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

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THE LORD'S DAY, THE TRUE SABBATH

B. H. CARROLL
(1843 - 1914)

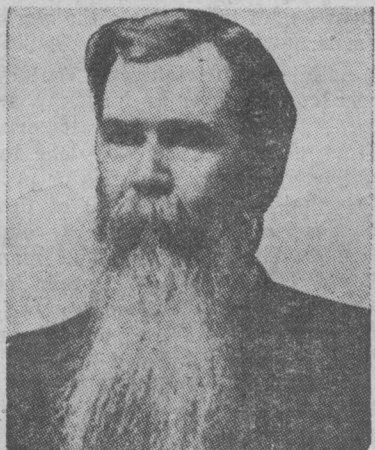
PART II

And now what follows from this interpretation? "There remaineth therefore a Sabbath-keeping for the people of God." And if the "glorious rest" of Heaven is the antitype — Heaven for redeemed sinners, — how can it have as its type a Sabbath-keeping which memorialized a material creation? Or a Sabbath-keeping which memorialized deliverance from Egyptian bondage, or the manna which was only earthly food? The people who ate manna are dead. If the sinner's Heaven is its foreground toward which hope exultingly points upward, and from which the forerunner beckons downward, what must be its background? In other words, by what stupendous event did Jesus end His work and begin His rest?

Without controversy, by His resurrection from the dead. Does any man deny that the resurrection of Jesus was necessary to end or complete the work of redemption? What saith the Scriptures: "Who was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). Mark it. "Raised for our justification!" Read again: "Who

is he that condemneth? It is Christ that died, yea, rather that is risen again" (Rom. 8:34). And yet again: "And he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again" (II Cor. 5:15, R.V.).

The resurrection is the keystone



B. H. CARROLL

in the arch of gospel facts: "For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (I Cor. 15:3, 4 R.V.). Hence "And if Christ

hath not been raised your faith is vain; ye are yet in your sins" (15:17, R.V.). And hence "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9 R.V.).

Yea, "Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead" (Rom. 1:4, R.V.). It is His resurrection that establishes the divine origin of His mission and teachings; it gives God's sanction to all His claims, and He claimed to be the Messiah, to be one with God. On this event He publicly periled His reputation as the Christ of God. Beforehand, and on demand He made it the one supreme sign attesting His divinity (John 2:20; Matt. 12:38-41).

So far as I am concerned, I am willing to stake on this one issue every claim of the Christ. (Continued on page 3, column 1)

ARTICLES OF FAITH OF SANDY CREEK ASSOCIATION

Art. I. We believe that there is only one true and living God; the Father, Son, and Holy Ghost, equal in essence, power and glory; yet there are not three Gods but one God.

II. That the Scriptures of the Old and New Testament are the word of God, and only rule of faith and practice.

III. That Adam fell from his original state of purity, and that his sin is imputed to his posterity; that human nature is corrupt, and that man, of his own free will and ability, is impotent to regain the state in which he was primarily placed.

IV. We believe in election from eternity, effectual calling by the Holy Spirit of God, and justification in His sight only by the imputation of Christ's righteousness. And we believe that they who are thus elected, effectually called, and justified, will persevere (Continued on page 8, column 5)



BRUCE L. MORGAN

Jew first, and also to the Greek" (Rom. 1:16).

I have asked many preachers what they thought was the true gospel, and I have had many ask me what the gospel is. Some that I have asked have indicated to

me that the gospel contained such things as: "Do you believe you are a sinner?", "Do you believe that Christ died for you?", and if you do "Confess your sins and you will be saved." Many have told me that the death, burial and resurrection of Christ is the true gospel. I will say that I do believe that those things are part of the gospel but not the whole gospel. Much more than that needs to be presented in order for a preacher or some other Christian to present the true gospel.

Our God says in Malachi 3:6: "For I am the Lord, I change not." Jeremiah 6:16 says, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." I Corinthians 1:18 says, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The revelation that God has given us that is written down in the Word of God is an unchanging Word — God does not change — therefore His Word does not change. God has laid down the plan of salvation (the gospel) and this is laid down in the Word (Continued on page 7, column 3)

WHAT IS "IT" THAT REALLY SAVES A SOUL?

By J. C. PHILPOT
1802 - 1869

PART III

Thus, if we look at salvation, we shall see that it consists of three parts — salvation past, salvation present, and salvation future. Salvation past consists in having our names written in the Lamb's book of life before the foundation of the world. Salvation present consists in the manifestation of Jesus to the soul, whereby he betroths it to Himself. And salvation future consists in the eternal enjoyment of Christ, when the elect shall sit down to the marriage supper of the Lamb, and be forever with the Lord. Now, as none will ever enjoy salvation future who have no interest in salvation past; in other words, as none will ever be with Christ in eternal glory whose names were not written in the book of life from all eternity, so none will enjoy salvation future, who live and die without enjoying salvation present. In other words, none will live forever with Christ in glory who are not betrothed to Him in this life by the manifestations of Himself to their soul.

According to the Jewish custom, the man, at the time of betrothing, gave the bride a piece of silver before witnesses, saying to her, "Receive this piece of silver as a pledge that at such a time you shall become my spouse." And the parties then exchanged rings. This meeting of the espoused parties together, who

then saw each other for the first time, is a sweet type of the first meeting of the soul with Jesus. The damsel had heard of the youth, but till then, had never seen him; as seeking souls hear of Jesus by the hearing of the ear, before their eyes see Him. The veil was upon her face (Gen. 24:65), as the veil is upon the heart (II Cor. 3:15), until Jesus rends it in twain from the top to the bottom. The bridegroom gave his betrothed a piece of silver as a pledge that all that he had was hers.

And thus Christ gives to the soul, whom He betroths to Him. (Continued on page 6, column 1)



AUGUSTUS HOPKINS STRONG

charge of the horses in the hold, had thrown a lighted match into the straw, and that the men near had found difficulty in putting out the blaze. The captain turned pale, rushed to the gangway,

seized the offender by the collar, dragged him from the stall, and put him in irons for the rest of the voyage. And all for throwing away a lighted match? Yes, because that lighted match might have meant the loss of the ship a thousand miles from land, and the drowning of all her passengers and crew. The captain hated fire.

The fire that God hates is sin. The least sin is self-multiplying. Left to itself, it will set on fire the whole course of nature, and it is itself set on fire by Hell. God has permitted sin to begin in so small a way, in order that its evil may be the more manifest. How shall a thing seemed the first transgression — the eating of the fruit of the forbidden tree!

'Twas but a little drop of sin
We saw this morning enter in;
And lo, at eventide, the world
is drowned!

A single flesh-fly, with its progeny in the tropics, will devour a sheep's carcass as quickly as will a lion. Sin is a principle in course of development. Do not judge it by what it is now, but by what it may become. Its small beginnings hide an infinity of evil. We can stamp out tuberculosis only at the start; when it is developed, there is no cure, and no staying of its ravages. And sin is plausible and deceitful at the beginning; it even comes to us an angel of light; but, "when it is full-grown, it bringeth forth death." And God, who sees the future in the present, cries to us, with most pathetic voice: "Oh, do not this abominable thing, that I hate!"

And yet the dreadful consequences of sin are not the main reason why God hates it. He hates it because it is the opposite of His nature. In itself, and apart from its consequences, it is condemnable. It is rebellion over against His sovereignty, darkness over against His light, impurity over against His purity, selfishness over against His love. Sin is His antagonist and would-be de- (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

A RED HORSE OF WAR

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Rev. 6:3-4).

In the last lesson I showed how that the white horse rider is a symbol of the rise and reign of the Antichrist and the False Prophet. The second horse rides forth

at the command of the second beast as the Lamb opens the second seal. The red horse symbolizes further developments in the reign of the Man of Sin on the earth.

WHAT IS THE RED HORSE?

The color of this horse is fiery red according to the Greek text, a color something like what we call a golden bay. This color is said to be compounded of the yellow-red mixed with dusky. It is applied to horses by the classical Greek writers. This horse is the

same color of the Dragon in Revelation 12:3. This fire-colored horse denotes the bloody wars inflicted by the kingdom of Antichrist.

The white horse signified a series of peaceful victories with minor conflicts. But the red horse suggests a period of slaughter and bloodshed. John says the horseman will "take peace from the earth." The sword given him is the prophetic symbol of war. Thus red, the color of the horse, is the (Continued on page 2, column 1)

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Red Horse Of War

(Continued from page one)

symbol of blood, and the sword a symbol of war. Here it is seen the methods of Antichrist will lead to insubordination and civil wars among the nations.

This interpretation of the red horse is confirmed by the Saviour in His Olivet discourse. He prophesied of these events by saying: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom" (Matt. 24:6-7). Ever since the ascension of our Lord to Heaven wars have been frequent during the past 1900 years. The soil of earth is saturated with human blood.

"THEY SHALL KILL ONE ANOTHER"

This expression means more than merely men killing one another in ordinary warfare. It represents not only conflict between nations but also civil wars and revolutions within nations. Here is seen the murderous hate of one portion of the citizens exercised against another portion. The red horse pictures a time of bloody commotions all over the face of the earth. The symbol means human passions raging in all forms of bloodshed while the authorities of state strive in vain to end the rebellion.

The condition which existed in Israel in the days of Asa are to be revived and intensified. "And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity" (II Chron. 15:5-6).

Nations will be in such disorder that their citizens will spend the daytime in shedding blood and the night in fear. Imagine, if you can, a world where lawlessness and selfishness rules supreme. This is class fighting and racial wars. These fighters ambush in the night

and assassinate in the day. This is Americans killing Americans, Russians killing Russians, Britishers killing Britishers, Germans killing Germans, the whole planet in a ferment of blood and revolution. The red horse is open, armed, civil rebellion of man against man, glutting their vengeance and spilling blood like water. This is the awful scene presented to us under the second seal, a state which is infinitely worse than all former conceivable wars of the past.

