

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 46, No. 41

ASHLAND, KENTUCKY, OCTOBER 29, 1977

WHOLE NUMBER 2144

WHAT ABOUT MARIJUANA?

By G. RUSSELL EVANS
Norfolk, Virginia

"A false witness shall not be unpunished; and he that speaketh lies shall not escape" (Prov. 19:5).

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it from him" (Prov. 22:15).

These two passages of Scripture seem to fit the tragedy of marijuana — those who use it, those who condone it, those who promote it and those who lie about it. It is amazing to observe the continuing and bold agitation for unpopular and radical issues by both our national leadership and mainline church leadership. We mean the promotion of issues that are 180 degrees out of phase with the majority of citizens.

Some of these issues which readily come to mind are: amnesty, abortion, the Panama Canal, Cesar Chavez, the equal rights amendment, capital punishment and marijuana. This time let's consider marijuana — "the pleasure-giving wave of the future."

A number of mainline denominations think that legalizing pot is okay. For example, just a few weeks ago, Ms. Delores Wright of the United Methodist Board of Church and Society came out with high praise for President's Carter's plan to legalize marijuana, calling it high-minded and humanitarian. This UMC Board was making good progress in keeping up with society because the UMC's General Conference had pointed the way in 1976 with its quickly passed resolution to de-criminal-

ize the possession of "small amounts" of pot.

Never mind what public opinion polls show! For example, a 1976 poll of the UMC in Northern Illinois was three to one against legalizing small amounts of pot. A similar poll of Virginians by Congressman G. William Whitehurst was two to one against. And never mind what the truth is about marijuana — which we'll now try to show you.

What is marijuana? It comes from the Indian hemp plant, cannabis sativa, and was used in Asia and China as early as 3,000 B.C. Historically, it was regarded as having medicinal value; but in the 20th century, its pleasure-giving qualities became more important, spreading particularly to students in universities and secondary schools, and finally even to the elementary schools.

Cannabis is known by many

names: hashish, marijuana, charas, ghanja, bhang, kef, and dagga, depending on potency, growth and preparation. Marijuana is also called pot, tea, grass, weed or dope. It can be smoked in cigarettes or pipes, sniffed or added (Continued on page 6, column 3)

RECEIPT FOR A LADY'S DRESS

Let your earrings be Attention, encircled by the pearl of Refinement; the diamonds of your necklace Truth, and the chain of Christianity; your finger-rings be Affection, set round with diamonds of Industry; your girdle be Simplicity, with the tassels of Good-humor; let your thicker garb be Virtue, and your drapery Politeness; let your shoes be Wisdom, secured by the strings of Perseverance.

No Temple In Heaven

J. J. OWEN

"And I saw no temple therein" (Rev. 21:22).

However, the human intellect may be baffled in attempting to elucidate various portions of this book, it is generally conceded that the chapter from which we have selected our text, is a description of the unspeakable glories of the future and eternal state of believers. Images the most striking and magnificent are employed.

In the present world, so limited are our capacities, so intimately connected are we with matter, that we can form no conception of

spiritual and eternal things, but through the medium of imagery taken from sensible objects. And it deserves our sincere and devout gratitude that God has, in some measure, brought the sublime realities of the future within the range of our mental powers. It is observable, that one peculiar and distinguishing feature of the description contained in this chapter is, that it abounds with negatives, thus at once showing how totally dissimilar the regions of the blessed are to all earthly scenes. For instance, we are told, that there will be no more death, no night, no temple.

We cannot but be struck with the peculiarity of the phraseology of the text; we can easily conceive why death, and pain, and sorrow, should be excluded from our father's house, because the (Continued on page 7, column 5)

TUNE IN TO
THE INDEPENDENT
BAPTIST HOUR
EACH SUNDAY

WCMI Ashland, Ky.
8:00 - 8:30 a.m.
WFTO Fulton, Miss.
1:00 - 1:30 p.m.

Sanctification Of The First Day Of The Week

ALEXANDER CARSON
(1776-1844)

(PART ONE)

Some Christians have supposed that the New Testament does not sanction the religious observance of the first day of the week, and

enjoined. Let us discard, without ceremony, all the commandments of men; but let us take heed lest, in the intemperance of our zeal, we do not dismiss with them any of the commandments of God.

After the fullest and most calm deliberation, the evidence in favor of the sanctification of the first day of the week, appears to me decisive. I shall, therefore, for the satisfaction of my brethren who may have doubts on this subject, submit to them the grounds (Continued on page 3, column 1)



ALEXANDER CARSON

that such a practice is founded on a misconception of the law of Moses. As this is a matter of the first importance in Christianity, it is right that it should be investigated in the fullest manner. Till the Scriptures have been examined throughout, with the utmost deliberation and impartiality, it would be rash to incur the hazard of annulling what God may have

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

BEHOLD THE LAMB OF GOD

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" (John 1:29).

Our text is the notable words of the greatest preacher born among women to his hearers. There was a time when John did not know Jesus Christ as the glorious Messiah. But from the moment he witnessed the descent of the Spirit upon Jesus after His baptism, John ceased not to cry: "Behold the Lamb of God!" The next day he repeated this same phrase: "Behold the Lamb of God!" (John

1:36). The Baptist ever rejoiced in the coming of Christ and continually preached about Him.

John the Baptist was an ideal preacher. He was not given to extreme emotionalism. No angry rebuke is uttered here to sinners. John just makes a simple declaration of God's truth. What better work can any minister engage in today? Is it not our supreme duty to set forth the gospel of God's grace? Yes, it is our great duty to set forth the Person and work of Christ to a lost world. This is the truth of God, light from Heaven, power from on High. God is

pleased to use this simple truth to rouse sinners.

The most expressive and common figure used of Christ in the Bible is that of a lamb. In this message I want us to behold the Lamb as He is presented in the Holy Scriptures. First, let us behold Him as

PREFIGURED IN OLD TESTAMENT TYPES

In Revelation 13:8 the Apostle John writes of Christ as "the Lamb slain from the foundation of the world." This does not mean He was actually put to death (Continued on page 2, column 1)

BACK FROM THE BRINK

By RAYMOND A. WAUGH

Part III

Perhaps an individual, personal word may be helpful!

Very simply, God has brought me back from the brink one more time within the context of His eternal purposes — not because of my righteousness or because of anything I have done. The prophet wonderfully appraised the capabilities of men when he declared, "All our righteousnesses are as filthy rags and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). Truly, "There is none that doeth good, no, not one" (Rom. 3:12).

It is wholly of God!

As my wife sang in the days when God sovereignly brought us together, so I can sing even today, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). God humbles us anew with each remembrance of, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). Therefore, though I cannot know why He has chosen to bring me back from the brink one more time, I can rejoice in His sovereign provision of another moment of earthly living.

(Continued on Page 3, Columns 4 and 5)

Second Coming Of Christ

By J. W. PORTER
(1863-1937)

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world" (Matt. 24:3).

The opinion seems to be general that the world is nearing the greatest crisis in its history. The change in human thought and ac-

We behold the clouds, but not Him who cometh in the clouds. In spite of the world's attitude to a coming Christ, every prophecy concerning His coming has been literally fulfilled. It may be replied that some of the prophecies concerning His coming were apparently fulfilled in the long ago. While this is true, there has not hitherto been a time when there has been a concurrent fulfillment of these prophecies. A study of the signs that indicate His speedy coming, as set forth in the twenty-fourth chapter of Matthew, should be sufficient to convince us that the event of the ages is impending, and the coming of our King imminent.

Prior to the world's worst war we were emphatically informed that the war was impossible. The world had rested its hope of abiding peace upon superior statesmanship and the "balance of power." By bitter and bloody experience, the God of all the earth has taught us that the human intellect is not sufficient for time, (Continued on page 6, column 1)



J. W. PORTER

tion is radical, and apparently universal. The very foundations are being shaken, and convictions that were deemed settled by the verdict of ages have been revised or reversed. Fanciful and foolish theories have been substituted for eternal verities, and confusion continues worse confounded. In the turmoil and tempest through which the world is passing many seem unwilling or unable to discern the signs of the times.

We study the ways of the weather and the ways of the world, but think but little of Him, whose pathway is far beyond the stars.

ULTRACRITICISM: THE LEAVEN OF THE PHARISEES

By TERRY TURNBEAUGH
Marengo, Ohio

"Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the



TERRY TURNBEAUGH

Sadducees" (Matt. 16:12).

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:23-24).

The Baptist Examiner

The Baptist Paper for the Baptist People

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

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

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

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED WEEKLY, with paid circulation in every state and many foreign countries.

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

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

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

BRIEF NOTES

Elder Ray Hiatt has a new address. It is 5629 S.W. 39th Street, Hollywood, Fla. 33023. Bro. Hiatt is no longer pastor of the Missionary Faith Baptist Church of Hollywood, Fla., and he is available for work wherever the Lord may lead.

Behold Lamb Of God

(Continued from Page One)
from the foundation of the world, but that it was the Father's plan and purpose to give Christ as a sacrifice from eternity past. It was an event so certain that it might be spoken of as actually then occurring. The truth of Christ dying for the sins of His people was constantly represented by bloody sacrifices from the earliest ages that it might be said that He was slain from the foundation of the world.

In Genesis 4:4 we see righteous Abel offering "the firstlings of his flock" to the Lord to show his faith in a coming Redeemer. This act of Abel foreshadowed the first-born Son of God, the spotless Lamb which would take the sins of men away from the justice of God.

Some years later another lamb-type of Christ appears. When Abraham and Isaac were going to Mount Moriah this conversation is recorded: "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering; so they went both of them together" (Gen. 22:7-8). Abraham's answer had respect to the coming Messiah, God's appointed and approved Sin-bearer (John 8:56).

In Exodus 12 God instituted the Passover for the nation of Israel. The head of each household "was to take to them every man a

lamb" (Ex. 12:3) and slaughter it on the evening of the 14th of Nisan. This lamb was to be a male without blemish and spot (Ex. 12:5). The shedding of the blood of the paschal lamb pointed to the shedding of the blood of God's Lamb, Jesus Christ. This whole affair was designed to direct their faith to a far greater deliverance by Christ (Heb. 11:28). I Corinthians 5:7 says: "For even Christ our passover is sacrificed for us." Peter tells us how we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19).

