into a song, and, with a melody in my heart, sang for very joy —

"Blessed Jubilee!"

Let thy glorious morning dawn."

Being still anxious to obtain all the information I possibly could respecting this wonderful Railway, I asked the Inspector several other questions, to all of which he most kindly and obligingly replied.

I now said to him, "What are the fares on your line? Are they high?"

He smiled, and said, "Our fares, sir are nil — we make no charge."

"What!" I said. "And can passengers travel on your line without a ticket?"

"No," he said, "they cannot go without a ticket. All persons wanting to go by the up train must have a ticket, and that ticket they must show before they start, or they will not be allowed to go."

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18).

"And is there nothing then to pay for the ticket?"

"Nothing whatever, the tickets are free. The Directors have issued a notice to the public to that effect, in which they say with regard to the ticket — 'Ask, and it shall be given you.' All, therefore, that persons have to do who are wishing to go by the up train is to ask for their ticket at the proper time and proper place, and as soon as that is obtained they are ready at any moment to step into the train and go."

"Is it important," I asked, "to get your ticket early?"

"Indeed it is very important," said he, "and that for this reason. A telegram may come summoning you to leave home immediately, without your having had one moment's notice that you would thus be suddenly called away. In that case there would be no time to get a ticket, and if a man be found without a ticket he cannot go, as I have said, in the up train; but must cross over to the opposite platform, take his seat in the down train, and in the down train he must go."

"Have you many instances of persons being too late for the up train, having neglected to obtain their ticket in due time?"

"Yes, alas! a good many. I have seen ladies and gentlemen, tradesman and professional men, old people and young people, all too late for the train. When they came upon the platform to go they had no ticket which they could show, and as there was then no time to get one they could not go, and were left behind."

"What was the cause of their being too late? Do you know?"

"Yes, I think I can tell you. Some of them overslept; they slumbered and slept when they ought to have been awake, and when some one tried to arouse them, and said, 'It is high time to awake out of sleep' they scarcely opened their eyes, but said 'A little more sleep and a little more slumber,' and so they slept on until it was too late."

"Others, again, had been so wholly absorbed in business and the affairs of this life, that when reminded, as they often were, of the importance of being prepared for their last journey, they very coolly said that business was the one thing needful, and must have their entire and undivided attention; and so, having neglected to obtain their ticket in due time, they were too late."

"Then again there were others who had become so intoxicated with the pleasures and vanities of the vain world, that they would not listen for a moment to any advice or counsel respecting the importance of being ready. Their best and truest friend had said to them once and again: 'Be ye also ready, for in such an hour as ye think not you may be sent for, but they heeded Him not; they 'set at naught His counsel, and would have none of His reproof;' and so it came to pass that when the time of their departure came, they were too late to obtain the ticket for the train which was then starting for the Celestial City."

"But," said I, "I thought it was never too late to obtain a ticket for the up train?"

"Many," he replied, "have thought so and said so, and I am pleased to tell you it is never too late, provided that application be made at the door where the tickets are given, called the door of Mercy, or the Mercy-seat; but in all the cases I have witnessed, no application was ever made for the ticket; and then at the last, before they had time to ask for one, 'sudden destruction came upon them as pain upon a woman in travail;' and so they could not go in the up train, and were obliged to go in the down; which they did, but not without a wail, as bitter as that which the five foolish virgins uttered when they, being too late, found that against them the door was shut, and cried — but in vain — 'Lord, Lord, open to us.'"

I now said unto him, "How long will a ticket, if obtained today, be available for the journey?"

"How long sir? as long as you live. If a man obtain his ticket to-day he is prepared to go today or tomorrow, or any other day: and so long as he keeps that ticket carefully in his possession, he will be prepared to go; ten, twenty or fifty years hence. The one ticket serves for the whole of a man's life — he does not want a second, and so long as he has that by him, and can show it, he is entitled to go at any hour, or moment, he may be sent for by the Master whom he serves."

"What kind of ticket is it, that is given; and given, as you say, without pay?"

(Continued on Page 6 Column 1)

RAILWAY

(Continued from Page 5)

"Have you never seen one?" said he. "It is a very plain one; it has but one word upon it, and a very precious word it is."

