

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 44, No. 23

ASHLAND, KENTUCKY, JUNE 12, 1976

WHOLE NUMBER 2074

"STREET LIGHTS"

By FRANK B. BECK

(Now in Mansions On High)

Scripture reading: — Matthew chapter 7.

Are you old enough to remember the lamplighter who used to stroll our city streets at the coming of dusk, lighting lamp after lamp along street and alley as he marched? You could mark the progress of his path by the increase of light, until there was a string of lights here and there. Many have been the lamplighters God has sent into the world of darkness to light the holy highway

Christ is our righteousness! (I Cor. 1:30). This path, then, is the path of the Christian saved by God's grace (Eph. 2:8-9).

WHAT IS THE DEFINITION OF THIS WAY?

It is defined as the "path of the just." A path. What does this tell us?

The significance of it is seen in that, like all paths, it has been created a path. Wherever you see a well-worn path, somebody started it. Who started this "path of the just"? Look closely

and you will see that the first, the original foot-prints are stained with sacrificial blood, for Christ is as a Lamb slain "from the foundation of the world" (Rev. 13:8). Look far enough and you will see that this path pursues all the way to Paradise. Either man made the first venture up to the gates of glory, or God made the first movement down to earth and to man's need and nature! Whoever did created the path. The answer is throughout the sac-

(Continued on page 6, column 1)

WHY I BELIEVE IN THE OLD-FASHIONED GOSPEL

By JOE WILSON, SR.

Winston-Salem, North Carolina

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

I am an old-fashioned Baptist preacher: Praise God! I would not want it any other way. I am not for new math — the old-fashioned 2 plus 2 equals 4 is good enough for me. I am not for the new music. I think rock and roll is out of the pits of Hell, and that it takes the musical IQ of a low-grade imbecile to call it music. I am not for the new morality of doing your own thing, for that is wickedness of the darkest hue and will land you in Hell fire and brimstone. I am old-fashioned. I wish to give you in this article several reasons why I believe in the old-fashioned gospel.

BIBLE IS OLD-FASHIONED

The Bible was settled in the mind and purpose of God before the foundation of the world, even from eternity (Psa. 119:89). A portion of its message was given to Adam in the Garden of Eden. It was written down by holy men of God as they were moved along by the inspiration of the Holy Spirit over a period of about 1500 years. It was finished and complete nearly nineteen hundred years ago, and nothing has been added to it since, or ever can, or will be added to it.

I am aware of the fact that the Mormons claim that the angel Moroni revealed to Joseph Smith, the adulterer, some new revela-

tions from God. But I still believe in the old-fashioned Bible. I am aware of the fact that the Seventh Day Adventists say that Mary Ellen White gave some writings that are mighty close to being inspired. But I still believe in the old-fashioned Bible.

I am aware of the fact that Roman Catholics claim infallibility for the decrees of their old "papa" when he has his coat on. But I still believe in the old-fashioned Bible. I am aware of the fact that the Christian Scientist (which is not Christian, and not scientific) claims great authority for the writing of Mary Baker Glover Patterson Eddy. But I still believe in the old-fashioned Bible.

Oh, how wonderfully different is the Bible in its Author, in its teachings, in the blessedness it gives to the soul above all the writings of mere men. Yes, I believe in the Bible — from cover to cover. I love it dearly. I prize it above all earthly possessions. It is more to me than any necessary food. It is more precious than refined gold, and sweeter than honey and the honey comb. And this Bible teaches the old-fashioned gospel which I do ver-

(Continued on page 4, column 3)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

EACH SUNDAY

WCMI Ashland, Ky.
7:30 - 8:00 a.m.

WFTO Fulton, Miss.
1:00 - 1:30 p.m.

CAPITAL PUNISHMENT IN THE NEW TESTAMENT

By WELLIE MIDGLEY
Pengilly, Minn.

It is significant that the first reference to capital punishment in the Old Testament came from the lips of God to Noah in Genesis 9:5,6, as noted in the previous article. Noah found grace in the eyes of the Lord, and was saved from the flood. Now the first reference to this subject in the New Testament came from the lips of Christ in the Sermon on the Mount (Matt. 5:21,22).

The argument has been advanced that capital punishment is a violation of the principles of this sermon, and the critics usually refer to verse 39, "that ye resist not evil." Those people fail to understand that this sermon contains ethics for the redeemed. Christ had no view of any governmental action in this message, but there is a regulation of the conduct of the redeemed before the world of unbelievers. These principles could never be incor-

porated into a governmental structure. Much grace is needed for the child of God to measure up to the Divine ethic of this Sermon on the Mount at the beginning of the ministry of Christ.

The teaching of the New Testament is in perfect harmony with the Old Testament. Christ came to fulfill the law, and not to destroy the basic principles of law and order, righteousness and justice (Matt. 5:17-20). Now Christ speaks of hate and murder in this first reference to our subject. A careful study of Matthew 5:21,22 shows that instead of abolishing capital punishment Christ made it stronger. He broadened the interpretation for those Jews that day,



WELLIE MIDGLEY

and the principle is binding today also.

In the last article attention was drawn to the abuse of parents in Exodus 21:15. I want to note that in verse 12 the words, "so that he die," do not appear in verse 15. This indicates God's indignation against an unloving spirit of children against their parents. There are at least six ways that children can be guilty in this matter. (1) A child may smite his parents literally as in the case of those brutes reported to us by the news media. (2) A child may smite his parental authority in thought, word and deed, as in the case of Absalom, the son of David. Do

(Continued on page 3, column 3)

DEAD — DEADER — DEADEST!

I have heard the objection made that "sinners are just not as dead as you Old Baptists say they are." I wonder what do they mean "not as dead." Is "dead" a comparative adjective? Is there a dead, deader, and dearest? I know there is a hot, hotter, and hottest. There is a cold, colder, and coldest. There is a mean, meaner, and meanest. But, this dead, deader, and dearest is a new thing to me.

If I brought the sad news that old Uncle Zeke is dead, I wonder how many people would ask me, "Brother Hunt, just how dead is he?" Can you even imagine anybody asking that? Why, if he is dead, and that is as dead as you can get. There are no degrees in death. Now if sinners are dead spiritually, they are every bit as dead as Old Baptists say they are. They are either totally, absolutely dead to the things of the spirit, or else they are not dead at all.

The Bible says very clearly that man by nature is dead in trespasses and sins. Ephesians 2:1, "And you hath he quickened who WERE DEAD in trespasses and sins." If a man is dead in trespasses and sins, he has no use for God; he has no use for the truth; he has no use for righteousness. If he does have a love for these things, he is not spiritually dead — he is alive, he is a born-again character.—The Christian Pathway.



FRANK B. BECK

to Heaven. Enoch, the seventh from Adam, was the first one (Jude 14:15), or was it Abel, with his blood sacrifice shining all the way to the blood-stained cross of Christ? (Gen. 4:4; John 1:29). From that day to this, patriarch, prophet, poet, preacher and pastor have been lighting the "path of the just (which) is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). On this boulevard there are many street lights.

It is the "path of the just," or of the "righteous" (ASV). Then this path must be empty, for "there is none righteous, no, not one" (Rom. 3:10). True! There is none righteous in himself! But the repentant believer in Jesus Christ the Saviour is made the very "righteousness of God in Him"! (II Cor. 5:21).

UNCERTAIN SOUNDS

So many kinds of voices
Are in the world today,
So many pipes and harps
In indistinct array.

"Lift up your voice like a trumpet"
Means a trumpet loud and clear,
Not merely notes discordant
Wafting out into the air.

Doctrine is not uncertain
To it we're to take heed,
Man has no right to change it
This knowledge many need.

The faith as once delivered
Included doctrine, too,
Preach, reprove, rebuke, exhort
With doctrine sound and true.

Hold fast the faithful word
Instruct in righteousness,
And if you labor worthily
God will with honor bless.

By Mrs. James W. Redding,
Tucson, Arizona

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

When Did Jesus Establish His Church?

While on earth Christ said to His disciples: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

These words reveal that Christ established an institution separate and distinct from any institution that had previously existed in the world. Since Jesus spoke of this institution as "my church," we understand that His church is to be distinguished from all other

human assemblies in the world. The Builder and Maker of the church is Christ Himself. Paul called the Corinthian church "God's building" (I Cor. 3:9). Abraham and Moses did not start the Lord's church. Peter nor Paul did not originate Christ's church. The Holy Spirit did not give birth to the church. It was Jesus Christ Who said that He would build His church. To declare that Abraham, or Moses, or Paul, or Peter, or the Holy Spirit built the church is to impeach the integrity of the

Son of God.

Matthew 16:18 indicates the establishment of the church was a matter which Christ took into His own hands. Since He said: "I will build my church," and since He said in John 17:4 that He had finished the work which the Father gave Him, I conclude that Christ made good His word. I believe that Jesus Christ Himself is the Founder and Foundation of His church.

Some hold that the church could

(Continued on page 2, column 1)

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The Baptist Paper for the
Baptist People

MILBURN COCKRELL — Editor

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When Did Jesus . . .

(Continued from page one)

not have been in existence when
Christ spoke these words, because
He spoke of the church in the
future tense. They point out that
Christ said: "I will build my
church." But let me point out
that He did not say, "I will let
the Holy Spirit form my church on
the day of Pentecost," yet this is
what those who contend for this
doctrine try to make this verse
say.

When Christ spoke the words
found in Matthew 16:18, the church
was already in existence. The
word "build" is the Greek word
"olikosdomeo" which means "to
enlarge, edify, add to, cause to
grow." It is translated "build" 24
times, "build up" one time,
"edify" seven times, "embolden"
one time, "builder" five times, "be
in building" one time, "edifying"
one time in the King James Ver-
sion. So Christ did not say He
would build His church in the
sense of starting it. He meant He
would enlarge, edify, or add to
it. We can see Christ doing this
during His ministry and in the
book of Acts. He is still building
it in this sense even today.

DURING HIS PERSONAL MINISTRY

Out of the material prepared
by John the Baptist, Jesus Christ
organized and founded His church
during the first year of His per-
sonal ministry here on earth. The
First Baptist prepared the materi-
al out of which the New Testa-
ment church was formed. The
mission of John as stated in Luke
1:19 was "to make ready a people
prepared for the Lord." John
prepared this material by preach-
ing and baptizing those who be-
lieved in Jesus Christ.

The first year of our Lord's per-
sonal ministry, I see Jesus accept-
ing the material which John had
prepared. The first chapter of
John's Gospel tells us: "Again the
next day John stood, and two of
His disciples: And looking upon
Jesus as he walked, he said, Be-
hold the Lamb of God! And the
two disciples heard him speak,
and they followed Jesus" (John

1:35-37).

One of the two disciples of John,
Andrew, brought his brother Peter
to the Lord. "The day following
Jesus would go forth into Galilee,
and findeth Philip, and saith unto
him, follow me" (I John 1:43).
Philip then brought Nathanael to
Christ (John 1:45-49).

These disciples were called by
Christ not long after His baptism
and temptation. This call preced-
ed the imprisonment of John the
Baptist (John 3:24). Jesus did
not open His ministry in Galilee
until John's imprisonment (Matt.
4:12-18; Mark 1:14). Temporarily,
these went back to their regular
occupations. The call by the sea-
shore of Galilee was a later call
to ordination as apostles (Mark
3:13-19).

The word "church" is "ecclesia"
in the Greek. "Ecclesia" is com-
pounded from two Greek words,
a preposition and a verb. The
preposition is "ek," meaning
"out," and the verb is "kaleo,"
meaning "call or I call." Thus
when Christ called out John's dis-
ciples He organized His church.
Christ did this the first year of
His ministry as seen in John chap-
ter 1. The charter members of
the first church were John, An-
drew, Peter, Philip and Nathanael.

