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We are saved to serve, but we never serve to get saved.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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RUSSELL, KENTUCKY, OCTOBER 13, 1951

WHOLE NUMBER 664

Seventh Day Adventism

By A. D. Muse, Editor
In The Harvester

My Dear Mrs.—

Your inquiry brings most vividly before my mind three facts:

(1). There is no one question that is brought to me by people in my radio audience as frequently as this matter of the Sabbath.

(2). There is no line of false teaching that is more subversive of the Gospel of Grace than the entire system of false doctrines propagated by the Seventh Day people.

(3). The present day pulpit is almost universally silent on

every phase of this Satanic sophistry of Spiritual subversiveness of the Grace of God.

The statements of the Seventh Day people that the Roman Catholics changed the day to the first day of the week is utterly false.

Bro. Lewis Sperry Chafer in his book, "Grace" pp. 278-281, gives: "The testimony from the early fathers is also conclusive."

"Eusebius," 315 A. D., says: "The churches throughout the rest of the world observe the practice that has prevailed from Apostolic tradition until the present time so that it would not be proper to terminate our fast on any other day but the

resurrection day of our Saviour. Hence there were synods and convocations of our Bishops on this question and all unanimously drew up an ecclesiastical decree which they communicated to churches in all places—that the mystery of the Lord's resurrection should be celebrated on no other than the Lord's Day."

These quotations from the early fathers are taken from Bowman's Historical Evidence of New Testament. Pgs. 130-135; The Encyclopedia Britannica under 'Sunday'; and Mosheim's History, Vol. 1, Pg. 135.

"Peter, Bishop of Alexandria, 300 A. D., says: "We keep the (Continued on page three)

"Who Is Blind As He That Is Perfect"—Is. 42:19

By BILLY PARROTT

There are so many people in all the world being deluded by a doctrine of so-called "holiness" or sinless perfection that it behooves us to do all that is in our power to combat this lying doctrine of false prophets. At home in the United States I came to realize this doctrine is being more actively propagated than probably any other and now here in Brazil I see that the workingest people here are the same group. There is no one church more active here in Manaus than the "Assembly

of God" group and they have grown much in the past two years.

We ask nothing more than that the reader take God's Word for an answer to this question and let our Lord Himself settle it once and for all. If you will just "Let God be true and every man a liar"—Rom. 3:4, I believe that the Scriptures will speak clearly for themselves. If there is a passage about which there is a doubt as to the meaning, we are told that no Scripture is of private interpretation (I Pet. 1:20), but all Scripture must be interpreted in the light of other Scriptures which are clearly understood.

First of all we would say that ALL OF GOD'S CHILDREN ARE SAINTS. In the New Testament, one Greek word, "hagios" is used to mean "holy," "holiness," "sanctify," "sanctified," and "sanctification." It means "set apart for God." Some Scriptures follow to support this statement. Matt. 26:31, "holy angels;" Matt. 27:53, "holy city;" Mark 6:20, "John, a just

WHY I DON'T BELIEVE IN BAPTISMAL REGENERATION

By A. Z. Mathews
Columbus, Ga.

Not long since I wrote an article on "The Church" and had it published in one of the local newspapers. I stated that the church was a body of baptized believers. I also stated that the word baptize was an Anglicised Greek word meaning only immersion, that "ran-tize" meant to sprinkle, and the Catholics were the author of it, and it was born of the belief that baptism is a prerequisite to salvation. Moreover, I stated that baptism had nothing whatever to do with one's salvation, that the fact of the business is, no one can be baptized until he is already saved.

Pretty soon, there appeared in the same paper an article from the pen of the pastor of the "Church of Christ" taking issue with me, saying a person cannot be saved without water baptism. I countered with this statement: "Baptism has absolutely nothing to do with one's salvation, for Jesus did not say to the thief on the cross, 'I cannot save you now, you haven't (Continued on page four)

When Did The New Testament Church Begin?

The question of when the New Testament church actually came into being is one that is discussed widely and long among professing Christians. We believe a brief study of this matter may prove of interest and profit.

One popular theory is that the church was established on the day of Pentecost (Acts 2nd chapter). Another theory is that it began after Pentecost when the Lord revealed His mystery of the body to be finally composed of both Jews and Gentiles (Eph. 3:6; etc.). Still others teach that "the church in the wilderness" (Acts 7:38) refers to the body that later appears in the New Testament.

For more than a quarter of a century we have been looking diligently at the second chapter of Acts to see if we could find one item of evidence of the beginning of the church, but have not been able to find any. We do discover that about three thousand believers "were added to them." Since it is impossible to add something to nothing, it is evident that the "them" existed before the day