Satan is working night and day to set the stage for this awful conflict. Human life is cheap in our generation. Hatred among the races is growing and breaking out in bloodshed. Women are rising up against the men, and children are standing up against their parents. Truly the love of many waxed cold because of abounding sin (Matt. 24:12). These conditions are to wax worse and worse until there is international slaughter, civil butchery, and private revenge and murder.

This is the time foretold by the Apostle Paul: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (I Thes. 5:3).

KILLING THE ORDER OF THE DAY

The tribulation period is characterized by murder. Men are to be killed "with the sword, and with hunger, and with death, and with the beasts of the earth" under the four horses of the Apocalypse. John saw martyred souls under the altar in Heaven which are told to rest until their brethren be killed as they were (Rev. 6:11). The killer-beast of Revelation 13:9-10 is said to kill the two witnesses (Rev. 11:7). The False Prophet kills all the non-beast worshippers. The Scarlet Whore of Revelation 17 is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (v. 6).

During the first three and a half years of Antichrist's rule over half of earth's population is destined to be killed. Revelation 6:8 discloses that one-fourth of earth's population will die under the four horses of the Apocalypse. In revelation 9:15 we learn that under the sixth trumpet four angels are loosed "to slay the third part of men." It is difficult for us to conceive of this mass slaughter. The present world population is about four billion. If half of the present population dies, then there would be two billion people a corpse. Such horrifying events will be sufficient to demonstrate Satan as a murderer (John 8:44).

THE DIVINE JUDGMENT OF WAR

The rider of the white horse had a bow and was given a crown. The rider of the red horse is given power and a sword. Doubtless, the giver of this power and sword is Satan (Rev. 13:2). But Satan is permitted to do this by the permission of God. God permits this slaughter under the red horse as a judgment against a godless world. There are times when the righteous Judge calls "for a sword upon all the inhabitants of the earth" (Jer. 25:29).

Judges 2:14 proves that God does use war at times as a judgment against sins committed: "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies."

MAN A WAR-MONGER

Since the time sin entered the human race in Eden warfare and bloodshed have plagued the earth. Ever since Cain killed Abel the story of man has been the history of war. The pages of time drip with the blood of wretches who could not live together in peace. Although there have been times of momentary peace in man's history, yet for no longer than fifty

BUILDING

KATHRYN PARRISH

*Jesus Christ, the Christian's foundation,
The Author and Finisher of our salvation.
On Jesus Christ we build and stand,
All others build on sinking sand.*

*Our foundation is laid by God, it's true,
But His Holy Word tells us, too,
That we are building, building each day,
Oh, what a sobering message this relays!*

*This process of building goes on and on,
Summer and winter, sunshine and storm.
The materials we build with depend upon
The fight we fight and the race we run.*

*One day our building will be complete;
We'll face our Lord at His judgment seat.
I wonder if we will be ashamed
To stand before Him when He calls our name?*

*For our works will be tried by fire so pure,
And the gold, silver and precious stones will endure.
But if we've built with wood, stubble and hay
Our hope of rewards will vanish away.*

years at one time has the world truly known peace. Somewhere nations or tribes have been engaged in the inhuman cruel business of exterminating each other.

Why must the nations of earth always be at each other's throats? Why must the soil of earth be soaked in human blood? The first reason is because man is a totally depraved sinner. All the contentions, controversy and conflict on earth arise from man's corrupt nature inherited from Adam. James puts his finger on the trouble in his epistle: "From whence come wars and fightings among you? come they not hence, even from your lusts that war in

send their sons off to war with other nations (I Sam. 8:11-12). Israel found this to be a true saying. When Israel went into captivity powerful warlike Gentile nations began to dominate the world scene.

As late as the eighteenth century war continued to be basically an affair of kings and statesmen. Most of the fighting was done by either trained mercenaries or professional soldiers. But all of this changed with the French Revolution. Suddenly the common man thrust himself into the arena of national, political and military affairs. From that time forth war involved millions of people.

Thanks to the Industrial Revolution, war took to a new height. Suddenly there appeared the locomotive, the steamship, the machine gun, and the repeating rifle. Men learned new means of death and destruction. The World Wars of 1914-18 and 1939-45 caused a reign of terror. Mass murder of millions of helpless humans became quite common.

The cost of war in regard to human lives has been extremely high. In the American Revolution 9,000 lost their lives. In the Civil War an estimated 498,332 died. The total losses of lives in World War I were estimated at 10,000,000 soldiers and an equal number of civilians. In World War II an estimated 17,000,000 soldiers were killed and 43,000,000 civilians died. About 5,000,000 lost their lives in the Korean War, and 2,031,707 Americans were slaughtered in the Vietnam War before America gave the country to the Communists.

THE FEAR OF NUCLEAR WAR

Today the nations of earth now have enough destructive weapons to literally blow this planet to bits. The plain truth is that the destruction of earth could be accomplished with a tiny fraction of the total nuclear weaponry that is now in existence. Today the U.S. has a defense force that can deliver the equivalent of 369,769 Hiroshima-sized bombs. Russia has 718,538 Hiroshimas ready for instant dispersal. Together Russia and the U.S. have over 7,000 times the de-

structive power of all the bombs the Allies dropped on Germany and Japan in World War II. There is the equivalent of five tons of TNT for every man, woman and child on the face of the earth.

The fear of thermonuclear war is more terrifying since small nations have modest stockpiles of doomsday weapons. No longer are these restricted to the U.S., Russia, France, England, and China. Now India and Israel have entered the field. Egypt, Argentina, Brazil, Pakistan and South Africa are not far behind.

The impact nuclear warfare could have on the environment can be described as supercatastrophic. No part of the world would escape exposure to biologically significant levels of radiation. An all-out nuclear war could play havoc with the earth's life-preserving ozone layer. These would have to be added to the instant incineration of millions and the maimed millions who survived. Thermonuclear war is a serious and solemn reality.

After over 14,000 wars in man's history the rapid arms race goes on. No wonder the Bible describes the rulers of earth as wild beasts. In pure madness the nuclear arms race goes unchecked.

MAN'S SEARCH FOR PEACE

Until recent times peace was considered as just the interval between wars. At the present time among Western democracies peace is considered the normal relation, yet the habit of thinking of war as the normal relationship between states continues to live in the minds of many.

Man does not like to live under the constant threat of nuclear annihilation. He wants to live in security, happiness, and prosperity. During man's long history he has

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tried every device imaginable to bring peace: peace pacts, treaties, alliances, balances of power, and various leagues of temporarily friendly nations.

The League of Nations was formed shortly after World War I. It was established "to promote international cooperation and to achieve international peace." But, regrettable to say, the League of Nations utterly failed to preserve peace, for World War II broke out in a few years.

At the close of World War II in 1945 representatives of fifty of the world's leading nations met and accepted a charter for a world peace organization. The U. N. (Continued on page 5, column 2)

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Lord's Day .. Sabbath

(Continued from page one)

...ian religion to credence and authority; for if it stands it proves everything else. Try to realize it. Put yourself, in mind, with His disciples while He was in the grace. Jesus is dead. It is the hour of the power of darkness. The Pharisee said: "This deceiver is dead." The Sadducee said: "He is dead; and there is no resurrection, neither angel nor spirit." The disciples were heartbroken: "We had trusted that this was he that would have delivered Israel." Oh, that dark period!

But suddenly on the day appointed, on the first day of the week, pale lips began to whisper to eager, listening ears: "He is risen!" Which on confirmation became a shout of triumph: "He is risen indeed! I have seen Him. I have heard Him. I have touched Him. I have eaten with Him. My heart burned within me as I talked with Him. On me He breathed His spirit. It is the Lord. Yea, my Lord and my God." Thus the disciples. Long afterward John wrote: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . declare we unto you" (I John 1:1,3). This is the stupendous event. Even creation pales before the new Creation. Deliverance from Egyptian bondage may not compare with deliverance from death, Hell, and the grave. The manna may not be classed with this "true bread from heaven." The one question for consideration is: The time of the resurrection of Jesus.

Mark, Luke, and John unite in declaring that it took place early on the first day of the week (Mark 16:1-9; Luke 24:1; John 20:1). There is a difficulty, but not an insuperable one, in Matthew's testimony (28:1).

Matthew condenses in his last chapter the events of weeks of time. Compare a harmony of the four Gospels and see. This visit of the women as given by Matthew, may have been on Saturday afternoon; if so, it was not the one which led to the discovery of the resurrection; for not only would it conflict with the testimony of Mark, Luke, and John, but with Matthew himself in verses 11 to 13, which clearly show that when he discusses the

resurrection itself it is Sunday morning and the night has passed. It is natural that the women would go every day to visit the tomb. They went on Friday, they went on Sunday, and they may have naturally gone on Saturday. Their Saturday visit would be to view the sepulchre. But Matthew does not say that Jesus rose from the dead on Saturday. He does say he rose on the third day.

Or it may be that Matthew followed the popular reckoning, not as of old, but from sunset to sunset, the day followed by its night. No matter then, how you dispose of the visit of the women to view the sepulchre (Matt. 28:1), Matthew, with the others, puts the resurrection of Jesus on the first day of the week. Such being the stupendous event, and the time of its occurrence, how shall the day be marked as its memorial?

1. By the authority and example of the Lord Himself. Five times on that first memorable Sunday He appeared to His disciples: (a) First to Mary Magdalene (Mark 16:9; John 20:1-18); (b) to other women (Matt. 28:9); (c) to Peter (Luke 24:34; I Cor. 15:5); (d) to the two going to Emmaus (Luke 24:13-32; (e) to all the apostles except Thomas, and to others (Mark 16:14; Luke 24:33-43; John 20:19-25). And mark you, on this last occasion He gave them the commission recorded in John 20:21-23: "Jesus therefore said unto them again, Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain, they are retained."

This was the first assembling together on the Lord's Day, caused by the glorious testimony of His resurrection (Luke 24:33). Now mark two significant facts:

1. There is no other recorded assembling of the disciples until the following Sunday (John 20:26). Why wait till then? Why then assemble?