This talled-out company went
with Christ to the marriage at
Cana. "And both Jesus was called,
and his disciples, to the marriage"
(John 2:2). This company in-
creased in number: "Many be-
lieved in his name, when they
saw the miracles which he did"
(John 2:23). John the Baptist
called this company of baptized
disciples the bride: "He that hath
the bride is the bridegroom" (John
3:29). This little company of ba-
ptized believers baptized others be-
fore Pentecost: "Though Jesus
himself baptized not, but his dis-
ciples" (John 4:2).

All these events took place be-
fore the time when Christ called
Peter, Andrew, John, and James
in Matthew 4:18-20. There is one
year difference in the time ele-
ment. The events in John chap-
ters 1-4 occurred the first year
of the Lord's ministry. Those in
Matthew 4 took place the second
year.

This company in John chapters
1-4 is the same company which
Christ placed the twelve apostles
in. It is the one which preached
the gospel; they observed the
Lord's Supper. They were given
the rule of discipline for the
church, and they received the
great commission.

That this company existed from
the baptism of John can be seen
from Acts 1:21-22: "Wherefore of
these men which have companied
with us all the time that the Lord
Jesus went in and out among us,
Beginning from the baptism of
John, unto that same day that he
was taken up from us, must one
be ordained to be a witness with
us of his resurrection."

A church is a company of ba-
ptized believers, and Christ had
a company of baptized believers
from the baptism of John. That
company of baptized believers,
which followed Christ from the
baptism of John until His ascen-
sion, is called by the Holy Spirit
in Acts 2:47 "the church."

PROOF OF THE CHURCH BEFORE PENTECOST

First, the church is called "the
flock of God" by Paul and Peter
(Acts 20:28; I Peter 5:2-3). Christ
had His flock when He was on
earth, for in Luke 12:32 He said
"Fear not little flock." Hence,
Christ had His church during the
days of His flesh.

Second, I Corinthians 12:28 tells
us that "God hath set some in the
church, first apostles . . ." Since
the apostles were the first spiritual
gift to the church, Christ must
have organized the church while
on earth. Christ called, ordained
and set in the church the twelve
apostles the second year of His
ministry (Matt. 10:1-15). Christ
must have had His church then,
because they could not have been
set in the church if the church
had not existed when Jesus set
them in it.

Third, the church had the ordi-
nance of baptism before Pente-

cost. John 4:2 makes it known
that Christ's disciples baptized
before the day of Pentecost. In
the great Commission Christ
authorized His church to baptize
disciples "unto the end of the
world." This was done before
Pentecost. If Christ only author-
ized a few men living in His day
to baptize, then we have no author-
ity to baptize anyone. It was to
His church that He gave the Divine
authority to baptize until the end
of the age, not a group of men
long since dead. You cannot be-
lieve that baptism is a church
ordinance unless you believe Christ
established His church during His
personal ministry.

Fourth, the company which fol-
lowed Jesus from the baptism of
John had organization. Judas
was the first church treasurer,
though he turned out to be a dis-
honest one. John 12:6 informs
us that he "had the bag, and bare
what was put therein."

Fifth, there was a church con-
ference before Pentecost as we
see in Acts chapter 1. The church
elected Matthias to take Judas'
place. Some say the church
erred in this, but this is not true.
They say Matthias was never men-
tioned again, yet the Holy Spirit
reckons him as one of the twelve
in Acts 6:2. You cannot have a
church conference without a
church.

Sixth, the Bridegroom had the
Bride the first year of His earthly
ministry. The first Baptist preach-

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial
among Baptists today as the rapture
question. In my book I have examined
the rise of the post-trib doctrine. The
Margaret MacDonald theory is ex-
ploded. Then I have given one hundred
reasons why I believe in the pre-trib
rapture. Those interested in the pro-
phetic Word will want to read this
book.

TBE has been pre-millennial and
pre-tribulationist since its beginning.
While we constantly seek more light
on old doctrines, we have little desire
for "new lite."

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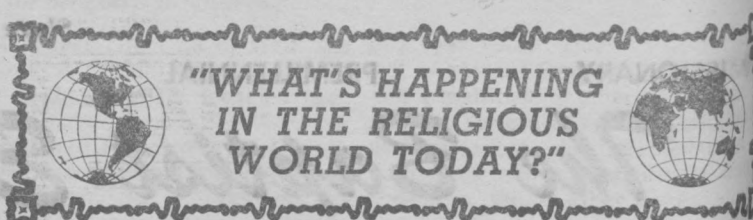
er said in John 3:29: "He that hath
the bride is the bridegroom." Both
Paul and John speak of the church
as Christ's bride (II Cor. 11:2;
Rev. 19:7). If Christ had His
bride as John by Divine inspira-
tion said He did, then Christ had
the church the first year of His
ministry.

Seventh, the church was given
the rules of discipline during
Christ's personal ministry. Jesus
said in Matthew 18:17 these words:
"And if he shall neglect to hear
them, tell it unto the church: but
if he will not hear the church,
let him be unto thee as an heathen
man and a publican." Christ
would not have commanded His
disciples to do an impossible thing.
He would not have said: "Tell it
unto the church," if there had
been no church for one to tell it
to. It would have been foolish
for Him to have told the disciples
to go to a non-existing thing for
anything. Yet, if there was no
church before Pentecost, He did
just that.

Eighth, Psalm 22:22 foretold that
Christ would sing a hymn in the
church. The writer of Hebrews
quotes Psalm 22:22 and applies
it to Christ: "I will declare thy
name unto my brethren, in the
midst of the church will I sing
praise unto thee" (Heb. 2:12). The
(Continued on page 3, column 1)

FINANCIAL REPORT OF TBE

Balance April 1	\$3,201.95
Receipts	5,285.63
	\$8,487.59
Expenditures	\$6,965.05
Balance	\$1,522.54



STOCKHOLM (EP)—Can a tele-
vision viewer receive Holy Com-
munion at home by eating bread
and drinking wine (or water) while
watching a televised celebration
of the Eucharist? That question
has stirred a theological debate
here.

"Sharing in the actual act of
worship is the essential part,"
(Lutheran) Church of Sweden Pas-
tor Ingemar Glemme said. "The
substance of the elements or the
use of electronic means to hear
the words of the liturgy are not
essential."

Pastor Glemme directs religious
programming for the Swedish
broadcast service.

NEW YORK (EP) — Two broth-
ers have started a cross-country
Bicentennial run, carrying with
them a Bible for President Ford
and copies of the Declaration of
Independence which, in time, will
bear the signature of millions of
Americans.

Joel and Tony Ahlstrom began
their run on April 26 from San
Francisco's Golden Gate and are
jogging an average of 51 miles a
day. They plan to cover the 2,957
mile route in 58 days, arriving in
Washington, D. C., on July 1.

Their goal is to help "bring our
nation back to a simple living
faith in the God of our Fathers,"
Tony Ahlstrom, 27, said in a recent
interview before the run began.
He said the run is aimed at "pull-
ing together millions of Americans
who will sign a copy of the Decla-
ration of Independence and by do-
ing so, share the ideals of the
Founding Fathers."

ATLANTA (EP) — Membership
in the Presbyterian Church in the
U. S. (Southern) totaled 883,186
at the end of 1975 — a drop of
13,017, or 1.45 per cent, from the
previous year. Contributions, how-
ever, increased by 6 per cent.

Statistics released by the Office
of the General Assembly show
there were 878,128 communicant
members and 5,058 ministers on
the rolls at the end of 1975, for a
total membership of 883,186. In
1975, there were 891,111 communi-
cants and 5,092 ministers for a
total of 896,203.

Total contributions to all causes
reached \$185,342,046 in 1975, a rise
of \$10,466,161 from the \$174,875,885
given in 1974. Per capita giving
increased from \$195.13 to \$209.86,
a rise of 7.5 per cent.

Secretary of State Henry Kissin-
ger has returned from a visit to
Africa. In an address delivered at
the Zambian State House on April
27, 1976, he said that the United
States would use unrelenting eco-
nomic pressure to force Rhodesia
to accept black majority rule. Kis-
singer's plan would give aid to
Rhodesia's enemies by political
and economic pressures.

What a queer plan to be pro-
posed by the Secretary of State
of America. Rhodesia is the
strongest anti-communist govern-
ment in all Africa. I know the
Bible tells us to love our enemies,
but neither Scripture nor common
sense teaches us to destroy our
friends. How can a representa-
tive from this country dare to
tell Rhodesia's Communist neigh-
bors to go ahead with their ter-
rorist activities?

Dr. Kissinger for sometime has
made much over the white minor-
ity rule in Rhodesia. But Red
China is ruled by 4 per cent of
the population. Russia is domi-
nated by 6 per cent of the people.
Why has he never complained
about minority rule in these two
countries?

The outrageous hypocrisy of Kis-
singer's anti-Rhodesia statement
can be seen by the fact that he
made it in the capital city of Zam-
bia which is itself under dicta-
torial rule. Zambia has only one
political party and permits no

rivals.

Mr. Kissinger supports the black
anti-Rhodesian liberation move-
ments. He is advocating a black
Marxist rule in Rhodesia which
would lead to chaos and a blood
bath as it did already in the Cam-
ero, Angola, and Mozambique.

The question of Hanani to Ki-
ssinger might well be asked
to Mr. Kissinger: "Shouldest thou
help the ungodly, and love them
that hate the Lord?" (II Chron.
19:2).

One of the greatest patriots
the world today is the Prime Min-
ister of Rhodesia, Ian D. Smith.
Time after time he has declared
that he will not give his country
to the Communists.

The former pastor of the First
Baptist Church of Maine, New
York, is working for a caterer and
his wife and two children have
resettled with him.

It was believed that Donald
LaRose was kidnapped by Salvo
worshippers. Then a private in-
vestigator hired to investigate
case concluded that LaRose had
engineered his own disappearance.
In February LaRose, living
skid-row existence in Minneapolis,
was recognized by a worker at
the Glad Tidings Mission. He
claimed that he was Bruce Wil-
liams and was unable to recall
his true identity or life as LaRose.
LaRose was treated by Dr. Mar-
vin R. DeHaan, a Chicago-area
psychiatrist who administered su-
rium amytol, a truth serum, to
stimulate his memory.

DeHaan told reporters LaRose
recollections included being kid-
napped and having his memory
destroyed by an electronic ap-
paratus attached to his head.
Haan said he found no reason to
doubt the validity of the story.

LaRose told a reporter that
was typing in his church office
last November when a man ap-
peared, told him another person
was ill and needed his assistance.
When LaRose and the man entered
into the minister's car, another
man popped up from the rear
seat with a gun.

LaRose said he was taken
to the rear of the Broome County
Airport, where a white man was
parked. LaRose struggled
briefly, he said, but was
recaptured and taken back to
van, and a metal plate was placed
on his head, causing him to pass
out. LaRose said he awoke again
in the van and the treatment was
(Continued on page 5, column 1)

THE BICENTENNIAL ALMANAC

Edited by
CALVIN D. LINTON



\$14.95

This book tells what happened
America from 1776 to 1975. Each
of the 200 years described in The Bi-
centennial Almanac is covered in
pages. The significant events of
each year are spelled out day-by-
month-by-month in crisp, easy-to-
read almost like a collection of
front-page news headlines out of
past.

Hundreds of black and white il-
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When Did Jesus . . .

(Continued from Page Two)
hymn Christ ever sang is recorded in Matthew 26:30 where the Bible says: "When they had sung a hymn they went out into the church as prophecy told, then there must have been a church before Pentecost. In Matthew 28:19-20 Christ gave the great commission to the church. If this commission was given only to these eleven men whom He spoke these words, are without a commission. The eleven men have been dead nineteen hundred years. I know the commission was given to these men in church capacity, for Christ upon giving it: "Lo, I am with you always, even unto the end of the world." Christ could not have with these eleven men unto the end of the world, nor could He have expected them to evangelize the people who lived after His death. He was speaking to the church which would exist all through the centuries — His church which He had before Pentecost.

