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The Baptist Examiner

Baptist Is Our Middle Name

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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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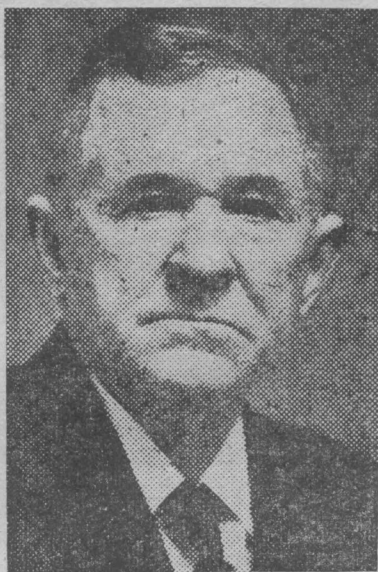
CHARACTERISTICS OF A TRUE CHURCH

J. W. PORTER
(1863-1937)

"On this rock I will build my church and the gates of Hades shall not prevail against it" (Matt. 16:18).

For present purposes, the word church in this connection will be construed as referring to local, visible bodies of baptized believers, and the treatment of the subject will be based upon this assumption. If there be any other sort of church than that of the visible congregation, revelation and investigation have alike failed to locate its whereabouts, or define its functions. God has never given it a mission, or man put it into commission. Such an inconceivable, intangible, invisible concern as the imaginary invisible church has never been known to convert anybody, to set forth the Lord's Supper, or to perform any of the functions of an actual church, or to do any sort of business on the arena earth, in the history of all time. Therefore, the

speaker proposes to deal with that with which we have to do — facts, not fancies, men, not myths; wom-



J. W. PORTER

en, not words. The primary characteristic of a Scriptural church is, that it must

be of divine origin. It will be admitted that churches are, or ought to be, divine institutions. If they are divine institutions, they must be of divine origin, for no stream can rise higher than its source. To be of divine origin, they must come from God, "for other foundation can no man lay than that is laid, which is Jesus Christ." That which is born of earth is earthy, and that which is born of Heaven is Heavenly. Like begets like, on earth or in Heaven, so far as we are informed.

If, then, it be a fact that a church must be of divine origin, and to be of divine origin must have been instituted by Jesus Christ, it necessarily follows that no man has, or can have, a right to start a church, unless especially commissioned by Christ. Should any one claim this authority, it would be necessary to attest his authority by infallible signs and miracles, thus demonstrating the divinity of his mission. (Continued on page 3, column 1)

Why Doesn't The Fruit Of Salvation Remain?

CLARENCE HONNOLD
Pueblo, Colorado

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16).

ITEM: It is claimed that one in four Americans is "born again." ITEM: It is claimed that David Berkowitz (the "son of Sam") is a Christian. A lady in the Baptist church of which he is a member said concerning him, "Once saved, always saved."

ITEM: "Evangelical" churches are supposedly enjoying a great increase.

Concerning the first, we ask, Where is the evidence? If one-fourth of this nation's population was truly converted to God, we do not believe America would be awash in pornography and perversion.

Concerning the second, we ask, Where is the evidence? God says, "No murderer hath eternal life" (1 John 3:15). Concerning the phrase, "Once saved, always saved," such is true only of those

"once saved." Many professing Christians will be found at last to be only goats with curly hair instead of the Lord's own sheep.

Concerning the third, we ask, Where is the evidence? We have preached in churches of "Baptist" persuasion from California to Florida and from Michigan to Alabama, some of which have been a joy and blessing, but in others, we have been amazed at the lack of Bible truth that is known. In the state we presently live in, we do not know of one church that is sound on the doctrines of grace, the church, and prophecy. Two hold the doctrines of grace, but are off on at least one of the others. Many others hold the last two, but hate the doctrines of grace. Yet a large number make their boast of being "true New Testament churches."

In saying all this, we do not want to be negative or discouraging, but only desire to point out the great contrast between what the Lord promised and what we see in our own time. We see multiplied (Continued on page 8, column 1)

UNCHANGING GOSPEL OF THE WORD OF GOD

BRUCE L. MORGAN
Kirkville, Missouri

PART II

Many are like this young man — they want the joys of salvation but do not want to submit to the demands of the gospel in following after Jesus. As I said before



BRUCE L. MORGAN

many would say to this young man that God loves you and has a wonderful plan for your life. I can't tell people that because I

cannot play God in telling people that God loves them and has a wonderful plan of salvation for them. God is the only one who knows for sure if He loves that person and is going to do the work of salvation in his life. I can tell them one thing for sure and that is if they are a sinner out of Christ that God is angry with them, and they are under His wrath at this very moment. His sword of wrath already hangs over the head of the guilty as Romans 6:23 indicates, "For the wages of sin is death . . ." The sinner will be forever tormented unless he repents and trusts Christ as Saviour.