2. In all the intervening week no one sees Jesus. He manifests Himself to none. But in the assembly on the second Sunday He again appears (John 20:26-29); also I Cor. 15:5; "Then to the twelve."

Thus we have already two public assemblies of the disciples on two consecutive Sundays and Jesus with them both times, and the first one marked by the inspiration of the apostles and the giving of a commission, and the second by the display of many remarkable signs (John 20:30).

From these facts, and from later facts in the history of the church in New Testament times, it may be inferred, though the time is not expressly stated, that the great meeting in Galilee by special appointment, was also on the first day of the week. On this occasion He gave the Great Commission of Matt. 28:16-20, at which time also most probably He met more than five hundred brethren at once (I Cor. 15:6). And some have supposed, counting the forty days in Acts 1:3, as given in round numbers only, that it was on a subsequent Lord's Day He gave the last commission in Luke 24:44-48; Acts 1:4-8, and afterward ascended into Heaven. It is certain that an early tradition locates the ascension on the first day of the week. So it is written in the famous epistle of Barnabas: "We celebrate with joy the eighth day, on which Jesus both rose from the dead, and having manifested Himself, ascended into Heaven" (Barnabas 13:10).

2. The day was marked by the outpouring of the promised Spirit (Acts 2:1-43). Next to the passion and the resurrection, this is the most stupendous event in the world's history. It was itself a sublime and miraculous proof of both the vicarious passion and the resurrection. It gave power to the disciples. It enabled them to

(Continued on page 4, column 3)



MAY 7, 1978

I Thess. 4:1-8.

In our previous lesson we concluded by referring to the children of God being set apart in holiness unto God at the coming of Christ. The practical side of this truth is dealt with in our present study. God's people are to live holy lives on this earth. This is accomplished by hiding God's Word in our hearts (Psa. 119:11) and by walking in the Spirit (Gal. 5:16).

Verse One

"Furthermore then we beseech you, brethren, and exhort you." It will be a wonderful day when "we shall be like Him" (I John 3:2); when we shall be conformed to His image and be "glorified" (Rom. 8:29-30). However, because in this life the believer has a constant warfare (Gal. 5:17), he has to be exhorted to put off the old man and put on the new (Eph. 4:22-24). So Paul is saying along with what we have said concerning our future relationship to Christ, we want you to know your present duties and responsibilities in view of this. How preachers need to "reprove, rebuke, exhort, with all longsuffering and doctrine" (II Tim. 4:2).

"By the Lord Jesus." We have this expression also in verse two. So we have a two-fold emphasis concerning the authority by which Paul spoke as he did. He was an "Apostle of Jesus Christ" sent to convey the message of the Lord (II Cor. 5:20). He could say when facing an earthly ruler, "I was not disobedient to the heavenly vision" (Acts 26:15-19). Paul used this authority scripturally as he worked through the Lord's church (Acts 13:1-4). Keep in mind every Christian is to recognize divine authority, both in the home, in the government, and in the church.

"That as ye have received of us how ye ought to walk." This walk of a saved person along with his worship and his work should compliment each other. Therefore not only did Paul instruct in the way of salvation, but also in the way of godly living. We need to learn how to behave ourselves in the house of God (I Tim. 3:15) and to walk worthy of the vocation wherewith we are called (Eph. 4:1). Can people see by our walk we have been with Jesus? (Acts 4:13).

"And to please God." How we should desire to be well pleasing in the sight of God! It seems most people worry more about pleasing men than God. The Word of God vividly reminds us "without faith it is impossible to please God" (Heb. 11:6). Unless a man believes in the Lord Jesus Christ he is under condemnation (John 3:18); for it is by grace ye are saved thru faith (Eph. 2:8). "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Thereby we are "accepted in the Beloved" (Eph. 1:6). It was said of Enoch before he was translated; he had this testimony, that "he pleased God" (Heb. 11:5). We believe he pleased God by his faith and by the walk which came as a result of faith (Gen. 5:22-24). Is this true of you?

"So ye would abound more and more." The Christian cup should overflow in joy and good works (I Cor. 15:58).

Verse 2

"For ye know what commandments we gave you." In the commission Jesus gave the Church before His ascension along with the making and baptizing disciples was the charge to teach the baptized disciples to observe all things He commanded (Matt. 28:18-20).

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

These commandments are not grievous to the believer (I John 5:3). "If ye love me, keep my commandments" (John 14:15). Please study Matthew 5:19.

Verse 3

"For this is the will of God." Very few people know the God of will and purpose (Dan. 4:35). We need to learn to pray "Not my will but Thine be done." We need to "prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). God's revealed will for the saints is found in His inspired Book. His Word should be a light and lamp unto us (Psa. 119:105,130).

"Even your sanctification." God's will for the saints is to set them apart wholly conforming them to the image of His Son (Rom. 8:29). This is accomplished by the Holy Spirit and the Word in regeneration (John 3:5,8); by the blood of Christ, His sacrifice, and the righteousness of Christ which justifies us (Heb. 10:10,14; Rom. 4:5-8); by the Word of God applied by the Holy Spirit in this life (John 17:17); by the chastening hand of God (Heb. 12:6-11), and finally and completely in glorification (Rom. 8:30). So we have a past, present, and future sanctification.

"That ye should abstain from fornication." In daily sanctification there is both a negative and a positive. There are some do's and don'ts. Because of the wide abuse of physical relationships at Thessalonica among the people in general in regards to marriage and sex, God's message through Paul was to "abstain from fornication." Surely this is a needed admonition in the age we are living.

Verse 4

"That every one of you should know how to possess his vessel in sanctification and honour." The marriage relationship is such a sacred thing. Husbands are to love their wives as Christ loved the Church and gave Himself for it (Eph. 5:25). He is to give honour unto her as unto the weaker vessel (I Pet. 3:7). He is to provide for her and protect her (I Tim. 5:8). So Paul is saying in view of the fact that the man is the head of the home, he is to preserve the sanctity of the home. He is to treat his wife with all due respect (Eph. 5:28-29). She is to be in subjection and reverence her husband (Eph. 5:22-24,33). This would create a happy and healthy home.

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Verse 5

"Not in the lust of concupiscence, even as the Gentiles which know not God." Surely God's people are not to live like the ungodly which know not God. How we need to remember the awful sin of Sodom and Gomorrah, and God's judgment on it. Our country, sad to say, is recognizing and approving homosexuality; men living with men and women living with women in physical relationships. We are on the verge of God's judgment. God's people should never practice this or approve of it.

Verse 6

"That no man go beyond and defraud his brother in any matter." This could mean, and the general application does, man, especially Christians, should be open and above board in his business dealings. However, in context it appears to be dealing with the awful sin of homosexuality—man using another man to satisfy his lust, or adultery—man taking another man's wife. What a sinful world we live in. We don't have time in these lessons to dwell on this, but because of its prevalence it needs to be preached and taught, especially if we are to protect our young people.

"Because that the Lord is the avenger of all such, as we also have forewarned you and testified." The innocent party can rest assured God will take care of the situation. God's judgment will mete out a due recompense. "As a man sows that shall he also reap" (Gal. 6:7,8).

Verse 7

"For God hath not called us unto uncleanness, but unto holiness." Not only are we called by the gospel to the obtaining of the glory of our Lord Jesus Christ (II Thess. 2:14) and called out of darkness into His marvelous light (I Pet. 2:9), but we are called to a holy walk and talk. This is a genuine mark of a Christian. Because of this, I believe God brings things into our lives to make us a more holy people.

Verse 8

"He therefore that despiseth, despiseth not man, but God." The man that defrauds his brother in any matter is as if he had done it unto God. Consider the case of Ananias and Sapphira who lied about selling their possessions for so much and giving it as an offering, when they kept back part of the price. Peter reminded them they had not lied unto men but unto God (Acts 5:1-10). Also Saul of Tarsus before he was saved persecuted Christians and the Lord said he had done it unto Him (Acts 9:5). Also study Matthew 25:40.

"Who hath also given unto us His Holy Spirit." Saved people are not only born of the Spirit, sealed by the Spirit, but indwelt by the Holy Spirit (John 3:8; Eph. 1:13; Rom. 5:5). Therefore our bodies are the temple of the Holy Spirit (I Cor. 6:19). We have the capacity to do good works and to live holy lives (I John 4:4; Gal. 5:22). When we do good or evil unto a brother we are doing it unto the Lord because of His Spirit which is in us, as seen in verse seven.

In view of this lesson, we should guard our every word and deed. How we should pray the prayer of the Psalmist in Psalm 19:14.

THE BAPTIST EXAMINER

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"What do pastors who believe in fermented wine at the Lord's Supper do with Proverbs 23:31 and 20:1?"

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I wonder at the great lengths some go to demean the use of wine at the Lord's Supper when the overwhelming Biblical evidence is for the use of wine at this ordinance.

The verses in question have to do with the illegal (unscriptural) use of wine. Simply stated, when wine is imbibed in sufficient quantity so as to make one lose even partial control of himself (inebriated) it (the wine) becomes a mocker — the inevitable result of tarrying too long at wine.

Certainly, the use of wine at the Lord's Supper is not anywhere near sufficient quantity to produce such an undesirable result—therefore, if its legal use is to be attacked, it will have to be done with a different set of arguments.

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As far as I know they do the same thing with Proverbs 23:31 and 20:1 that they do with Proverbs 4:17, 23:21, 23:30, 31:4-5 and the other seventy or more Scriptures which warn against the awful sin of drunkenness. That is, they use these Scriptures to fight alcoholism. Both texts (Prov. 23:31 and 20:1) deal directly with drunkenness. The pastors I know who use wine in the Lord's supper hate drunkenness with a passion, and are not reticent toward recommending discipline for any member who is guilty of drunkenness.

Many Baptist pastors who use grape juice in the Lord's supper allow there is a legal medicinal value to alcohol, but when it comes to the Lord's Supper, they feel too "spiritually big" to use wine. The grounds on which they object to wine in the Lord's Supper applies with equal force to alcohol in medicinal capacity.