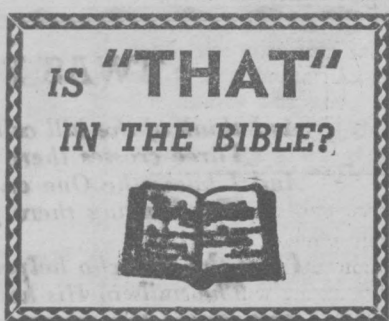
When the church already had members before Pentecost, Luke 1:15 reveals that the church book contained 120 names, before Peter's sermon on the day of Pentecost. Luke tells us: "And these days Peter stood up in the midst of the disciples, and said, 'number of names together about an hundred and twenty,'"

Acts 2:41 makes it clear the church was established the day of Pentecost. After Peter's sermon on the day of Pentecost, the Bible says: "Then that gladly received his baptism: and the same day were added unto them three thousand souls." Anybody you cannot add to something which does not already exist. A church was necessarily in existence on the day of Pentecost, else it could not have been added to."

It is vain to argue that the three thousand were merely added to the rank of believers and not the church. The same language is used in the 47th verse where it is told that the "Lord added them day by day those that were saved" (American Revision). It will deny that "them" in the 47th verse refers to the church. Authorized Version translates "church" instead of "them." Verse 47 does not indicate the existence of a church any stronger than verse 41. Only those in a doctrinal strait would deny the three thousand baptized at Pentecost were added to, a church that already existed, for what the language irretrievably leads one to conclude.

At the Lord's Supper was instituted before Pentecost. Since I Corinthians 11:2 reveals that the Lord's Supper is a church ordinance, I conclude Christ gave the Lord's Supper to His church which existed before Pentecost. At Pentecost, Christ instituted the Lord's Supper as seen in Matthew 26:30. If Christ only gave this to the disciples present at the supper, we have no command to observe the supper. When these men were commanded to observe the supper, they died with them. In view of the fact that I Corinthians 11:26 says the supper must be observed until Christ's second coming, I perceive that Christ gave the Lord's Supper in Matthew 26 to individuals who constituted the church. The church as an institution was continuously observed the Lord's Supper from the time of Pentecost until He comes again.

Fourteenth, Christ is the foundation of the church. Jesus said in Matthew 16:18: "And I say also unto thee, That thou art Peter (Petra in the Greek meaning a small rock), and upon this rock (petra in the Greek meaning a huge rock) I will build my church." The rock upon which the church is built is Christ Himself. Paul confirms this in Ephesians 2:20 by telling us the church is "built upon the foundation of the apostles and



Question:
"WHEN AND WHAT DID JESUS SING?"

Answer: At the Last Supper, Mark 14:26:

"And when they had sung an hymn, they went out into the Mount of Olives." The margin has "psalm" in place of "hymn." This was the regular Passover supper which Jesus was keeping with his disciples. It was the Jewish custom at the Passover supper to sing "The Great Hallel," which consisted of Psalms 113 to 118 and 136. The part of this which was sung after the meal was Psalms 115 to 118, or, according to the school of Shammai, 114 to 118.

Fifteenth, Jesus Christ himself being the chief corner stone." To the Corinthian church Paul declared: "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). This proves the church must have been built upon Christ during His personal ministry on earth. The Pentecostal idea of the birth date of the church holds that the Holy Spirit built the church without a foundation, since the foundation had already ascended to Heaven ten days before.

Fourteenth, the church must have existed before Pentecost because it had a head. Since the Bible tells us Christ is the head of the church in Ephesians 1:22, we know that He must have had His body when in the world, since we cannot have a head without a body. The body of Christ, the church, had a personal head with her during the time of the Lord's personal ministry.

Fifteenth, Christ had a house while on earth before Pentecost: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark 13:34). The house spoken of here must have been the church (Eph. 2:20-22; I Tim. 3:15; Heb. 3:6). Christ gave His church authority and commandments before His ascension (Matt. 28:18-20).

Sixteenth, Jesus Christ said in Matthew 16:18 that He would build or establish His church. He did

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not say Paul, or the Holy Spirit, or some man would start the church after He had gone back to the Father. Before leaving this world He said: "I have finished the work which thou gavest me to do" (John 17:4). One either believes that Christ did start His church during His personal ministry like He said He would, or they make Him a liar, and thus deny the Divinity of the Son of God. Into which group do you fit? Do you believe Christ did what He said He would do? or do you believe what some man says He failed to do?

Capital Punishment

(Continued from Page One)

you remember how he died? (3) A child may smite his parents' wealth by extravagance and carelessness. (4) A child may smite his parents' character by a distorted revelation of family business and domestic secrets. (5) A child may smite his parents' health by misconduct, and bring their grey hairs with sorrow to the grave, like Joseph's brethren in Genesis. (6) A child may smite his parents' heart and break it by disobedience and wilfulness, such as the wicked sons of Eli.

Therefore, we see that a child may revile his parents by personal independence, careless irreverent ways, treating their counsels with contempt, and by cursing his parents to their face. The uniform punishment is that such a child shall surely be put to death. The spirit of this letter of the law still prevails. An unfilial child is morally dead to the respect of civilized society. But such a young person dies in a more terrible sense because "the soul that sinneth it shall die" (Ezek. 18:4,20).

The Lord Jesus comments on the prevailing opinions among the Jews to show that the righteousness of the scribes and Pharisees was defective. Some people think the words "of old time" refer to Moses and the prophets. But Christ did not set Himself against the law of Moses, or the words of the prophets (v. 17). Christ has in mind the interpreters of the law and the prophets. He takes issue with the false and pernicious interpretations of the law that were prevalent at that time.

The Jews interpreted the sixth commandment in the light of the external act exclusively. But our Lord's comments show that "thou shalt not kill" extends to the thoughts and feelings as well as to the external act. We must study what Jesus said before we reach a definite conclusion in this matter.

"Whosoever shall kill shall be in danger of the judgment" (v. 21). This statement is the Jewish explanation of the sixth commandment. We have noted that Exodus 21:12 tells us that the murderer shall be put to death. But we are not told by whom the punishment was to be administered. The Jews were left to organize courts of justice that would take cognizance of the cases of murder. At a later time such a court existed in each town, and in later times these lower courts appealed to the Sanhedrin.

"But I say unto you" (v. 22). Christ was God as well as man, and therefore, the original Lawgiver. He had a perfect right to explain the law as it pleased Him. He spoke as one having authority, and not as the scribes (Matt. 7:29). Christ was greater than the temple, and Lord of the sabbath (Matt. 12:6,8). Now our Lord makes three important statements in this verse which must be studied separately.

"Whosoever is angry with his brother without a cause shall be in danger of the judgment" (v. 22). Anger is a feeling which we have when we have been injured. It prompts us to defend ourselves (Continued on page 5, column 2)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise
"THE DOCTRINE OF THE CHURCH"

Brother T.'s work seems designed to effect people of little minds with little or no knowledge of our historic Baptist heritage.

Remember, Brethren, we are showing that T.'s statement that "the theory is introduced that the church which Jesus promised to build (Matt. 16:18) is not a spiritual structure consisting of all Christians, but a local visible institution . . ." occurred in 1856. Notice the next fact—

Dr. John L. Waller, who opposed J. R. Graves at first and then came over to his side, stated in his *The Christian Repository*, in 1852, Vol. I, pages 543, 544, the following words dealing with the subject . . . *Reformation; or Pedobaptist Societies Without a Ministry, Ordinances or an Ecclesiastical Existence, and Baptists not Protestants:*

"Did God then leave Himself without a witness? Did the gates of Hell prevail against His church? Were the foundations of His kingdom laid in sand, that it yielded to the storms of persecution which befell it during the reign of the Man of Sin? Or did the church exist and stand, as firm as the rock of its foundation? And if so, where was it in that long and dreary night, from the revelation of the Son of Perdition until the Reformation of the sixteenth century? These inquiries demand serious consideration and satisfactory answers.

It will not do, by way of response, to urge the existence of an 'invisible church.' This is to evade and not to meet the difficulty. The Saviour did not build an 'invisible church' upon the 'rock' confessed by Peter. The Church of Christ on earth is *visible*. The light of the gospel was not given to be put under a bushel. The Church of the Redeemer is as a city set upon a hill, whose light cannot be hid. It stands upon Mount Zion with the ceaseless and exhaustless effulgence of the gospel day pouring perpetually upon its glittering and glorious turrets. And he is wonderfully endowed, to whose vision that is visible which is invisible! Besides, it is certain from the positive testimony of the Scriptures, that the adherents of Popery from the beginning, SAW, and hence pursued and persecuted the saints of the Most High — the *people* or Church of the Redeemer — those who followed the Lamb whithersoever He went — who would not worship the beast, neither his image — and who refused to receive his mark upon their foreheads or in their hands. The Presbyterian Confession of Faith (Chap. 25, *passim*) tells us truly, that 'The visible church is Catholic under the gospel, not confined to any one nation.' 'Unto this Catholic visible church,' continues the same instrument, 'Christ hath given the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world . . . There shall always be a church on earth to worship God according to His will.' These positions are abundantly sustained by the Bible. And yet it has been too common, even with the most acute and accurate observers, when casting their eyes back through the gloom of the dark ages, to conclude, at the first glance, that the altars of God were then all cast down, and that none were left as witnesses of the truth and worshippers of the Most High. But upon a more prolonged and careful examination, they have been enabled to discern, in the fastnesses of the mountains and in the recesses of the wilderness, the altar fires of our holy religion burning undimmed in the hearts of multitudes who remained untroubled by opposition and unpolluted by surrounding corruption. These were the people of God — His church in the wilderness — vanquished but not subdued, cast down but not destroyed. Like the bush in the vision of the patriarch, they were enveloped in flames but not consumed. They had never worshipped nor wondered after the beast, and hence they were cast in the furnace of persecution, heated seven times hotter than its wont: but like the three Hebrew children, they had been wonderfully preserved, and the smell of fire was not found upon their garments.

The Church of Christ, if always visible and if always obedient to the will and word of God, as taught in the Scriptures and asserted in the Presbyterian Confession of Faith, was not identified with the Papal or anti-Christian church, but was distinct from it, and persecuted by it. That there have been true friends of Jesus within the precincts of the Papacy — men who, in spite of the darkness by which they were surrounded, loved and longed for the light, and rejoiced in the truth — is amply attested by the records of the past. The most purblind can see on the sky of Papal

(Continued on Page Five)

THE BAPTIST EXAMINER
JUNE 12, 1976
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Should New Testament Baptist churches have robed choirs?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



If a church observes Christmas, Easter and other heathen things, maybe she should go all the way and have a robed choir. I believe in being consistent. But if she is too busy about her Lord's commands to even think about those abominable things she has no business with a robed choir. But, come to think of it, if a church ignores Christmas, Easter, Mother's Day, Father's Day, and refuses to call her pastor reverend, she probably won't have enough members to have a robed choir.

Preaching the whole counsel of God and large crowds do not seem to go together very well. In John 6 our Lord had five thousand with Him for lunch. But after giving them a good dose of His sovereignty we hear Him saying to the twelve in verse 67, "Will ye also go away?" So if you want a large membership you have to be very careful what you preach. A beautifully robed choir is always a good drawing card. But it seems to me that a choir without the robes has more spirituality about it. I have seen a choir in their beautiful robes sing "In Thy Presence Humbly I Bow," and then some of them look up with a Jimmy Carter grin as much as to say, "Boy, didn't we do that beautifully."

In Romans 12:2 Paul says, "Be not conformed to this world." So it is my humble opinion that a robed choir has no place in a New Testament Baptist Church.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I think that we can only voice an opinion in replying to this question, since I know of no passage in the Bible that deals with it. I have heard some of the arguments in favor of robed choirs. One is that it does away with competition in dress. Some choir members may have wealth and the ability to garb themselves in costly garments. Others who have good voices and desire to sing may be poor, and unable to dress as well as the more wealthy. The robes put them on an equality in this regard.