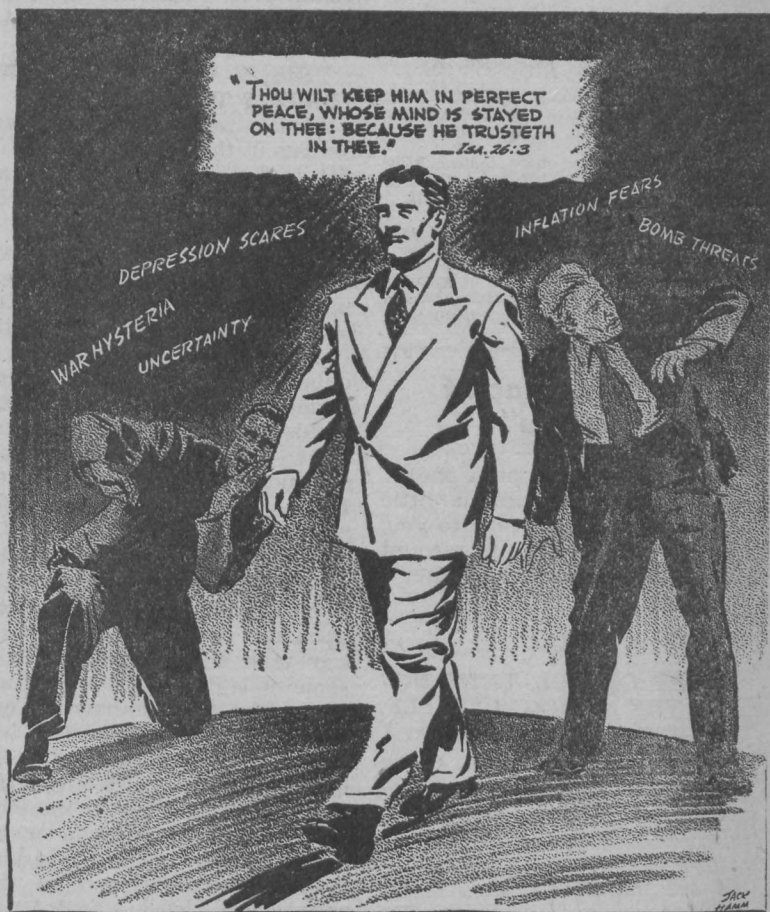
of Pentecost.

Since we read in I Cor. 12:28, "God hath set some in the church, first apostles," and in Ephesians 2:20 that those of the Ephesian assembly were "built upon the foundation of the apostles, etc.," we must conclude that anything formed as late as the day of Pentecost, or after, is too far removed from "the apostles" to be what the Lord is talking about.

The primary idea of the word translated "church" is "an assembly," and since the Lord uses two general pictures to (Continued on page four)

GOD HATES A LYING TONGUE

Among the things that are said (Prov. 6:16-19) to be the objects of God's hatred is "a lying tongue" (v. 17). More than once elsewhere we read "Lying lips are abomination to the Lord." Perhaps no sin among us is as common as lying and none which is treated more lightly. Breach of contracts, broken promises, malicious or careless gossip, "teasing" or "fibbing," ranging from the detestable "black" variety to that which is so lightly branded the "white" kind, lying is so prevalent even among professing Christians today. But, regardless of our attitude toward it, God hates a lying tongue, and we may be very sure that God does something about whatever He hates. Even among "the best" church members, we meet lying almost every day. The pastor may say: "We missed you last Sunday!" and get the straight faced reply: "Oh, I felt so bad I couldn't get out." But, he didn't feel too badly to be up late Saturday night at the ball game, the picture show, or go to town for pleasure or business. He was sufficiently recovered to be at work Monday morning. He just lied! To another the pastor may say, "We (Continued on page four)



The First Baptist Pulpit

"The Maniac Of Gadara"

(Read Mark 5).

In this fifth chapter of the Gospel of Mark is one of the most extraordinary events in the life of the Lord Jesus Christ. Here was a poor wretch who was possessed with a legion of evil spirits, and who had been driven to even worse than madness. The authorities themselves had made many attempts to curb him. To be sure, they did not have institutions in that day for the treatment of insanity as we have today, and about all they could do with an individual

was either to bind him with chains, or else drive him away from human habitation, and both methods had been used as far as this poor fellow was concerned. They made many attempts in binding him with chains, but all to no avail, for he had broken the chains asunder, and the fetters which they had put upon him had amounted to nothing. Now when they had failed in their attempts in binding him, they had driven him away, and this poor fellow was now living the life of a

miserable, insane wretch with his dwelling in the tombs.

I say then, this is one of the most extraordinary events in the life of Jesus, for Jesus came by and took this man with all the legion of demons that he possessed, and cast the demons out of him and made him whole. He restored him so that his mind was as perfect as ever, and sent him home to bear testimony to his own family as to what Jesus Christ had done for him.

(Continued on page two)

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"The Maniac Of Gadara"

(Continued from page one)

Now, from this simple little story which I have read to you, and have taken time to recount unto you, I want us to gather a few lessons.

I

FIRST OF ALL, LET'S NOTICE THE MANIAC HIMSELF.

He was possessed of the Devil.

"For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many."—Mark 5:8, 9.

Two thousand demons were the possessors of this individual, so much so that he adopted as his own name, the name Legion. I say then, beloved, here was a man who was the possessor of an unclean spirit, even a possessor of Satan himself.

If you will read in the early chapters of the book of Genesis the story of the entrance of sin into the human family, you will see that what was true of this man has always been true of everyone of Adam's fallen descendants from that time down to this. There isn't a one of us who are saved, but what was possessed with the Devil before we were saved. There isn't an unsaved person today but what is possessed of the Devil.

"And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, ACCORDING TO THE PRINCE OF THE POWER OF THE AIR, the spirit that now worketh in the children of disobedience."—Eph. 2:1, 2.

This would tell us that these Ephesian Christians, before they were saved, had done exactly what the Devil wanted them to do. They had walked according to the course of the prince of the power of the air. As this unfortunate, miserable wretch was possessed of the Devil, so every one of us, from the time that Adam sinned down to this, have been possessed of a like evil spirit—the Devil himself.