To speak of the wrath of God is disliked by men. This whole notion of the wrath of God to men is that he objects to the idea of justice, righteousness and retribution. But God's wrath is revealed throughout the entire Word of God. We (Continued on page 6, column 1)

SOUTH CAROLINA BAPTISTS HISTORY

WILLIAM CATHCART
1826 - 1908

The First Baptist church of Charleston, S. C., the first in the colony, was probably founded in Kittery, Maine, by Eld. William Screven, Deacon Humphrey Churchwood, and eight other brethren, with some sisters, in September, 1682. Persecutions in Maine, it is said by some, dissolved the community, and it is certain that they drove away the leaders and others from the territory. In the same, or in the following year, Eld. Screven, with a number of his Kittery brethren, arrived in South Carolina, and either regarded their Eastern church organization as still in force or formed a new one. They settled first on the west side of the Cooper River, and soon after removed to Charleston, then a village.

The second, the Ashley River church, was formed in 1736, with Eld. Isaac Chanler as pastor.

The third, the Pee Dee, now (Continued on page 6, column 3)

THE LORD'S DAY, THE TRUE SABBATH

B. H. CARROLL
(1843 - 1914)

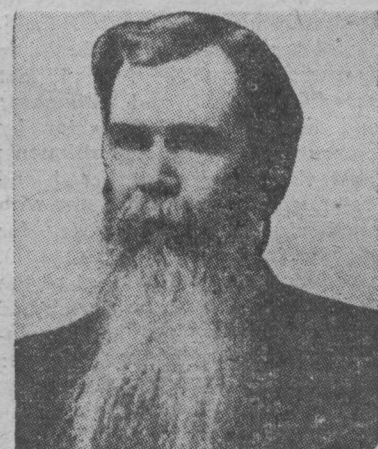
PART III

And just here allow me to impress certain necessary reflections concerning the moral law, familiar enough to theologians, as appears from all books on systematic theology, but not generally understood by the masses. In using the term law, I refer not to physical facts, such as "an established order in the sequence of events," illustrated "by the leaves of a plant arranged in regular spiral form around the stem," nor to "a uniformly active force which determines a regular sequence" such as gravitation, light, heat, magnetism. I speak of law in a much higher sense, as that which binds the conscience. That which "imposes the obligation of conformity to its demands upon all rational creatures." In this idea of law the personality of God is necessarily involved.

And therefore, all morality is founded on religion. So the laws of men cannot rest upon abstractions or mere expediency. They have no real authority unless resting on a moral foundation. Such basis simply means the Divine will. Hence all human rights and duties are founded on the ordinance of God. And hence therein is the basis of all jurisprudence as well as of morality. Our great law-writers all recognize this. This is a stupendous and far-reaching truth, worthy of profoundest thought. A moral law binds from its own nature. Its obligation arises from our permanent relations to God and to each other. It binds, whether formally enacted or not.

Whether any given institution shall be of perpetual or of universal obligation, depends upon its nature and design. When it is founded upon the immutable na-

ture of God, and upon the permanent relations of men toward God and toward each other, it is of permanent and universal obligation.



B. H. CARROLL

tion. All specific attachments of it, however, that are based upon peculiar relations and circumstances, pass away with such relations and circumstances. In other words, while the reasons

for an institution remain, the institution must abide.

Applying these principles to the subject under consideration, we are bound to see in the fourth commandment as well as other Mosaic statutes, a moral and a positive element. Some things are just as important now as in the beginning of time. "To preserve the knowledge of the true God, to acknowledge His sovereignty over our time as well as over our lives and property, to arrest at stated intervals the current of the outward life of the people to turn their thoughts to the unseen and spiritual, religious institution and worship, to give to the toiler, to the poor, to the slave, to the beast of burden regular rest periods." But such periods can be fixed and made uniform only by competent authority. The only safe and competent authority is God.

Following these fundamental principles come certain facts of experience. (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

A BLACK HORSE OF FAMINE

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Rev. 6:5-6).

This is our third message on the general theme of the four horse-men of the Apocalypse. These four horsemen correspond to the four

seals opened by the Lamb in Heaven. The four horsemen are introduced by the four living creatures around the throne of God. The four horsemen kill the fourth part of the earth (Rev. 6:8).

The white horse pictures the Antichrist and False Prophet. The red horse the wars of the tribulation under the kingdom of the Man of Sin. The black horse denotes a third stage in the kingdom of Antichrist. The black horse rides forth when Christ opens the third seal.