Another argument for robes is that some women dress so scantily that they appear indecent. Robes cover the body adequately and eliminate indecent exposure. I have also heard it said that without robes, too much attention is given to the clothing of the choir members. This is eliminated when all are dressed exactly alike.

Personally, I must confess that I dislike robed choirs, and in a lifetime of pastorates, I never had any robed choirs in my churches. I guess I have a dislike for formality.

I recall that when I was a student in the seminary, I was asked to supply for a large country church. They had had some dis-

sension over music, and finally they did away with any choir and with all musical instruments. There were no song books in the church. Everyone brought his own song book. I didn't like this situation, and felt rather critical at first. Then I saw the song leader get up before the congregation. He announced the song and books opened all over the audience. It seemed to me that everybody had a song book. He had a tuning fork which he whanged against something. Having gotten the proper pitch, he started the song, and the whole congregation joined in some of the most fervent singing I've ever listened to. I thought "I had rather have a church that worships in song like this than to have all the choirs and musical instruments that could be provided. After all, singing ought to be worship, and everybody of a congregation who can sing ought to join in the singing."

A church can have musical instruments, a choir, and even a robed choir, and still can have good, worshipful music, but when people turn the singing over to the choir and cease to participate in the singing, then it is harmful.

PAUL TIBER

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



Frankly, I don't know, the New Testament is certainly silent on this subject. In fact, it is equally silent on the subject of choirs as well.

I am aware that we Baptists have certain traditions and mores regarding our worship, and that robed choirs, song leaders, preachers and organ-piano players are generally taboo — but please bear in mind that it is tradition which prohibits or allows it, not Biblical injunction.

Personally, I feel that we should do without showiness, and therefore would oppose the use of robes in our church (its academic with us though, as we don't have a choir).

A positive theory can be said for robes, however. Robes conceal the clothes of the flashy dresser and the poor dresser equally — oh well, the churches must judge these things within themselves. Not without and for others.

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



When we have a question of this type, it must be understood that we can only give an opinion. In my opinion, I feel that it is better not to use robes. Robes are too closely associated with the formalized worship of Catholicism and Protestantism. We are told in the Scripture, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts" (Luke 20:46).

While I personally would not use robes, let me hasten to say that it behooves us to dress properly when standing before the people. I have seen some choirs stand be-

fore the congregation and thought that it would be better to wear robes than to be seen as they were. God's people, men and women alike, should dress modestly at all times, and especially when they are before the congregation. "In like manner also, that the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9,10).

Every choir ought to have a dress code. The men ought to wear proper apparel, not wild, modern styles, but conservative dress. Women ought to wear modest clothing, not too short on the hem line, and not too low in the neck line. They should not wear jewelry and earrings that stand out and draw attention to themselves, nor should they have on an excessive, if any, amount of make-up. Remember a choir is to sing to the glory of God, not to draw attention to the flesh.

Old-Fashion Gospel

(Continued from page one)
ly believe.

SIN AND ITS GUILT ARE OLD-FASHIONED

Sin began with Satan, I believe about six thousand years ago. Sin entered the human race in the garden through Adam and Eve. The definition of sin is old-fashioned. I know that the modern world has redefined sin. And that in the books of the modern disciples of Hell that anything goes and nothing is sin if it is "your thing." If you want to do it, go ahead, it is all right. Oh, this brew of Hell. This doctrine put into the depraved minds of men by the demons of Hell. How different it is from the holy teachings of the Holy Bible! And how this new morality has well nigh destroyed the world in which we live.

Children — not yet dry behind the ears — are smoking, drinking, and using dope. When I was in high school, one could not even smoke until two blocks from the schoolhouse. Now they sell illegal drugs in the schoolhouses of America. And the youth of our nation call that progress and boast of their so-called liberty which is nothing more than the bondage of Hell.

But I assure you that God's defining of sin has not changed and will not change. It is still a sin to harm the body with horrible-tasting, vile-smelling, nasty cancer-producing cigarettes. It is still a sin to get drunk. It is still a terrible and black and vile sin to engage in sex without marriage. Young people today may live together without marriage and call it new morality, but in God's sight they are still whores and whore-mongers headed for a burning hell. If it ever was a sin, it still is a sin, and always will be sin. Men have changed their standards and the law of the land is going along with the changed standards. But God's Word has not changed, and sin is still that cancer of the soul that will damn in Hell for eternity, unless washed away by the precious blood of Jesus Christ.

God's wrath against sin has not changed. Men may excuse and justify sin. They may pervert the love of God for His elect into a foolish indulgence that overlooks all sin. But God has not changed. He still hates sin, and every sin and transgression must and will receive a just recompense of reward.

HELL IS OLD-FASHIONED

The Roman Catholic may teach his lust-invented heresy of purga-

'Twas For Me

As I think of the hill called Calvary,
Three crosses there I see,
And I know the One on the middle cross
Was hanging there for me.

I was the one who helped to drive
The nails in His hands and feet,
And placed the crown of thorns on His head,
That pierced hard and deep.

I caused the blood to flow in a stream
That blood that now covers my sins,
God sees them through Christ
As though they had never been.

How thankful I am that He died
For me on that cruel cross one day,
And if you'll repent and trust Him,
He'll wash all your sins away.

He will give you a deed to a mansion
In that land where we'll never grow old,
Where the gates are made with pearl
And the streets are paved with gold.

Mrs. W. B. Davidson
Tampa, Florida

tory. The Russellite may teach his false doctrine of "the grave is Hell." But all the lies of men will not change the fact of Hell—will not put out its fires—or even lower the awful burning, scorching heat by the nth part of one degree. There is a Hell where men will suffer the torments of the flame of His wrath, and where there will be weeping and gnashing of teeth. And I believe in the old-fashioned gospel, because it is the only way of escape from Hell.

HEAVEN IS OLD-FASHIONED

Oh! that blessed land. What spiritual delights shall be the portion of the redeemed through the ceaseless ages of eternity! God shall wipe away all tears and there shall be no more crying, neither death, sorrow, pain or heartache of any kind.

Oh think of the home over there. The blessings of that eternal home of the saved exhausts human language in efforts to describe them. No mind can fully understand what God has set aside as

the eternal inheritance of His people, and when we get there we will realize that the half has never been told. I believe in the old-fashioned gospel because God-given faith in this God-given gospel is the one and the only way to glory.

SALVATION IS OLD-FASHIONED

Man's need of salvation has not changed. The moderns may preach ecology, education, earthly needs first. But still it is true that man's greatest need is the salvation and in Jesus Christ. This is true because of the preceding truth of an eternal Heaven and an eternal Hell. And because man is an eternal being who must exist consciously, feelingly, knowingly somewhere in Heaven or Hell forever. Oh, we plead with the Lord as Lord and Saviour, because He is truly man's greatest need.

God's way of salvation has not changed. It was preached and typified in the Garden of Eden following the sin of man. God preached to man then that salvation is through the coming Son of woman — the virgin born of God who would bruise the serpent's head, but in doing so must suffer Himself. God preached that day that men must be clothed in robes of righteousness provided by the death of the Lamb of God. This same day of salvation is that preached by all the prophets, teachers and preachers (true) in the Word of God. The way of salvation is testified with respect to the redeemed glory, of whom it was said they washed their robes and made them white in the blood of the Lamb.

God's way of salvation still and always will be by the grace of God — by the blood of Jesus — by the power of the Holy Spirit using the old-fashioned gospel that Christ died for our sins according to the Scriptures, that He was buried, that He rose again the third day, according to the Scriptures.

Salvation still consists of being born again. Do not deceive yourselves. Do not think that you can enter the land of the blessed saved without God working a miracle and giving you a new nature.

Hey, hold on there a minute! Do you love the things you used to hate? Do you love the Word of God? Do you love to pray? Do you love the church and the light to fellowship with the children of God down at the church house? Do you love to live right and clean, and holy, and according to God's Holy Word? Do you hate the things you used to love? Do you hate sin? Does it grieve you, oh so much, when you are against God? Have you ever gotten out and wept bitterly because your failure to live as a Christian ought to live? Do you hate the company of the ungodly and (Continued on page 6, column

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"ICHABOD'S MOTHER"

"And she named the child I-chabod, saying, The glory is departed from Israel" (I Sam. 4:21).

When mothers consider names for their children we often think of names such as John, Paul, Samuel, Mary, Daniel, David, Ruth, etc. Seldom do we consider such names as Judas, Jezebel, or Lucifer. Not so with this nameless woman of the Bible. The name she gave her son not only reveals her spiritual condition but tells of current events also.

This woman was married to the son of the High Priest. Although Eli was a godly man, he erred in raising his sons. He was too indulgent. Phinehas, the younger of the two boys and husband of this woman, was willful and headstrong. He cared nothing for the glory of the Lord. Although a priest, he was an ungodly man.

Israel was at war with the Philistines, and losing the battle. So the people sent to Shiloh for the Ark of God, thinking it would somehow bring them victory. The two priests, Hophni and Phinehas, instead of warning the people against such foolish superstition, went along with the Ark into the midst of the battle. Well, you know the story. The Philistines won the battle, took the Ark of God into their own camp, and Hophni and Phinehas were killed. Phinehas' wife was pregnant and almost time to be delivered of her child. Phinehas' father, Eli the High Priest, was sitting at the gate of the city waiting for word concerning the Ark of God. He was troubled that it had been taken into battle. When a messenger came and told him the Ark had been captured, he fell backwards, broke his neck, and died.

Phinehas' wife, large with child, waits expectantly for word of the battle. When she is told the Ark of God has been captured, her

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husband and father-in-law were dead, she goes into labor that will end in her death. As she is dying, she names her son. Not an old family name, but I-chabod, which means "The glory of the Lord is departed."

What does all this teach us about this woman? For one thing, although she was married to an ungodly man, she was faithful to her Lord. Her husband's wickedness was no excuse for her to be unfaithful. Also, she was more concerned about God's glory than she was about her husband's death or even her own. As she is dying she does not cry out concerning the loss of her husband, but rather, her cry is concerning the Ark of God. It was tragic and most grievous to her that the Ark of God was in the hands of the enemies of Israel. How sensitive this woman was to the spiritual needs of God's people.

This is not a pleasant story. It tells of the sin of the people of God. The death of three men and one woman. I am sure as long as I-chabod walked on this earth, he was a reminder to Israel of their folly. And as long as the Word of God stands, he will be a warning to the Lord's people. And this woman's faith, even on her deathbed, shines gloriously down through the ages to give hope and encouragement to us today.

What's Happening

(Continued from page two) repeated.

LaRose said he awoke next in Chicago, where he was in the company of two men, Jim and Vern, whose last names he did not know. He said he believed he was Bruce Williams, knew details of Williams' life and regarded Jim and Vern as his friends.

LaRose said he and the men lived the life of panhandlers until they apparently abandoned him in Minneapolis.

LaRose is waiting for the rest of his memory to come back before he makes any plans for the future. The FBI is continuing its investigation into the LaRose case.

Capital Punishment

(Continued from page three)

when we are attacked, or when we are in danger. It is a natural feeling which has been given to us as a proper expression of our disapprobation of a course of evil conduct. Christ looked upon those hypocritical Pharisees with anger (Mark 3:5). Paul wrote, "Be ye angry and sin not?" (Eph. 4:26). But this anger against sin is not what Christ had in mind in this text. Christ speaks of anger "without a cause"—a violation of the sixth commandment. He that hates his brother is a murderer (I John 3:15). Our Lord is talking about a feeling that would lead to murder if it was acted out.