Take Judas Iscariot as a good example.

"And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."—John 13:27.

This doesn't mean that this was the first time that the Devil entered into him, but it just literally means that the Devil who was already in him, and also the possessor of him, now took complete possession of him, so that he now did the very thing that was predetermined by God before the foundation of the world that should be done.

As this maniac was the possessor of the Devil, so every

unsaved person is likewise the possessor of the Devil. If you are a child of God, you once were demon-possessed, but now, thanks be to God, you are a victor over the power of Satan through the Lord Jesus Christ.

II

THIS MANIAC WAS INJURIOUS TO HIMSELF.

"And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones."—Mark 5:5.

Can you imagine this poor fellow out in the cemetery, crying and cutting himself with stones—injurious to himself? Beloved, every person who is outside of Jesus Christ is injurious to his own soul's welfare hereafter—is injurious to his own soul now—and is injurious even to his own fleshly body right now.

Sometime ago I did this by way of illustration: I brought a board out and laid it down upon the floor, and had a little boy take a hammer and drive some nails into that board. Then I told him to pull the nails out of the board, and he did so. When he had finished, I told him to pull the holes out of the board. I'll never forget the look of amazement and wonder on that boy's face when I told him to pull the holes out of the board. The board was injured by those nails, even though the nails had been removed.

Beloved, no individual can sin but what he will injure himself just like this maniac was injurious to himself.

As a Baptist preacher, it seems that I have a multitude of duties to perform, some of which are most unusual. Just recently, I was called upon for the most unusual one of my ministry, for I received a letter, asking me to give information concerning the character of a man in this community, who, through a matrimonial agency, had gotten the name of some woman and had been in correspondence with her. This woman had written me, asking me to give her some information concerning the character of this man. When I wrote her, I said this: "The worst that could ever be said of that man is what he has done to himself. He is his own worst enemy. He has injured himself by the way in which he has lived."

Beloved, as that poor fellow out in the cemetery injured himself, so every unsaved son of Satan and descendant of fallen Adam has likewise injured himself all down through the days of the pilgrimage of his life.

III

THIS FELLOW WAS INSANE.

No individual is in his right mind until he has been saved. Sinner friend, I wouldn't be telling you the truth if I didn't tell you that you are spiritually insane. The Word of God tells us that every person outside of the Lord Jesus Christ is spiritually insane.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the VANITY OF THEIR MIND, Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:17, 18.

Every person, is spiritually insane until he is saved. He can't think rightly. He can't understand the things of God. He can't understand God's ways and God's plans until he comes to the place that he sees the truth

If we cannot do the good we would, we ought to do the good we can.

GOD'S BANK AIN'T BUSTED YET

By Mrs. Alice P. Moss, Chase City, Virginia

The bank had closed; my earthly store had vanished from my hand
I felt there was no sadder one than I in all the land.

My washerwoman, too, had lost her little mite with mine,
And she was singing as she hung the clothes upon the line;
"How can you be so gay?" I asked; "Your loss, don't you regret?"
"Yes, ma'am, but what's the use to fret?"
God's Bank ain't busted yet."

I felt my burden lighter grow, her faith I seemed to share;
In prayer I went to God's great throne and laid my troubles there.
The sun burst from behind the clouds, in golden splendor set;
I thanked God for her simple words:
"God's Bank ain't busted yet."

And now I draw rich dividends, more than my hand can hold,
Of faith and love and hope and trust and peace of mind untold,
I thank the Giver of it all, but still I can't forget,
My washerwoman's simple words:
"God's Bank ain't busted yet."

Oh weary one upon life's road, when everything seems drear,
And losses loom on every hand, and skies seem not to clear;
Throw back your shoulders, lift your head and cease to chafe and fret.
Your dividends will be declared:
"God's Bank ain't busted yet."

that Jesus Christ is his Saviour. When a person becomes rightly related to God and to God's Son, Jesus Christ, it is then that that man first becomes the possessor of a sound mind.

Paul, in writing to Timothy, tells him that one of the characteristics of a saved man is that he has a sound mind. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND."—II Tim. 1:7.

If you see someone who is fearful of death, and is fearful of going to Hell, and is fearful lest he is going to fall from grace, that man has never been saved. God doesn't give to those whom He saves that kind of a spirit, but rather He gives to His children a spirit of power and of love and of a sound mind.

This maniac out in the tombs, crying, cutting himself, living away from home, insane, illustrates the spiritual condition of everyone outside of Jesus Christ. However, a sinner won't admit that he is spiritually insane. He will look at his neighbors and his friends and everybody else and is ready to accuse them of doing wrong. Everybody else is wrong but him.

I often think of my good friend in college days who lost his mind just after we graduated together, and for over twenty years has been in the institution down at Lexington, Kentucky. He was the most brilliant fellow that we had in class, and to this day he can still read Greek perfectly. One day when I went to see him, I handed him a Greek New Testament, and he read it just as readily as I can read English. After he had read it, I said, "Why is it that they have you in this place?" He said, "I am looking after them." I said, "These other people, why are they here?" He said, "They are crazy." I said, "How about this one over here?" He said, "He is crazy." I pointed to a half dozen others and he said that they were all crazy. I said, "How about myself?" He said, "You are the craziest one here." There wasn't a thing in the world wrong with him as far as he was concerned. Everybody else was crazy, but not him.