When the third seal is opened the man-like living creature says, "Come" (R.V.). The King James Version has "Come and see." This makes it appear like John is being invited to come nearer. But John is already there looking at these events. There would be no need to repeat these words to John four times. It seems the cherubim speaks to the horsemen, not John. When the cherubim says, "Come," it is a command for the horsemen to ride across the stage of human (Continued on page 2, column 1)

The Baptist Examiner

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MILBURN COCKRELL --- Editor
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Black Horse Of . . .

(Continued from page one)

history.

THE BLACK HORSE IS FAMINE

What does the black horse symbolize? It is black in color, a color which is opposite the first horse. The black horse is the one which John says kills "with hunger" in Revelation 6:8. Black denotes mourning and famine. Lamentations 5:10 reads: "Our skin was black like an oven, because of the terrible famine." (See also Jer. 14:1-2; Joel 2:6; Nah. 2:10). The rest of the verses in Revelation 6:5-6 confirm this interpretation. Since famine usually follows war and since the red horse is war, we would naturally expect famine to follow.

The unnamed rider is the conservator and distributor of food. John says he has a pair of balances in his hands. The original word rendered "a pair of balances" properly means a yoke. But in our text it seems to denote the beam of a balance, or a pair of scales. The idea is that something is weighed to ascertain its value.

The scarcity of food is seen in the price of the necessities of life. A voice from the midst of the four beasts utters: "A measure of wheat for a penny." What is called here "a measure" (choenix) is about one English quart. The "penny" is the Roman denarius, worth about fifteen cents in our money. A penny was the amount of money paid for a day's work in the time of Christ. In the parable of the laborers in the vineyard the owner secured "laborers for a penny a day" (Matt. 20:2,9). A quart of wheat was considered in John's day the ordinary daily allowance for one man. The picture is a time when it takes a day's wages for the working man to buy enough food for himself. This leaves his family to starve.

The black horse indicates runaway inflation. In the time of Cicero a denarius would purchase 16 quarts of wheat, and in the reign of Trajan 20 quarts. Under the reign of Antichrist money will purchase 16 to 20 times less than it

did in the time of the Apostle John. To illustrate: It takes about \$1.80 to buy a gallon of milk in the grocery store today. Under the reign of Antichrist it will cost \$36 a gallon.

The voice from Heaven goes on to say, "Three measures of barley for a penny." Barley was a less valuable grain and usually produced in greater abundance. This grain was generally eaten by slaves and the extreme poor people. The well-to-do consider it "horse food." In the time of tribulation 3 quarts of horse food can be purchased with a day's wages. This indicates hard times, distress, and want beyond the power of imagination.

Lastly, the voice in Heaven adds, "See thou hurt not the oil and the wine." The meaning of this is not easy to ascertain. Since grapevines and olive trees grow without much attention, unlike wheat and barley, it may be these were not ruined by the wars under the red horse. Grapes and olives bear after wheat and barley, hence while the grain may have been greatly destroyed by the invaders the vines and the olive trees survived to a large degree. This is a possible meaning, but somewhat doubtful to my mind.

Oil and wine in the Bible was used for medicinal purposes. When the good Samaritan found the injured man he "bound up his wounds, pouring in oil and wine" (Luke 10:34). Thus the meaning could be that medical supplies are greatly diminished. Or it could mean the Antichrist did not want anything done to diminish the productive power of oliveyards and vineyards. For these will be greatly needed to care for the wounded in the wars under the red horse.

Isaiah 24 gives a description of conditions on earth under the black horse of Revelation 6:5-6. Isaiah mentions a scarcity of wine: "The new wine mourneth, the vine languisheth, all the merry-hearted do sigh . . . They shall not drink wine with a song . . . There is crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction" (Isa. 24:7-12). These awful times are followed by the glorious kingdom of Christ on earth (Isa. 24:21-23).

ANTICHRIST CONTROLS THE FOOD

The proclamation heard from Heaven indicates the rule of action which this rider announced to the inhabitants of earth. The grain supply is under the complete control of the one-world government. The supply is extremely low due to the numerous wars and civil commotions which destroyed the crops. The government will offer grain at a high and oppressive price only to those who worship the Beast of Revelation 13:1-10. Here is Satan's imitation of Joseph's control of the storehouses of Egypt during the 7-year famine of old.

The Antichrist and the false Prophet will use food to secure obedience to their godless rule thru the one-world government. Of the False Prophet it is said: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of his name" (Rev. 13:16-17). This dictatorial tyrant is to use the ration card as a terrible instrument of persecution. A person will be compelled to take the brand of Hell, the number 666, or be left to starve to death.