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (II Peter 1:1). I have mine in my pocket, would you like to see it? I always take care to carry it with me every day of my life, for although I am an official and have been in the service many years, yet even I could not go up to the great City without it, and, like you, may be called to go at any moment, for I know neither the day nor the hour when my time here will expire. All officials have their appointed time of service at this great Station, and when they leave they receive 'great recompense of reward' for the fidelity with which they have discharged the duties of their office."

"Fear none of those thing which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

To his question, "would you like to see the ticket which we issue for the up line?" I said "I should." So he put his right hand into his left breast pocket, where he always carried it, and showed it to me. Taking it in my hand and looking at it, I saw that the colour was a deep red as if it had been dipped in blood, and that on it was printed in bold type, the word "Faith," which I interpreted as meaning, "Faith in the blood of Jesus." "There, sir," he said, "that's the ticket — the necessary, the indispensable ticket. Without that, no one is allowed under any circumstances whatever to travel on the up line; no, not even Kings or Emperors, Princes or Princesses. All must have that ticket before the train starts, or they cannot go."

"And is this ticket the only qualification for traveling on the up line?"

"It is the only legal qualification. Of course, there are other qualifications, which are called moral; so that 'neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners,' are allowed to travel on the up line. But the Directors know full well that if parties, wishing to go by the up train, have got their legal qualification, they have also got their moral, for the one is involved in the other."

"And put no difference between us and them, purifying their hearts by faith" (Acts 15:9).

"The man who has his proper ticket and can show it, need not be asked any questions as to his moral qualifications, and we don't ask any. We simply say to him — 'Shew your ticket,' and, that seen, we are perfectly satisfied."

Soon after this I saw in my dream several persons come from within the Station on to the platform because the time of their departure was drawing nigh; they all looked exceedingly ill and pale, as if the cold hand of death was upon them, and yet, they appeared to be in good spirits, and looked upon themselves as quite prepared for the journey that was before them. "For there are no bands in their death: but their strength is firm" (Psalm 73:4). Some of these the Inspector personally knew; he had seen them before when in health, and had often spoken to them a few kind words of admonition and warning. So he accosted them, and, after the usual salutation, said "so you are about to leave us, are you? I did not think you would be going quite so soon as this."

"Yes," they replied, "we shall soon be going: the time for our departure is very near: we feel that we must go, although we should like to stay here a good while longer if we could: indeed, to tell you the truth, we should like to live here always. We have no very strong desire as some have to go whither we are going, 'nor can we think it is far better to go than to stay here.'"

"And whither are you going, may I ask?"

"To the City, to the City, we are all for the City; that's where we want to go, now that we can stay no longer here."

"Have you all got your tickets for the City?"

"O, yes, we have got them all right."

"Have you got your proper tickets, think you?"

"O yes, we have no doubt as to our tickets being proper tickets, for we bought them and paid for them as every honest man should do?"

"Please shew them me, that I may see whether they are such as you ought to have, and must have, if, as you say, you want to go to the City?"

So they shewed him their tickets, and he saw at a glance that they were forgeries; all of them differed entirely from that which the Directors had issued. On one was printed Good Works; on another Alms - Deeds on a third Sacraments; on a fourth Penance; while the colour of all their tickets, instead of being a pure red, was a dirty white, as if they had come through dirty hands.

When the inspector looked at them he said, "But, my good friends, do you suppose that these tickets of yours will entitle you to get into the train, and to travel on the up line to the great City?"

"Certainly we do; why should not they?"

(Continued next week)



QUESTION:—What man's hair became feathers?

ANSWER:—Nebuchadnezzar's, Daniel 4:33 — "The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

LIVING GOD

(Continued from Page 5)

Were over many a cherished plan;

Why song has ceased when scarce begun;

'Tis there, sometime we'll understand.

Why what we long for most of all,

Eludes so oft our eager hand; Why hopes are crushed and castles fall,

Up there, sometime we'll understand.

God knows the way, He holds the key,

He guides us with unerring hand;

Sometime with tearless eyes we'll see;

Yes, there, up there, we'll understand.