Many things about the paschal lamb was typical of Christ our Passover. First, it was to be a lamb which was slaughtered. Christ is called the Lamb of God by John the Baptist. Second, it was to be a male in the prime of life. Christ was a male Who offered Himself in the midst of His days. Third, it was to be without blemish. Christ was "without spot." Fourth, it was to be set apart four days before slaughter. Jesus entered Jerusalem four days before His crucifixion. Fifth, it was to be slain and roasted with fire. This denoted the extreme sufferings of Jesus Christ. Sixth, it was to be killed by the whole congregation in the evening. Christ suffered in the "end of the world." (Heb. 9:26) at the hands of the leaders of the Jewish nation (Luke 23:18). Seventh, not a bone was to be broken of the lamb. According to John 19:33,36, not a bone of Christ was broken.

In the tabernacle, and later in the temple, two lambs were offered as a daily sacrifice to the Lord. Exodus 29:39-41 relates: "The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord."

At about 9 o'clock in the morning the priest would slay the first lamb in the northwest corner of the altar. At about 3 o'clock in the afternoon he would slay the second lamb in the northeast corner of the altar. This pointed to Jesus Christ, the Lamb of God. He was crucified at the third hour, or about 9 o'clock in the morning. He died the ninth hour, or 3 o'clock in the afternoon (Mark 15:25,33-34). The continual offering of the lambs signified the ever-abiding efficacy of Christ's blood. As the Lamb of God He continues to take away the sins of His people (I John 1:7).

What were the Old Testament saints expected to do? They were expected to behold the Lamb of God in types and shadows. They were to see Christ coming to give His blood as the Lamb of God for the remission of the sins under the first testament. In the tabernacle and temple worship and in the Passover, they were to behold God's coming Lamb.

The Prophet Isaiah beheld the Lamb in his day hundreds of years before John the Baptist did. He penned these words of Christ: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

Now let us behold Him

IN NEW TESTAMENT ANTI-TYPES

The subject of the book of Revelation might be said to be: "Behold the Lamb of God." Twenty-eight times John speaks in this book of Christ as a lamb. In picturing Christ in prophetic symbol in Heaven John speaks of Him as

"a Lamb as it had been slain" (Rev. 5:6). Then he tells us that the "twenty-four elders fell down before the Lamb" (Rev. 5:8). The saints in Heaven are seen beholding the Lamb in worship, saying: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:12-13).

In Revelation, chapter 6:1, the Lamb is seen opening the book with seven seals. This chapter closes with ungodly men trying to escape "from the wrath of the Lamb" (Rev. 6:16). In chapter 7, a great multitude is seen in Heaven, saying: "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:10). This great company of Gentile nations "have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). The Lamb is said to feed them, to lead them, and to wipe away their tears (Rev. 7:17).

In the 12th chapter the saints are said to overcome the Devil "by the blood of the Lamb" (Rev. 12:11). Antichrist is said to imitate Christ by taking to himself "two horns like a lamb" (Rev. 13:11). In chapter 14:1 Christ is seen as "a Lamb" on Mount Zion. The 144,000 who are with Him "are they which follow the Lamb whithersoever he goeth" (Rev. 14:4). In chapter 14:10 the beast worshippers are said to be tormented "in the presence of the Lamb."

In chapter 15 the victors over the beast are said to sing "the song of the Lamb" (Rev. 15:3). In chapter 17:14 the ten kings of the revived Roman Empire are said to "make war with the

1976

BOUND VOLUMES

NOW READY!

Price \$10.00

Supply Limited

Calvary Baptist Church
P. O. Box 910
Ashland, Kentucky 41101

Lamb." Chapter 19:7 mentions "the marriage of the Lamb," while verse 9 discloses "the marriage supper of the Lamb." In chapter 21:14 the walls of the heavenly Jerusalem have "the names of the twelve apostles of the Lamb." The Lamb is said to be the temple in the New Jerusalem (Rev. 21:22) and the light of it (Rev. 21:23). Those who enter the city are those "which are written in the Lamb's book of life" (Rev. 21:27). John informs us that in the city is "a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1,3).

If one begins to read the first book of the Bible, Genesis, in the Old Testament, he will behold Jesus Christ as the Lamb of God. On the other hand, if he reads the last book in the New Testament, Revelation, he will behold the Lamb of God. The whole Bible centers in, points to, and revolves around Christ as the Lamb of God!

It behooves us to behold

THE WORK OF THE LAMB OF GOD

The work of God's appointed Lamb is stated by John the Baptist: it was to take away sin. Each word in John's profound statement is worthy of our consideration and intense study. Let us with great reverence and hearty pleasure examine each word.

First, John said: "BEHOLD." John is saying, "Listen to me. Here stands the One typified by all the Old Testament lambs in

BEWARE OF UNICEF

The joke's on you if little goblins trick you into giving to UNICEF this year. Again this year the advocates of world government are conning gullible parents into letting their children be used as tools of the international Communist conspiracy.

Certainly providing for the welfare of children in need is a worthy project. There is nothing un-Christian about supplying food and medicine for needy children. But to use our children in the "trick-or-treat for UNICEF" to supply funds to assist the Communists in their steady drive toward total world domination is a horrible crime against God and country.

Before you give a dime to UNICEF please take the time to look at their record. Here are a few facts about the United Nations Children's Emergency Fund which you should know.

The first chairman of the UNICEF was Ludwig Rjachmann, a Communist from Soviet-controlled Poland. When he was subpoenaed in 1957 by the Senate Judiciary Committee to answer questions about his connections with Communist agent Alger Hiss, Rjachmann fled this country rather than appear.

In 1957, Gerald McKernan, a priest, testified before the U.S. Senate subcommittee. He told of being an eyewitness in 1949 to deliberate diversion of UNICEF supplies to a Communist group in Shanghai during the Red advance in China.

UNICEF contributed \$10 million in 1961 to finance the United Nations war against anti-Communist Katanga. In the Congo aggression the U.N. forces bombed hospitals, shot civilians, and committed terrible atrocities in that immoral campaign.

In 1962, Edward Goebel, school superintendent for the Catholic

archdiocese of Milwaukee refused permission to UNICEF to conduct its Halloween "trick or treat" program in the Catholic schools. He based his decision on the protests of several former Army chaplains who had seen UNICEF proceed to end up in Communist hands.

In March, 1960, only a few months after the bloody takeover of Cuba to Fidel Castro, UNICEF voted to send his Communist regime \$140,000. In 1964, UNICEF sent Castro another \$125,000 to spend.

The newsletter of the McGraw-Hill Company's Committee for Public Affairs of December, 1961, said UNICEF "appropriated \$39 million between 1947 and 1958 to Communist countries. In a ratio not unlike that of other UN ventures, the United States furnished approximately \$42 million of that."

Writing in the GREENVILLE (S.C.) NEWS for May 16, 1975, Robert D. Heintz pointed out that, as a part of an emergency program, the U.N. children's agency supplied goods worth \$8,975,587 to the Communists in Vietnam during their drive to ultimate victory.

All UNICEF's grants are given to governments. Even when goods are made to non-Communist governments, the extent of corruption and misuse is usually overwhelming. Even in such cases as this the funds and materials are used to solidify the position of some tyrant in power.


The Bible warns: "Be not deceived" (Gal. 6:7). Yet many Christians are deceived each year by UNICEF into helping finance the Communist conspiracy in various countries throughout the world. UNICEF is playing a "trick" on its supporters. The "treat" is all for the Communist conspirators. A gift to UNICEF is really a gift to the United Nations Communist Emergency Fund.

slaughter of God's Lamb at Calvary was nothing more than what the Father by His "counsel determined before to be done" (Acts 4:28; 2:23).

Fourth, John said: "Behold the Lamb of God WHICH TAKETH AWAY..." To take away means that Christ voluntarily took upon Himself our sins and bore them away from us as the scape-goat in Israel (Lev. 16:21). Christ was actually charged with the guilt of our sins (Ex. 28:38; Lev. 5:1; II Cor. 5:21). Our guilt was transferred to Him, and He bore our sins away as far as the east from the west. He took them away by the merit of His death: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24).

Oh, what a wonderful thought for the believer. His sins are clean gone forever. They are under the blood of Christ. The Saviour has "put away sin by the sacrifice of himself" (Heb. 9:26). The Lord from Heaven bore our sins away which were offensive to the holiness of God and destructive to the happiness of man. By the Lamb of God we are both justified and sanctified.

"Taket" denotes a continual (Continued on page 4, column 3)



A HISTORY OF THE BAPTISTS

By John T. Christian

VOLUME 2

Volume 2 covers Baptist history from Colonial times to 1845. Available now \$5.95

Volume 1 also available \$5.95

2-volume set available \$11.00

Kentucky residents must include sales tax.

CALVARY BAPTIST CHURCH BOOK STORE

P. O. BOX 910 ASHLAND, KENTUCKY 41101

Sanctification . . . First

(Continued from page one)

of my opinion. In doing this I am conscious that prejudice for antiquity has as little weight with me as fondness for novelty. I have desired, above all things, to know the will of God, and when I think I have discovered it, I am anxious to impart it to my brethren. I am impatient to save them from the sin of teaching the disciples of Jesus to despise what the Scriptures teach them to reverence, and of adding to the offence of the cross, by a tenet unsupported by the authority of God.

In examining this subject, I entertain those of sentiments opposite to those inculcated in this paper, to dismiss from their minds everything but the desire of finding truth. Let the fear of God banish all partiality for opinions already conceived, and all undue desire of vindicating what has already been avowed. It is a difficult thing to review our own opinions, especially when published, with the impartiality which we can bestow upon those of others; yet, without this attainment, no man is thoroughly fitted for discussing subjects of controversy. It is an awful thing, in giving the import of God's testimony upon any matter, to give it a turn to suit our own views; yet, a bias of this kind is sometimes discoverable, as well in intemperate reformers, as in the prejudiced defenders of ancient error.

In examining the evidence on this subject, it has appeared to me, that they must have taken a very partial view of it, who have supposed that the seventh-day Sabbath rests on the Mosaic law. If we consult the book of Genesis, we shall find that it was instituted two thousand years before the law, and is founded upon reasons that have exclusive respect to any nation, or to any dispensation. **"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made"** (Gen. 2:1-3).