The producer and consumer are to be powerless against the iron rule of the Beasts. Trade and commerce is to be under the control of the world dictator. The necessities of life are denied to non-beast worshippers. Men will yield absolute submission to the Antichrist, or be deprived of the right to live. The number 666 on the hand denotes that a person is an active slave of the kingdom of Antichrist, and the brand on the

THE PEARLS

*There was a little grain of sand, upon the ocean floor,
It was tossed to and fro, a million miles or more.
Then one day it came into a little oyster bed,
It sneaked into the oyster shell, as it raised its head.
Then how it hurt the little one, as it moved about,
But God has provided for everything, of that there is no doubt.*

*A silver fluid began to flow, to cover the grain of sand,
Until one day fishers came, and took the oyster to land.
And as its shell was opened up in this brand new world,
Behold, the little grain of sand had become a beautiful Pearl!*

*There was a time when I was like that little grain of sand,
Tossed to and fro by every sin that came across the land.
Then one day the Saviour came to earth to die for me,
He took my sin, my shame, my curse, that He might set me free.*

*And oh, what pain Me must have borne as He moved about.
But God was providing for my sin, of that there is no doubt.*

His sinless blood began to flow to cover the sin of His own,

So, they might perfected be, when the Father takes them home.

Then as the saints are gathered in, to that brand new world,

Instead of fallen, sinful man, there'll be a beautiful Pearl!

—Douglas Huffman
Courtland, Virginia

forehead indicates a public acknowledgment of slavery to Satan.

FAMINES IN THE SCRIPTURES

The black horse of famine is not easy for our American society to understand. Famine to most of us is something which occurs in India, Bangladesh and Africa. We enjoy three meals a day, and rarely do we go to bed hungry. We live in the main totally ignorant of the rest of the world where famine is common. Our America of plenty and prosperity blinds our eyes to the millions of the Third World who go to bed hungry each night.

But those who read their Bibles know famines occupy a conspicuous place in the Old Testament. Eleven famines are mentioned in the Old Testament and one in the

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New Testament. A famine is mentioned in the days of Abraham (Gen. 12:10), of Isaac (Gen. 26:1), of Joseph (Gen. 41:53-56), of the Judges (Ruth 1:1), of David (II Sam. 21:1), of Ahab (I Kings 17:1; 18:2), of Elisha (II Kings 4:38), during the siege of Samaria (II Kings 6:26), in the time of Jeremiah (Jer. 14:1), during the siege of Jerusalem (II Kings 25:3, after the captivity (Neh. 5:3), and in the reign of Claudius Caesar (Acts 11:28).

One of the fourfold sore judgments of God is famine (Ezek. 14:21). God sends them to chastise men for their sins. In II Kings 8:1 it is written: "Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years." God sent this famine because of Israel's idolatry. It lasted twice as long as in the days of Elijah.

In the Old Testament famines were caused by God withholding the blessings (Hos. 2:8-9; Hag. 1:6) such as seasonable rains (I Kings 17:1; Jer. 14:1-4; Amos 4:7). At other times God would send too much rain which caused the seed to rot in the ground (Joel 1:17). Then famine sometimes came because of blasting and mildew (Amos 4:9; Hag. 2:17). Still at other times famine was caused by invading armies (Deut. 28:33,

51). Evidently, the famine under the black horse is a combination of all these things, especially invading armies.

In a time of famine people did strange things. They ate wild herbs in the old dispensation (II Kings 4:39-40). II Kings 6:25 discloses: "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." Times were hard in those days for a donkey's head cost \$50 and a pigeon's dung cost \$3.

During the famine in Jeremiah's day "they that were brought up in scarlet embraced dunghills" (Lam. 4:5). Even cannibalism was practiced in extreme cases (Lev. 26:29; II Kings 6:28-29). Provisions were sold in famine by weight and water by measure: "Moreover he said unto me, Son of man, Behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment: That they may want bread and water, and be astonished one with another, and consume away for their iniquity" (Ezek. 4:16-17). Ezekiel's historical account of the past reminds us of the scarcity of food under the black horse mentioned by John in Revelation 6:5-6.

HISTORY OF FAMINE

Famines in the world since the time of Christ are poorly documented. There was one in England in A.D. 1235 in which 20,000 died in London and people ate the bark of trees and grass. In A.D. 1333-37 there was one in China when 4,000,000 died in one region alone. In 1876-78 one occurred in India which afflicted 36,000,000 and killed 5,000,000. In 1876-79 China suffered a loss of 13,000,000 lives due to famine. It was so bad cannibal-

ism was practiced and children were sold. In 1921-22 a famine in Russia slaughtered 5,000,000 people. Another came in Russia taking about the same number in 1932-34.