The second statement in this verse is, "Whosoever shall say to his brother, Raca, shall be in danger of the council." Raca comes from a Syriac word that expresses great contempt. It is from a verb form that signifies that which is empty and vain. The word denotes that which is senseless and stupid. An old English word, which we seldom hear anymore, expresses the meaning of this Syriac word fittingly — shallow-brains. Christ is here showing that to use such words, whether Syriac, Hebrew, Greek, English, or any other language, is a violation of the spirit of the sixth commandment. If that feeling and use of words are indulged, it may lead to an open and dreadful infraction of that law.

The word "council" is from the word "sunedrio" from which we get our English word "Sanhedrin." Our Saviour refers to this Jewish tribunal of that time in this word, council. Christ told his disciples plainly, and all who claim to be saved today, that any malice, hatred, ill-will, or scornful anger, which will keep you from speak-

ing to a brother or sister in Christ, makes you guilty of a breach of this sixth commandment. Therefore, God will accept nothing at your hands, neither worship nor service you can pay him, if you are not reconciled and at peace with your fellowmen. Christ shows that this action is not only external, but it is also internal of the heart and soul.

Then our Lord takes the final and logical step for the one who lets his anger run away with him. "Whosoever shall say, Thou fool, shall be in danger of hell fire." The word "fool" is much stronger than the Syriac, Raca, of the previous statement. This word expresses more than a want of wisdom. The idea of this word is expressed in the woman who "wrought folly in Israel!" (Deut. 22:21). This young woman tried to deceive her parents, and her folly is made known to the leaders of her city. Then she is to be stoned that she die. This same Hebrew word is used of Achan who "wrought folly in Israel" (Josh. 7:15). He disobeyed the Word of the Lord at Jericho by taking what the Lord had commanded should not be personally taken by anyone. Psalm 14:1 could be rendered: The fool hath said in his heart, no God for me. So the Lord says that the one who is guilty of these crimes in our verse is in danger of Hell fire.

"Hell fire" is from the Greek word "gehenna." This word is derived from two Hebrew words which signified the valley of Hinnom. The ancient Israelites had devoted this valley to the horrid worship of Moloch. The Jewish writers tell us that the idol of Moloch was a calf-headed struc-

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ture with outstretched arms to embrace anyone. A crown of brass was on its head. A fireplace within the statue was heated, and a child placed in the arms was soon consumed by the heat. In order that the cry of the child should not be heard, they made a great noise with drums, called Toph. The common name of this place was later called Tophet (Jer. 7:31,32).

After the Babylonian captivity the Jews detested idolatry, and this valley outside Jerusalem became the city dump. The place became extremely offensive, the air was polluted, the sights were terrific, and in order to keep some semblance of purity a fire was kept burning. It was called "the gehenna of fire." Our Lord took this term and employed it to denote the future punishment of the wicked. Therefore, the ultimate of our text reaches a degree of suffering higher and greater than the punishment inflicted by any tribunal or court in this world.

A sickly sentimentalist suggests that Jesus was so loving, and so kind and merciful, that He would never be against capital punishment. But in our text Christ was neither advocating that the law should be done away with nor that capital punishment should be put away. He was urging His followers to live above the law so that the law and its punishment could not touch them. To live above the law is not the same as doing away with the law—an unconverted man needs to understand this fact.

Christ died on Calvary, a victim of capital punishment, and two thieves were crucified with Him. They were getting their just due, and one of them said so. Christ was the innocent victim of Calvary, but He neither condemned

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A Review Of Baptist Ecclesiology

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domination, here and there a star twinkling through the gloom, revealing more palpably the dark and dreary night upon which they shed their unavailing splendor. These lights were the exceptions; the darkness was the rule. They were not parts of the Papal system; they existed and sparkled in spite of it. But the friends of truth, whether few or many, within the gates of Mystical Babylon, and of necessity polluted to some extent by contact with her abominations, were not regarded by 'holy men of old' as those who, when the Man of Sin reigned and rioted over the deluded and down-trodden nations, refused him allegiance and endured the consequences of his fierce indignation. While, therefore, there were doubtless many identified with the Romish Church whom God regarded as His people, and whom He warned by His prophets to come out of her, lest they should be made partakers of her plagues in the hour of her doom and desolation; yet it is clear that they were not represented as the Church of the Redeemer, which never was a part and portion of the Papism — which never sustained any relationship to the Mother of Harlots. To deny this, is to discard the visibility of the Church, and render the promise of God of none effect. But the history of the true Church is obscure and exceedingly difficult to trace. The Scriptures so intimate. She was to be concealed in the wilderness; and the world was to be filled with the admiration of her cruel and unrelenting foe. The world would wander after the beast, and reel intoxicated with the wine of the fornication of Mystical Babylon. Thus teaching us, in symbolical language, that the true Church of Christ should attract little of the world's attention; and that even the history would find more to admire and record in the career of her persecutors, than in her own quiet, unpretending and despised existence. This was the prophecy, — how exact and wonderful its fulfillment!"

We wonder . . . is 1856 before 1851 when this was written or before 1852 when it was published? Is J. L. Waller the same as A. C. Dayton? Is *Theodosia Earnest* the same as *The Christian Repository*? I think not . . . but Brother T. must think that they are. And no wonder, he can make ekklesia mean two different and opposite things.

J. Newton Brown, the principle writer of *The New Hampshire Confession of Faith*, which T. claims indirectly affirms the universal, invisible church since it did not deny it . . . just as well claim that it taught life on Mars since it didn't deny it, stated in the October 1846 volume of *The Baptist Memorial and Monthly Record*, of New York, pages 289, 290, the following facts:

"We shall first assume a position which none will dispute — That we ought to have — if possible — a faithful History of the Church of Christ.

This proposition is one, which while it need not fear any formal contradiction, may yet require in order to its full effect, a clear explanation and some enforcement. What then do we mean when we speak of a faithful History of the Church of Christ? Briefly, we mean that Christ has had for eighteen hundred years past, a visible Church on earth — made up of the entire body of particular churches formed under the general constitution of the New Testament, of faithful men, acknowledging Him alone as their Head, and preserving the doctrine, worship and discipline which He has commanded: — that this Church has had all this time a succession of vicissitudes and characters so peculiar as to furnish materials for the most valuable record; — and that the complete and authentic collection of these facts — in all their real connections and relations from age to age — so as to present a true picture of the visible body of Christ, in distinction from all other bodies of men, of whatever name, is necessary to a faithful History of the Church of Christ.

The term 'church' is here used, it will be seen, not for the whole body of the elect, which is ever invisible on earth — nor for any particular body of Christian believers assembling together in one place, as in Jerusalem, or Antioch; but in a third sense equally Scriptural and important, for the aggregate of all such particular Churches. In this sense, the term is equivalent to the phrase 'the visible kingdom of Christ on earth.' It is true, that some have denied any such usage of the word in Scripture; but surely such persons can never have properly considered such passages as Matt. 16:18, and I Cor. 12:28, where such a sense is perfectly clear and undeniable. Nor should any abuse that has been made of this Catholic (general) sense of the word Church be suffered to set aside this Scriptural proof of it, or prejudice our minds against its legitimate use. Indeed, if such a use were improper, how could we speak at all of a 'History of the Church?' Whenever we use that phrase, we admit not only the fact of such usage, but we justify

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BIBLE CONFERENCE PROGRAM

The First Annual Bible Conference of the Mount Zion Baptist Church, 310 Nineteenth Street, Canon City, Colo., will convene June 15-17. The theme is: "Our Baptist Heritage." All services will be on Mountain Standard Time. The speakers and subjects are as follows:

The Word And Its Worth In Our Baptist Heritage	R. E. Pound II
The Fall Of Man	Jimmy Davis
Message On Missions	Richard Crowley
Free Will Or Freed Will	Richard Farnham
Justification	Joseph Friberg
Message On Romans 8:28	Matthew Rachal
Unconditional Election	Joe Thomas
The Atonement	R. Lawrence Crawford
Baptism	Wayne Davis
Prevenient Grace	Davis Huckabee
Modern Soul-Winning vs. Biblical Soul-Winning	Charles Salmon
Effectual Calling	Elyis Gregory
Perseverance Of The Saints	Bill Seder

"Street Lights"

(Continued from page one) red Scriptures, untampered human history, and our own experience. It is always: "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). It is Jehovah who comes seeking fallen Adam, and not Adam seeking Jehovah (Gen. 3:8-9).

The service of this path is seen in that it speaks of action. This is a path, not a bed! And a path is for travel and industry. It is so with the way to Heaven. It is a path of good works. Industry. Along the way we read billboards and signs saying: "Let us not love in word, neither in tongue; but in deed" (I John 3:18); "Let us not be weary in well-doing" (Gal. 6:9). "Faith without works is dead" (Jas. 2:26).

The Holy Spirit has come to us through His Word and has said: "Up! get you out of this place" (Gen. 19:14). Such faith demands action. A forsaking of this condemned world and its wickedness and snares (I John 2:15-17). So we are journeying along the "path of the just," or the "righteous."

WHAT IS THE DESCRIPTION OF THIS WAY?

It is described as a highway ablaze with light. "The path of the just is as the shining light."

What kind of light is this? What is the manner of this light?

Beloved, it is light because God is there. "God is light" (I John 1:5). Jesus Christ is "the light of the world" (John 8:12). It is Divine light!

What kind of lamps are these along this highway, through which the light shines? What is the medium of this light?

These brilliant lamps are God's Word to us in sacred Writ, the Holy Bible. Listen! Do you hear what these pilgrims are singing, as they make their way along this path of piety? They are singing to God: "Thy Word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). And here comes another group. Hear their song, as they sing to God: "The entrance of Thy words giveth light; it giveth understanding to the simple" (Psalm 119:130). The blessed Word of God is the lamp along the lane.

"Tell me, what is that flickering snatch of light over yonder in the pitch blackness moving toward the pit?" Alas, that is a poor man who has rejected the pure Word of God and who stumbles along in the brief burning light of the matches of unbelief manufactured by the Bible-scoffing college on Pride Avenue. "Men loved darkness rather than light" (John 3:18-20).

WHAT IS THE DISTINCTION OF THIS WAY?

That it "shineth more and more."

This is a progressive way of light. "It shineth more and more." The best is yet to be! on this royal road of redemption. Like everyone else we must take

vitamin capsules, as we go on to glory. Here is one we take on this "path of the just." It says on this capsule: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Here is another which reads: "Let us go on unto perfection" of doctrine and duty (Heb. 6:1-12). Here is another: "They go from strength to strength everyone of them in Zion appeareth before God" (Psalm 84:7). The light is shining "more and more." O do not ask one another: "Do you believe in the preservation of the saints?" We ought to go far beyond that, and believe in the progressiveness of the saints!

This is a perpetual way of light. It "shineth more and more unto the perfect day." Lights all the way home. Even past the graveyard of death. Even through the valley of the shadow of death (Psalm 23:4) "light is sown for the righteous" (Psalm 97:11). It just grows along this way!

I remember once traveling along another road which had the gayest of lights. And do not think that this was the night club avenue either! This was a street where every once and again there was a lighted cross and religious candle, to make us feel like we were going to Heaven. But the lights just extended to the yawning and dark tunnel of death! They did not take us right up to the perfect day, but up to the perilous dark. There they stopped. No light beyond. And ever so often the winds of temptation would blow the lights out. And more than once anger or lust or dishonesty would blow the fuses out or short-circuit the whole line leaving us all in the dark! It was called Religious Road. How better is "the path of the just"!

WHAT IS THE DIRECTION OF THIS WAY?

It "shineth more and more unto the perfect day." Which way is it going? Unto perfection.

We have not reached it yet. This is not the perfect day. We are now living in "the day of salvation" (II Cor. 6:2), but it is a cloudy day when the saints are still saying "The good that I would I do not, but the evil which I would not, that I do" (Rom. 7:19). When Paul and Barnabas argue and separate over Mark (Acts 15:37-39), when Peter preaches one thing (Acts 11:1-8, that believing Gentiles are accepted by God in Christ), and practices another (that believing Gentiles are not equal to believing Jews, Gal. 2:11-14). When the Corinthians are dragging each other to courts before the ungodly (I Cor. 6:1-8), and the Galatians are mixing law with grace in order to be accepted with God (Gal. 5:1-7).