You go around to the people of this town and they can tell you the sins of the preacher, they can tell you the sins of

the deacons, they can tell you the sins of the Sunday School superintendent, they can tell you the sins of the Sunday School teachers, and they can tell you the sins of all the people of the town. As far as they are concerned, everyone else is wrong but them.

Sinner friend, you are the one that is wrong. What you need is the grace of God to make you alive in Christ Jesus. Otherwise, you will always be spiritually insane in the sight of God.

IV

THIS POOR FELLOW WAS HELPLESS TO CHANGE HIS CONDITION.

"Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him."—Mark 5:4.

Listen, sinner friend, you are just as helpless to change your condition as this poor fellow was to change his. No man can change himself. You hear people talk about reforming or turning over a new leaf. Beloved, it is impossible for any individual to change his condition in himself. We have a very helpful Scripture in this respect.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. 13:23.

I ask you, can a black man change the color of his skin, or can a leopard change his spots? Listen, beloved, a black man can change the color of his skin and a leopard can change his spots just as easily as an unsaved man can save himself apart from the Holy Spirit of God.

Listen again:

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44.

This verse tells us that no one can come to God unless he be drawn of the Father. I ask you, how much did you have to do with your first birth? Well, beloved, you have just as much to do with the new birth as you had to do with the first birth. You are born into this world as a result of agencies outside

of yourself, and you are born into the kingdom of God and become a member of God's family as a result of the operation of the Holy Spirit and the Word of God, as agencies outside of yourself.

Here was this fellow who was helpless to change his condition, and, unsaved man, you are just as helpless to change your condition.

I spent an evening recently with one who wants to change his condition, who has tried to change his condition, and who is now trying to change his condition. I spent an evening reading to him God's Word and trying to show him the truth as to the plan of salvation. Again and again, as I tried to read to him God's Word, he would interrupt me to tell me how much he appreciated me and my interest in him. Over and over again, he came back to this fact, "I am going to change my way. I am going to do better." He is just as far from the kingdom of God today as he was when I talked to him that evening, and will continue thus as long as he tries to save himself.

Brother, sister, no man can change his condition in himself. It takes the power of God to change any man's life. Some of you may have gone to a church sometime where they told you that all you had to do was to come down and shake hands with the preacher and make a public profession of faith and be added to the church. Beloved, that is a good way to become a church member, but that is not God's plan of salvation. Unless the Holy Spirit of God calls you to Jesus Christ so that you see the truth that Jesus Christ has died for your sins—unless you see that truth, you have never been saved, and no man can see it unless the Holy Spirit draws him.

V

THIS MANIAC DWELT IN THE TOMBS.

He was living among the dead. The only people that he couldn't disturb was the dead, and the only people that could not disturb him was the dead. Therefore, he lived in the cemetery in the tombs.

What a remarkable truth this brings to us, for as this poor fellow was living among the dead, so every unsaved sinner is living among the dead. Every unsaved sinner is dead spiritually to God.

"And you hath he quickened, who were DEAD in trespasses and sins."—Eph. 2:1.

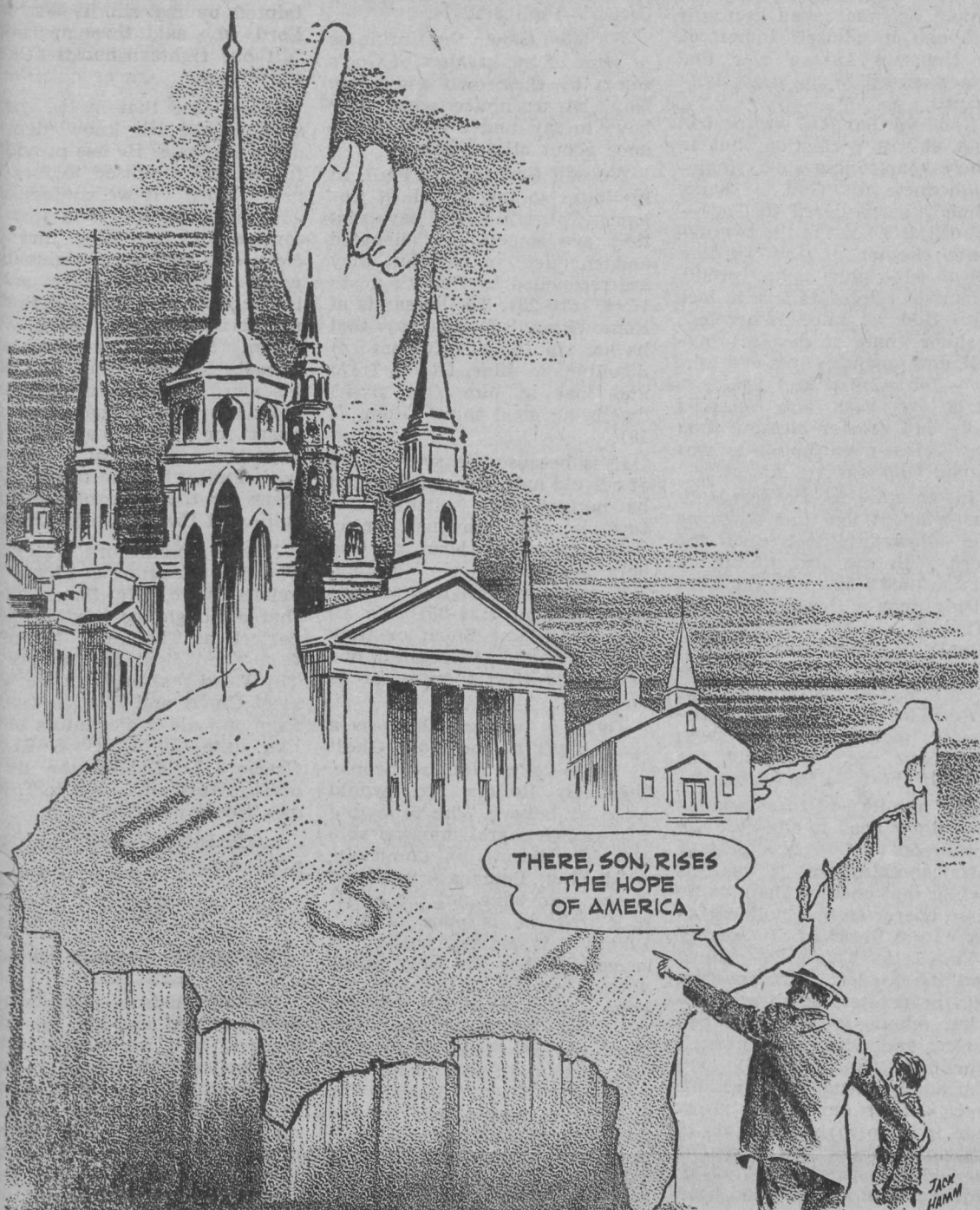
Every unsaved man has as much life spiritually as a corpse has physically.