Most of the famines in olden times were caused by crop failure and natural disturbances. In more modern times famines are often the direct consequence of war. In our generation the primary cause of famine is overpopulation. The famine of Revelation 6:5-6 is to be a combination of all these things.

At this very moment 500 million people suffer from some form of hunger or starvation. One out of four of their children will die from the lack of adequate nutrition before they reach the age of five. About 10 to 20 million of their numbers annually succumb to hunger or starvation-related disease. One half of the population of the Third World suffers from some form of malnutrition, and 300 million of these are children.

The present population of earth is about 4 billion. At the present growth rate the population will double in about 35 years, giving us about 8 billion souls on earth. If the doubling rate continues at its present rate of 35 years, this means by the year 2500 earth may have 130 trillion people, or about 3,000 people per acre. There is no way the Amazon Basin or sea farming can possibly feed this host of people. Unless the population explosion is checked world-wide famine is a shocking certainty.

THE TRIBULATION FAMINE

The famine foreordained by God under the black horse is predicted to occur by Christ Himself: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines . . ." (Matt. 24:7). Other verses of Scripture reveal how other things will contribute to this awful famine of the end-time.

The two witnesses, who prophesy during the first part of the 7-year tribulation, have power to cause it not to rain and to send plagues upon earth (Rev. 11:7). Under the first trumpet a tremendous electrical storm will destroy the third part of the trees and all (Continued on page 4, column 3)

BRIEF NOTES

The Tabernacle Baptist Church, 830 Redwater Road, Texarkana, Texas, has changed its name to Sovereign Grace Missionary Baptist Church.

Some weeks ago we announced Gill's BODY OF DIVINITY for \$20. There is NO DISCOUNT on these books. Our ad was to have carried a sign saying — NO DISCOUNT, but some how it failed to get in that week. We only have about 30 of these books and no promise of any more at present, when these are sold. If you want one, it would be wise to buy now.

The Mansfield Missionary Baptist Church, Mansfield, Ohio, and Pastor Oscar Mink will conduct special services May 15-19. The editor is the speaker. The pastor and church invite those within driving distance to visit in these services.

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Characteristics Of . . .

(Continued from page one)

sion, by Apostolic power and precedent. So generally has this been conceded, that no man of note has ever claimed the right to start a church.

Martin Luther claimed only the mission of a reformer, and never at any time, the authority to originate a church. John Calvin admitted his work to be that of reformation, and nowhere sets forth the claim to start a church. John Wesley not only disclaimed any intention of forming a church, but died a member in full fellowship of the Church of England. Realizing his limitations in this connection, he strenuously resisted the separation of the Methodist societies from the Church of England. Alexander Campbell asserted that his mission was to reform the Baptist churches, probably not realizing the more than Herculean task of reforming the truth.

It is likewise worthy of note that the name of the founder still clings to nearly all the churches of human origin. For example, were I to start an independent movement and assume to call it a church, it would rightly be known as "Porter's church," but could not truly be called a Church of Christ. There are only three Christian bodies who claim to have been instituted by Christ or the Apostles — the Roman Catholic, Episcopal, and many Baptists. The origin of the Roman Hierarchy is too well established by secular as well as sectarian history, to be seriously considered in this connection. The beginning of the Church of England (Episcopal) during the life, and by the authority of Henry VIII, is well known and freely admitted by all accredited historians, being the certified and irreversible verdict of history.

It is comparatively an easy task, with a single exception, to ascertain the approximate origin of each of the various denominations; the historian, however, has not yet arisen who is able to find the beginning of Baptist Churches this side of the Apostolic period. If, then, the human origin of all other churches can be clearly established, it makes a strong case in favor of that church whose human origin cannot be established.

Mosheim says of the origin of Baptist Churches: "They are lost in the remote ages of antiquity." Dr. Dermout, who was appointed by the King of Holland to ascertain the origin of the Baptists, reported, "That the Baptists may be considered the only Christian community which has stood since the days of the Apostles, and has preserved pure the doctrines of the Gospel through all the ages." Sir Isaac Newton declares, "That the Baptists are the only body of Christians that have never symbolized with the Church of Rome." Alexander Campbell in his debate with McCalla, affirmed, "That from the Apostolic age to the present time, the sentiments of the Baptists and their practice of baptism, have had a continual chain of advocates, and public monuments of their existence in every century can be produced." The Old Ship of Zion is an old ship, and was not launched in the last few centuries.