Then trust in God thru all thy days;

Fear not, for He doth hold thy hand;

Tho' dark thy way, still sing and praise,

Sometime, sometime, we'll understand.

IN THIS CITY, THERE IS PERFECT ENVIRONMENT. Nothing unclean can enter there.

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

In that City, we ourselves will be transformed to look like Jesus. What wonderful days are out before us! All the scars and marks and imperfections of our physical body will be done away. We ourselves will be transformed and transfigured to look like Jesus. In each of us, His glory will shine through. No truth is more prominently taught in the Word of God than this.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49).

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that

he might be the firstborn among many brethren" (Rom. 8:29).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

What wonderful fellowship there is in store for each child of God throughout eternity. Just to think that we will associate with the angels, the cherubim, the seraphim, the redeemed of all ages, and our own redeemed loved ones whom we have both loved and lost long since awhile. We will walk along the celestial avenues — avenues paved with gold — throughout the eternal ages, enjoying the fellowship of the citizens of Heaven and the redeemed saints of the earth.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

What a blessing to know that we will see and know and associate again with those of our loved ones who have gone on before. It is this act which comforted David when his child had died. He looked forward to seeing that child again.

"And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me" (II Sam. 12:22, 23).

FINALLY, IN THIS ETERNAL CITY, WE OURSELVES WILL HAVE AN ETERNAL ASSOCIATION WITH HIM WITH NOTHING EVER TO SEPARATE OR HINDER THAT ASSOCIATION. We will be with Him eternally.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you" (Phil. 1:23, 24).

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:6-8).

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:17).

III

MAY I ASK YOU A VERY PERSONAL QUESTION? "ARE YOU BOUND FOR THAT CITY?" You doubtless recall the Negro spiritual which says, "Eberbody talkin' bout Hebbin ain't going there."

In view of the statement of this song, I ask you this question, "Are you going there?"

There is only one way that you can have assurance of ever entering the gates, and that is through Jesus, and Jesus only.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

May God bless you, and may you make your calling and election sure in Him and know now that you are definitely bound for that City.

CHURCHES

(Continued from Page 1)

people."

We further affirm the succession of Baptist churches, from the express promise of Christ. The language of our text, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it," teaches as clearly and plainly as it is possible to express a fact in human speech, that He would build a church, and that the gates of Hades should not prevail against it. The only question then is, "Has the promise of Christ failed of fulfillment?" But the question will be asked, "Were these churches, to which Christ promised perpetuity, Baptist churches?" In order to prove that the church He instituted was a Baptist church, it will not be necessary to demonstrate by history the continuous existence of Baptist churches. This, indeed, would be difficult to do, as history was for a time in the hands of our enemies, and many of our people in their prisons. It may be asserted, however, with mathematical certainty, that there is not a single century that does not afford evidence of the existence of a people holding doctrines that now differentiate and distinguish us a peculiar people.

Granted, then, that there is a church which has had continuous existence, we may, by a process of cancellation, ascertain this church. With the exception of the Baptist churches, it is a comparatively easy task to ascertain the year in history, when each of the various denominations had their origin. It may be announced as the incontrovertible verdict of history that each of them had its origin several centuries this side of the Apostolic period. In fact, nearly all of the denominations frankly admit their human origin. In truth, the only denomination, apart from the Baptists, that has even the semblance of claim to any early origin is the Roman Catholic, and this church, by the common consent of Protestant Christendom, has neither the birth-marks nor ear-marks of a Scriptural church. Their present faith and policy, when tried by New Testament truth, conclusively show the lack of Scriptural origin or teaching. Nor do they need, in accordance with their faith, any Scriptural origin, for, with an infallible pope and council, they have the right to change, subtract, or supplement any portion of Scripture, or any doctrine of the church. If, then, it be true that Christ did start a church, and the church He started has had a continuous existence; if it be further true that the human origin of all other denominations can be proven and the origin of Baptist churches cannot be proven, then Baptist churches were instituted by Christ, and have enjoyed the unbroken existence promised them by the Head of the churches.