But the perfect day is coming! When Jesus Christ shall suddenly appear the second time "we shall be like Him, for we shall see Him as He is" (I John 3:2). Our bodies will then be redeemed and made holy (Phil. 3:20-21). Perfect at last! "The perfect day."

This will mean full perception! "The perfect day" will be the end of all mystery. "No night there" (Rev. 21:25). When we see Jesus "face to face" then shall we know even as also we are known (I Cor.

13:12). All shadows of doubt and difficulties will flee away.

By faith, get on this "path of the just," the "righteous" in Christ now! Christ is the entrance! "I am the door," He says, "By me if any man enter in he shall be saved" (John 10:9). Come to Christ and commit yourself to Christ now and start for Heaven. And I pray this prayer for you which a mother prayed for her child on St. Patrick's Day: "May ye so live as to be a light for others to live by; and when ye come to die, may this light go into the grave with ye that on the Resurrection morn' ye will so shine that God seeing the light will know ye for His own and bid ye come in to be with Him for ever. Amen." (Reprinted by permission of the Rt. Rev. Msgr. Aloysius C. Dineen, Church of St. Agnes, Manhattan, New York).

Old-Fashion Gospel

(Continued from page 4)

not bear to be in their presence and hearing their filthy talk? Do you company with them only out of need or relationship, or to testify to them of Jesus Christ? Oh my friend, be not deceived. No man will enter Heaven unless God has born him again and gives him a new nature with new desires. If you miss the new birth you will surely miss Heaven.

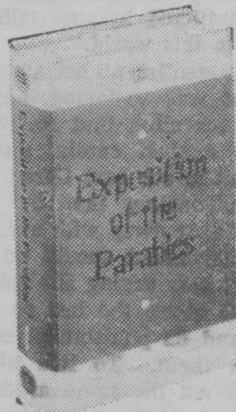
Salvation is still connected with repentance and faith. Have you repented of your sins? I mean repented. Not some grinning, silly weak pretence, but really repented with a burdened soul over your sins against God. Have you ever been lost? Lost in your own consciousness, knowing that you were vile and Hell-deserving, but repenting in bitterness of soul over your sins? Have you believed in Jesus Christ? I mean really and truly and sincerely had an encounter with Jesus Christ where you committed your soul to Him in saying faith for time and eternity. I believe in the old-fashioned gospel because God uses it in producing the old-fashioned salvation of a born-again experience of grace which brings forth repentance and faith.

I believe in some other things that are old-fashioned. Let me mention a few. I believe in old-fashioned baptism which meets all the requirements of God's Word. I believe in membership in an old-fashioned church — even a Missionary Baptist Church which goes back to Jesus Christ. I believe in old-fashioned faithfulness to the church, in being there every time the doors are open, unless one has a good, God-given and God-approved reason.

I believe in old-fashioned clean, holy and separated-from-the-world

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By BENJAMIN KEACH



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A Review of Baptist Ecclesiology

(Continued From Page Five)

it as both Scriptural and necessary. The Roman Catholic Church, is indeed a very different thing from the Christian Catholic Church of the New Testament; but that is no reason why we should reject the idea Scripturally understood, of a Catholic Visible Church of Christ, when we find that idea so clearly set forth by the Head of the Church Himself, in Matt. 16:18; and that too, in inseparable connection with most inestimable promises, which belong to precisely that body, and can apply to no other. To abandon this grand Scriptural idea to the Greek Church, the Church of Rome, or the Church of England, is treachery to the Church of Christ. It is treason against the throne and glory of our Redeemer."

Brethren, this is so plain that not even T. with his reasoning can distort this meaning. Now, when was it written . . . in 1846? Is 1846 the same as 1856? Is J. N. Brown the same as A. C. Dayton? Is *Reasons for a New History of the Church*, the same as *Theodosia Earnest*? In T.'s mind they may be.

Another Baptist giant was the editor for many years of one of the earliest Baptist papers of the Southeast, *The Biblical Recorder* . . . Dr. T. Meredith. Notice this from the November 14, 1840 number:

"In the meantime we would simply remark that as it is conceded on all hands, that Christ has a visible kingdom on earth, if our brother means to maintain that the Saviour has also another and an invisible kingdom, it would perhaps be well for him to begin by adducing the proof in favor of his position. For ourselves, we cannot think that Christ has two kingdoms on earth, nor that one and the same kingdom can be both visible and invisible."—Page 2.

These remarks were in answer to R. B. C. Howell's asking to prove the difference between the special and common influences of the Holy Spirit. In those days the Baptists considered the kingdom and the churches as one and the same. We wish that Brother T. had been alive then as he could have answered Dr. Meredith and told him that basalia indeed did mean two different types of kingdoms . . . visible and invisible, because ekklesia also means two different types of churches . . . visible and invisible . . . that is . . . according to Brother T. and his reformed friends.

The local church only concept was taught by the English Baptists who opposed Bunyan. They also made up the confessions of 1644 and 1689. They were so strong, that they were condemned by Bunyan. They held to the exclusiveness of the Baptist Church and even considered that the N.T. was A BAPTIST ONLY BOOK!

The Donatists accused Augustine of making two churches when he tried to drag out of his mind the ideas of the invisible church. But, did that mean that the Donatists of the fourth century were A. C. Dayton of 1856? You see the weak and sand-like foundation of Brother T. and Reformed ecclesiology!

(Continued Next Week)

living by God's people. Oh, how we need this in this day of loose living! I believe in old-fashioned prayer at the throne of grace that brings us days of Heaven on earth. I believe in old-fashioned Bible study which feeds, strengthens and blesses the soul. I believe in the redeemed of the Lord testifying the saving gospel to the lost about them. I believe in old-fashioned faithful and glad (Continued on page 8, column 5)

Capital Punishment

(Continued from page five)

capital punishment nor the Romans for using it. He endured the most excruciating form of capital punishment this world has ever known. Therefore, do not say that Christ did away with capital punishment. Christ taught that men deserve capital punishment if they just hate people (Matt. 5:22). Beloved, the true Christian life is to be lived far above these criminal tendencies (Rom. 13:1-4).

The people, who are contending for the abolition of the death penalty in order to maintain the spirit of Christ, are not only soft above the shoulders, but they are also ignorant of the Scripture. Christ sanctioned capital punishment in His parable of the wicked husbandmen (Luke 20:9-16). This parable is also reported in Matthew 21 and Mark 12. The householder of the vineyard would come and destroy those fraudulent and dishonest husbandmen who became mur-

derers when they killed the son. Then the householder would give the vineyard to others (v. 16).

The early Christians were victims of inhuman treatment as they suffered many injustices. They may have been tempted to take the law into their own hands, but Paul warned them that vengeance belonged to the Lord (Rom. 12:17-21). There is no hint or indication anywhere in the New Testament that laws should be changed or relaxed to make it lenient for the wrongdoer. This modern sentiment of leniency, rehabilitation and the like, does not even come into view by allusion in Scripture.

The truly born-again child of God is to live above the law so that lying, stealing, cheating, murder, and the like will be inoperative in the life, but capital punishment is not annulled. The Scriptures of the Old and New Testaments are our supreme authority for faith and practice. Therefore, the issue of capital punishment is decided on what the Scripture actually teaches, and not on some popular naturalistic idea of sociology that may prevail today. We cannot deal properly with crime and its punishment without the Word of God to guide us.

"It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Christ died for our sins. You can only escape eternal capital punishment in the lake of fire through our Lord Jesus Christ. You must have "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21) now or perish eternally.

DEBTS THAT MUST BE PAID - SIN DEBTS

By RONALD LUMPKIN
Mansfield, Louisiana

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

In this life, sometimes debts are pardoned and forgiven. Debts against societies, nations and individuals are passed off with little or no penalty exacted upon the debtor. However, God does not deal in this manner with man's sin debts. A judge may lighten a sentence or suspend a sentence of a wrong doer; a governor may pardon a criminal; and a nation may dissolve a debt of another nation (The U.S. has done this many times in behalf of other nations), but the character and nature of the Almighty demands an "eye for an eye" and a "tooth for a tooth;" and we might further add to these proverbial and Scriptural truths, "a life for a life!" He who sitteth in the heavens must be satisfied. His wrath must be displayed against sin that has so marred His creation.

We cannot begin to comprehend the reasons behind God's sovereign allowance for sin to enter His creation. The "secret things" (things hidden from man's understanding or comprehension) "belong unto God" (Deut. 29:29a). The "Universal law of Opposites" hot-cold, day-night, pain-comfort, bitter-sweet, sorrow-joy, rain-sunshine, life-death, sin-righteousness, and the like — might give us some basis of understanding toward this often troublesome and controversial subject.

Alas, we must confess that we are but finite, helpless mortals when compared with the infinite Creator in whom are hid all the "treasures of wisdom and knowledge" (Col. 3:2). We must accept the facts of life as set before us in the unerring and eternal Word of God. Let me suggest a comparison of these Scriptures for a better understanding of this question (Rom. 9:14-24; Eph. 2:1-7; Rev. 4:11; Jer. 18:1-10).

Our thrice holy Creator, while being a God of mercy and forgiveness, is also sternly just in His dealings with His creation. Adam's sin (not Lucifer's sin) subjected the whole creation to the curse and wrath of Almighty God. God told Adam that he would surely "die" for eating the "forbidden fruit."

Many have conjectured as to what the proverbial "apple," in fact, was. Whatever kind of fruit was on the tree of "Knowledge of Good and Evil," it was most bitter. This was a catastrophic act! Men have been dying (actually dead spiritually) and suffering for almost 6000 years as a result of this sin of man, the crowning act of God's creation (Rom. 5:12; Gen. 1:27). Therefore, the creation of God was plunged into a terrible dilemma or "nightmare" as it were, except for the fact that the nightmare is real! It is no fragmentary dream, though countless poor souls in the torments of Hell wish it were so.

We must say that Adam wilfully and with some understanding chose to disobey his Creator. I do not know how much understanding Adam had of what he was doing! I do know that it seems appalling and senseless that he chose the way of death in preference to life, whereupon God cursed the creation (including Lucifer, Woman, Man and the Earth).

Immediately Adam began to make excuses for his action. He blamed the woman that God gave him, and she blamed the serpent (Satan or Lucifer). It is noteworthy that Lucifer sought no one to blame; not even his Creator, though he might have been desirous to do so. There was a silent and sultry acceptance of his "lot" (Prov. 16:33).

Let me assure you all, perchance there may be a presumptuous reader, that no sin will go unpunished. God does not close His eyes nor turn His back upon any sin (Prov. 15:3). All things are open and visible before Him with whom we have to do.

Someone may object and say, "But the Bible says God will forgive us of our sins!" Yes, God will forgive us of our sins that have been paid for in advance by a bloody sacrifice; by one Who was our substitute before a sin avenging God; by the only begotten Son of the eternal Creator. Objections notwithstanding, this is God's way (Isa. 55:8-9).

The first category of sins that God shall deal with is the Adamic sin debt brought upon mankind by our father, Adam (I Cor. 15:21-22). The sacrificial, atoning, redeeming death of the Son of God, paid the Adamic sin debt of all of God's chosen people (II Cor. 5:21; I John 2:2), the world of all the elect, or literally, the "selected ones."