The second characteristic of a Scriptural church is that it must preach a pure Gospel. The Gospel is either pure or impure; it is absolute truth or unconditional falsehood. There is no such thing as partial truth or purity. It is self-contradictory to say that it is the truth mixed with a little error. As well say that a glass of water is pure with the exception of a single drop of poison. A man cannot be truthful and yet lie occasionally. A falsehood may be told in many different ways, but the truth has but one version, and that version is a finality. This may be called a narrow view of truth, but truth is and must forever be narrow, for it has its metes and bounds and its limita-

tions are fixed and immovable. It is possible that a spiritual Pure Food Law would put many a Christian society out of business as the Pure Food Law has put a number of concerns out of commission.

Nor does truth ever conflict with itself, nor can one truth or portion of truth ever contradict any other portion of truth. It is unthinkable that Christ would call one man to preach a certain doctrine and then call another to preach a doctrine directly opposed to it, and then tell us that "A house divided against itself cannot stand." It is inconceivable that Christ would call one to preach immersion, and would call another to preach sprinkling; one to preach baptism as the answer of a good conscience to God, and another to preach baptism for the remission of sins. This would make Christ a contradiction and truth, "confusion worse confounded." This is not the sham and sentiment of liberalism, but the cold eloquence of fearless facts!

Within this narrow way, whose limitations are co-extensive with truth, there is ample room for broadest sympathy, limitless love and endless activity. As well might the heavenly bodies ask for greater liberty than they have in their God-ordained orbits as for the disciples of truth to ask for the broadening of its bounds.

A train has the greatest possible liberty while on its narrow track. The current plea for great-

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er liberty in preaching and teaching is not a plea for real liberty, but for unlimited license to disport the vagaries and propagate the heresies of one who wishes a support from the people he is trying to betray. The old cry of "Give me Liberty, or give me Death," may well be changed to read, give some people the liberty they crave and the denomination will promptly meet its death. A perpetual protest is truth's reply to the plea for liberalism.

Nor can there be any new truth until God makes another revelation and adds to the Bible another chapter. Truth is as changeless as the Christ who gave it. Let me charge you, preach the truth, preach it in its purity, preach it in its simplicity, and it will yet tell its tale of triumph, though it be to generations yet unborn. Truth unadulterated, truth untrifled, will usher in the day of redemption!

"Truth, crushed to earth, will rise again;
The eternal years of God are hers;
But Error, wounded, writhes with pain
And dies among his worshippers."

Nor can this truth in its perfect purity ever make any kind of compromise with error. Between truth and error, there is an irreconcilable conflict that must continue till the "kingdoms of this world are become the Kingdoms of our Lord and his Christ." The current talk of "Federation" and "Union" is anything but a compliment to our convictions of truth. I would more readily talk of merging my family, nation, or race than I would seriously speak of merging my church. Oil and water never have, and never will, mix, dreamers and imbeciles to the contrary notwithstanding. Such a scheme would be possible only by



MAY 14, 1978

I Thess. 4:9-14

Intro.: As we study this portion of God's Word, we are reminded of the scripture which says, "All scripture is given by inspiration of God, and is profitable" (II Tim. 3:15). Most people who know anything about the Word of God would be able to relate the last half of this chapter, but few know about the first half. Therefore we need to make the effort to study "all the counsel of God" and to proclaim it.

Verse 9

"But as touching brotherly love." This is the means of preserving peace among the people of God and of correcting any problem which might arise between brothers in Christ. The characteristics and conduct of love is fully described in I Cor. 13:1-8. Brotherly love stands in relationship to our love toward God. As we love God, it manifests itself in our love to the saints. We need to follow the admonition in Hebrews 13:1, "Let brotherly love continue"; for by this shall all men know that we are God's children (John 13:35).

"Ye need not that I write unto you." Some may need this admonition, but surely not you. There are some things which need to be enlarged upon but this is not one of them, at least not at this time. It could become necessary as there are times God's people leave their first love (Rev. 2:4) or because iniquity abounds, the love of many waxeth cold (Matt. 24:12). "For ye yourselves are taught of God to love one another."

"Taught of God" in regeneration because His love was shed abroad in our hearts by the Holy Spirit (Rom. 5:5). "Taught of God" because love is the fruit of the Spirit (Gal. 5:22). "Taught of God" by the fact "He so loved us." "Taught of God" by the example of the ministry of Christ (John 11:36; John 13:1). So we have His precept, His portrayal, and His personal witness.

Verse 10

"And indeed ye do it toward all the brethren which are in all

a process of mutual cancellation of this, to one who believes he holds truth, would be impossible.

I have sometimes heard it said, "That I believe we are nearer right than anyone else." For my own part, I believe we are altogether right and I would challenge anyone, especially Baptists, to point out a single fallacy or falsehood in Baptist Faith or Polity. When I hear the plea made to Baptists that they come and unite with any other church, I am reminded of a great full-rigged ship that for years, has battled with the tempest, riding in triumph the crested wave and surging billow; and now as the mighty old ship, with sails all set, is nearing in safety the harbor, a little fishing smack with a leg-of-mutton sail hails her with the salutation, "Come over and join us." I hear the reply of the Captain, "Stand off, you will be swamped by the swell from our ship." One thing is as good as another only with the man who is good for nothing. It is our mission to preach the untrammelled truth, and undaunted, calmly await the victory!