Here is a Sabbath even before the entrance of sin, founded upon reasons that apply to all nations and to all times. Is God's resting on the seventh day, a reason for the Sabbath applicable to the Jews only? Is not this a Sabbath for all the human race? Is there anything of a local or temporary nature in this language? Is not the reason assigned for the institution of the Sabbath, as forcible this day as the day it was given? Is it not as applicable to us as to the Jews, or to Adam himself? Is the finishing of the work of creation no longer worthy of remembrance? Granting then in the fullest sense, that the law of Moses is abolished, how does that affect this subject? Shall the abolition of the law which was not given for two thousand years after the institution of the Sabbath, abolish an institution which, though incorporated in that covenant, is totally independent of it?

The Sabbath is not a Jewish institution, for though it formed a part of the national covenant, it was previously incumbent on all mankind in virtue of its original appointment. As the Sabbath was incorporated into the Jewish law, it received appendages applicable to the Jews alone. These appendages perished with the law, but the Sabbath itself no more dies by being connected with the law, than the soul does by being united with the body.

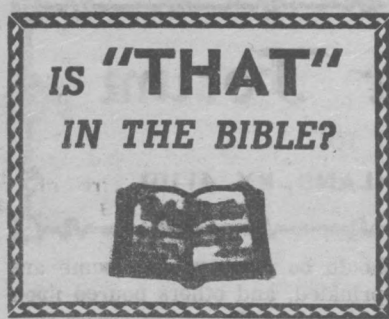
Suppose a landlord to give leases in which it is covenanted that his tenants are subject to forfeiture upon conviction of any act of treason, their loyalty is then one of the conditions on which they hold their farms. In addition

to the fear of the civil powers, they are deterred from treason by the dread of losing their property. Suppose again, that on the expiration of these leases, the landlord makes no such covenant, but leaves them with respect to their title to their farms, at full liberty either to be loyal or disloyal. Is it not evident, that though free from their covenant and its additional enactments, they are still bound by the laws of the state, and that though they shall not now on account of treason forfeit their lands, yet they shall still be answerable for their crimes to its laws.

In like manner, the Sabbath which was an institution for the human race, was embodied in a temporal covenant with a particular nation. With the abolition of that covenant, the temporal sanctions of the Sabbath were abolished, and everything in it that peculiarly respected that nation, but the Sabbath itself, could not perish with a covenant of which it was independent.

But I shall go further. To overturn the Sabbath, it is not sufficient to prove merely the abolition of the law, no, nor even the insufficiency of the evidence in favour of the sanctification of the first day of the week. I maintain that, even though the day of Christ's resurrection should be degraded, the Sabbath remains in virtue of its original institution. There is no proof it is said, that the day of Christ's resurrection was observed as a Sabbath; grant this, and what follows? Is it that there is no Sabbath? No, verily, but that instead of the first day of the week, the seventh according to the original appointment is the Sabbath. Christ tells me that He is Lord of the Sabbath, and the New Testament affords me evidence that it is changed; but had I no such evidence of a change, the seventh would still command my respect.

The reasons upon which God rests the appointment of the Sabbath, are as lasting as the hills; while the creation remains they cannot wax old. Every nation under Heaven is equally bound to respect the day that God sancti-



Question:
"WHAT WAS THE PENALTY FOR WORKING ON THE SABBATH?"

Answer: Death, Exodus 31:14: **"Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."**

fied and blessed. If the nations have lost the knowledge of the original Sabbath, they have in like manner lost the knowledge of many other things. But as soon as they receive the Scriptures which contain this institution, their neglect of it will be their condemnation. God sanctified and blessed a Sabbath for the human race, even in a state of innocence, for the commemoration of the finishing of His works. Shall the abolition of a covenant that respected only one nation, abolish that Sabbath? Will any man presume to class the original Sabbath appointed for man in innocence, with these beggarly elements, these rudiments of the world, which were to vanish as shadows at the coming of Christ?

I conclude then, that if the first day of the week is not to be observed as a Sabbath, the seventh day still enjoys that honour. It was appointed for the human race, and not for a particular nation: it was appointed for man in innocence, and not merely as a shadow having reference to human guilt; it was founded on reasons applicable to all ages and countries. No artillery employed against the law of Moses, can ever be brought to bear upon it. It stands as firm as the throne of God.

Again, the Sabbath is one of those commandments which in general are recognized by our Lord and His apostles, and are exhibited in the New Testament as living after the death of the law. There is nothing that can be said from the abolition of the law of Moses, that deters me from using this argument. While I admit, in the fullest manner, that this law is abolished, I contend that everything in that law, that was obligatory on all men, and on the Jews previous to their national covenant, remains unaffected by the death of the law.

I shall not enter into the question at present; but, as a foundation for the present argument, shall merely observe, that though the usual distinctions of the law are both unscriptural and pernicious, the commandments which men have termed the moral law, are sanctioned by the New Testament. To the ruler who asked what he should do to inherit eternal life, our Lord replied, **"Thou knowest the commandments, Do not commit adultery,"** etc. It is no matter in what view it is supposed that our Lord uttered these words. Whatever was His view, He admits that the keeping of the commandments would gain eternal life. They are the substance of human duty. Did ever our Lord speak so of any of the temporary precepts of the law of Moses? Could it be said that by observing any of these rites that are really abolished, a man might have eternal life? Besides, is it not evident that our Lord understood these commandments in all the extent (Continued on page 4, column 4)

"BACK FROM THE BRINK"

(Continued from Page One)

In wisdom which He allots, however, I know that the present fleshly status is only temporary. Just this week a dear lady and friend who knew my wife and me some twenty-five years in a distant city wrote my eldest lad, "I have his book . . . I remember him . . . I presume he is your father. Has he passed on?" Had God not brought me back from the brink, I would have passed on.

Even now, I stand on the brink of eternity!

I have no promise of one more breath or heartbeat!

The least, the greatest, the best, and the worst of us, and our lives as well, hangs by a thread which no man holds. It is a thread which no man can hold.

Job purveyed the wonder of God's sovereign provision perfectly. We hear his, **"Man that is born of a woman is of few days, and full of trouble . . . seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass"** (Job 14:1,5). This, however, is not a pessimistic or a hopeless cry, as some would have us suppose. Some may suppose that such implicates us in a futile, darksome, conscienceless infinity on a finite earth. The very opposite is true.

For those who know Jesus, the Christ — Messiah — in saving faith, as Job, we have his absolute assurance:

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

The godless of our day may choose the pagan follies of Eastern religions, their wheels of Karma, multitudinous gods and reincarnations, if they will! Or they may choose the psychic fantasies of those demonically deluded and driven souls who are gaining publicity or turning a profit from their tales of having died and returned to tell of it, if they will. They may choose, if they will, the many delusions of denominationalism which counter the plain teachings of the Word of God regarding life, living and death.

Know, nevertheless, that Job of old has put the lie to every such choice. They may be choices which are acceptable at the social, sophisticated or scholarly levels, but each one is satanic in origin and satanic in issue to the eternal loss of all who are deceived thereby.

Simplistic though it may seem, as Job, I have the promise of eternal life in Christ Jesus, the Lord. So, the moment I leave this temple of clay which men know as me, whether today, tomorrow, a year from today, five, ten, twenty-five or thirty years, I shall go to be with the Lord in accord with, **"To be absent from the body, and to be present with the Lord"** (II Cor. 5:8). My earthly temple of clay shall remain regardless of what men, elements or creatures of earth may do to it. Skin worms ultimately will destroy my body either directly or indirectly.

As a young man, I worked in a very large funeral home. I have participated in many funerals. I have watched many cremations. I even attended the funeral of one of my choice professors who chose cremation. Then, in the service of our Country, I have known some who became food for fish, some whose bodies were never recovered from the battlefield until little was left but the clothes, the tags and the bones. Others who were my buddies were found in such a state of deterioration that some who were hardened soldiers could not stand the stench. There were others whose bodies were literally destroyed in tanks which had taken enemy shells. I later stood on the wasteland of Nagasaki where thousands of humans had "evaporated," in fact!

Such realities gave substance to resurrection truths for me. Consequently, I had and I have no concern as to the manner of my demise or the ultimate issue which men, elements, or creatures of earth shall make of my remains. I shall be content with God's decision in the matter.

In the flesh, I might actually have desires even as Joseph of old (Gen. 50:25). If we are wise, we will note that the reference by Joseph is to his "bones" — not himself. He, as Abraham, Isaac and Jacob, served **"not the God of the dead, but the God of the living"** (Mark 12:27). Having been **"saved by grace through faith,"** our hope and our joy may be the same!

Regardless of what happens to my fleshly temple of clay, I can know that at the moment of my death, I shall be temporarily **"clothed upon with (my) house which is from heaven"** (II Cor. 5:2). God explains that being so clothed, I **"shall not be found naked"** (II Cor. 5:3).

Here we see God's concern for the clothing of the human body, whether physical or spiritual. How tragic, then, it must be that multitudes who boast of a relationship with God indulge in unabashed nudity at every social level, and in most every activity! If the Word of God were to be believed and obeyed,

(Continued on page 5, columns 4, 5)

The Holy Vessels and Furniture of the Tabernacle

—By—
HENRY W. SOLTAU



148 pages

\$5.95

This comes from the pen of a very able Bible scholar and should be a special help to every Bible student who is interested in the study of the tabernacle with its typical meaning. If you have been amazed at the detail of the tabernacle furniture, we are sure you will find this book most helpful as it very accurately treats this subject. There are ten full color illustrations which add greatly to the value of the book making it actually a classic in its field.

— Order From —

CALVARY BAPTIST CHURCH BOOK SHOP

THE BAPTIST EXAMINER

OCTOBER 29, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Does Romans 6:5 teach that only those who have Baptist baptism be resurrected in the likeness of Christ? Is it true that those who do not have Baptist baptism cannot be resurrected in the likeness of Christ?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

9272 Euclid-Chardon
Road
Kirkland, Ohio



By resurrection do you mean the resurrection of the dead referred to, say in I Corinthians 15:2? If so, then I will quickly answer no to the question.

On the other hand if by "resurrection in the likeness of Christ" you mean that through symbolic action openly identifies his life with Him and His people then it is true that only Baptist baptism accomplishes this.

Valid baptism, you see, is a statement. It says, "I consider myself (my old self) to be dead with Him, buried with Him, and raised a new creation in Him." Baptism does not cause that to happen, but simply states that it has already occurred, hence, a rite which belongs exclusively to scriptural Baptist churches (Mt. 28:19).

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



If you are trying to say a person won't be resurrected unless they are baptized, you are saying that baptism is a requirement for salvation. You would have a baptismal regeneration which, of course, is contrary to the word of God.