As has been said: "We must either suppose that there has been a Christian people existing in every age from the apostolic to the present, characterized by the same doctrines and practice, or that there were periods in the intervening history when apostolic faith and practice had absolutely no representative on the face of the earth." Are we prepared to take the latter alternative? Have there been such

(Continued on Page 7 Column 4)

He who hesitates to witness may have lost an opportunity to lay up treasure in Heaven.

TRACTOR

(Continued from Page 1)

carry on a hard work like this; however, at 65 I feel almost as good as I did at 45. I know of no better way to express my feelings than by a statement received in a letter from Brother R. L. Goode, a cousin of mine who is 69 and is a pastor in Peoria, Illinois. He said that many people were always telling him to retire, but he said that instead of being retired at 69 he got re-fired. Beloved, that about sums up the way I feel. I see no place for retirement in the Lord's work. As long as the Lord gives me good health and strength, I take that as meaning that I am to continue on. Pray for me that I may be found faithful working in His vineyard.

It seems that about everytime I have had a letter in TBE this year I have had bad news always concerning the roads over here. For a stretch of about three weeks we did have some fairly good weather and the roads dried out and we had no problems getting from A to Z. Now, however, we are right back about where we were when Brother Hobbs was here. In many places the daily heavy rains have caused the roads to become impassable in some places, and has slowed down the road work on the Koroba-Tari road.

There has been a question or two asked as to why such a sudden change in the road situation in Papua, New Guinea. Have you not always had these heavy rains and these same primitive roads? Yes, we have always had heavy rains here in the Southern Highlands of Papua, New Guinea ever since I have been here and the same primitive roads have existed. Then why would the roads have a tendency to be worse now than at other times? It's simple. The more one uses something the more likely it is to deteriorate. For many years there was only the mission vehicle and two or three government vehicles that traveled these roads out this way, and these not too often, so consequently, the roads never got very bad no matter how much it rained. But now that situation does not exist. Many of the native people now have vehicles and use them often, therefore, the roads are continually exposed to quite a bit of traffic, but worst of all, very few of the native drivers know how to drive and/or use their 4-wheel drive to avoid getting stuck. Well, enough about our problems, we will try to give you some better news now.

The new tractor and trailer here on the Mission Station. Once again I take this opportunity to thank every one that had a part in this, if nothing more than a prayerful part. I do not know who all the contributors were and that's not necessary; the thing that does count is that many of you did contribute, some a lot and some little, but you all pulled and worked together when the going was tough and when it looked impossible to accomplish the task. By God's grace it has been done and now I look to God to direct me as to the use of it to bring glory and honor to His name. Now for a few details regarding getting it here on the Mission Station.

About 10 days prior to bringing it back, I had made a trip out to Hagen and on down to Lae to place an order for it, etc. At first, I had intended on driving it from Lae here, but after reassessing the whole thing I came to the conclusion that it

would be better to buy it at Hagen than at Lae. I would have saved about \$600 on transportation, but there were things that figured in this, that I had not seen, that may have cost me more to buy it at Lae and drive it from there, so the tractor was bought at Hagen.

Due to the rough and mountainous country in which it will be used I decided to have a roll bar put on it for protection. Then after thinking it over, for just a little extra I could have a roll cage put on it instead of just a roll bar, and in that way I could put a top over it for protection from rain. There will soon be pictured in **THE BAPTIST EXAMINER** to show you what I mean by a roll cage. Actually, this gives much more protection than just a roll bar in the event that the tractor turns over, etc.

When I placed the order for it I was told that in a week everything would be ready. I waited 10 days and on the eleventh day I went to collect it. However, I failed to take into consideration when they told me a week that this meant New Guinea time, which could be anything from a week to three weeks. I waited a solid week at Hagen for them to get everything ready for delivery of the tractor, this was in addition to the ten days that I had already waited.