In the springtime when you are getting ready to do some planting, maybe there are some trees that shade the ground and you haven't time to cut them down. Instead, you get an axe and girdle those trees. If it is late in the spring, maybe the sap has already started to rise, and perhaps those trees will produce leaves in the springtime. Yet, when the hot summer days come, the leaves of these trees will be the first to begin to wither and die. Why? Because there is a girdle of death around that tree.

Listen, sinner friend, there is a girdle of death around your soul. You are spiritually dead in the sight of God. As this man lived among the tombs, dwelling with the dead, so you today are likewise spiritually dead, for every sinner outside of Jesus Christ is dead in trespasses and in sin.

(Continued on page three)

POINTING UP



"The Maniac Of Gadara"

(Continued from page two)
VI

JESUS DID SOMETHING FOR THIS MANIAC.

Jesus did for him what the authorities could not do, and what no one in all the world could do for him. He saved him and gave him back his right mind and sent him home with a good mentality.

I tell you, beloved, when Jesus comes into a man's life, it makes a difference. It made a difference in the life of this man. I can see him as he starts across the fields to his home. As he approaches the house, his family watches and realizes that something has taken place in his life. He has a different look, and his appearance is different from what it has been heretofore. As he knocks on the door, he says, "Open up. It is I. Jesus saved my soul and gave me back my right mind. I am all right now."

Beloved, what a difference in the life of any man when Jesus Christ becomes his Saviour!

There was a difference in the way this man was dressed. When he was living in the tombs, he was naked; but when he comes home, he comes dressed up.

Beloved, we are living in this summertime in what I call "nasty days." Certainly, nasty days are here when the sun begins to shine and women go out with not enough clothes on—looking like they forgot to put their dresses on. All I have to say to any member of this church is, you are a disgrace to the

cause of Jesus Christ when you walk around in the presence of people in shorts. Furthermore, when you get right with the Lord Jesus Christ, you will put some clothes on, like this man.

Notice what this man wanted to do.

"And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel."—Mark 5: 18-20.

This man wanted to go along with Jesus, but Jesus sent him back home, to tell his family and friends and neighbors what great things the Lord Jesus Christ had done for him.

Christian friend, Jesus wants you to be a home missionary. You may not be able to go as a foreign missionary, but you have people around you that you can testify to concerning the Lord Jesus Christ. The saddest thing that I know is that the majority of saved people never say one word to their unsaved relatives and loved ones and friends until they are just about ready to pass from this life to the world to come. I dare say that there are people here in this church who have unsaved children, unsaved parents and unsaved friends, who have never said one word to them about their spiritual condition; yet if that one were to get sick unto death, you would have the preacher to come talk with

him, and you would do everything that you could to help him spiritually.

I'll never forget several years ago standing beside a young girl who was dying, whose parents were members of this church. As I stood there, the mother made a plea to her daughter as to her soul. That daughter said, "Mother, there isn't a bit of use of you saying one word. I have lived in your home for eighteen years, and you have never once talked to me about Jesus. It is too late to talk to me now."

I realize, beloved, that we can't save people. I realize more and more every day how helpless we are unless the Holy Spirit Himself works. I also realize that God has said that we are to sow beside all waters, and that it is our business to teach the Word, and that it is the Holy Spirit's business to bring the increase. May God help us to find the task that the maniac found when the Lord saved his soul.

VII

WHICH PRAYER IS YOURS?

There are two prayers of which we read.

"And they began to PRAY HIM to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil PRAYED HIM that he might be with him."—Mark 5:17, 18.

In this first prayer, the people prayed for Jesus to leave. There was a reason for this. He was destroying their property. He had cast this legion of demons out of this man, and this legion had entered into the hogs and two thousand of them

Seventh Day Adventists

(Continued from page one)

Lord's Day as a day of joy because of Him who rose thereon."