Verse 5 is simply a description of baptism. When a person is put under, or planted, we can see the death of Christ pictured. When he is brought out of the water, we see a picture of the resurrection of Christ. This picture not only shows the death and resurrection of Christ, but it also shows that we are dead to sin and rising in newness of life. (Read the verses around this verse and the whole thing is clear). Time and again we are told that baptism is a picture of our salvation and not the basis of it. "The life figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (I Pet 3:21).

There is no question but that a person is not baptized unless he is baptized in a true scriptural Baptist church. Let us not, however, go beyond the Scripture and say that a person is not saved unless he has been baptized scripturally. The thief on the cross was not baptized, yet nobody can dare say he was not saved since Christ told him he was. John the Baptist was never baptized, that is why he called himself the friend of the bridegroom instead of considering himself in the bride. "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because

of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29).

I am afraid that some of our brethren are putting such emphasis on Baptist baptism that they are becoming Baptist Campbellites.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



Real Baptists are not even distantly related to the Catholics, Campbellites, or any others who hold to baptismal regeneration. On the surface this verse may seem to imply that only those who have scriptural baptism will be resurrected in the likeness of Christ. But the word "planted" in this verse comes from SUMPHUTOS and it has the meaning of innate, or inborn. This may be either natural or spiritual. In this case it has to be spiritual. I am fully persuaded that every born-again child of God will have a body fashioned like unto our Lord's glorious body.

Baptism has to do with our faithfulness to our Lord. And our faithfulness has to do with our rewards. In I Peter 3:21 we learn that baptism is a picture, or a type of how we are saved. That is all the relation there is between salvation and baptism. True Baptist baptism is so important. And every Christian should have it. But it is only a picture of salvation. And a picture of salvation can no more save a person than the picture of a man's wife can cook his food, wash his clothes, or darn his socks. So as I see it, baptism has absolutely nothing to do with our resurrection. And so far as I am able to see, there is only one kind of body that resurrected saints will have. And that is one like unto our Lord's glorious body (Phil. 3:21).

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



The Scripture here referred to reads like this: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

There are two questions asked here, and the answer to both is NO! Baptism is an important thing. Its declaration for the believer is important. The things typified by baptism are important, but not as important as is suggested by these questions. I don't think that this Scripture passage or any other related to baptism, has anything to do with a saved person's resurrection, or what they are like following the resurrection. If persons are resurrected, after failing to receive Baptist baptism, what would they be like and look like if they were prohibited from being in the likeness of Christ? Baptism is not valued by some in the way it

should be, consequently some are sprinkled, and others poured upon for baptism. These are errors that people hold to because they don't take the time and trouble to ascertain what the Scriptures say. But on the other hand, there are those who exalt baptism to a place beyond what is authorized by the Bible. They make it to be something that has saving power, or that guarantees a resurrection in the likeness of Christ. The truth is, baptism as set forth in the Scriptures was designed as a necessity for membership in a genuine Baptist church; it declares some of the greatest truths in all the Bible, and we may be sure that the Lord will richly reward those who honor Christ in this precious ordinance.

Behold Lamb Of God

(Continued from Page Two)

act. This points to Christ's constant office and work. He is always taking away sin from our guilty conscience upon our confession (I John 1:7,9) by His continual intercession in Heaven. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). Christ now "appears in the presence of God for us" (Heb. 9:24). We are saved by His death (Rom. 5:9), and we are kept saved by His interceding life (Rom. 5:10).

Fifth, John said: "Behold the Lamb of God which taketh away THE SIN..." What is meant by the use of the word "sin"? It is used in the singular meaning to denote the principle of sin. It suggests the collective burden and all-embracing efficacy of Christ's sacrifice. The Arabic and Ethiopic versions read in the plural—"the sins." But either rendering is true. Christ takes away sin as a principle and actual sins committed by individuals. In the ages to come Christ will completely take away all sin and lost sinners from this planet earth.

Sixth, John said: "Behold the Lamb of God which taketh away the sin OF THE WORLD." This does not mean every individual person in the world has his sins taken away by Christ, for some die in their sins and suffer in Hell for them. Only those justified by Christ have their sins removed. By the use of the word "world" John means the elect world of Jew and Gentile. Christ is a propitiation for the sins of the whole world of His people (I John 2:2). The legal sacrifice had respect only to the sins of Israel, but the death of Christ is not confined to one part of the world or to one race of people. The Lamb of God purchased pardon for all who repent and believe the gospel, regardless of their color, race, nation, or language. Wherever there shall live a sinner throughout the wide world sinking under the weight of sin and desiring a Saviour, he shall find in "the Lamb of God" a shoulder equal to the weight.

OUR GREAT DUTY

It is the chief business of those saved from sin to tell men to behold the Lamb. This is what John the Baptist did. Those who heard John speak turned to Jesus Christ and followed Him. Some preachers are very good at making their own followers, but utterly fail to make their hearers followers of Christ. John led his followers to leave him that they might behold the Lamb. The Baptist said: "He must increase, but I must decrease" (John 3:30). This was the glory of John the Baptist. The early Christians sought to

get men to behold God's Lamb. The apostles said: "We preach Christ crucified" (I Cor. 1:23). Again they said: "For we preach not ourselves, but Christ Jesus the Lord" (II Cor. 4:5). Paul told the Corinthians: "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

The great responsibility of those saved by the Lamb is to call upon men to behold the Lamb. Since Christ took away our sins (Rev. 1:5), we must not complain about what He takes away from us. When service to Him requires that we give up farms, friends, and family, we must gladly and willingly give it up for Him. We must lose our life for His sake and the gospel. Suffering and tribulations must not deter us in this important work.

CONCLUSION

The more I live in this world of sin and sorrow, the more I behold of the Lamb of God. The more I go to church and read the Bible, the more I behold of God's appointed Sin-bearer. I wonder in admiration at the love and grace of Christ in taking up my sins and bearing them away from the justice of God. When I see Him taking away my sins, it makes my hatred for sin increase. I will ever go on looking to Him by faith for everlasting peace and pardon. When I move higher up, I will still go on beholding the Lamb in a much better light.

Sinner friend, Christ will either take away your sin, or He will take you away for your sins. Christ must become your sinless and all-sufficient Sin-bearer, or you must bear your own sins in the fires of Hell for an eternity. To have the knowledge of your sins taken away, you must look to the Lamb of God. If from sin you are longing to be free, then look to the Lamb of God. This is so simple and easy. It was beholding the forbidden fruit the race became lost, and it is by beholding God's Lamb that men are saved. May it please the Spirit to cause you to cry out: "All glory to the dying Lamb... I now believe in Jesus."

Sanctification . . First

(Continued from page three)

in which some of them are explained by Him in the fifth chapter of the Gospel by Matthew? In the sense in which they stood in the national covenant — by keeping of which they had a right to a happy life in Canaan — they were kept; but this did not entitle to eternal life.

Whatever precepts are made, the conditions of eternal life must contain the substance of all the duties that God requires of man. Is it not most absurd that the commandments, to the obedience of which our Lord attaches eternal life, are abolished by His coming. Instead of abolishing them, He recognizes and explains them. Is it not most absurd to suppose that these commandments, to which our Lord pays such refer-

ence, should share the same fate with the carnal Jewish rites. Here, then, the commandments in general, are recognized.

The fourth, indeed, is not named. Neither are several others. But when they are generally referred to as a whole, and a sample given, those not named are equally sanctioned. Indeed, if only one precept of the decalogue is continued in force in the dispensation of Christ, it will show that the abolition of the law does not necessarily destroy any of them. If one survives, all may survive. If any perish, it is not by being involved in the general ruin of the law, but by individual reprobation. No one will say but that the Sabbath might have been totally abolished; but to do this, more would have been necessary than the abolition of the law; for its existence did not depend on the law. The Jewish Sabbath hath been abolished, and the original Sabbath hath been changed, for the Son of Man is Lord of the Sabbath.

These commandments are, in like manner, sanctioned by all the authority of the apostle Paul (Rom. 13:8-10). We are urged to love one another, because "love is the fulfilling of the law." He then enumerates some of the commandments, and shows that they are briefly comprehended in love. But if these commandments had been abolished, they would not have been spoken of as a fulfillment after the death of Christ. Nothing can be more palpably obvious than that the commandments are here generally considered as obligatory. The Sabbath, then, which is one of these commandments, is obligatory, as far as it is unchanged by Christ.

Not only are the commandments generally recognized by the New Testament, but the fourth commandment is itself both recognized and explained by the Lord. There is no other commandment more fully illustrated by Him. He explains its nature, shows what may be lawfully done on it, and clears it from all the rubbish heaped on it by the Scribes and Pharisees. If He does not enforce it with great strictness, as He does some other of the commandments, it was because these religionists were overly rigorous in the observance of it. By showing the nature of the things that might be done, He teaches that things of another nature ought not to be done.

Will it be said that all this was intended for the Jewish Sabbath, which was immediately to cease? Then, it may as plausibly be said, that what He said of the sixth commandment, and of the seventh, had a reference only to the duration of the Mosaic law, and that, after its abolition, murder and adultery are no crimes; at least, that what our Lord says against them does not apply under the present dispensation.

Our Lord says, "Whosoever looketh on a woman to lust after her, committeth adultery with her in his heart." Shall it be replied, "Truth; this is adultery, and sin" (Continued on page 5, column 2)



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

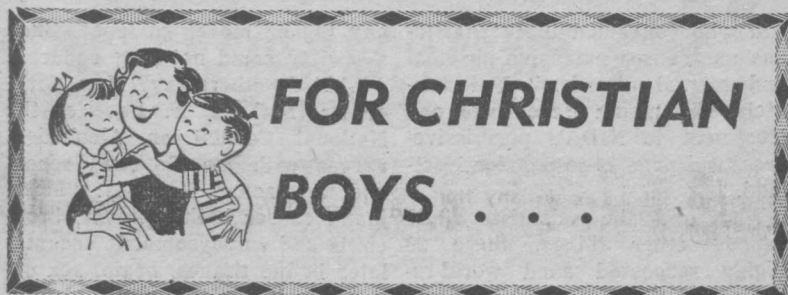
408 Pages

\$6.95

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

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101



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

"THE PLEASANTNESS OF EARLY PIETY"

J. G. PIKE
(In Mansions Above)

As another reason for early piety, glance at some of the pleasures which true religion yields. It is the common delusion of the world, that religion is a melancholy thing; unsuitable to the young and sprightly, and of such a nature that it would blast all their pleasures, and render their lives dark and dreary.