Inasmuch as the P.T.O. pulley is important since I will be using the tractor a lot to power the sawmill, I decided about three days before it was to be ready that I had better check out the P.T.O. pulley that had installed on it. As you might guess, they had the wrong size pulley on the tractor for what I needed. To most people, including the Ford agents here in P.N.G., a pulley is a pulley, so what if it is large or small — it turns and will pull a belt, which will turn the sawmill mandrell, etc., and so your saw will turn and you can cut your timber. Without going into all the details which most of you would know nothing about anyway, everything from the revolutions of the engine, that of the P.T.O. pulley, the mandrell pulley and the saw have to turn at a certain and given speed in order to transmit the proper power to the saw, so that it will stand up straight and cut the log. To do the job properly I needed an 8-inch face by a 12-inch diameter pulley and they had one far smaller than that on the tractor. I made a fuss about it and told them it would have to be changed. They said I would have to take that one as it was all they had. When I threatened to cancel the tractor order, they got busy and had a special pulley made to my specifications there at the machine shop in Hagen.

On Tuesday of last week at 5:00 a.m. I left Hagen with the tractor pulling three tons of various cargo in the trailer, mostly roofing iron and nails for church building. By 12:00 noon I had reached Mendi which is about 80 miles. There I slept for the night. The next morning I left Mendi at 6:00 a.m. and at 6:00 p.m. I had traveled about the same distance but had several large mountains to cross, and the roads were rougher. I spent the night at Tari. The next day I had 50 miles to reach the Mission Station, which usually takes me about three and a half hours in the car. Between Tari and Koroba there was one bad stretch where they were working on the roads, and I had some doubts about being able to get through that stretch without

help. I reached the place about 11:00 a.m. and noted several vehicles stopped. Upon further investigation I discovered that a big truck was stuck and had the road blocked. There was another tractor and several vehicles there, but no one was attempting to help the fellow get out. I unhooked my trailer and took the tractor and pulled the truck out and cleared the road so others could attempt to get through. One four-wheel drive vehicle went through with little to no trouble. The next one could not make it, due to his first gear being shot. Then I attempted and got right in the middle of the worst place, the trailer went right down to the axle so I could not get through.

In due time the road supervisor came, and he took the D-7 bulldozer and came up behind me (he could not get around to pull me) and put the blade in back of the trailer and literally pushed trailer, tractor and all right through the boggy place which was about a hundred feet long. No more problems until I came to a large river that has an iron bridge across it, and someone had taken up about eight feet of planks and so we had to borrow a fellow's firewood to repair the bridge so I could get across, after which we returned his firewood and went on our way.

We left Koroba at 4:00 p.m. that afternoon and got stuck again about a mile or so out of Koroba, and had to unload all the cargo and jack up the trailer several times in order to get out. On we went, and about three miles of home the trailer went through a small bridge, and we had to once again unload and jack up until we could get the axle clear so the tractor could pull it out. (Bro. Hobbs, if you read this you will know what I am talking about, the others can only guess). No sooner had we gotten reloaded from that ordeal and started home when a tropical downpour started, and it rained so hard it was difficult to see how to drive.

I arrived at the Mission Station that night about 7:00 p.m. and the rain was still coming down. I parked the tractor-trailer on the side of the road, and with my landcruiser I took the things out of the trailer that would be damaged by the rain, and then proceeded to cook and eat a meal. I was so tired I could hardly tell what I was eating, and by the time I got to bed I just sort of fell in bed and hardly moved until 6:30 the next morning. This had been a most strenuous day. Needless to say I was happy to be home with the tractor.

Since being back with it, I have been trying to catch up on correspondence and other work, and have not been able to do any work with it. However, it is here now and well able and capable of taking on any job that might be required of it. Coming from Mendi to Tari there is one extremely large mountain to climb, and at some points in this climb the gradient is almost unbelievably steep, but with a heavy trailer and three tons of cargo in it I came over this mountain with power to spare. I forgot to mention that I got front end weights on the tractor which are essential for these roads. Had I not had them, several times the tractor would have come right over backwards climbing those steep mountains.

As already mentioned, soon we will have some pictures in TBE of the tractor and trailer and you will be able to see how we have spent some of the mission money you have sent for the

work here. All this equipment is in the name of the Mission and is dedicated to the Lord's work and will be used for that purpose.