However, we must not be deceived into thinking that because we are one of the "elect" that we can just sin all we want to and get by with it "unnoticed and forgiven of God." No indeed! We shall deal further

with this in our next category of sins. When God saves a soul that Jesus' blood atoned for (limited atonement), He (God) changes this man's "want-tos." Man's natural desire to sin is changed in the inner man (II Cor. 5:17; I John 5:18). A new desire is imparted to the human soul that is of divine origin (I Cor. 2:12-14). God gives the believer the "mind of Christ" (I Cor. 2:16). A heart of flesh (soft and pliable) is given us to replace or counteract (Christian warfare) the old "stony" Adamic heart (hard and deceitful—Jer. 17:9). Ezekiel prophecies of this amazing transformation that shall come to national Israel (Ezek. 36:26). We can safely say that this change shall be true for every believer, since every believer is a spiritual Jew (Rom. 2:28-29).

I'm glad to know, brethren, that my Adamic sin debt has been paid for. If we sin, we have an advocate (literally a lawyer) with the father in the Person of Jesus Christ, the righteous (I John 2:1). He is called the "Righteous One" here because He alone can claim this title of glorious perfection. Our Saviour knew no sin, nor was guile found in his mouth (I Peter 2:22).

Thank God for sending His only begotten Son to shed His life's blood on Calvary's cruel cross for His beloved sheep! By His death He redeemed us and by His life He continually pleads for His own. He ever lives victorious over death, Hell, and the grave to make intercession for us (Heb. 7:25).

Let us notice carefully as we progress in this study, that God did in fact require payment for Adam's sin! According to Isaiah 52:13-15 and 53:3-12, our Saviour suffered the "infinite wrath" of the Almighty. This imperceivable display of God's wrath poured out upon His beloved Son attests strongly to His "perfect hatred" for sin. The words of a grand old hymn come to mind as I think of what Jesus bore on the Cross for me. "O how He agonized there in my place, why did He love me so; O how He suffered my sin to efface (to make indistinct by rubbing out), why did He love me so." The just suffered for the unjust (I Peter 2:21-25).

The "chief prophet," as some have termed Isaiah because of the comprehensiveness and distinctiveness of his messages of God's redeeming grace, leaves us with little doubt as to the extent of Jesus' sufferings in our behalf. Though the Gospels give us the actual account of His trial and crucifixion, yet Isaiah's explanation of his sorrows and griefs and wounds is unparalleled in Scripture. In Psalm 22, David records some aspects of His sufferings in song, even as today we still sing of what Jesus endured for His people. Truly, many glorious songs have been written about the "supreme sacrifice!"

Jesus suffered the horrors of Hell. He died a personal and "intimate" death for the sins of every believer! Our sins nailed Him to the cross; He was wounded for our transgressions; He hath borne our griefs; He was bruised for our iniquities; the chastisement of our peace was upon Him; with His stripes we are healed! What joyful and melodious words these are to poor redeemed sinners! Greater love hath no man than this, that a man lay down his life for his brother (John 3:16; 15:13; Rom. 5:6-9).

Friends, Christ died for sinners; He died for debtors; He died for criminals; He died for harlots; He died for publicans and thieves, and praise God, He died for me most of all. I care not for the cold, impersonal salvation of the Arminians. I believe that Jesus called me by name as He hung on Golgotha's hill purchasing my salvation. Jesus did not die to make salvation possible but to make it certain to the believer. He "obtained" eternal redemption for us (Heb. 9:12).

Sinner friend, can you feel that personal touch of the "Masters hand?" Can you feel His torments of mind, body, and soul as if your very own? If so, then you too are one of His personal objects of selfless love! Rejoice and be glad for your sin debt to God has been paid with an exceeding great sum! O how he has counted us to be valuable gems who were but worms! (Mal. 3:17-18; Job 25:6).

In conclusion of our first category of sin debts, we must say that it pleased the Almighty judge of all the universe to bruise His only begotten Son. It pleased Him to behold the travail of the "innocent one" for the sins of the transgressor. Yes, He "looked" upon Calvary and was satisfied! So great was the burden of Jesus and so awful the sins that He bore, that the Father turned His back upon His Son. He looked, but alas! He could not bear to look as it were. In keeping with His plan of redemption, He must needs withhold mercy from His beloved Son as Jesus became a curse for His people. Surely our reasoning fails to comprehend this dreadful yet amazing transaction. If God should mark our in-

quities, none could stand (Psalm 103:10; Psalm 130:3-4).

The Father has marked or counted the stripes laid on His Son and our sins are counted naught. So many were the stripes laid on the man, Christ Jesus, that His visage or human form was marred (disfigured) more than the "sons of men" (Isa. 52:14). Some skeptics would contest this Scripture, but if they could see the complete scope of Jesus' agony, the length, the breadth, the height, and the depth of it all, both physical and spiritual, I think that they must quickly and reverently apologize for such a foolish miscalculation.

A second category of sins that must be dealt with by the Almighty is the sins of the believer after salvation. Christian friend, do we dare sin when so great a price has been paid for our redemption and life everlasting for our escape from eternal torment, and for our happiness and endless bliss? How dreadful the thought of a Christian committing sin after we have learned of this amazing truth! How could we return "so soon" to the weak and beggarly elements of the world (Gal. 4:9)? Oh, for shame, but we do sin! How weak the carnal man is! The spirit indeed is willing but the flesh is weak (Matt. 26:41).

Even the great Apostle Paul groaned under the burden of his carnal nature and counted himself to be a wretched man (Rom. 7:18-25). Yet in the following chapter (8), Paul strips us of our excuses. In verse 13 he issues a firm warning to the believer: "For if ye live after the flesh, ye shall die (sin unto death); but if ye through the spirit do mortify the deeds of the body, ye shall live."

Friends, think not that you shall be excused for a willful sin. God hath not redeemed us in vain. He has translated us from the kingdom of darkness into the kingdom of His dear Son, and henceforth He shall deal with us as with sons! No longer are we enemies and strangers. Fathers must correct disobedient children! If we are without correction, then we are bastards (illegitimate) rather than sons (Heb. 12:6-11). Is it not then reasonable, right and just for God, our heavenly Father, to chasten and correct us when we sin and disobey Him? Surely it is!

At one time, God winked at ignorance but now commandeth all men everywhere to repent (Acts 17:30). Some have perhaps used ignorance to justify their misdeeds. However, we now have God's complete revelation to man (the Bible, both Old and New Testaments) and therefore have no excuse for being ignorant. God gave us His word to completely furnish us unto all good works (II Tim. 3:16-17). Furthermore, the heavens declare the glory of God and His handiwork is seen in all of His creation. If then we are ignorant of God's will and way for our life, it is because we are willingly ignorant (Rom. 1:19-21; 28; 2:1). If we know to do good and do it not, it is willful sin (James 4:17). God will not hold him guiltless who sins presumptuously (presuming that God will overlook this "little" mistake) and willingly.

We must consequently establish a Biblical axiom concerning willful sin on the part of a child of God. **Christians must pay for the debt of a willful sin in their own bodies or lives or they must pay this "sin debt" by a loss of rewards in the Kingdom and Heaven ages!** How else could we properly interpret Hebrews 10:26? "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Beloved, does Christ ever cease to be our sin bearer? Do His wounds ever cease to flow with His precious cleansing blood? Were His stripes for naught? Certainly not! Christ ever lives to make intercession for us (Heb. 7:25). What then does Paul mean, "there remaineth no more sacrifice for sins?" Surely, he speaks of the sins of the flesh. For he which is "born of God" (new man in Christ) doth not commit sin (I John 5:18). He that despised Moses' law died without mercy (physical death) upon the testimony of two or three witnesses (Heb. 10:28). Paul goes on to say in verse 29-30 that God's judgment (punishment or chastisement) shall be more severe for those careless Christians and worldly believers (as Lot in Sodom) who despise God's law.

In contrast with the Mosaic Law, this refers to the "Grace Dispensation" or Church Age. Some would assume or presume that the individuals herein cited were reprobate, but such is not the case. Paul says "we" in verse 26, thus including himself and the other brethren that he is addressing. These brethren were evidently caught in a strait between Judaism and Christianity. The Jews under Moses (a type of Christ) were God's people. Therefore, these Hebrew brethren of Paul's letter were, in like manner, "God's people." Paul was warning them of the serious conse-

quences of presumptuous sins. And so must I warn God's people today to take heed unto themselves lest they lose that which they have wrought (II John 8). I must further warn them lest they become utterly corrupt through the deceitfulness of the flesh (Heb. 3:12-19; I Cor. 10:12).

What of Moses great sin whereby he forfeited his entrance into physical Canaan? Was he thus rendered reprobate because of this sin? No indeed! For Moses and Elijah appear with Christ on the Mount of Transfiguration (Matt. 17:3). However, I must be careful to point out that Moses' physical life was taken because of his haste, impatience, anger, and presumption. God carried Moses up into a mountain and showed him the land of Canaan. He was not permitted to enter into the land of promise in this life. Faithful Joshua took his place as leader of God's people (Ex. 17:6; Num. 20:7-13; Deut. 34:1-7).

Brethren, let me exhort you to faithfulness. The "falling away" does not pertain to the lost, for they have nothing to fall away from (II Thess. 2:3,15). Reprobate men shall indeed wax worse and worse but how sad that so many of God's people shall grow "cold" with the world! Their vessels shall become filthy and unfit for the Master's use (II Tim. 3:13; Matt. 24:12-13). If we suffer for "well doing" we shall be happy. But if we suffer for "evil doing" we must be ashamed (I Peter 4:12-16; 3:14-17).

The "Laodicean backslider" is going to be "spewed" or vomited out of the mouth of the Almighty! Sin is nauseating to God. This speaks of serious judgment for worldly Christians (Rev. 3:14-19).

Lot was a worldly Christian that barely escaped from God's devouring fires upon Sodom and Gomorrah! The angels that God sent to warn Lot of this calamity had to practically drag him and his wife and two daughters out of this wicked city. Sodom's destruction is a type of the end of this world of wicked men (Gen. 19:15-17; II Thess. 1:7-9). Lot's worldly possessions were burned up in Sodom as were his rewards. It seems as though he had nothing left to show for his life. Lot wasted many years of his life and passed by many "golden opportunities" to serve God. We must agree with the words of a well-known hymn, "wasted years, wasted years, O how foolish!" Lot was saved as by fire! He escaped from Sodom with his life only, leaving all his worldly possessions behind to be consumed in the fires of judgment. Lot's physical loss is typical also of his great spiritual loss due to his failure to honor God. Even so shall many Christians be that follow after his careless ways (I Cor. 3:9-17).

I must therefore warn all of God's children that we can lose not just some of our rewards, but all of them! God has numerous crowns and rewards that we haven't even thought of laid up in store for faithful Christians (I Cor. 2:9). However, we must carefully point out that God has these unspeakable rewards prepared for them that love Him. He shall appear the "second time" to only those that "look for Him" (Heb. 9:28). We must run the race according to the rules if we are to win the prize (II Tim. 2:4-5).

How much do you love Jesus? Perhaps the degree of your reward shall be based on your love for the Lord, His Word, and His work. Daniel says: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). Have you been wise with your life? Have you been redeeming the time (Eph. 5:16)? How many souls have we turned unto righteousness by our witnessing, praying, and godly conversation?

The messenger to the Church of Philadelphia admonishes the church to hold fast "that which thou hath" that no man take thy crown (Rev. 3:11). Let us be diligent, brethren, lest that "wicked one" come and steal the Word away from us and thereby cause us to lose our crowns and rewards. Let us remember that we shall all appear before the judgment seat of Christ (II Cor. 5:10).

Let us now consider a final category of sin debts that God shall judge. What shall be the lot of the wicked and reprobate? Shall they go unpunished for their gross immorality, for their hatred of God's Word and persecution of His people, for their heinous crimes, for their wickedness in high places, for their scorning and scoffing at all purity and righteousness, truth and justice, mercy and forgiveness; for their "devilish deeds" in "dungeons of darkness"? I tell you nay! For thus saith the word of God: "The wicked shall be turned into Hell and all the nations that forget God" (Psalm 9:17).