"Cyril, Bishop of Carthage, 253 A. D., says: 'The Lord's Day is both the 1st and the 8th day.'"

"Tertullian, of Carthage, 200

had perished in the waters. The people, thinking about it from only a material point of view, prayed for Jesus to leave.

Years ago, back in the community near to where I was born and reared, a revival meeting was in progress. During one of the day services, a man about forty-five years of age was saved, and he made a profession of faith. The people went around to shake hands with him, to wish him well in the service of the Lord. This man and his father were stock traders and I imagine that the father was afraid that someone would get to this son after the service was over to talk to him about hogs, or about trading before he could get around to see him. When the father came around to shake hands, he took his son by the hand and leaned over and whispered to him and said, "Son, hogs are seven cents today."

Many and many a person can duplicate that experience. People are concerned about the price of hogs, but are not concerned about the price of a soul.

The prayer of these people was that Jesus would leave. The prayer of this man who had been possessed with the devil, was that he might go with Jesus. I ask you, which prayer is yours?

It is rather interesting to notice the background of these people who asked Jesus to leave their coasts. We have their history for a thousand years before this. When the Jews were coming out of the land of Egypt, after forty years of wandering in the wilderness, and were on the east side of the Jordan River with the land of Palestine just ahead of them, that they might enter in upon and might become the possessors of, two and one-half tribes of the Jews came to Moses and asked for permission to dwell on the borders. The reason was, there was plenty of pasture for their flocks and their herds. They never became interested in the cause of Israel, but rather they dwelt on the border for a thousand years. When Jesus came, they prayed him to depart.

Listen, beloved, a borderline Christian hasn't any room for spiritual things in his life. It is no wonder that these people were not concerned about the salvation of this man. It is no wonder that they cared more about their two thousand shoats than they cared about the soul of this man. It is no wonder that they were not interested in spiritual things. They had been dwelling on the borderland too long.

Oh, may it please God to cause those of you who are saved, to come up a little closer to the Lord, and to walk a little nearer to Him, that you might be more concerned about spiritual things.

If I speak to someone who is unsaved, may it please the Lord to show you what your condition is—that you are a maniac in God's sight, demon-possessed, unsaved, unable to help yourself, and that the only way that your life can be changed is by the Lord Jesus Christ doing for you what He did for this maniac two thousand years ago. May God bless you, and may God save your soul this morning.

A. D., says speaking of the "sun worshippers:" "Though we share with them Sunday, we are not apprehensive lest we seem to be heathen."

"Clement of Alexandria, 194 A. D., says: 'The old sabbath day has become nothing more than a working day.'"

"Irenaeus, Bishop of Lyons, 178 A. D., says: 'The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's Day'"

"Bardanes," 160 A. D., says: "Wherever we be, all of us are called by one name of the Messiah, namely Christians, and upon one day, which is the first day of the week, we assemble ourselves together and on the appointed days we abstain from food."

Justin Martyr, 135 A. D., says: "Sunday is the day upon which we all hold our communion assembly, because it is the first day on which God having wrought a change in the darkness and matter made the world and Jesus Christ our Saviour, on that day, rose from the dead and on the day called Sunday all who live in cities or in the country gather together in one place and the memoirs of the Apostles, or writings of the prophets are read as long as time permits. On the Lord's Day all Christians in the city or in the country meet together because that is the day of our Lord's resurrection; and then we read the apostles and prophets. This being done, the president makes an oration to the assembly exhorting them to imitate and to practice the things which they have heard, and then we all join in prayer, and after that we celebrate the Lord's Supper."

Ignatius, Bishop of Antioch, 110 A. D., says: "If then those who walked in the ancient practices attain unto newness of hope no longer observing sabbaths, but fashioning their lives after the Lord's Day, on which our life also arose through Him, that we may be found disciples of Jesus Christ, our only teacher."

Barnabas, one of the Apostolic fathers, writing 70 A. D., says: "Finally He saith, 'Your present sabbaths are not acceptable to me. I shall make a new beginning of the eighth day, that is the beginning of another world,' wherefore also we keep the Lord's Day with joyfulness, the day also on which Jesus rose from the dead."

Also the "Didache of the Apostles," 70 A. D., says: "On the Lord's own Day gather yourselves together and break bread and give thanks."

"By this line of unbroken testimony the evidence concerning the observance of the Lord's Day is carried back to the days of the writings of the New Testament. It is quite true that Emperors and Popes have made decrees regarding the first day of the week. Everything was done that could be done to persecute the Jew, and to abolish Jewish practices; but the Jewish sabbath passed, and the new day came to be, not by the decree of man, but by the resurrection of Christ, which brought in all that the Lord's Day signifies."

Now then, here is a most significant fact. Nowhere in all the Book of Acts is the church found to be gathering for worship, for preaching, for prayer, for fellowship, or for breaking of bread, the Lord's Supper, on The Sabbath Day. Not one! The church always met, in the Book (Continued on page four)

Seventh Day Adventists

(Continued from page three)
of Acts, on The First Day Of The Week!

There is nothing to show that the church was ever enjoined, commanded or exhorted to use any day. The church is simply found so meeting on the first day of the week.