Apart from the report on the tractor, the other work is making progress, but we are still being hampered in our attempts to get to the other Mission Station. Right now one of the resident missionaries here on the Tanggi Mission Station is at Mendi getting things in order, so that he and one of the other fellows can go lay the ground work for a complete new mission project. This new place is where one of the richest known copper and gold mines in the world is getting ready to start operations, perhaps in 1982. A few years back I saw plans for this place to build a town of 75,000 and if they have definite plans for that many, there will be another 50,000 people that will eventually come in. We are trying to get in on the very start of this project with our mission work, so as you can see it appears that our work here has only begun. Papua, New Guinea is making great strides these days. They have just found gas in great quantities in the Gulf Province. They are getting ready to start drilling for oil over in the Levani Valley, five hours walk from our house, and also not too far from where our Station is located over in the Huli area. Pray for us that as God opens doors, He will also lead us to enter, and also, to give us laborers for this great harvest. May the Lord bless you all!

CHURCHES

(Continued from Page 6)

hiatuses in the history of Christianity? No church, no Christian people to uphold the standard of a pure gospel, and bear witness to the truth as it is in Jesus amid a perverse and crooked generation? What then, becomes of the Saviour's promise? Reasoning a priori, we must infer, I think, that there must be a continuous line of witnesses for the truth, not only as individuals, but as organized bodies, keeping the faith as originally delivered to the saints, and practicing the ordinances as instituted by the Head.

It cannot then be 'arrogant' — nay, it is a duty we owe to the truth — to go into a careful and thorough investigation of historical sources to find out, if possible, such an uninterrupted line of witnesses. We beg leave to ask, if the continuous line of witnesses from the Apostles to the Reformation were not Baptists, what were they? Surely no one of the present sects, having no earlier origin than the Reformation, will claim them. Were they, then, Latins, Greeks, or Baptist? Nor is this doctrine of the succession of Baptists a new one to our people. The writers of other days abound in reference to this cherished tenet. Not a few historians, unfriendly to our faith, have condoned the truth of our historical contention. Indeed, as we see it, our existing New Testament churches, must stand or fall with our claim to perpetuity.

Dr. James P. Boyce, who was the founder of our Southern Baptist Seminary, was a staunch advocate of this doctrine. But let his faith in this connection be determined by his own words, for, "though dead, he yet speaketh." I quote from "Memoir of James P. Boyce," by John A. Broadus:

"The Baptists in the past have been entirely too indifferent to the position they thus occupy. They have depended too much upon the known strength of their principles, and the ease with which from Scripture they could defend them. They have therefore neglected many of those means which extensive learning affords and which have been used to great advantage in support of other opinions. It is needless to say, gentlemen, that we can no longer consent to occupy this position. We owe a change to ourselves — as Christians, bound to show an adequate reason for the difference between us and others; as men of even moderate scholarship, that it may appear that we have not made the gross error in philosophy and criticism which we must have made if we be not right; as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by the profession of noble principles, by the maintenance of true doctrines; as the Church of Christ, which He has ever preserved as the witness for the truth, by which He has illustrated His wonderful ways, and shown that His promises are sure and steadfast. Nay, we owe it to Christ Himself, whose truth we hold so distinctively as to separate us from all others of His believing people; to whom we look confidently to make these principles triumphant; for whose sake, on their account, men have been ever found among us willing to submit to banishment, imprisonment, or martyrdom; and for whose sake, in defense of the same truth, we are willing now to bear the scorn and reproach, not of the world only, but even of those who love our Lord Jesus Christ." — Memoir, James P. Boyce, pp. 136, 137.

Bro. Broadus, in his comment on the text of this discourse says: "It most naturally means, according to the Hebrew uses, that the gates of Hades shall not swallow up the church. All earthly things go down through those dread gates, but Christ's church, for which He gave Himself, will never cease to exist." An over-weening desire to be called liberal, upon the part of some of our broad brethren, has caused them to cease to believe in, or contend for, this time-honored and Scriptural doctrine, and even to designate as "land-markers" those who do hold to the doctrine. Be it so, we are still obeying Scripture, "remove not the ancient landmarks."

"There is no reason to think that in the middle of the twelfth century, congregations of Waldenses Baptists were gathered in Switzerland and France, under the name of Apostolic; for, in the year 1147, we find Bernard, abbot of Clairvaux, compaling against the Earl of St. Gyles for favoring one of their noted teachers, named Henry, who is charged with 'hindering infants from the life of Christ, the grace of baptism being denied them.'" (Mosheim. Cent. 12, Part II., chaps. 5, 8).