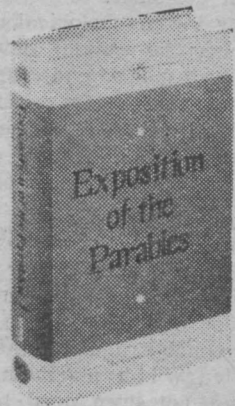
The Word of God, on the other hand, describes true religion as the only source of real comfort. It is the only remains of Paradise below. That holy book declares that "the ways of wisdom are ways of pleasantness, and all her paths are peace." It also tells us of "joy and peace in believing;" of "rejoicing in God;" "rejoicing in the Lord alway;" of "rejoicing in Christ," "with joy unspeakable and full of glory;" of "delighting in the Lord." The Scriptures represent it as the Christian's portion to possess "a peace which passeth all understanding;" if sorrowful," to be "always rejoicing;" to "glory even in tribulation;" and even if "the fig-tree should not blossom, and there should be no fruit in the vine," if the "labor of the olive should fail, and the fields should yield no meat," if the "flocks should be cut off from the fold, and there should be no herd in the stall;" if, in short, famine and desolation were ravaging all around, still to "rejoice in the Lord, and joy in the God of his salvation."

True religion, though it forbids conformity to this world, and directs you to set your affections on the things above, yet forbids no lawful use of the innocent comforts of earth and time. It is true, it denies you the play-house, that hotbed of vice, the licentious romance, the silly novel, and those scenes of worldly revelry which a poor deceived world call happiness; yet these are not sources of real happiness, even to those who love them so well.

Early piety would give you the best pleasures. Through the knowl-

EXPOSITION OF THE PARABLES

By BENJAMIN KEACH



\$12.95

Benjamin Keach was one of the greatest Baptist writers of the 1600's in England. He wrote 43 books. This is one of his greatest books. Thank God it is back in print. This book is over 900 pages in size and worth more than its price. No Baptist should be without this great book.

CALVARY BAPTIST CHURCH
BOOK STORE

P.O. Box 910 Ashland, Ky. 41101

edge of Jesus you would have peace — peace within. Conscience, that else must be a troublesome monitor, would become a delightful friend; while the Holy Spirit would witness with your spirit that you are a child of God. Peace with God is another source of true delight, and this too would be yours: you might look on the Most High as a tender Father and beloved friend, while to the careless sinner He is a dreadful foe.

Early piety would open to you another fountain of real pleasure, by forming your heart for the enjoyment of delights far, far superior to those of sense. In communion with God, in meditation on divine promises and love, the Christian has those pleasures which he would not exchange for all the pleasures of the world. Even his tears of penitential grief afford him more sincere delight than they find in all their noisy mirth.

Go then to the sick-bed of the dying youth; ask him, "Can you feel any pleasure while sickness blasts all the joyous prospects which the young possess and threatens you with an early tomb?" Let one reply, who, being dead, yet speaks, "Oh, that I could but let you know what I now feel! Oh, that I could show you what I see! Oh, that I could express the thousandth part of that sweetness that I now find in Christ! you would all then think it well worth while to make it your business to be religious. Oh, my dear friend, you little think what Christ is worth upon a death-bed. I would not for a world, nay, for millions of worlds, be now without Christ and a pardon. I would not for a world live any longer: the very thought of a possibility of recovery makes me even tremble. Come, Lord Jesus, come quickly. Death, do thy worst. Death has lost its terror. Death, it is nothing. Death is nothing, through grace, to me. I can as easily die as shut my eyes or turn my head and sleep; I long to be with Christ; I long to die. Oh, that you did but see and feel what I do! Come and behold a dying man in the midst of his sweetest enjoyments. Oh, sirs, worldly pleasures are pitiful, poor, sorry things, compared with one glimpse of this glory which shines so strongly into my soul! Oh, why should any of you be so sad when I am so glad? This, this is the hour that I have waited for."



Sanctification . . First

(Continued from page 4)

ful as long as the law lasts; but, as the law is abolished, adultery is not now a crime." On the contrary, do not all understand this to be the Lord's explanation of that sin, importing its criminality under the new dispensation? And, if this be the case with respect to one of the ten commandments, why is it not so with respect to the fourth? Why do we not grant our Lord's recognition of that commandment to have the same weight as His recognition of the seventh? If the latter was duty, independent of the law, so was the former.

Besides, can it be supposed that our Lord would have been at such pains in explaining a precept that

was to die with Himself? How many encounters has He with the Pharisees on this subject? Instead of avoiding giving them offence, He seems intentionally to heal often on the Sabbath, when He might have easily omitted it till the next day. We cannot suppose that Christ was influenced by that vanity which sometimes actuates people in ostentatiously displaying their liberty, glorying in their superiority to vulgar prejudices. He was lowly in heart. I rather suppose that His design in this part of His conduct was, to take an opportunity of showing the true nature of the Sabbath, for instruction to His disciples throughout all ages. It strikes me that it is not likely that He would have been so solicitous to quarrel with them on this question, if the Sabbath itself was a merely temporary Jewish institution, tottering to its fall.

This is not all that may be drawn from our Lord's explanation of the Sabbath. Some of the arguments used against the Pharisees evidently import, that the Sabbath is no temporary institution. "The Sabbath," saith He, "was made for man, and not man for the Sabbath." Here two points are fixed, namely, that the Sabbath is a universal institution, and that it was designed for the advantage of man. He speaks of it not as a Jewish institution, but refers to its original appointment for man. The Sabbath was not made at the giving of the law: it was made immediately after the creation of the world. But when it was made, it is here asserted it was made for man. It is, therefore, for the human race, and not for the Jews, it was made.

Why then should man be loosed from the Sabbath, when the Jews were loosed from the law, to which, as a nation, they were married? If it was made for man, it must be obligatory on man, independent of the Jewish covenant altogether, until it is either changed or individually abrogated. Can the abolition of a temporary, national covenant, abolish a Sabbath made for the human race — made even before the entrance of sin? Shall a paradisaical institution be classed with these carnal ordinances, those rudiments of the world, those beggarly elements, of which all that was peculiar to the Jews in their national covenant consisted, and which the New Testament represents as done away?

The phrase referred to imports, also, that the Sabbath was made for the benefit of man, not as his burden. It was, therefore, for the advantage even of Adam, in a state of perfect innocence, to have a day set apart as a Sabbath. Now, is it not absurd, even to the utmost bounds of absurdity, to suppose that a Sabbath was of advantage to innocent Adam, and that it is not of use to the children of God in their state of imperfection? Shall a Sabbath be useful amidst the innocent of Eden, and shall it be useless amidst the temptations of the devil, the world, and the flesh? How can any man say that he has no need of a Sabbath that was useful to Adam before his fall? But if a Sabbath is useful, the Sabbath cannot be abolished. I hold it to be as clear as the light of Heaven, that if the Sabbath was useful when it was made, it is much more needful now.

To the Jews who sought to slay Jesus for performing cures on the Sabbath, He replies: "My Father worketh hitherto, and I work" (John 5:17). Here the ground of our Lord's defence is the example of His Father. This shows that Jesus does not consider the Sabbath a merely Jewish institution; but, that He views it as that first Sabbath sanctified and blessed by God after the creation. As a merely Jewish institution, the Father's working on that day would have been no justification of Himself for like conduct. Jesus was made under the law; but was the Father bound to keep any in-

"BACK FROM THE BRINK"

(Continued from Page Three)

there would be both a revolution and a revival among denominationalists and Baptists, and others who profess to name the name of Christ Jesus in truth!

It is obviously with sovereign omniscience and eternal purpose, then, that God speaks quite sharply to the Laodicean Church. On pain of His loving rebuke, He recommends to the members of this church that they "buy of me . . . white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Rev. 3:18).

In that "clothed" presence and relationship with Christ Jesus, our Resurrected and Ascended Lord, I, and all others so called, chosen and blessed, will remain until that precious moment of which God speaks in, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thess. 4:14).

That is the moment those of us who "sleep" in Jesus will be joined to our bodies and "rise first" to be joined by those living ones in the faith who are changed (I Thess. 4:17 and I Cor. 15:52). We shall be together with Christ first in the clouds (Acts 1:9-11 and I Thess. 4:15-17), and "we shall be like him, seeing him as he is" (I John 3:2). Then shall have come to pass that happy experience of "this corruptible putting on incorruption" and "this mortal putting on immortality" (I Cor. 15:53).

Happily, joyously and thankfully, in our new, eternal bodies, dressed in fine linen, we shall join our conquering King of kings and Lord of lords in His return to the earth. God describes first the Lord's return:

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war . . . And He was clothed with a vesture dipped in blood; and His Name is called The Word of God" (Rev. 19:11,13).

We learn in the further verses, however, that the Lord does not return alone. Rather, God makes it very clear that those of us who are His will return with Him. Although His conquering will be with The Word which godless and sometimes godly men have blasphemed and mythologized, we, as His white robed ones shall accompany Him as "The armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Rev. 19:14).

God assures us that He will have the victory:

"And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:15-16).

God further explains the situation, the conditions and the rule of our Lord in, "And it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King . . . and if the family of Egypt go not up, and come not, that have no rain; there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles . . . the punishment of all nations . . ." (Zech. 14:16, 18-19).

In that glorious hour, we shall be given the responsibilities which have been prepared for us from everlasting by our Sovereign, Omniscient, and Omnipotent God. We who abound in Him now, shall abound with Him then! We shall have no interest in "coming back from the brink." We shall be beyond the brink, eternal in truth and in fact! In accord with the Holy, Infallible Word of God, we shall "live and reign with Christ for a thousand years" (Rev. 20:4).

Then, we shall be eternally secure in the presence of our blessed Lord — "and so shall we ever be with the Lord" (I Thess. 4:17). — even as now we are secure in His salvation which has been effected by our belief of "the gospel of Christ" which "is the power of God unto salvation to everyone who believes" (Rom. 1:16). Our experience with Him in that day will be upon the earth which is yet under the curse and in the midst of men who will yet suffer in a measure from

(Continued on page 8, columns 4, 5)

stitution He gave the Jews? It was the duty of the Jews to keep the holy days; but God might have made a new world on these days, or, which is the same thing, He might have permitted, and He did permit, all other nations not to respect these holy days. But He would not do so with that day which He blessed, and sanctified, and honoured by His own example.