(Continued on page 8, column 1)

Sin Debts

(Continued from page seven)

Make no mistake about it, O sinner friend. God shall bring you into judgment for every evil deed done in the body: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). The darkness of this evil world and all the hidden places of Satan's company shall not be able to comprehend or overpower the eternal light of the Almighty. "The eyes of the Lord are in every place beholding the evil and the good" (Prov. 15:3; John 3:19-21). The fiery, piercing eyes of the Ancient of days shall delve into the darkest and most secret pavilions of sin.

Think not that you shall escape the wrath of God through death and the grave. You may indeed die a physical death and go the way of all flesh, but you shall not be dead as the dog and the beast of the field as you might hopefully and foolishly reason. Death is not the end. It is but the beginning of your judgment and endless torment! Death carried the rich man into the flames of Hell (Luke 16:22-24).

This account in Luke's Gospel is not a parable but rather the actual, literal view of two people immediately following death. Jesus spoke of a certain or particular rich man and a certain beggar. The beggar was

named Lazarus and the rich man has traditionally been called "dives" (Greek for rich). Jesus did not name individuals in his parabolic teachings. Therefore, we must conclude that this is a true account of two individuals.

Lazarus died and was carried by the angels into "Abraham's bosom" (paradise) and the rich man died also and was carried by the "death angel" straight to Hell. His cries of agony prove that the flame was literal and the torment was real! This shall be the frightful end of every unbeliever and reprobate individual. They must pay their own sin debt to God in this woe-ful lot.

Let us observe, in contrast, that the rich man was comforted in this life and received his good things while Lazarus suffered and lacked the very necessities of life! This is an often puzzling paradox to many Christian people. Why do the wicked seemingly prosper and the righteous are oppressed and trodden under foot of men? The answer, however, is relatively simple. The wicked have their reward in this life (Matt. 6:2,5,16). Moreover, they love the praise of men more than the praise of God and they shall have it so. They will stoop to all manner of sin and wickedness in order to satisfy their selfish, fleshly appetites (John 12:43). God's people must beware lest we also seek the praise of men above the favor of the Almighty; for this

may be the extent of our reward as with the wicked.

The resurrection of the wicked shall be unto damnation and perdition (John 5:28-29). The thought of annihilation is but a vain imagination that, no doubt it often enters the minds of the multitudes in torment. The wicked on earth also delight to entertain the thought of this hopeful fantasy.

Just recently, I heard a very sinful woman ranting and cursing God and everybody else and denying the reality of Heaven and Hell. She said that torment was here on earth and she was having her share of it. We have often witnessed to her of the saving grace of God, but alas, her heart is still so hard and cold. May God be merciful to this poor sinner!

Indeed, the hope of annihilation would be comforting to the damned if Hell knew any comfort! But no! Not even this small luxury shall be permitted in the Lake of Fire. Sinners shall know that they are justly condemned and that for all eternity! God shall mock at their calamity (Psalm 2:4; Prov. 1:26-32). The grave shall in no wise be the end of the wicked nor of the righteous. The righteous shall be raised unto life eternal and joys forevermore. The wicked must face the great white throne one day and bow in submission before him whom they have cursed and profaned (Rev. 20:10-15). "It is appointed unto man once

to die, but after this, the judgment" (Heb. 9:28).

The Psalmists, David and Asaph, saw the prosperity of the wicked and also their end. The following verses vividly describe the consummation of the iniquity of wicked men: Psalm 73:3,8,12,17-19; Psalm 37:1-11, 12-15, 20-21. God shall indeed laugh at their calamity. Their death and destruction shall come as a whirlwind (tornado) and that without remedy (Psalm 37:35-36; Psa. 2:1-5).

Therefore, we must conclude that God shall deal with all manner of sin in His creation. Even the fallen angels shall be judged along with their leader, old Satan, and shall be cast into the Lake of Fire! God shall purge every taint of sin from His creation. The earth itself shall be purified with God's cleansing fires of judgment (II Peter 3:10-14).

"Careless soul, why will you linger, wandering from the fold of God, hear you not the invitation, O prepare to meet thy God." Are you prepared to meet God, friends? If not, let me urge you to consider this message and prepare for eternity by trusting the Lord Jesus Christ as your personal Saviour. "For the Son of Man is come to seek and to save that which was lost" (Luke 19:10). May the Lord enlighten you all to your present spiritual need through this message.

THE HISTORY OF HILL CLIFF BAPTIST CHURCH NEAR WARRINGTON

By WILLIAM STOKES
Manchester, England

There is strong reason for believing that the above church is the oldest Baptist church in Great Britain. Tradition — which in matters of fact is seldom wrong, but on points of doctrine scarcely or never right — gives it an existence at, or before, the time of the Reformation, which is usually considered to have taken place in England in the year 1534. But there is sounder reason for this belief than vague rumor supplies, in the ascertained facts that a Mr. Meyerburton, a person of property and a devoted man, was its recognised minister, that he labored among this people to the end of his days, and that he died in the year 1594. On the supposition that he was not the first minister of that body, but that another, if not more than one, may have preceded him, and that he died in "a good old age," there is nothing improbable in the belief.

The Bible in the English language had been appointed to be read in the churches in 1538, or

nearly sixty years before he died. The New Testament, by Tyndale, appeared in 1526, Coverdale's Bible in 1535 and 1537, and copies of Wicliffe's translation had been in circulation from about 1380, so that no inconsiderable amount of Bible truth had been spread in various districts, and gone far to prepare the way for the adoption of Baptist principles in many retired parts of the country. There is nothing wonderful, therefore, or beyond the limits of a sober probability in the appearance of a Baptist church so early as the year 1523. "Heretical preachers," as the priests always called the true Gospel ministers, went about to teach the people, and so successfully, that in 1382 an Act was obtained for their suppression, which took place about the year 1392. Sir John Oldcastle and others, from Herefordshire and adjacent parts, were charged with denying infant baptism, and persecuted.

In 1414, an act, imposing the forfeiture of goods, etc., was passed against all who read the Scriptures in English. In 1457, a

congregation of Baptists, in Cherterton, near Cambridge, met to worship God in private houses, but were found out and prosecuted; and Bishop Burnet relates that in 1511, several men and women, chiefly of Tenterden, appeared before the archbishop to adjure their sentiments, being beyond all doubt, driven to such a course by the fiery persecution that pursued them. These, too, are believed to have been Baptists. Hence, it is evident, that materials for Baptist churches existed in various parts of the kingdom, and wanted but some fitting hand to mould them into proper form for organized action.

But who was Mr. Weyerburton, the excellent minister of this ancient church at Hill Cliff? The writer has examined every source of information within his reach, in order to determine this point, but hitherto with only partial success. In a publication of the rent-roll of the Legh family, of Lyme Park, entitled "Warrington in 1465," and edited by William Beaumont, Esq., for the Chetham Society, the following names occur: — Peter Warburton, Peter Werburton (who built Arley), Geoffrey Warburton, Geoffrey Werburton of Newcrofte, and Peter Werburton, Esq., but no Weyerburton, and the writer's impression is, that the patronymic has undergone a slight gradual change, and thus the clue is lost, if ever any existed, to the local or family relationships of a gentleman who must have braved much obloquy and scorn, in favour of the godly few who met for Divine worship in the secluded retreats of Hill Cliff. The "house of prayer" where they assembled was something like a small barn, and would hold, probably, from sixty to eighty persons.

The above devoted man was succeeded by Mr. Daynteth, and the pulpit Bible and the minister's walking staff of that period, with the date of 1638, are believed to be in existence still. It is also reported that Oliver Cromwell, having halted with the Parliamentary forces at Warrington, worshipped in the humble chapel, and that one of his officers preached on the occasion. Mr. Tillam followed Mr. Daynteth as pastor, and after him Mr. Thomas Loe, who attended the General Assembly in 1689 and the one in 1692. The next pastor was Mr. Francis Turner, during whose ministry the Baptist interest was commenced at Liverpool, which at that period was a poor place, equally void of wealth and pride. Mr. Turner's ministry was greatly blessed, so much so, that in 1714, the mother church at Hill Cliff "agreed to consider the Liverpool branch

as a district branch." Thus was laid the foundation of the Liverpool Baptist interest, which, including all its churches, now numbers no fewer than 2715 members. Well may it be asked, "Who hath despised the day of small things?"

Mr. Hayes was the next pastor, and he died among that people in 1733. Then the well-known John Macgowan, author of the "Dialogues of Devils" the "Shaver," and other characteristic works, became the minister. It appears that this laborious man carried on the business of a bread-baker at Warrington, in connection with his ministry at Hill Cliff, and this he continued to do until 1759, when

YOU CANNOT SERVE GOD AND MAMMON

By JIMMY DAVIS
Fulton, Miss.

"Ye cannot serve God and mammon" (Luke 16:13). It will be very hard for a man to keep both; it is impossible to serve both. The two poles shall sooner meet, than the love of God and the love of money.

"It is appointed unto men once to die . . ." (Heb. 9:27). It is no new thing to die, for life itself is nothing else but a journey to death. There is but one way to come into the world, a thousand ways to go out. Both the saved and the lost travel together in this thoroughfare of life, both lodge in one Inn of the grave; but in the morning their ways part.

Believers are exhorted to obedience, from the consideration of their distinguishing characters, as the elect of God and a peculiar people. The purchase which Christ has made of His chosen, and the unequalled price which He paid for their deliverance, afford a constraining motive, to be holy in all manner of conversation.

If Christ first be with us below, then shall we at last be with Christ above.

He removed to Bridgnorth, and while there preached one of the annual sermons before the Midland Association in 1760. He afterwards removed to London, where he became pastor at Devonshire Square, and appears to have remained with the church there to the days of his death, which took place, after fifteen years of service among them, in the year 1780, in the fifty-fifth year of his age.

The next minister at Hill Cliff was Mr. Wainwright, then Mr. A. Harper; after him, in 1792, Mr. John Thompson, whose ministry was very successful, and continued to 1825, when he was succeeded by his assistant, Mr. Bradford, who died in 1830. Then followed Mr.

Enoch Lloyd and Mr. W. Jones, until the present worthy pastor took the office in 1839, which he has honorably sustained to the present time.

This venerable church, notwithstanding its various fluctuations and occasional reverses, has nobly borne the storms of above three centuries, and affords a commanding proof of the triumphant power of the voluntary principle when sustained by prayer, faith in God, and devotion to His sole service. State pay has never soiled its humble coffers, and though comparatively "poor," it has made "many rich" by the useful men whom it has trained in its hallowed communion. It suffered severe persecution under the Stuarts, and a former Earl of Derby, when leader of the royalist forces, is reported to have put two of its members to death. As a refuge from danger they dug a place underground to which they fled for temporary safety, and that dark relic of persecution is now — unless recently altered — the cellar of the minister's house.

A few years ago a tombstone, bearing the date of 1357, was dug up in the graveyard belonging to the chapel, and thus supplied collateral proof of the great antiquity of the place. It is an interesting relic of a period when "the rude forefathers of the hamlet" welcomed the shelter of the grave as their only escape from the bitter persecutions of both "Church and State." (This article appeared in The Baptist, published in London, England, on March 21, 1873).

Old-Fashion Gospel

(Continued from Page Six)
giving of tithes and offerings to the Lord through His church.

Yes, I am an old-fashioned preacher, Praise God! Praise God! Now please do not feel sorry for me. I like it this way. And when the moderns — even to my great sorrow — modern youth in our churches today — throw off on me (they think it so and intend it so) by calling me square and old-fashioned and not up with the times.

Hey, you, that does not hurt me it does not offend me. I count it an honor and put it on and wear it as a badge of honor that people like you — you moderns — with your new ideas — that you call me old-fashioned. I would not trade my old-fashioned, God-given ways and beliefs for all the new-fangled ways of the modern of today. May God be pleased to work by grace and power in your life and cause you to ask for the old ways and to walk in them and you will find the good way that gives rest to the soul. God bless you all.

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