The third characteristic of a Scriptural church is that it must keep the ordinances blameless, as instituted and observed by Christ and His Apostles. These ordinances (two only) are baptism and the Lord's Supper. By common consent, baptism is obliga-

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

Macedonia." Another reason why they didn't need to be instructed was the very fact they were practicing brotherly love in their daily lives. Indeed they were doing it in deeds! So they had been taught it and as good students had carried it into action. It was an encompassing love as it was to "all the brethren." The arms of love are to embrace all of the members in the church. It is also to reach out in an ever widening circle. Therefore Paul admonishes: "But we beseech you, brethren, that ye increase more and more." I believe this means not only in intensity but also extensity. In this world of greed and selfishness we need to manifest our love more and more especially to the saints.

Verse 11

"And that ye study to be quiet." Another difficulty which had arisen was the tendency to quit working while supposedly waiting for Jesus. Some had missed the true teaching of verse ten of the first chapter. So they had not only stopped working, but were busybodies. They were living off of others who were still working. So Paul's strong command, "and to do your own business, and to work with your hands as we commanded you." In other words, there should be no misunderstanding of our duties in view of the second coming of Christ, for we have already told you. To fail to carry out these commandments concerning physical work is as much a sin as it is to fail to keep the ordinances.

Verse 12

"The ye may walk honestly toward them that are without." One of the things which should be of prime importance to the child of God if he wants to be a good witness is his conversation and conduct in the eyes of his neighbors and friends. How he should let his conversation be as becometh the gospel of Christ (Phil. 1:27). The meaning of the word "honestly" is becomingly, or decently (I Cor. 14:40). So for a Christian to be idle and neglect his family by not providing for them, and then to be a busybody would be a poor testimony before the world.

Those that are without, that is the unsaved, will usually jump at the chance to find fault with Christians. Therefore God's people are to be examples by their diligence and fervor in every phase of living. This doesn't mean to be overly concerned about material things (Matt. 6:30-34), or to strive to be rich in this world (I Tim. 6:6-12), but "that ye may have lack of nothing" so you will not be tempted to get by "hook or crook."

Verse 13

"But I would not have you to be ignorant, brethren." Jesus told the disciples before He left this world, "If it were not so, I would have told you" (John 14:2). We should rejoice that our God has not left us in darkness concerning future things. Therefore it is not wrong to think on future events. Abraham "looked for a city" built by God as he walked

on this earth (Heb. 11:10). John knew "when He shall appear, we shall be like Him" (I John 3:2). Job knew his Redeemer was alive and would stand at the latter day on the earth (Job 19:25). These truths, when rightly understood, will produce true worship, Godly living, and faithful preaching.

"Concerning them which are asleep." One of the most perplexing questions which the Thessalonians had at this time was, "What happens when our loved ones die?" In fact, this is a question which has baffled men through the ages. Thank God, we have the answer. Our God is sovereign over life and death (Rev. 1:18). Death is an enemy of the child of God, but a defeated enemy (I Cor. 15:25-57). Therefore it is referred to as being asleep, as far as God's people are concerned, and this in reference to the body only, as to be "absent from the body is to be present with the Lord" (II Cor. 5:8). This is what makes it "far better" (Phil. 1:23).

We don't have to "sorrow even as others which have no hope." This world has nothing to look forward to but gloom and doom, but not so with God's people. When our children told us "good night" and went off to sleep in the next room, we knew in God's providence we would see them in the morning. This is the truth for God's children in relation to departed loved ones. Truly "joy cometh in the morning."

Verse 14

"For if we believe." Paul really is saying, if we believe and we do. God's people are to walk by faith. "All things are possible to him that believeth." To be able to say, "I believe Jesus is the Christ" and, "Believing all things that are written in the law and the prophets" is the firm foundation for the child of God. This is the hope which is an anchor of the soul, sure and steadfast. There is no doubt concerning the truth but the question is, "Have we been brought to believe?" "Believe on the Lord Jesus Christ, and thou shall be saved." "He that believeth on Him is not condemned."