Though the Lord of Heaven is not bound to law, yet He honoured and sanctified the Sabbath, and observed it Himself by resting from His works. Our Lord's argument takes it for granted, that the Father Himself still respected the Sabbath; for in any other view it is irrelevant. If God did not re-

spect the Sabbath at all, why is anything that He does on that day referred to as a justification of the conduct of one who is bound to keep that day? The Lord might command men to keep a day that He does not keep Himself. It was no justification of Jesus to allege that the Father did similar things to those He did on the Sabbath, except it is true that the Father respects the Sabbath.

But this argument has full force when taken in conjunction with the Lord sanctifying the Sabbath, and

The Second Coming

(Continued from page one)

or eternity. Diplomacy uttered its final and fatal word, and the world was crimsoned with the blood of its own conquerors. The mistake of militarism has culminated in the crime of the centuries, and, with it, let us hope, imperialism has perished forever.

Ten million men gone to death in the full tide of young manhood, would seem sufficient to meet the demands of prophecy concerning "wars and rumors of wars." Unfortunately, war continues, with the prospect of increasing strife before the Peace Conference has concluded its deliberations. The peace for which many have looked, and longed, will come, but not till the Prince of Peace comes and brings peace to a distressed and distracted world. He, who while on earth stilled the tempest, will come again, and whisper, "Peace be still," to a storm-swept world.

Famine should be another sign of His coming. The world has never known so much of famine as it has suffered in the past two years. The mightiest battle of the recent past, and of the present, is the battle for bread. The wild cry is the cry of hunger. Little children tugging at the empty breasts of starving mothers; men taking their own lives that their families may live, is the tragedy of our times, and a sign of His coming.

There shall be plenty and to spare when the Bread of Life shall appear, for they shall hunger and thirst no more. The earth shall no longer bring forth thorn and thistle, but food for the redeemed millions of the earth. "Lift up your heads, O ye gates, and be lifted up, ye everlasting doors; and the King of glory shall come in."

Dread "pestilence" shall precede His coming. Surely, the world has had, of late, its share of disease and death. The "flu" claimed more victims in one year than any other plague in all history. Traffic was blocked by hearse and coffin, and worship forbidden in the sanctuaries for fear of spreading the dread disease. More lives were lost by the plague than was claimed by the World War.

The physicians knew no cause or cure. Even till this good day they have found no specific. Like the plagues of Pharaoh, only the God who sent could stay. It was a dark hour in God's dealing with rebellious man, yet the darkest hour is just before the dawn. Already the eastern sky is streaked with light, and the Sun of Righteousness shall soon rise with healing in His wings. When He shall come the countless dead in Christ shall rise, and our bodies shall be redeemed and glorified.

And there shall be a period of

apostasy, such as the world has never known, and shall know no more forever. "For this know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy."

The present condition of the world could not be more fully described by one living among the scenes of today. Churches are being forsaken for the theater and the picture show, and the dance hall. Many of our school men have turned from the only true and living God and deified Darwin. The destructive critic has turned from the oracles of God to his own cunningly devised fables. The churches of the living God have been placed on a parity with civic and social institutions. The Bride of Christ has been discredited and humiliated.

The Fox Sisters, Mrs. Mary Baker Eddy, and other false prophets, have arisen to usurp the throne of the Son of God, and yet we need not think strange of this falling away, for the Master asked, "When the Son of man cometh shall he find faith on the earth?" Perhaps He answered His own question when He said: "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not, until the flood came and took them all away; so shall also the coming of the Son of man be." All of which betokens that the end draweth nigh. Let us, therefore, watch, for in such an hour as ye think not the Son of man cometh.

"And this gospel shall be preached to all nations, as a witness, and then shall the end be." There is no nation to whom the Gospel has not been preached. It is not asserted, as some have surmised, that all nations shall be converted. The prophecy is that this gospel shall be preached as a "witness." The world is making more progress in converting the churches than the churches in converting the world. It is not our mission to bring the world to Christ, but to carry Christ, as a witness, to all nations. The world is traveling the deathgait to speedy destruction. And now that this gospel is being preached in the uttermost parts of the world, shall we not look for Him to come and claim His own?

When the destiny of battle was wavering in the balance, a Scotch regiment, with bagpipes, played "The Campbells are Coming." Inspired by the music, they pushed forward to victory. To the discouraged and sorely tried, let us

MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT

\$17.95

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

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

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

CALVARY BAPTIST CHURCH BOOK STORE

P. O. Box 910

ASHLAND, KENTUCKY 41101

carry the cheer of Christ's coming. Comfort ye one another with this doctrine. What can be of greater comfort to the Christian than to know that at any moment his Lord may come. He who went away will return and receive us to Himself.

The Jews shall return to Jerusalem to worship the King in the city of their fathers. "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people and I will be their God."

Already their faces are set toward Zion. On the Mount of Olives the building of a Hebrew University is now under way. Twelve corner-stones have been laid, representing the twelve tribes of Israel. Aided by the Zionist movement, many have already returned to their native land. Their long wandering will soon cease, and they shall dwell in safety at home. May we not read in their return a sign of His coming? For twenty-five hundred years the Gentiles have governed the world, and the "fulness of the Gentiles" is at hand.

Since the time of His coming is unknown, should we not be ready to meet Him, whether He comes at morning, noon, or night? Should He come now, would we say, "Even so, Lord Jesus," or would we cry for the rocks and hills to fall on us and hide us from the face of the Lamb?

"When Jesus comes to reward His servants, Whether it be noon, or night, Faithful to Him will He find us watching, With our lamps all trimmed and bright."



... About Marijuana

(Continued from page one) to foods or beverages. (Encyclopedia Britannica 1976).

What does our government say? The National Institute of Drug Abuse (NIDA), which is supposed to protect us from the spread of drugs, says marijuana is "not proven harmful"; and its director, Dr. Robert L. DuPont, recommends pot over alcohol and tobacco. Dr. DuPont has smoked the drug and calls it part of the life-style of eleven million Americans, saying another 34 million have tried it. It has also become the life-style (as reported by the media) for many doctors, lawyers, merchants and chiefs — all affluent and all apparently seeking new pleasures and new thrills!

The NIDA findings chose to ignore Senator James O. Eastland's Senate Subcommittee on Internal Security which found marijuana "extremely dangerous." The Senate findings were based on the reports of 20 scientists who conducted studies over many years

and who concluded that "marijuana use causes extensive physical and mental disorder." Unfortunately, the media gave page one treatment to NIDA's permissiveness, and page 20 to Senator Eastland.

What did the scientists find? Among other things, these 20 highly respected and world-renowned medical researchers found that:

THC (the marijuana intoxicant) accumulates in the brain, gonads and tissues.

Marijuana smoking causes irreversible brain damage, massive damage to the cellular process, and genetic damage.

Smoking three joints per week for six months cause lung damage equivalent to 20 years of heavy cigarette smoking.

Prolonged use causes emotional problems.

These findings were compiled after study of many, many research projects by famous and established specialists. Nobel prize winner Julius Axelrod was one. Another was Dr. Phillip Zeinberg, senior researcher at N.Y. State Psychiatric Institute, who said: "Marijuana smoking causes bronchitis and diminished lung capacity," and is "very much more dangerous" than first expected. Dr. Havey Powelson of the University of California at Berkeley found that marijuana disrupted the thinking process and that brain damage "is permanent." Other famous researchers are also quoted in the 400 pages of medical evidence given to the Eastland subcommittee. Dr. DuPont and NIDA offer no such evidence or research findings to support their positions.

The social hazards of marijuana are also well documented. Murders, rapes and robberies at the high school levels have jumped drastically since pot smoking has become so popular. Many cases are traced directly to the drug. The Eastland report also concluded that marijuana can be the "universal threshold drug through which young people can make their entry into the drug culture." Senator Eastland warns: "If this epidemic is not rolled back, our society may largely be taken over by a 'marijuana culture' — a culture motivated by a desire to escape reality and by a consuming lust for self-gratification, lacking

BY ALL MEANS GET THIS BOOK!

Georgi Vins
TESTAMENT FROM
PRISON

TRANSLATED BY JANE ELLIS



\$2.50

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

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

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910

ASHLAND, KENTUCKY 41101

any higher moral guidance. Such a society could not long endure."

What do others say? New Yorker Dr. Nicholas A. Pace of the National Council on Alcoholism agrees with the Eastland report and then some. He adds: "Marijuana causes hallucinations, bronchitis and emphysema. It accumulates in the tissues, brain, sex organs and lungs, causing inhibition of cellular growth, abnormal sperm cells, destruction of chromosomes, abnormal embryo development and birth defects (in experimental animals) and, above all, brain damage. Dr. Pace concludes: "Perhaps it is time for the media to interview reputable scientists, physicians and patients concerning the harmful effects of marijuana before a whole generation of our youth is severely damaged because of our ignorance."

Medical literature contains numerous studies illustrating that marijuana causes loss of will power and motivation, loss of concentration, inability to make decisions, impaired judgment, loss of thought continuity and learning ability. In many cases it causes psychosis (personality disorganization).

In his new book, "Marijuana: the Youth Is Going to Pot," author R. Merle Fowler of Ojai, California in conjunction with Drs. Paton and Kolodny reaches some conclusions:

If the pot disease continues, we shall produce a large population of semi-zombies, afflicted with the amotivational syndrome. (No work, no motive).

We will be supporting youngsters in their teens and 20's suffering irreversible brain damage, all at least permanent partial cripples, unable ever to recover fully their former abilities.

Millions of junior high school and grade school children, now using pot, may produce another partial generation of teenagers who may never mature. That is, young people will grow old before they have even matured.

Pot smokers may develop a large population of respiratory cripples, malformed and genetically damaged children. Epidemiological studies confirm this.

More and more evidence points to the fact that marijuana increases the danger of indulgence in other drugs.

What else? What proof is required? How about the Encyclopedia Britannica 1976? This respected source of information reports in detail and with authority — none of it helpful to the pro-pot people: When smoked, the physiological effects are apparent within minutes — dizziness, poor coordination, redness of eyes, dry mouth and throat, blurred vision, dilated eye pupils, an urge to urinate or defecate, and sometimes nausea. Later there may be hunger, restlessness, tremor, ataxia, hallucinations and unpleasant delusions.

Among the psychological effects, there may be mental deterioration, loss of motive and concentration; giggling, hilarity and euphoria; disturbance of memory and attention; a feeling of enhanced personal worth — or fear, anxiety and panic.