Some object to wine in the Lord's Supper saying, "It may be the means of causing the saved alcoholic to return to his old habit of drinking." There is about as much merit in that argument as there is for a screen door on a submarine. There is as much danger for the saved alcoholic in eating a piece of cake flavored with vanilla extract as there is in taking the Lord's Supper with wine. To be consistent those who object to wine in the Lord's Supper on the ground that wine contains alcohol need to empty their kitchens and bathroom cabinets of all flavorings and medicines which contain alcohol.

Antedating the temperance and prohibitionist movements in the country, there was unanimity among the churches as to what was the proper liquid element to be used in the Lord's Supper. While these movements had moral qualities, their influence on some

churches had an adverse effect as relates to the ordinance of the Lord's Supper, and many churches left off to use wine, substituting in its place, grape juice. It was the same old sad story, the world influencing the churches instead of the churches influencing the world. The question of morality does not enter into the problem. Every teaching of the Bible is morally correct, and the symbolism which the Bible requires of the liquid element in the Lord's Supper demands fermented wine.

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We do the same thing with those verses that we do with all the Word of God, read it, teach it, and live by it. The fact is we stand more firm on the Word of God than you do. You abide by these verses but you rebel against the clear teaching concerning the proper elements to be used. You willingly close your eyes to this and hide behind your self-righteous stand on the other truths.

Anyone with any sense at all will know that the teachings concerning riotous living and drinking intoxicating liquors have nothing at all to do with obedience concerning the Lord's supper.

When the church at Corinth was misusing the Lord's supper by eating unworthily it was not because of the wine but because of the heresy and division that was in the church. They were not rebuked for using wine but for misusing it. This is the key word, misusing. Wine is to be used in the Lord's Supper and for certain medicinal purposes. "... Use a little wine for thy stomach's sake and thine often infirmities." (I Tim. 5:35).

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This is a good question, and I, again, want to start my answer with some other questions. What do pastors who refuse to use wine do with Scriptures like Daniel 10:3, Matthew 11:19, John 2:3-11 and I Timothy 5:23? If that great man of God, Daniel, did not ever drink wine, why did he say that he did not drink any wine for three whole weeks? If Jesus Christ never drank wine, why was He called a winebibber? Remember, a winebibber is not a person who drinks grape juice. If Jesus was so opposed to wine, why did He make some in John 2? If drinking a little wine was such a sin, why did Paul tell a preacher in I Timothy 5:23 to leave off water and drink a little wine?

I know of no Scripture that condemns wine, as such. To be sure, it condemns the excessive use of it just as it does of other things. I Peter 4:3 condemns the excess of wine. I Corinthians 9:25 teaches me that it is a sin to eat too much chicken dumplings. We are to be temperate in all things. Ephesians 5:18 tells us not to be drunk with

wine. So Proverbs 23:31 reminds me of a story I once heard about an old drunk who was standing in his bedroom lunging forward with his body, but not with his feet. Someone said to him, What are you doing? He said, I am trying to catch that bed as it comes around. A thimble full of wine in a communion cup will be just as still as a cup of water. But an old drunk sees things that are not there. I heard another story about one who saw two trees out in front of him. He tried to drive between them, and hit it.

Some people amuse me when they think it a great sin to use a very little wine which contains some 12 to 14 per cent alcohol in the Lord's Supper, and then eat lemon cake made with lemon extract that contains as much as 57 percent alcohol, smack their lips, and say, "Boy, oh boy, that's good." To close my feeble efforts I want to ask two more questions. The Jews have always used wine in their Passover feast. Do you know of any Scripture that even intimates that our Lord ever refused to observe the Passover because of that wine? Have you ever figured out how grape juice was kept until the Passover time in April before Louis Pasteur came up with a way to pasteurize it one hundred and two years ago?

Lord's Day .. Sabbath

(Continued from page three)
bear witness of the resurrection with great boldness. It marked the Lord's Day.

3. The day was marked by the example of the New Testament church. It was their day of assembly. On it they observed the Lord's Supper and made their contributions. That custom is indicated at Troas. The record reads: "And we sailed away from Philippi in the days of unleavened bread, and came unto them at Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread Paul preached unto them, ready to depart on the morrow."

This testimony is very significant. It shows first, the interval of a week, then the coming together on the first day of the week. Then the object of that coming together. Then that Paul preached. All subsequent history for nearly two thousand years shows that the custom has since prevailed. How could it have originated in the face of the Jewish Sabbath? I have showed you who started it — our Lord Himself. While the apostles would preach to unconverted Jews in their synagogues on the seventh day, the Christian assemblies were held the first day of the week.

Unquestionably "the coming together in one place to eat the Lord's Supper" by the Corinthians was on this day. And the exhortation to the Hebrews, "Forsake not the assembling of yourselves together, as the manner of some is" was spoken with reference to Sunday gatherings.

Consider carefully this proof: In his first letter to the Corinthians (16:1) Paul says: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

There are strong points in this testimony: (1) It was an apostolic order; (2) not to one church alone, but to many; (3) not for one Sunday alone. The idea is the same

as if he had said: "Every first day of the week."

This proves that Sunday was their proper day of worship; that it was a sacred day. Hence, it stamped the contribution itself with a sacred character. So much is this true, that day soon took on a new name which has lasted eighteen centuries. It was called the Lord's Day. The last living apostle so designates it. John on the island of Patmos says: "I was in the spirit on the Lord's Day" (Rev. 1:10). There are four remarkable facts to be noted in this last Scripture:

1. An apostle, the beloved disciple, records the new name, the Lord's Day.

2. The Holy Spirit honored the day, "I was in the Spirit."

3. Jesus Himself honored it by making His last appearance on earth, as He had on it made His first after the resurrection. Hence He comes, not only to explain the past, but unveil the future, even unto the coming of that glorious rest which He entered, and which we are exhorted "to give diligence to enter" — the rest of which the new Sabbath-keeping of our text was a type.

4. All ecclesiastical history for eighteen centuries follows John's example, in calling the first day of the week, and no other day, the Lord's Day.

So does inspiration mark the first day of the week as the "Sabbath-keeping that remains for the people of God." Only one other scriptural argument is necessary

to complete the demonstration, that is to submit clear proof that the Jewish Sabbath is abolished by divine authority.

As the seventh day had obtained as sacred by Divine appointment for four thousand years, it is necessary to cite the statute repealing its obligations. This I solemnly pledge myself to do, and that too, in no doubtful terms. "To the law and to the testimony." I beg you to scrutinize the proof, and judge in your own consciences of its force. My first argument is: The prophets foretold the change.

I cite first Hosea 2:11: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths." Then Daniel 9:24-27: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are" (Continued on page 5, column 4)

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FOR CHRISTIAN BOYS . . .

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

"GOD'S INITIATIVE"

AUGUSTUS HOPKINS STRONG
(1836-1921)

One of the marks of a true Christian experience is that it gives all glory to God. The recognition of God's initiative in human salvation is a most important element in Christian doctrine. I heard a sermon last Sunday morning on a great text, and one on which I never heard a sermon before: "Of him are ye in Christ Jesus." It is due to God that you now belong to Christ. It is not something that you can credit yourselves with. At the beginning of your Christian life, it was not your decision alone that made you a Christian. When you look back and contemplate your career, you cannot say, "This is great Babylon which I have built." There is no room for human pride, no room for self-complacency. All good that is in us comes from God. The influence that was brought to bear upon us at the time of our first decision to serve Christ, as well as the environment that helped that decision, were both due to God, and not to ourselves. "For we are his workmanship, created in Christ Jesus unto good works, which God afore prepared that we should walk in them."

One of the defects of our modern hymn-books is that they do not enough emphasize the grace of God in human salvation. I well

remember a hymn which used to be sung in our churches, but which is now left out of our hymnals. A verse that was sung when I was a boy is this:

Why was I made to hear Thy voice
And enter, while there's room,
When thousands make a wretched choice,
And rather starve than come?

'Twas the same love that spread the feast
That gently forced me in;
Else I had still refused to taste,
And perished in my sin.

It is God who makes us willing in the day of His power, it is to Him that we must ascribe the praise. Salvation is of the Lord. That is the Scriptural doctrine. We have no right to claim anything for ourselves; all the glory belongs to God.

Red Horse Of War

(Continued from Page Two)

Charter states that "all members shall settle their international disputes by peaceful means" and "shall refrain in their international relations from the threat or use of force." But despite efforts of the U.N. Security Council, over 60 wars have been fought since World War II.

The United Nations is man's latest and last means of bringing about peace. But its efforts are doomed to failure because no world body composed of disjointed, divided, and discordant groups of sovereign nations can ever hope to achieve peace. Nations in the U.N. always put their own interest above the interest of the world. The members of the U.N. talk of peace, but at the same time they increase their budgets to buy more war machines and lay out plans for antiballistic missile systems.

Man has always resorted to war to attain peace. Since the dawn of history men have been constantly locked in deadly combat, striving for peace, yet when looking "for a time of healing" they have found only "trouble" (Jer. 14:19). However commendable man's search for peace may be it is futile. The Prophet Daniel declared that "to the end there shall be war, and desolations are decreed" (Dan. 7:26 improved translation). Whatever dreams men may now entertain concerning lasting peace will be shortly shattered on the plains of Megiddo when all nations engage in Armageddon. Wars such as men have never dreamed about are ahead under the red horse of Revelation 6:3-4.

WILL PEACE COME?

Must this strife-torn, war-weary earth never have lasting peace? Is Utopia only a dream never to be realized? I am glad to say that there is going to be peace on earth and good will among men in the very near future. But this lasting peace will only come about when God Himself resorts to war with depraved man: "In righteousness he doth judge and make war" (Rev. 19:11). Our world is now speeding toward Armageddon. Armageddon is the last war in which sinful men will engage. It is Hiroshima and Nagasaki a thousand times multiplied. It is the horror and brutality of World War II multiplied a million times.