Further, the church is *definitely forbidden to observe the Sabbath*. (Col. 2:16-17). "Let no man therefore judge you in meat, or in drink or in respect of an holy day, or of the new moon, or of the sabbath days. Which are a shadow of things to come; but the body is of Christ." Paul says these things are a shadow, *skia*, cast by the body, *soma*, which is of Christ. The word, *Christou*, is genitive. These things, says Paul, belong to the body and the body belongs to Christ.

HOW LONG IS IT SINCE YOU SENT AN OFFERING FOR THE WORK OF THIS PAPER?

IT IS REALLY
NEEDED TODAY!

The word *Sabbath* means *rest*. With that in mind, read the 4th chapter of Hebrews. Note the whole play there upon the word *rest, Sabbath*. The *Christian's Sabbath* is not a day, but it is a state . . . the state of rest from all works for salvation, or as a part of Salvation, or in order to obtain Salvation, or in order to retain Salvation. (Romans 4:5) "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." And note John 6: 28-29 "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom he hath sent." And note the question asked: "... might work the works of God?" Jesus said: "This is the work of God . . . believe on him whom he hath sent."

The N. T. Church

(Continued from page one)
portray the church—a body and a building—we can easily see that the idea of "togetherness" belongs to it. A body is not a number of fingers, toes, arms, legs, heads, etc., scattered all over the country. Neither is a building composed of lumber, brick stone, etc., before it is gathered together in the structure. So the first thing to look for in a Scriptural church is a group of people who are together.

The church of the Lord Jesus Christ, then, must have begun when the Lord Himself gathered a group of those who believed in Him together. We find such a group formed in Mark 3:13,14. Here the Lord Jesus "called out" those whom He wanted. The literal meaning of the Greek word "ekklesia" (translated "church") is "the called out." The Holy Spirit is careful to tell us, as noted above, that the

apostles were "set first in the church" and that the later building was upon them as a foundation. It is this same group which we hear named as being together just prior to the day of Pentecost. It was "to them," with the others in their company (Acts 1:12-15), "about an hundred and twenty," that the three thousand were added following Peter's message on that day when the church was baptized in the Holy Spirit in preparation for its Christ-given ministry (Matt. 28:18-20).

If we approach the Scriptures with no desire of our own to establish anything, but simply to seek out what the Lord actually says, it is not difficult to discover the truth about the New Testament church, or any other God-given truth, principle, precept, or practice.—The Clarion.

A Lying Tongue

(Continued from page one)
missed you Sunday night!" and he will hear: "Oh you know, pastor, I never get out at night much!" But he rarely misses a club meeting, is very diligent to attend all community meetings, and wouldn't miss his lodge meeting for anything. He's lying, and he knows it, and God knows it! This sort of thing goes on daily among men and women who ought to know better. Yes, God hates a lying tongue, and we ought to face lying for what it is, a trouble-making and inexcusable sin. Christians should "put away lying" (Eph. 5:25).—The Clarion.

Who Is Blind

(Continued from page one)
and holy man," Luke 1:35, "holy thing (Christ)," John 10:36, Christ "sanctified;" John 17:17, "sanctify them;" Acts 20:32, "sanctified;" Acts 26:18, "sanctified by faith;" Rom. 12:1, "holy" bodies.

By the foregoing passages we are taught that all saved people are holy in the sense that they are sanctified or "set apart for God," but we learn that in the sense of sinless perfection only God is holy. "... for thou only art holy."—Rev. 15:4.

Although it is true that all of God's children are saints we also learn from the Sacred Word that NO MAN "SINNETH NOT." We read in I Kings 8:46, "If they sin against thee (for there is no man that sinneth not) and thou . . ." and also Solomon in his great wisdom said in Eccl. 7:20, "There is not a just (in Hebrew, saved) man upon the earth that doeth good and sinneth not." Turning to the New Testament we find James saying, "For in many things we ALL offend."—James 3:2 RV. James says again in 3:6,8, "And the tongue is a fire, a world of iniquity, . . . but the tongue can NO MAN tame." We gather from these words from God's Book that it is impossible for a man to control his own tongue (a fact which we must in truth admit from our own experience) and if man cannot control this one small part of himself it is "a world of iniquity."

Now it would be well to notice some great Bible Saints—WERE THEY PERFECT? First of all, one of God's greatest men, chosen leader of God's children to deliver them from the land of Egypt, Moses disobeyed God (Numbers 20:8-12) and was punished for this sin by not being permitted to enter the promised land. Yet Moses was one of those to appear upon the

Mount of Transfiguration (Matt. 17:3) proving that although he sinned he was saved eternally although in himself imperfect. In Hebrews 11 we also find Moses named in the great faith chapter.

God said that JOB was perfect (not sinless perfection, but in whole-heartedness and single-mindedness for God, in being wholly surrendered to God)—Job 1:1; 2:3. Yet in the twenty-ninth chapter of Job we find Job is self-righteous and proud. Then when Job was face to face with God, he said, "Wherefore I abhor (hate or despise) myself, and repent in dust and ashes."—Job 42:6. And again in 42:12 we hear Job received more and greater blessing than ever before even though he was a man who was not sinless.

Listen now to the words of Isaiah about the time when he was allowed to look upon the Lord. "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isa. 6:1,5.