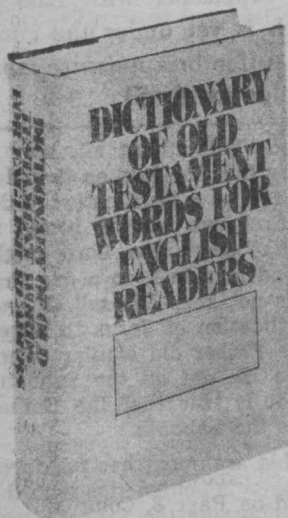
The Britannica concludes: "If, however, one spends any great amount of time around young people, it does not take long to notice the personal tragedies that are associated with marijuana use. One does not even need to look for them; they are there, and the personal accounts of these young people are very compelling."

In considering all the above reported effects of marijuana, let's not say that alcohol and tobacco are just as bad. Because that's just not so!

What does the media say? With most, it's a foregone conclusion that we're entering the new pot generation. They're playing up Mr. Carter's proposal to scrap all penalties for small amounts of (Continued on page 8, column 3)

DICTIONARY OF OLD TESTAMENT WORDS For English Readers

By AARON PICK



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

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

PRICE \$12.95 — ORDER FROM:

Calvary Baptist Church Book Store

P. O. Box 910

Ashland, Kentucky 41101

THE BAPTIST EXAMINER

OCTOBER 29, 1977

PAGE SIX

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

PARIS (EP) — The Communist government of Vietnam has reportedly taken stern measures against the Christian devotion of central mountains and tribal citizens, urging them to stop robbing the revolution of precious time by praying instead of working.

Idea, publication of the German Evangelical Alliance, says letters smuggled out of Vietnam tell of massive resettlements being undertaken by Hanoi to destroy the social and cultural structure of the mountain tribes, Christianized by French missionaries.

Daily rice allotments have been reduced, a limiting of government permission to celebrate Mass, and a separation of children from parents are involved in the undercutting of religious and cultural activities among these people.

Letters indicate that the Communists have forbidden prayer altogether, because it "robs the Revolution of valuable working time."

ST. LOUIS (EP) — The ordaining of women priests and the introduction of a new prayer book for the Episcopal Church has forced dissenters to map a formal split from the denomination of 2.9 million people.

Some 1,500 clergy and lay representatives attending the Sept. 14-17 Congress of Concerned Churchmen here announced at the beginning of the conference that they were making plans for a formal split.

"The church we loved has gone another way, unheeding," Perry Laukruff of Amherst, Va., told Los Angeles Times Reporter Russell Chandler. "It has . . . changed doctrine, it has turned its back on . . . scriptural standards . . ."

RICHMOND (EP) — An independent Presbyterian weekly is adding a dozen rabbis to its staff of contributing writers.

Presbyterian Outlook, based here, announced that the 12 Jewish leaders would contribute in sequence during the year. Though they have no specific assignment, the magazine hopes the panel of rabbis will deal with traditions from the Judeo-Christian heritage, insights from the Scriptures, or

from the rabbinical wisdom about which, it says, many Christians know little or nothing.

LONDON (EP) — The London Missionary Society, formed in 1795 and famed for global mission efforts, including the sending of David Livingstone to Africa, is no more.

Pastor Carl Brown of the Grace Baptist Church of Nurnberg, Germany, has been relieved of his job as Hospital Operating Room Technician because he refused to help with abortions. The Grace Baptist Church has been kicked out of the Nurnberg U.S. Hospital Chapel by the Lutheran Hospital Chaplain because of their stand against abortion and the ecumenical movement.

Eld. Carl Brown and his church have been branded as troublemakers and the dear brother is under consideration for court-martial for his refusal to partake in the sin of abortion.

In Jerusalem a plan is afoot to turn the Wailing Wall area into a grandiose plaza and synagogue. If carried out, it could transform the area into an impressive plaza rivaling St. Peter's in Rome.

The plan, proposed by architect Moshe Safdie, would lower the existing prayer area in front of the Wall about 30 feet in order to reach the original level. A synagogue would be built there and it would only be open to those taking part in services.

The people of Switzerland reject a proposal to permit a woman to obtain an abortion in the first 12 weeks of a pregnancy. In a nationwide referendum, the Swiss voters defeated the proposal by a margin of 994,677 to 929,239.

The Communist DAILY WORLD (9-21-77) featured Billy Graham's claim of freedom of religion in Hungary. His visit to this country was surely staged by the Communist for propaganda purposes.

A five-member surgical team which performs sex-change operations at Baptist Medical Center in Oklahoma City has agreed to a moratorium on the operation fol-

lowing a request by Joe L. Ingram, executive director-treasurer of Oklahoma Baptists.

Although the moratorium remains in effect the hospital's governing board, elected by the state Baptist Convention, voted 11-5 and the executive committee of the medical staff voted 12-2 to continue the operations.

Information that some 50 sex change operations have been performed at the hospital during the past two years recently became public knowledge through news stories.

The procedures can change people born with a physical psychologically and emotionally with the other sex. The procedure, according to reports, is normally used to change males-to-females, although female-to-male conversions are also performed (WESTERN RECORDER, Sept. 28, 1977, p. 3).

I wonder what our Southern Baptist friends can say to justify this evil?

In Central Negev, Israel, huge subterranean water supplies have been discovered and experts say they hope to obtain hundreds of millions of cubic feet of water from an underground lake.

A LOS ANGELES TIMES article says there are (1976) 25,000 to 35,000 Americans living in polygamy.

WASHINGTON (EP) — Representatives of leaders of 11 Protestant and Jewish denominations have charged that President Jimmy Carter did not make a serious pledge during his campaign to be a President of all the people.

In a press conference at the National Press Club here, John T. Conners, moderator of the United

ama Canal is "a symbol of colonial exploitation which cripples our witness as American Christians."

Allen told the annual session of the S.B.C. Executive Committee in Nashville that "the gospel of Christ has a stake" in the Panama Canal treaties and that the decision of Congress may have a significant impact on mission efforts in the Third World.

Isn't it strange? The liberals of this country, the Roman Catholics, and now the President of the S. B.C. have the same goal as the Communist dictator, Gen. Omar Torrijos Herrera. Will Mr. Allen please tell us what is in the treaty for the U.S. and the cause of world missions?

LOS ANGELES (EP) — Two checks for \$1,000 each, contributed to Attorney General Evelle Younger's campaign for the Republican nomination for California governor, may cost St. Paul Baptist Church in Los Angeles its tax exemption status, an official for the Internal Revenue Service stated.

Pastor John L. Branham said his church had been contributing to Younger's campaigns "for years," referring to his past races for attorney general and, before that, for district attorney.

IRS regulations state that a church loses its exempt status "if it participates or intervenes directly or indirectly in any political campaign on behalf of or in opposition to any candidate for public office."

WASHINGTON, D.C. (EP) — As many as 32 million people — 15 per cent of all Americans — require some form of mental health services, according to President Carter's Commission on Mental Health.

SEE PAGE 8
FOR SPECIAL
SUBSCRIPTION
OFFER
FOR MONTH
OF OCTOBER

Ultracriticism

(Continued from page one)
low a camel" (Matt. 23:23-24).

It is not my purpose to give an exposition of these verses, but rather to share some observations about a group that these verses aptly describe. In the weakness of my flesh, I have, at times, been guilty of the behavior and attitude of those being denounced in those verses by our Lord. This article is not a confession but, as I said, an observation of the kind of behavior that is becoming commonplace in the ranks of Bible-believing Baptists.

The kind of behavior that I am referring to is that of ultracriticism. Hardly does a week pass that I do not receive in the mail some article filled with this kind of criticism. I must say that extremism like this is not being true to God's Word and makes anyone who might have been won over to be repulsed.

I am not saying that we should not be critical. That is the other side of the extreme. The world is full of those who will stand for nothing. God's Word is very clear in the teaching that we are to "try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). Paul wrote to the church that was in Rome to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." The kind of criticism that I am talking about does not fit the Biblical description of the "watchman" in Ezekiel but the "leaven of the Pharisees."

Seemingly, the Ultracritic lives in fear. He fears ideas that he has not thought of. He fears for the safety of his own "convictions" and reacts with criticism for others to protect or cover his insecurities. Eventually, his fears become so great that his thoughts become constricted, and he wallows hopelessly in the bog of scholasticism.

Another characteristic of the Ultracritic is that he most often suffers delusions of grandeur. They imagine themselves to be knights in shining white armor or "Lone Rangers" for the Lord. In their eyes, they alone are guardians of the truth. It is so easy to get into this syndrome. Even Elijah, that great prophet of God, under the Juniper tree became a victim of martyr-like delusions of grandeur of being the only one left who was still serving God.

The strangest characteristic of the Ultracritic is his "gag" mechanism. His habit is to wait in the shadows, until someone tries to do a work for God, and then he instantly pounces on his unsuspecting prey and blistering attacks, choking and gagging on every gnat and swallowing every camel.

In conclusion I would like to say that we have become a generation of "nitpickers" while the world around us dies and goes to Hell. Many of us are like the disciples, arguing among ourselves with our haughty spirits, trying to decide once and for all who will be the greatest in the kingdom of Heaven. Truly, we should be sober and discreetly critical in the way that is necessary for sound teaching and exposing of rank heresies. However, that does not give license or excuse for the extreme critic who seemingly with each attack, strives to show everyone how brave he is for being blunt. As one writer put it, "completely frank people are not so much to be praised for their fearless honesty as they are to be pitied for their lack of self-control" (Arthur Cushman).

There is nothing more stirring than a courageous man who is preaching and fighting bravely against real, vital, and dangerous issues to him and the people who follow him. But nothing is more sickening than a man who sets up "straw men" and loudly, brashly, and bravely knocks them down. The latter is a coward who does not in practice or in reality meet with the enemy. He only inflates his pride and the pride of his people and he destroys himself and his people with idleness and misdirected energy.

May God deliver us from such an epitaph as this: "Blind Guides."

No Temple In Heaven

(Continued from page one)
existence of these things would be utterly at variance with the whole design of the economy of redemption, and incompatible with the notion of a pure and imperishable state; nor is there any difficulty in conceiving why night should be unnecessary in the celestial world, because the body rendered incorruptible and immortal, and the soul strengthened and invigorated, will no longer require the refreshment of repose.