But, thank God, Jesus Christ and His saints are going to return and bring an end to this fantastic picture. Then the thousands of years of war, murder, hatred and greed will be ended like a bad dream. When Christ returns to this earth a peace treaty will be signed that can never be broken. Then the weary centuries of strife, suffering and dying are going to be forgotten. Peace, security, joy, happiness, prosperity and abundant health will be enjoyed by all the people of earth.

But this will only come about when the kingdoms of this world become the kingdoms of our Lord and His Christ. The cessation of war will be accomplished through the unification of the kingdoms of the world under the reign of Christ. Christ will put down rebellious man's slaughter of his fellows. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (Ps. 46:9).

Christ will cause all nations to beat their swords into plowshares and their spears into pruning hooks. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). There will be no more threats of war and annihilation. All nations will dwell together in complete safety. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it" (Micah 4:4).

Christ will establish His world headquarters at Jerusalem, the City of Peace. From Jerusalem He will rule all nations with a rod of iron. He "will bless his people with peace" (Ps. 29:11). He will teach the nations the way of peace and happiness. There will be a thousand years of peace on earth and good will among men. There will be universal disarmament! Then man's long-desired Utopian

WILL THIS BE YOUR LAST ISSUE?

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Age of peace and prosperity will be realized.

In the meantime, let us pray for the peace of Jerusalem, for when Jerusalem is at peace the world will be at peace (Ps. 122:6).

Lord's Day . . . Sabbath

(Continued from page 4)

determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Mark in this last Scripture that in connection with the coming of the Messiah "the sacrifices and oblation shall cease." Historically this occurred at the destruction of Jerusalem. But before the actual fact came the law of repeal. Keeping the precise terms of the prophecy of Hosea in our mind, consider now New Testament fulfillment.

Turn first to Col. 2:14-17: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body of Christ." Upon this passage I would have you note carefully the following observations:

1. The exact correspondence of terms in the prophecy of Hosea and this fulfillment. "Feast days, new moons, Sabbaths." The feasts were annual Sabbaths, the Passover, Tabernacles, and Pentecost. The new moons were monthly Sabbaths. The Sabbaths proper were the seventh days. All of them, the whole Sabbatic circle, are included.

2. They constituted the bond or "handwriting of ordinances" and were all "blotted out."

3. They were nailed to the cross of Christ, i.e., they found fulfillment there, as shadows, in the expiatory sacrifice of Him who was their "body," and so were abrogated.

4. By His resurrection He defeated death in His own realm, and triumphed over Satan and all his powers, the victory culminating in His ascension. (See Ps. 68:18; Eph. 4:8-10).

5. Therefore no Christian was to be "judged," that is, condemned, for not observing them as sacred.

6. From the day of the early Christians, immediately after the apostles, down to John Bunyan, this passage has been cited as conclusive proof that the seventh day Sabbath has been repealed. It is often cited in this way by the Fathers.

No man has ever been able to form an argument that breaks the force of this Scripture. No explanations weaken it. No objections

against it, however plausible, can stand an examination. I cannot in one sermon cite all these objections, but will notice the most plausible:

1. It is alleged by some that the word "SABBATON" is plural and therefore cannot apply to the seventh day. There is no force whatever in the objection. The lexicons and versions use both the singular and plural for the seventh day. The very plural form is used in the Greek of Exod. 20:8-10, "Remember the Sabbath day to keep it holy." Paul uses the same Greek word exactly, and in the same form as in the fourth commandment. Numerous instances could be cited in both Testaments where it is necessary. This precise form is in the Greek of Leviticus 2:48; Num. 15:32; Luke 4:16; Acts 13:14, where the singular number and the seventh day are imperatively required. Hence the Revised Version very probably renders this text by the singular "Sabbath."

2. It has been objected by some good people that this passage in Colossians refers only to the abolition of the annual and monthly Sabbaths and not to the seventh day of the fourth commandment. They seem to fear an abrogation of the moral law, as if that were at all involved in the positive element of a particular day. But you notice that both Hosea and Paul specifically cite all three — the annual feasts, the monthly or new moons, and the weekly, "the Sabbath." Precisely this list, including the seventh day, is repeatedly given in the Old Testament (Num. 28:9-16, 39; I Chron. 23:30, 31; II Chron. 2:4; 8:13; 31:3; Neh. 10:33; Ezek. 45:17; Hosea 2:11). And so every other objection falls to the ground on even a slight examination.

Turn next to Galatians 4:9-11: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak, and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

The meaning is obvious. The Judaizing teachers were trying to seduce the Galatian Christians into the observance of the Jewish Sabbaths, weekly, monthly, annual. Paul styles these "weak and beggarly rudiments," suitable for servants under the old law, but out of date for "children and heirs" of the New Testament. They could not be made obligatory on a Christian conscience. It is true he exhorts the Romans (14:1-7) to exercise charity toward the weak Jewish conscience that not yet fully instructed in the New Testament law, observed the Old Testament distinction as to meats and days.

But while he would exercise this charity toward a weakness, he would not submit to the binding of this "yoke of bondage" upon Christians as a law. So then the (Continued on page 6, column 1)

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Lord's Day .. Sabbath

(Continued from page five)

Jewish day was abolished. Indeed, it would have been impossible to prevent Jewish Christians from relapsing into Judaism if the Jewish Sabbath with its oblations had remained in force. As it was, the struggle was terrific until the historical fulfillment of the prophecy cited from Daniel was accomplished in the final overthrow of Jerusalem by Titus, the destruction of their temple and the cessation of all sacrifices and oblations. Gradually only, even in the case of the apostles, did they relinquish one by one the "weak and beggarly rudiments" made sacred by thousands of years of custom.

And, as is shown by the whole scope of this letter to the Hebrews, it became necessary to show by the most labored argument, that nothing was lost in the new covenant. They only surrendered glorious things for more glorious things. "Oldness of letter" simply gave way to "newness of spirit"; circumcision of the flesh to circumcision of the heart; the writing on "tables of stone" to spiritual writing on the "fleshy tables of the heart." In the place of Moses, Aaron, and Joshua, was a greater Law-giver, an eternal high priest, a new Joshua, who would lead them into a real promised land where would be a more glorious rest. And while their Sabbath Day was abrogated, the Lord's Day was substituted so that there might "remain to the people of God a Sabbath-keeping."

(Continued Next Week)

What Is "It" That

(Continued from page one)

self by His own manifestations, a pledge, a token, a testimony, which in itself, is the firstfruits and assurance of eternal glory. The parties exchanged rings, as pledges of mutual affection and eternal faithfulness. And thus, when Christ reveals Himself to the soul in His dying love, mutual engagements, mutual promises, mutual assurances and pledges of faithfulness and love pass between the soul and Him. "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord" (Isa. 44:5). At these seasons, in the day of the King's espousals (Song of Sol. 3:11), the language of the soul is, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banquet house, and his banner over me was love" (Song of Sol. 2:3,4).

All doctrines, notions, forms, creeds, ordinances, and ceremonies, short of this manifested salvation, are as the dust in the balance, and as the driven stubble before the wind. What, for instance, is election, except it be revealed to my soul that I was elected before the foundation of the world? What is redemption to me, except the atoning blood of the Lamb be sprinkled on my conscience? What is the everlasting love of a triune Jehovah, unless that eternal love be shed abroad in my heart by the Holy Ghost? What is the final perseverance of the saints, unless there is a blessed enjoyment of it in the conscience, as a personal reality? To see these things revealed in the Bible is nothing. To hear them preached by one of God's ministers is nothing. To receive the truth of these into our judgment, and to yield to them an unwavering assent, is nothing. Thousands have done all this, who are blaspheming God in Hell.

But to have eternal election, personal redemption, imputed righteousness, unfailing love, and

all the other blessed links of the golden chain let down into the soul from the throne of God; to have the beauty, glory, and blessedness of salvation in all its branches, past, present, and to come, revealed to the heart, and sealed upon the conscience, this is all in all. And thus all doubts and fears, all convictions of sin, all cutting discoveries of inward vileness, all terrible views of God in the light of a broken law, all groans, sighs, and tears, all heart sinkings, and dismal forebodings of death and judgment, that do not lead up to, and terminate in, a revealed salvation and a manifested Jesus, before a man closes his eyes in death, have no more to do with religion, than the clanking of a madman's chains, or the howling phrenzy of a maniac.

A man's soul must be damned or saved. And as far as inward religion is concerned, a man must have salvation as an internal reality, as a known, enjoyed, tasted, felt, and handled possession, or he will never enter the kingdom of Heaven. He may be Churchman or Dissenter, Calvinist or Arminian, Baptist or Independent, anything or everything, and yet all his profession is no more towards his salvation than the cut of his clothes, the height of his stature, or the colour of his complexion. Everything of an outward nature, nay, truth itself, is a bed too short, and a covering too narrow. And thus all a man's consistency of life, soundness of creed, walking in the ordinances, long and steady profession, and everything on which thousands are resting for salvation, of a merely external nature, can no more put away sin, satisfy the justice of God, and give the soul a title for Heaven, than the oath of the common swearer, or the lewd conversation of a harlot.

If, then, we be asked what it is which saves a soul, we answer, but it is not works of righteousness which we have done or can do; nor the use of our free will, which is only free to choose and love evil; nor closing in with offered grace, to do which we have no natural power; nor watchfulness, prayer, and fasting; nor self-denial, austerity, and outward sanctification; nor any duties and forms; nor, in a word, any one thing singly, or multitude of things collectively, which depend on the natural wisdom and strength of man. Nor, again, is it head knowledge, nor firm conviction of truth in the judgment, nor such workings of natural conscience as compel us to assent to a free grace salvation, or a life outwardly consistent with the gospel, nor membership in a gospel church, nor natural attachment to the children and to the ministers of God, nor zeal for experimental religion, nor sacrifices made to support truth. Nor, again, does salvation consist in doubts and fears, tribulations, temptations, workings of inward corruption, legal terrors, fits of gloomy despondency, and heart-rending despair.