"Zwinglius, the celebrated Swiss Reformer, who was contemporary with Luther, Muncer, and Stork: 'Is Anabaptism a novelty? Did it spring up in a day? The institution of

(Continued on Page 8 Column 1)

Did you ever wonder if some enjoy the song service more than the rest of the service because it's easier to sing than to think?

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

CHURCHES

(Continued from Page 7)

Anabaptism is no novelty, but for one thousand and three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time. This carries our history back to A.D. 225." (Introduction to Orchard's History).

H. Bullinger invariably identifies the Donatists with the Anabaptists, or, as he styles them, "Baptists." "They are," continues he, "similar in every particular to the old Baptists."

Bishop Bossuet, the great Catholic controversialist, complaining of Calvin's party for claiming apostolical succession through the Waldenses, observes: "you adopt Henry and Peter Bruis among your predecessors, but both of them, everybody knows were Anabaptists."

But in the Syro-Babylonian desert, off the line of the church's main advance, primitive forms of Christianity, perhaps also of Essenism, still survived which the course of church history had left untouched. To those belong, on the one hand, Sabians (Baptist); on the other, the numerous Anchores." (Op. 547, IX. Ediction Ency. Brit., by Rev. F. W. Gotch).

According to this high and disinterested authority, Baptists can be traced to 618 A.D. The overwhelming presumption is that a denomination whose history extends to this remote date must seek its origin at the original source of the churches.

Father Gretzer, who edited Sacco's works in 1613, on the margin opposite the account of the Waldenses' way of teaching, has this striking statement: "This is a true practice of the heretics of our age, particularly of the Anabaptists." There are a few of the Baptists of the present day, it is to be hoped who would blush to own an alliance with either the old Waldensian preachers or the heretical Baptists referred to by this father of the Catholic church, at least in this part of their conduct; and, indeed, it would be well if all our missionaries and private Christians of the present day were as conversant with the Word of God as the Waldenses even in that dark age appear, from the testimony of their enemies, to have been." — Jones' Church History, p. 352.

Limborch, Professor of Divinity in the University of Amsterdam, in 1670, who wrote a history of the Inquisition, in comparing the Waldenses with the Christians of his own times, saying: "To speak honestly of what I think of all the modern sects of Christians, the Dutch Baptists more resemble both the Albigenes and Waldenses, par-

ticularly the latter."

We glory in the fact that Baptist churches were born of the divine purpose, and were fashioned by divine hands, and that neither death nor hell shall ever prevail against them. As long as the tide shall ebb and flow, as long as the rivers shall run to the sea, as long as the stars shall shine in their glory, so long shall Baptist churches continue on the earth.

The ordinance of the Lord's Supper likewise implies the perpetuity of the churches. That the Lord's Supper is a church ordinance, is a closed question, at least in this presence. Paul, in his letter to the Church at Corinth, says: "For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come" (I Cor. 11:26). This passage teaches not only the design of the Supper, but emphatically teaches that this Supper shall continue to be observed till He come again.

Being a church ordinance, it would manifestly be impossible to observe it without a church. Therefore, in affirming the continued setting forth of the Supper, the Bible affirms the continuance of the church.

The doctrine, too, of the Final Preservation of the saints, corroborates the doctrine of church perpetuity. If Christ has promised, and is able to keep one individual is He not also able to keep a number, why not a church, which is composed of individuals? If He preserves the parts, He must preserve the whole.

The most glorious page in human history, though stained with tears and blotted with blood, is the page that tells of our struggles throughout the centuries. As I have stood in the darkness of the catacombs of Rome, I have seen again my fathers worshipping God in their caverns, among the dead. As I have crossed the everlasting Alps and gazed at the ceaseless snow, I have thought of the blood of my people that has stained it in other times; and, touched to tears, I have bowed and thanked God for such a spiritual ancestry, and for the Heaven-born heritage which they have bequeathed to the Baptists of this generation.

That we may prove worthy of it, is my plea and my prayer, for Christ's sake! Amen.

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