But to be informed that the apostle saw no temple in Heaven, a region where devotion is carried to its highest perfection, seems at sight, singular; we conceive, however, that the statement involves truths eminently calculated to inspire emotions of wonder, admiration, and praise. To understand it in its length and breadth, depth and height, mortality must be swallowed up of life, still enough may be gathered to give us the loftiest conceptions of our father's house.

In attempting to elucidate this subject, we shall endeavour to contrast the arrangements of earth with the scenery of Heaven.

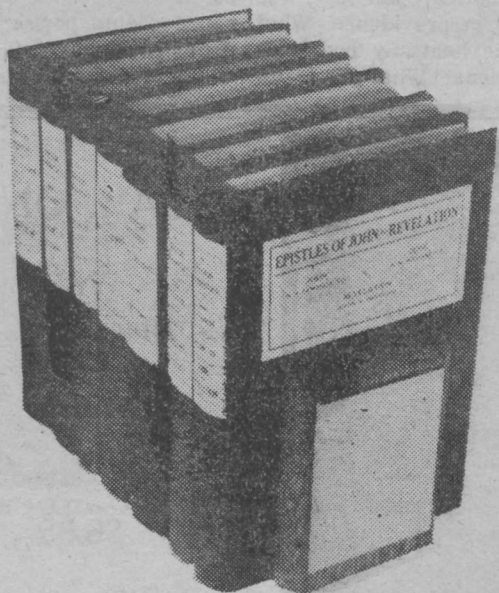
I. Temples or sanctuaries are essential on earth.

The importance of places dedicated to the service of God, every one must acknowledge who has

(Continued on Page 8, Column 1)

An American Commentary On The New Testament

\$65.00



EDITED BY ALVAH HOVEY

This seven-volume Commentary utilizes the works of more than a dozen distinguished Baptist teachers and theologians who lived in the 1800's. It is a helpful set of books to any person who desires to better understand the Bible. I often refer to it in preparing articles and sermons. I regret that the writers were in the main a-millennial.

ORDER FROM:

CALVARY BAPTIST CHURCH BOOKSTORE

P.O. BOX 910

ASHLAND, KENTUCKY 41101

The President of the Southern Baptist Convention says the Pan-

THE BAPTIST EXAMINER

OCTOBER 29, 1977

PAGE SEVEN

No Temple In Heaven

(Continued from page seven)
right views of the waywardness of the human heart, and the high claims which our Creator has on our homage. Call to mind the tabernacle and temple. Jehovah was addressed by the saints of old, as He that sat between the cherubim, and there was no spot in the holy land so distinguished as the temple; hence the language of the Psalmist, "How amiable are thy tabernacles," . . . "My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is, to see thy power and thy glory, so as I have seen thee in the sanctuary."

Temples are associated with our best feelings, and the advancement of our highest interests.

1st — Public worship is the grand instrumentality employed by God in the conversion of the world. In the sanctuary, truth is expounded, and conveyed by saving power to the conscience. Here the banquet of redeeming love is spread open, and perishing souls are invited to eat and drink abundantly and live for ever.

2nd — In the sanctuary, God in a special manner gives audience to His people. The tabernacle and

temple were filled with the cloud of the divine presence, and now in His house He reveals His faithfulness, goodness, and grace. His people receive out of His exhaustless fulness, and grace for grace.

3rd — The institution of the Sabbath, as a day to be devoted to divine worship, is of the highest importance. The abolition of the Sabbath even in a temporal point of view, would be the greatest curse which could befall a community. But how momentous must this holy day be in reference to the concerns of eternity! Such is the arrangement which the wisdom of God has made on earth. We cannot now dispense with Sabbath and sanctuaries, but when we arrive at the perfection of our being, at the stature of perfect men in Christ, every thing in relation to our happiness and glory, will assume a widely different aspect.

II. The striking contrast which the arrangements of Heaven presents to those of earth. "And I saw no temple therein." Now we are in the infancy of our being, and the arrangements which God has made are adapted to this condition. But in Heaven there will be:

1st — No place distinguished

above others by special displays of the majesty and glory of God, no part will form a local temple, all the regions of the blessed will be filled with the most august manifestations of Deity. God Himself will be the temple of Heaven, wherever then the glorified spirit turns, it will be surrounded with the glory of God.

2nd — We are impressively taught, that our mode of acquiring knowledge will be widely different from what it is on earth. It will be immediate. In Jehovah's light we shall see light, we shall see as we are seen, and know as we are known.

3rd — We are reminded of the purity and exalted nature, in connection with the perpetuity of our devotion. Shall worship directly under the smiles of our Father's countenance. Faith will be unnecessary. There will be no keeping of earthly Sabbaths, all the days of Heaven are alike holiness to the Lord. We shall love God without wavering, and serve Him without intermission.

4th — How great our bliss! Here it is interrupted, there perpetual.

Reflect first, what a change must transpire in our nature before we are prepared for this exalted state. No undevout person can enter Heaven. Without holiness no man shall see the Lord.

2nd — How important that we should improve the means now put into our hands for spiritual instruction and sanctification. Ought we not to love the sanctuary, and welcome with sacred joy the dawn of the Lord's day?

3rd — Let us not repine in the prospect of death, it will be but leaving what is preparatory and incidental, for what is perfect, permanent, and eternal.

"Lord, tune our hearts to praise and love,

Our feeble notes inspire;

Till in thy blissful courts above
We join the angelic choir."

(THE BAPTIST REPORTER, pp. 302-304, 1843 edition).

... About Marijuana

(Continued from page six)

marijuana. They're playing up Dr. DuPont's survey that half the high school graduates of 1976 had already smoked pot. They're playing up the everybody's-doing-it, so let's-join-them. They're not playing up the truth!

Even many parents are joining the chorus, thereby either demonstrating their complete ignorance or their resignation to accepting the marijuana tragedy — which represents another step in the decline and fall of the American Republic.

What can be done? Something can be done! We must demand that the whole story be given to the public — education. Then, demand penalties for use and sale of this drug. Do this by contacting or writing legislators (both state and national), and by helping blanket the country with letters to editors. Remember: Letters to the editor enjoy the highest percentage of readership in the whole paper. Another thing: Sit your children, or grandchildren, or any other children down in front of you. Get their attention. And then, tell them the pot story! So, what's the motive of the President and the high church leaders? For Mr. Carter, it may be the pot vote for 1980. For the church elite, it may just be permissiveness in doing good based on ignorance. At the rate the net result is a part of the conspiracy of destruction.

Let those who go along with pot for themselves and their children discard the damning evidence at their own peril. Let the "experts" argue that all the findings can't be proved 100 per cent. Let them

"BACK FROM THE BRINK"

(Continued from Page Five)

that curse, though Satan shall have been cast into the bottomless pit and be "bound for a thousand years" (Rev. 20:2).

Therefore, the object of my life which has been brought back from the brink is not simply to live, or to serve, or to labor. Rather, it is to live committed fully to Christ Jesus, to do His Will, and to labor ceaselessly in prayer and effort to His praise — whether "abounding" or "abased," always abounding momentarily and eternally in that REST (Heb. 4:9) which is mine as a child of God.

In the light of what our Lord has given me in His Holy, Infallible Word, I can rejoice that He has brought me back from the brink. According to the wonder of His eternal provision to which I cannot be personally privy in time, He has determined — as once He made such a determination for the apostle Paul, "For me to live is Christ, and to die is gain . . . Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide with you for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ . . ." (Phil. 1:21,24-26).

was expedient that I remain for a time.

My responsibility, then, is all the greater!

Regardless of how or when He may call, the cry of my soul (true me, *nephesh* or *psuche*) continually must be, "Yea, woe is me, if I preach not the gospel" (I Cor. 9:16). "Though I be free from all men," in Him, "Yet have I made myself servant unto all, that I might gain the more" (I Cor. 9:19).

ignore the preponderance of the best medical evidence that proves overwhelmingly that marijuana destroys. Let them all join in the degradation, depravity and degeneration. They are promoting a race of pleasure-seeking, weak-willed cripples.

Fortunately, they are in the minority. There is still time for the majority to do something. But it won't be done automatically. We have to be willing to accept a little inconvenience and be willing to get involved. The stakes are high!

Joseph Stalin, the ruthless and cruel Russian dictator, in his early writings called for the saturation of our youth with sex and drugs as a major part of the Communist subjugation of America? Are we going to allow Stalin's objective to come true?

"No joy is comparable to that which comes from doing your job well."—William Feather.

Sanctification . . . First

(Continued from page five)

sanctioning it even by His own example. If, then, the Father Himself respects the Sabbath by His own example, whatever He does on the Sabbath might be done by Jesus, though He was bound to keep the Sabbath. God is working every day in providence; and on the very first Sabbath on which it is said that He rested, He was working in some respects. He rested from creation; but He was still working in providence. What conducted the heavenly bodies in their revolutions? What made all

things to proceed on that day as on others? The hand of the Lord alone. If the Lord would cease to work, the revolutions of the heavenly bodies would cease, the productions of the earth should not advance in growth, and animals should not come into the world on that day.

Our Lord's design in this argument is to show the Jews that though God Himself respects the Sabbath, there are some things He does on that day. Like things, then, might be done by Him, even when under obligations to keep the Sabbath; for nothing could be essentially a breach of that day which was sanctioned by something similar in the conduct of the heavenly Father, Who Himself respected that day. This argument, then, takes it for granted that the Sabbath is not merely a Jewish institution, and that it was not only respected by God when He made it, but that it was still respected by Him. If He had not still a respect to it, His conduct on that day would be no example to those bound to observe it.

How honourable, then, is the Sabbath! It was not only made for man in a state of innocence, but it was honoured by the observance of God Himself, Who is not bound to law at all, and is still respected by Him. With respect to the first, marriage is on a level with it; but with respect to the latter, it is unrivaled among all the divine institutions. Shall it, then, be supposed, that such an ordinance should perish with the national covenant of the Jews?

(To Be Continued)

Special Subscription Form FOR MONTH OF OCT. ONLY

GIVE 10 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P.O. Box 910 — Ashland, Kentucky 41101

SEND US 10 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

10 SUBS \$10.00

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

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs
Your Name _____
Address _____
Zip _____

**GIVE US READERS
We Will Give Them The Truth**

THE BAPTIST EXAMINER
OCTOBER 29, 1977
PAGE EIGHT



"SAIL ON"

BY

JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

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

Rare combination of Bible truth and simplicity.

LIMITED EDITION — ORDER TODAY!

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