All these things accompany salvation, and are to be found in all the heirs of glory; but some of them or all may equally be found in hypocrites, apostates, and reprobates. Nor again, does salvation consist in desires, for "the sluggard desireth, and hath nothing"; nor in tears, for Esau "cried with a great and exceeding bitter cry" (Gen. 27:34); nor in merely seeking, for many "will seek to enter in, and shall not be able" (Luke 13:24); nor in wishing, for "it is not of him that willeth"; nor in running, for it is not "of him that runneth," and though "in a race run all, but one receiveth the prize." Neither does salvation consist in outward gifts, as preaching and praying, as a man may taste "of the heavenly gift," and yet his end be "to be burned" (Heb. 6:4,8); whilst Saul prophesied, Judas preached, and the sons of Sceva adjured devils by the name of Jesus. Nor does it consist in natural faith, as "Simon believed . . . and was baptized" (Acts 8:13); nor in nat-

IS "THAT" IN THE BIBLE?



Question:

"WHO PRAYED FOR RAIN?"

Answer: Elijah, I Kings 18:42-45.

"... And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times, And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain . . ."

ural hope, as the "hypocrite's hope shall perish"; nor in natural comforts, as there is a walking "in the sparks that ye have kindled"; nor in vain confidence, as "the fool rageth, and is confident" (Prov. 14:16); nor in talking about religion, for "a parting fool shall fall" (Prov. 10:8); nor in being thought well of by others, as Paul once thought well of Demas (Philem. 24), "having loved this present world" (II Tim. 4:10); nor in the children of God feeling a union with us, as David "took sweet counsel together" (with Ahithophel), "and walked unto the house of God in company" (Psa. 55:14). To sum up the whole salvation does not consist in anything of the flesh, that is, in anything earthly, human, and natural, as "the flesh profiteth nothing" (John 6:63); neither "they which are the children of the flesh," are these the children of God, "but the children of the promise are counted for the seed" (Rom. 9:8). Thus, no man can deliver his own soul, nor give to God a ransom for himself or his brother (Psa. 49:7); but "all flesh is grass," only to be cut down by the mower, and to be "cast into the oven" (Matt. 6:30).

We come, then, to this conclusion, to which God sooner or later brings every elect soul, that those who are saved, are saved because God will save them; that He has mercy on whom He will have mercy, and on them alone (Rom. 9:15); that He saves them, not from any foreseen goodness in them, but of His own distinguishing, sovereign grace; that He loves them freely, eternally, and unchangeably; and that they are redeemed, justified, quickened, sanctified, preserved, and glorified, only because they are the objects of the undeserved love of a triune Jehovah.

Here, then, is the answer to the question, "What is it which saves a soul?" Having an interest in the electing choice of God the Father, in the redeeming blood and justifying righteousness of God the Son, and in the quickening, sanctifying operations of God the Holy Ghost. This is the inheritance sealed to the elect as eternally theirs, by "an everlasting covenant, ordered in all things, and sure." This is salvation outwardly, and he that has neither part nor lot in this salvation, will perish in his sins under the tremendous wrath of a just and holy God.

But there is the salvation inwardly, which consists in the manifestation of Jesus to the soul, whereby electing love, atoning blood, justifying righteousness, and an eternal inheritance beyond the skies, are sealed home upon the soul, and made personal, individual realities. To this inward

enjoyment of salvation, all the children of God are predestinated, and none of them die without a greater or less share of it. Some of them, indeed, are now being plunged into the terrors of the law, others doubting and fearing, others cutting themselves off as hypocrites, others groaning beneath the weight of sin, others overcome by the power of their lusts, others harassed by the devil, others fainting by reason of the way, and all engaged in a terrible conflict with the old man of sin. Some, again, are cut to the heart on account of their backslidings, others abhorring themselves in dust and ashes, others buffeted with the sorest temptations, others filled with rebellion and fretfulness, others entangled in Satan's snares, and others sitting in stubborn silence, or well nigh swallowed up with despondency. Some have never found their Saviour; some have never felt pardon and deliverance, and others have been "entangled again with the yoke of bondage"; some are shut up, and others can come forth; some are hoping against hope, and others doubting against evidences; some are plagued all the day long, and "chastened every morning"; and others are fearing they are bastards, because "neither is the rod of God upon them."

But as all the family of God have a common interest in the salvation that is external, so do they all agree in this point with respect to the salvation that is internal, that it must be a supernatural religion, a manifested Saviour, a revealed righteousness, a sprinkled conscience, a sealed pardon, a shed-abroad love, an enjoyed redemption, that alone will satisfy or save. And thus all their strippings, emptyings, chastisements, temptations, conflicts, sorrows, sighs, groans, and tears; all their doubts, fears, terrors, quakings, gloom, and despondency; all their views of the justice of God in a holy law; all their ups and downs, changes, vicissitudes, guilt, condemnation, and bitter feelings of anguish on account of sin; in a word, all their experience of the depths of a des-

perately wicked heart; all, all serve in the hands of the blessed Spirit to bring them to this point, that salvation is in the blood and righteousness of Christ alone, and that this salvation must be revealed to them, and in them, to deliver them from the flames of hell.

"But," say the Arminians, "if salvation be such as is here described, what becomes of the interests of morality, what provision is made for good works, what security is there for holiness of life? Will not a belief of His election make a man presumptuous, a confidence in His final perseverance render him careless, and a persuasion that he cannot sin himself out of the covenant lead him to licentiousness?"

To this we answer, "Yes; such will be, and are the fruits and effects of the doctrines of grace, when they are not wrought by the hand of God in the soul; but are learned, as hundreds learn them, in the understanding and judgment only." But this effect does not prove them to be untrue, but is rather a fulfilment of the Word of God. "Let their table," that is, the doctrine spread before them, on which they profess to feed, "become a snare before them; and that which should have been for their welfare, let it become a trap" (Psa. 69:22). We read of "spots" in the primitive believers' "feasts of charity . . . feeding themselves without fear." These drank into the doctrine of election, etc., unmixed with holy awe, unattended with a trembling of God's Word, and a spiritual reverence of His terrible majesty. Now these characters are said to be "turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4).

But because ungodly men pervert the right ways of the Lord, and abuse truth to their own destruction, does it follow that the same effects follow the same doctrines, where they are spiritually taught, and spiritually received? The rays of the sun draw up ague and fever from the pestilential marsh, and turn a dead carcass

(Continued on page 8, column 1)

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

On September 26, 1977, the most massive attack in our country's history was launched on the First Amendment to the U.S. Constitution. On that date Senators Robert Packwood (R-Ore.), Daniel P. Moynihan (D-N.Y.), and 41 of their colleagues introduced their Tuition Tax Credit Acts of 1977, S. 2142, in the Senate. A companion bill, H.R. 9332, was then introduced in the House of Representatives by Reps. Bill Frenzel (R-Minn.), Tom Railsback (R-Ill.), and James A. Burke (D-Mass.).

With 49 Senate co-sponsors, the Packwood - Moynihan bill is the most ambitious and well-greased federal parochial plan ever to be launched in Congress. The bill would provide billions per year to parochial and private schools, to private and public colleges, and to private vocational schools thru tuition reimbursement grants and tax credits, 50 per cent of tuition charges up to \$1,000, for a maximum benefit per student of \$500 per year.

Officials of Americans United for Separation of Church and State (an organization which does far more to protect the First Amendment our Baptist fathers were responsible for than most misinformed modern Baptists) have asserted that the Packwood-Moynihan tuition tax bill would cost \$9 billion a year.

Edd Doerr, educational relations director for the organization, said that "estimates by the Packwood-Moynihan bill's sponsors that it would cost the Treasury only \$4.7 billion per year are not realistic estimates."

He commented that the measure "would provide up to \$500 per student per year to 5 million parochial and private-school students, 8.9 million public-college students, 2.4 million private-college students and 1.7 million students would be entitled to up to \$9 billion a year in tuition reimbursements."

Packwood - Moynihan favors parochial over private schools and high tuition private colleges over public institutions.

Joseph A. Califano, Jr., secretary of Health, Education, and Welfare, said the plan would provide "about four times as much money per private school student as it provides per public school student." The new tax credit formula would provide parochial school students with \$500, plus \$55 to \$75 per student now received under existing federal programs, plus the tax reduction of contributions to churches for use in parochial schools, Califano said. "This compares with only \$128 per pupil for public school students," he added.

BILL UNCONSTITUTIONAL

Packwood-Moynihan clearly violates the First Amendment's church-state separation principle on its face as applied to sectarian elementary and secondary schools and pervasively sectarian colleges. The Supreme Court ruled tuition reimbursements through either or both tax credits and grants unconstitutional in "Committee for Public Education and Religious Liberty v. Nyquist" (413 U.S. 756, 1973), in "Estate of Wolman" (409 U.S. 808, 1973), in "Grit v. Wolman" (413 U.S. 901, 1973), and in "Franchise Tax Board v. United Americans" (419 U.S. 890, 1974).

Attorney General Griffin B. Bell declared that such aids to parochial education, as provided by the Moynihan-Packwood-Roth proposal, are unconstitutional. This view, as would be expected, is disputed by Bishop Thomas C. Kelly, general secretary of the United States Catholic Conference.

James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs, charged that "the bill is a threat to the basic guarantees of the First

Amendment" to the U. S. Constitution and that "its consequences on the future course of American public policy are incalculable."

CATHOLICS ARE BEHIND BILL

The bill's principle architects are Monsignor Edward Spiers, executive director of Citizens for Educational Freedom (CEF), the twenty year old, predominantly Catholic parochial pressure group; Donald Shea, the Catholic priest who is director of the Republican National Committee's Ethnic-Catholic division; Virgil Blum, S.J., long-time mentor and principle spokesman for the parochial and anti-First Amendment lobby; James Burtchell, former provost of Notre Dame University; and Charles Whelan, S.J., a church-state on the Fordham Law School faculty and one-time advisor to former President Nixon's parochial-minded Commission on School Finance.