The humility of these men as they drew near to the absolute perfection of God is a part of their sanctification. It was this feeling that enabled Paul, as he came nearer to that holiness, to say, "I am the chief of sinners."—Tim. 1:15. This great man of God, the greatest of the apostles, and the greatest of all missionaries, whom some would call perfect and who called himself sanctified (Rom. 15:16) was continually struggling with his inner self, his old nature: "Now then it is no more I that do it, but sin that dwelleth in me."—Rom. 7:17; also Rom. 7:15-25. This was said after he had been preaching twenty-five years. In his letter to the church at Philippi, Paul says he has not obtained perfection but that he is striving for that holiness—"Not as though I had already obtained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press to-

ward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:12-14.

We have shown the sinfulness of some of the greatest of God's saints by their own admission. Now let us notice what they have to say under God's guidance about all the saints.

We will first turn to Paul. In his letter to the church at Colosse (Col. 1:21) Paul says that they are sometimes "alienated and enemies" of God but they are reconciled by Christ's death (Col. 1:20-22). To the saints at Rome (Rom. 1:7) Paul says that he has sin (or a sinful nature) dwelling in him (Rom. 7:17) and that in him (his flesh) dwells no good thing (Rom. 7:18).

It is because we are not rid of our old nature that we cannot be perfect. Our spiritual nature is and remains perfect ("Whosoever is born of God doth not commit sin." I John 3:9) but our flesh is a servant of sin (Rom. 7:24-25). We all have that same Spirit or Holy Ghost within us, therefore if one of us is perfect then all of us may be.

There is no such thing as a special gift of the Holy Ghost as the so-called Holiness people, the Holy Rollers, etc., would have us believe. The following two passages are unanswerable—their clearness is unmistakable. First, Romans 8:9: "Now if any man have not the Spirit of Christ, he is none of his." Plainly it is said here that every saved man has the Holy Spirit within him, or if he does not have it then he is not Christ's. And Gal. 4:6 says: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts." Plainly for the simple reason that we are sons of God, God has sent forth the Spirit to dwell in our hearts. This is not a special gift to the more consecrated ones but it is to all believers.

The fact of the matter is, as one writer said, that we have all received all of the Holy Spirit but He has not received all of us. The degree of spirituality that we show in our lives depends upon the degree of surrender in our hearts. If we are completely surrendered into the hands of the Holy Spirit he can make use of our whole being and certainly we will show to the world a greater degree of sanctification.

In conclusion we would notice a few things which the Bible calls sin but which we often do not recognize as sin. In James 3:6, 8, already mentioned, we are told that our tongue is full of sin and cannot be tamed. We are also told that if we know of any good work that we could do and do it not we sin: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. How many of us are there who have never failed to do every good deed which came our way? I say, "Not one." We are told that our friendship with the world is sin in James 4:4. We are also told that we are never to swear nor make an oath of any kind but to "let your yea be yea and your nay, nay." James 5:12.

Finally I would close with two verses of James 4. Verse 11 says that we are not to judge our brother and verse 12 says "who art thou that judgest another?" How is it then that those who claim to be perfect can set themselves up to judge and accuse their brothers of blaspheming the Holy Spirit? James 4:16 says, "But now ye rejoice in your boastings: all such boasting is evil." Obviously if I go about boasting of my righteousness then that in itself is a sin

which I have committed and my righteousness has become tainted by my sin. It was the Lord who said through Isaiah "all our righteousnesses are as filthy rags."

Praise God that in His great wisdom and His knowledge of our weaknesses He has provided for us and promised to forgive us our sins: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. How great is our God! I cannot say that I am perfect for that makes God a liar, "If we say we have not sinned, we make him a liar, and his word is not in us." I John 1:10, but I know that I am set apart for God as one of His "peculiar people" and I can say with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Most Gracious Lord, we thank Thee for this study of Thy marvelous Word. We thank Thee that although we are not now perfect, as Thou only art perfect, Thou didst promise us in Thy Word that one day we will meet Christ and He will transform our vile bodies into a body like unto His Glorious Body. Gracious Lord, bless the study of Thy Word and use it to Thine own Honor and Glory.

In Christ's Precious Name, we pray. Amen.

Baptismal Regeneration

(Continued from page one)
been baptized, and it is too late, for you will be dead after a few hours;" but He did say: "Today shalt thou be with me in paradise." He came back at me with a request that I show him the passage that says the thief was not baptized. That request was so silly that I decided that he was a high-imbecile so I didn't reply. He then sent me some of his literature, among which was a tract entitled "Why I Left the Baptist Church." I sent the literature back to him with the statement: "I do not read Campbellite heresy. Several years ago some of your church's doctrine fell into my hands, and because that I promised to read it I did so, and found that your church teaches that there are four steps that a person is compelled to take before he is saved, and baptism is the last of these steps." It stated also that "If a person takes one of these steps he is one-fourth saved, and if he dies before he takes the other three he is a 'gone gosling.'" My Bible teaches that salvation is instantaneous—the moment one believes he is saved eternally.

It is strangely, strange that intelligent people will "hatch" up such heresy.

The Bible teaches that the blood of Christ cleanses from all sin, that there is none left to work off, to live off, nor baptize off, and I just think such a person lacks a little of what I lack a lot of—common Bible knowledge. Reader what do you think?

You can't repent too soon: for you know not how soon it may be too late.

Our repentance is far from being the condition of God's forgiveness.

Reputation is seeming; character is being.

BOOKS YOU SHOULD OWN

* * *
"ALIEN BAPTISM AND THE BAPTISTS"

By William Nevins
\$1.50 Postpaid

* * *
"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

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