The campaign for passage of the Packwood-Moynihan bill is led by the Roman Catholic Church. The bill is an "intelligent way to get more public school students into Catholic schools," declared the superintendent of schools of the Roman Catholic diocese of Providence in December 8 issue of the newspaper of Brooklyn, New York Catholic diocese, THE TABLET.

The January issue of the Knights of Columbus journal COLUMBIA quotes CEF's Msgr. Spiers as saying it is urgent that parochial school supports urge their congressmen and President Carter to support Packwood-Moynihan and its House counterpart bill, H.R. 9332.

Virgil Blum has been using his column in the conservative Catholic paper TWIN CIRCLE to stir up letters to Congress.

There are an estimated 4.8 million students in 17,950 non-public schools in the United States, according to a newly published federal survey.

Non-public school enrollment accounts for 9.8 per cent of the estimated total of 49,139,000 pupils in the nation's elementary and secondary schools, the National Center for Education Statistics reported.

The overwhelming majority of private schools have religious affiliations, according to the report, and nearly three-fourths of all non-public school pupils are in Catholic schools.

By simple arithmetic anyone can see that the Packwood-Moynihan bill is designed to put about \$6 to \$7 billion into the hands of Roman Catholics who operate three-fourths of all non-public schools, leaving most Baptists and Protestants to pay most of the over-burden tax bill in this country.

Catholics and crooked politicians are playing upon the ignorance of even many independent Baptists. Many Baptists deplore the teaching of evolution and the spread of humanism in American public schools. Hence many parents send their children to private schools which are church related. They look upon this bill as one put it "a much needed tax break."

But, brethren, do you want this tax break at the expense of denial of the First Amendment and \$6 to \$7 billion to Roman Catholics? The number of independent Baptists who might stand to benefit from the Packwood-Moynihan bill are few and far between when compared to the host of Roman Catholics. Can you really convince yourself that the Roman Catholics who got up this bill had as their intentions to help a few independent Baptist churches with a tax break?

The Packwood-Moynihan bill is the greatest threat to religious liberty and church-state separation to turn up since the birth of

our country. May the Lord give us some men like John Leland of old who will defend our Baptist First Amendment to the Constitution. It is important that each individual Baptist write to his or her Senators (address: U.S. Senate, Washington, D.C. 20510), congressman (U.S. House of Representatives, Washington, D.C. 20515), and President Jimmy Carter (The White House, Washington, D.C. 20500). Letters should be kept short and to the point.



Unchanging Gospel

(Continued from page one)

so that God's preachers that He has chosen cannot make a mistake about misunderstanding the gospel as the preacher is led by the Holy Spirit.

I and other Christians today are concerned about the lack of spiritual unction, doctrinal structure, and the intended result in the preaching of today in the realm of the gospel. Many I believe are concerned about those who confess to be Christians but are not living the holy lives that they should be living — many who profess to know Christ come to church quite often but live lives unlike that of a true Christian. They give no evidence of a change within that can show without. Impurity has come into the churches because of the desire for numbers, and the reason for this is what I call "easy believism."

It is the conviction of this pastor that many preachers of the gospel need to throw out all of their man-made ideas and get back to studying their Bibles so that they may again preach a gospel that has not changed from the beginning of time. Many preachers are corrupting their congregations by their man-made messages and by their man-made methods of saving people. When preachers get back to preaching the gospel of old, then we will see a people who make profession of faith in Christ with evidence of this faith by the works or fruits of righteousness in their lives. When we preach the true gospel we will see and know what II Corinthians 5:21 means when it says, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Many are preaching another gospel — a new gospel — a gospel which Paul indicated even back in his day was being preached when he says in Galatians 1:9, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Paul was saying that there would be preachers and others that would come to you preaching another gospel — a new gospel. Oh, brothers and sisters in Christ, if we would just realize what the Word of God says about the gospel so that we might be able to recognize these false preachers and then do something about them, God would bless His people abundantly.

Many are preaching a new gospel — in effect you could say like A. W. Tozer says it: "They

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What is it to Eat and Drink Unworthily?35

are preaching a new cross — this new cross is like the old cross — but different — the likenesses are superficial — the difference fundamental." From this new cross that many are preaching today has sprung a new philosophy of the Christian life and from that new philosophy has come a new evangelical technique — a new type of meeting and a new kind of preaching.

I believe with all of my heart a statement that I believe I memorized from one of Charles Spurgeon's books and the statement is this: "The doctrines of grace are the gospel and nothing else is. I do not believe we can preach the gospel if we do not preach justification by faith without works; nor unless we preach the sovereignty of God in His dispensation of grace; nor unless we exalt the electing unchangeable eternal, immutable, conquering love of God; nor do I think we can preach the gospel unless we base it upon the special and particular redemption of His elect and chosen people which Christ wrought out upon the cross."

The new gospel that many are preaching contains much of the same language as the old gospel, but its content is not the same and its emphasis is not as before. The gospel has become very man-centered. The thinking in back of this kind of preaching may be sincere, but its sincerity does not save it from being false. I believe it is false because it is blind and that it misses completely the whole meaning of the cross. Tozer says the old cross was and is a symbol of death. It stands for the abrupt violent end of a human being. The man in Roman times who took up his cross and started down the road had already said goodbye to his friends. He was not coming back. The cross made no compromise, modified nothing, spared nothing. It slew all of the man — not just part of him — slew him completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard, and when it had finished its work, the man was no more — old things most definitely were passed away — behold all things became new.

But this new gospel passifies the man. I wonder whether preachers and many others realize that the race of Adam is under a death sentence. There is no escape. God looks upon all sins however they may appear. Our Lord salvages the individual by completely liquidating him, and then raising him again to newness of life. The gospel that draws friendly parallels between the ways of God and the ways of man is contrary and false to the Word of God and very cruel to the souls that hear it. The faith that is in Christ does not parallel the world — it intersects it. When we come to Christ we do not bring our old life up unto a higher plain. No, No, we leave it at the cross — the seed must fall into the ground and die. The ones that preach the gospel must not think of themselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to modern education, sports, the newspaper and business. We are not diplomats but we are prophets and our message is not a compromise but an ultimatum.

Oh, if people would understand that God offers life but not an improved old life. Man must repudiate himself and concur in God's just sentence against him — saying, Lord, I know that I deserve to die — I am unworthy — I should be sent to eternal damnation. What does all this mean? It means that man must repent and believe. He must forsake his sins and then go on to forsake himself. He must cover nothing, defend nothing, excuse nothing. Let him bow before the nail-scarred feet of our Lord and acknowledge himself worthy to die.

God forbid that we tamper with the truths of the Word of God. Dare we tamper with the blueprint, or alter the pattern shown us in the Scriptures? Let us preach the old cross, and we will know the old time power. Men are and have corrupted the gospel. They are preaching a man-centered message. They lead men astray and give them a false assurance. Most men who do have a true gospel message still try to lay forth man-made ideas and man-made methods at the closing of their services by bringing in a long man-made invitation. They sing those man-centered songs such as "Let Him In" or "Jesus is Tenderly Calling." Many do not realize that when they do such things that they lay forth a God that has no power, and a Christ that is helpless.

Now don't get me wrong. I'm not saying that we shouldn't sing a song at the end of the preaching service. But when we do we ought to be sure that those songs are Scriptural and that the preacher doesn't get involved in doing the Holy Spirit's work in taking the message and applying it to the lost soul. In the modern day invitation given at the end of the preaching service it is in fact saying in essence: Major Premise — only ones prepared by Holy Spirit are willing to receive Christ and be saved; Minor Premise — men willing to receive Christ come forward; Conclusion — those who come forward to receive Christ are assuredly saved.

Thus they are saying in reality that all a person has to have to be saved is willingness. Faith is represented as something to be done in order to have salvation and pains are taken to show that it is an easy thing to make a decision. The Christ that saved me did not tenderly call and tenderly plead with me for salvation to come to Him. He didn't stand knocking at the door of my heart, and all I had to do was to open the door of my heart and let Him in. When Christ saved me, He broke through and down that wall of so-called free will between my mind and heart and regenerated me — gave me a new will and a new desire. He transformed me from the kingdom of Satan into the kingdom of His dear Son (Col. 1:13-14).

I think that many have forgotten what Romans 1:16 says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The idea of numbers has gotten into the eyes of many a preacher. As long as they can muster up a lot of members on the rolls of their churches, they could care less about whether that person has had a true experience of salvation or not. They just go around and pat them on the back and treat them like saints of God when they should be telling them what they need to hear — that they are lost and undone. Unless they stand before God recognizing their sinful condition and cast off their arms of rebellion and weapons of warfare and flee to Christ for salvation, they will one day stand before Christ and hear, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

I think another reason why many are not preaching the unchanging gospel contained in the Word is that the Old Deceiver has a lot of his preachers employed in many churches and in the other organizations that call themselves a church. Many preachers have strayed and will yet stray from the Word of God to some man-made method and philosophy of preaching that is contrary to the Scriptures. They know not what grace really is. (Continued on page 8, column 4)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM
*WYRD, Syracuse, N.Y. Sun.	12:00-12:30 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

What Is "It" That . . .

(Continued from page six)
into carrion. But is the sun less pure, and His beams less bright, are His rays less cheering, is His genial warmth less fostering to every herb, fruit, and flower, because He draws putrefaction out of what is in itself putrid, and corruption out of what is in itself corrupt? And thus, because the doctrines of grace received into a corrupt heart serve only to draw forth its natural corruption, it does not follow that it is so where the word of life is received into "an honest and good heart" (Luke 8:15), that is, a heart made honest by the shining in of heavenly light, and made good, or like unto God (Matt. 19:17) by the impress of His divine image. In this prepared soil the doctrines of grace take deep root, and being watered from time to time by the dews and rains of the blessed Spirit, bring forth fruit abundantly.

Thus, they bring forth, first, inward fruit. Of these the first is conversion, which consists in a change of heart, a change of affections, a change of feelings, a turning from formality to spirituality, from free will to free grace, from self-righteousness to self-adorrence, from hypocrisy to honesty, from self-justification to self-condemnation, from profession to power.

The second is godly fear, which realizes God's heart-searching

presence, trembles at His frown, dreads His displeasure, is afraid of His judgments, feels His chastening hand, and seeks above all things His favour and the light of His countenance.

The third is humility, which springs from a knowledge of God and a knowledge of one's self, and consists in a spiritual acquaintance with the deceit and wickedness of the heart, in esteeming others better than ourselves, in feeling how little grace and real religion we possess, in confessions to God and man of our vileness, in sitting at Jesus' feet to be taught by Him, in taking the lowest room amongst the children of God, in being a babe in helplessness, weakness, foolishness, and nothingness.

A fourth inward fruit is godly sorrow, which springs from a view of a suffering Saviour, and manifests itself by hatred of self, abhorrence of sin, groaning over our backslidings, grief of soul for being so often entangled by our lusts and passions, and is accompanied by softness, meltings of heart, flowings of love to the Redeemer and of indignation against ourselves, and earnest desires never to sin more.

A fifth fruit is hope, which springs up out of despair, and is raised up in the soul by a spiritual discovery of the compassion, the mercy, the forbearance, the loving-kindness, and the pity of the Father of mercies, and the God of all comfort. This opens the

heart in prayer, melts down its sullen obstinacy, enlarges its narrow, selfish, jealous, contracted views of God, holds it fast as a sure and steadfast anchor amidst storms and tempests, and encourages it to wait at mercy's door till full deliverance comes.

A sixth fruit is love, which consists in love to God, on account of His tender mercies, loving-kindness, and forbearance in the midst of, and in spite of all our crookedness, obstinacy, perverseness, and dreadful wickedness; in love to Christ, as a Saviour, so suitable to our miserable condition as filthy, polluted, justly damned wretches; in love to the exercised, harassed, and tempted children of God, as fellow-sufferers and fellow-heirs; in love to the ministers of Christ, as messengers with a message to our guilty soul, as interpreters of our experience, as stewards of heavenly mysteries, and discoverers of the secrets of our hearts (I Cor. 14:25); in love to the truth of God, which makes us free; to the Word of God, which has entered our hearts; and to the promises of God, which have from time to time encouraged us. These are only a few of the inward fruits which the doctrines of grace, spiritually received into the soul, invariably produce.

But besides these, there are, secondly, outward fruits. Such are, separating from a profane world, and separation from a professing world; honesty and boldness in the cause of truth; liberality to the poor and needy of God's family; general consistency of life and conversation; abhorrence of all the tricks of trade, lies of business, and frauds of commerce; hatred of flattery, given or received; in a word, a life agreeable to the precepts and ordinances of the gospel.

Such are the fruits inward and outward, which are produced by the doctrines of grace, when applied to the soul by the blessed Spirit. God being the only fountain of life, grace, and fruitfulness, the soul that is brought into His blessed presence, to walk with Him, to have communion with Him, and to enjoy access unto Him, derives, for the time, from this holy nearness, faint marks of resemblance unto Him.

And thus, eternal election revealed to the soul, personal redemption applied to the heart, imputed righteousness sealed upon the conscience, and never-failing faithfulness manifested within, so far from leading to licentiousness, are the only truths which will produce real fruit. And on the contrary, all self-denial, outward sanctification, mortification of the flesh, long prayers, and all the good works of the Arminian catalogue, are nothing but counterfeits and imitations of the fruits of the Spirit, and will, therefore, leave their deluded owners to the just vengeance of Him who is a consuming fire.

Why God Hates Sin

(Continued from Page One)

stroyer. Sin would dethrone God, and set up its own rule upon the ruins of His empire. Sin is the effort of the creature to take the place of the Creator; of the planet to make itself the center of the solar system; of finite man to "oppose and exalt himself against all that is called God or that is worshipped; so that he sits in the temple of God, setting himself forth as God." All sin is the attempt, consciously or unconsciously, to secure what Satan promised in his first temptation, namely, "Ye shall be as God."

But God aims to show, not only the greatness of sin, but also the greatness of Christ. If sin abounds, grace abounds much more. As the ship captain starts to extinguish the blaze, so Christ leaves His throne, and endures the cross,

that He may put down sin in this revolted province of God's empire. Hell on the one hand, and the Cross on the other, reveal God's estimate of sin. It is a revelation to principalities and powers in heavenly places, as well as to mortal man. So He may preserve other worlds from falling, and the sad experience of our planet may work out the lasting good of the whole universe. This little sphere, though it is not the material center, may yet be the spiritual center, of God's whole system of worlds. Here is enacted the greatest drama of the ages. And the most important thing in history is the Cross.

Where Christ, the mighty Maker, died
For man, the creature's, sin.

Let us estimate our own sins by God's standard. Let us see in the least of them the beginnings of infinite evil. Let us fly to Christ, as our refuge from their guilt and power. Above all, let us heed God's warning, "Oh, do not this abominable thing that I hate!"

Unchanging Gospel

(Continued from page seven)

Their gospel is based upon something else rather than the pure Word of God. Their foundation has been built upon another foundation — a false foundation, therefore the gospel that they preach is a false gospel — a new gospel — another gospel.

By now you are probably wondering and want to ask the question, "What is the true gospel?" Before I tell you what I believe the Scriptures teach the true gospel is, let me tell you what the Scriptures indicate that the gospel is based upon. I believe with all my heart that the gospel is based upon the doctrines of grace and any other base or foundation constitutes a false gospel.

Many say that if you base your preaching of the gospel on the doctrines of grace it will be detrimental to evangelism. Those who say and believe that do not know what true evangelism is. These men must give accounts of men down through the ages who have preached the pure gospel based upon the doctrines of grace such as Charles H. Spurgeon, George Whitefield, John Gill and a host of others who believe in the doctrines of grace. These men had great success in their ministry. Why did they? It is because they preached the pure Word of God — not some man-made method — not some man-made theory — and didn't add man's theology to God's theology. They preached only God's theology.

Now let me say that I believe the true gospel message must contain or must be a message about God as Creator and Judge, about man and his sin, about Christ and His salvation of sinners from sin, and a summons to repentance and faith in Christ as Lord and Saviour by all who hear the message. They should also be preached in that order whether it is from the pulpit, in the homes of the lost, or on the street corner. And as we preach that message may it please God to lay the effectual call by the Holy Spirit upon some lost soul. May the Spirit bring that person to a piercing sense of guilt and impurity. As the soul is affected, the mind is convicted, and he begins to rely upon Christ for salvation, believing that God is true, believing the record that God has given to His Son, which is eternal life and that life is in His Son. Then the changes begin to take effect, changes that produce the one from darkness to light, from bondage to liberty. Oh, my friends, we have a soul that is truly saved and we as the preacher had nothing to do with it except by the choosing of God to use us as an instrument in preaching the Word.

Oh, that the preacher will truly care for his responsibility in preaching the gospel and not try

to add some other junk to it — be satisfied that God has only called us to preach the Word and not to try to do the Holy Spirit's work for Him.

As we think of what I indicated to you before, what I thought the Scriptures teach concerning the true Gospel, let us begin with God, the One who provides the way of salvation. Turn your thoughts to God and to His character and His law. As you go through the Word of God you run across such passages as I Peter 1:16, "Because it is written, Be ye holy; for I am holy." God is truly holy. Christ Himself preached that God is holy and He began His message to the rich young ruler in Mark 10:17-22 with God and His glory. We think of this young man running out to Christ and asking the question, "What shall I do that I may inherit eternal life?" We see here that this man is just like all others in this world. They want to know what they can do to have eternal life.

This situation is a preacher's dream to have someone run and ask, "What must I do to have eternal life?" I don't know about you but that has never happened to me. What would we do if that would happen? Would we first say as many do, "God loves you and has a wonderful plan for your life, believe on the Lord Jesus Christ, confess your sins and you will be saved." But this is not the gospel message — it is another gospel.

The gospel of our Lord is not an ABC type gospel or giving out four spiritual laws. Christ tells the lost that they have offended a holy God Who will by no means pass by their sin. Our God is holy therefore He cannot look upon sin. He hates sin and it is offensive to Him. God would not be God if He did not hate sin. The rich man in Mark 10 didn't know Who he had offended, Who threatens him with eternal destruction, or Who is able to save him. He was prepared to talk of religion, but he was ignorant of God.

I find this to be true in most of the people that I talk to about Christianity. They like to talk about religion, but they know nothing about God and His salvation through Christ. This young man was anxious to ask for the joys of salvation, but he could not confess as David did, "Against thee, thee only, have I sinned; and done this evil in thy sight."

(To Be Continued)

Sandy Creek Baptists

(Continued from page one)

through grace to the end, and none of them be lost.

V. We believe that there will be a resurrection from the dead, and a general or universal judgment, and that the happiness of the righteous and punishment of the wicked will be eternal.

VI. That the visible Church of Christ is a congregation of faithful persons, who have obtained fellowship with each other, and have given themselves up to the Lord and one another; having agreed to keep up a godly discipline, according to the rules of the gospel.

VII. That Jesus Christ is the great head of the church, and that the government thereof is with the body.

VIII. That baptism and the Lord's Supper are ordinances of the Lord, and to be continued by His church until His second coming.

IX. That true believers are the only fit subjects of baptism, and that immersion is the only mode.

X. That the church has no right to admit any but regular baptized church members to communion at the Lord's table.

Editor's Note: These articles of faith were adopted by the Sandy Creek Baptist Association of North Carolina on October 26, 1816. These are found on pages 104-105 of the HISTORY OF THE SANDY CREEK BAPTIST ASSOCIATION by Elder George W. Purefoy, 1859 edition.

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