"That Jesus died and rose again." Here is the basis for all our spiritual blessings (Eph. 1:3). The work of Christ for us, both what He was made for us, and what He did for us (II Cor. 5:21; Isa. 53:5,6). Paul reminds the Corinthians of this glorious work in I Corinthians 15:1-4. Yes, He finished the work (John 19:30) and therefore He obtained eternal redemption for us (Heb. 9:12). By His death He purged our sins (Heb. 1:3). By His life and resurrection He justified us (Rom. 4:25; Rom. 5:18,19). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Even so them also which sleep in Him will God bring with Him." Just as surely as "He died for us" and was raised for us, He shall complete the work of redemption by uniting the resurrected glorified bodies of those who have died, with their departed spirits, and will do this in connection with the translation of those who are alive and remain unto His coming.

Because of the greatness of this subject, we will close this lesson at this point and will take it up again in our next lesson.

Are you looking for that blessed hope?

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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Please explain Luke 9:49-50."

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



We oftentimes forget that there will be guests at the wedding. While I believe firmly that the Bride of Christ will be made up of Baptists who live in obedience to the Lord, I do not believe that only Baptists are saved.

There are people who are saved and outside of the Lord's church. We have in this passage an example of some who fit this category. They were not followers with the disciples but apparently they were believers.

Christ did not tell them to encourage those people but He did say not to hinder them. When we see people who are believers but not in the Lord's church we should attempt to teach them in love in the hopes that they will see the truth and become a member of His church. We are not, though, to discourage them as far as their salvation is concerned.

E. G.
COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



A question like this one really makes one see the truthfulness of John 15:5 where we are told by our Lord that "without me ye can do nothing," and of Romans 11:33 where we are told that "His ways are past finding out," and also of Isaiah 55:8 where God says, "My thoughts are not your thoughts, neither are your ways my ways." So unless my Lord guides my thinking on this subject, you will be wasting your time while you read what I have to say. You and I would probably be like John was. We would require that it be done just as we do it. We might forget that God's ways are

not our ways.

Some Baptists seem to think that a lost person must hear a Baptist preacher preaching before he can be saved. Certainly Protestant preachers do not follow in their preaching the way we preach the gospel. But still Revelation 3:4 teaches me that Christ has a few of His people in the Protestant churches. Certainly the prophecy found in the letter to the church at Sardis sets forth the prophecy pertaining to the Protestant churches. Northern Baptists, Southern Baptists, and other Baptist groups along with the Protestants seem to be filling to overflowing our Lord's garbage can found in Matthew 7:22. But still Christ is saving a few of His lost sheep in all those groups. So let us remember that all those groups do not have to preach the gospel just as we do before our Lord can use it. To be sure, "His ways are past finding out."

PAUL
TIBER

PASTOR
New Testament
Baptist Church
1272 Euclid-Chardon
Road
Kirkland, Ohio



There really is very little to explain because these verses seem to speak clearly enough.

I suppose that what the question is really asking is, "if we take a dim view of exorcism today, why did not Jesus forbid it in this instance?"

There can be no argument against the existence of demons today — they, no doubt, do exist as they did in our Lord's day. One should be very careful, however, before he deliberately sets out to exorcise demons.

Our Lord simply was withholding His judgment in this instance. He noted that this exorcist was not harming His cause even though he was not following Him. There is a later time for judgment of such an one — read carefully Matthew 7:13-23 and you will conclude that merely acting in His name is not His criteria for acceptance.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



"And John answered and said, Master we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto them, Forbid him not; for he that is not against us is for us" (Luke 9:49-50).

This man whom the disciples rebuked was not trying to cast out devils, but actually cast them out and he did it in the name of the Lord. Because he was not associated with the immediate company of the Lord's disciples made his work to appear somewhat specious to John, and the other disciples who joined themselves with John in rebuking the man. They carried the report of their action to the Lord, anticipating His approval but received His rebuke.

The reason the disciples gave for

their rebuke of the man was, "he followeth not with us." That is, he did not receive his authority or commission directly from you as we did.

The Lord's approval ("forbid him not") of this man's work in opposing the devil is indisputable proof that the man was a disciple of John the Baptist, who had received the same baptism as Christ and the twelve. We need to remember that the ministry of Christ and that of John the Baptist was for a great part contemporaneous, and were underwritten with the same authority. Christ's institution of the church did not make void the ministry of John. This is seen by the fact John continued his ministry of baptizing after the church was instituted (John 3:22-23).

It is highly probable that the man in casting out devils did it in the name of Jesus rather than one of the messianic titles which belong to the Lord. The man being a disciple of John the Baptist it would follow that he would be instructed as to the human name of the Messiah. John was apprised of the Messiah's human name, learning it most likely from his mother, Elizabeth. Then, too, when John was in Herod's jail, and needed to know that the Messiah's work was continuing, the Scripture says, he sent two of his disciples to "Jesus" to make inquiry regarding the matter (John 7:19).

Why the man was dis-associated from the immediate company of the Lord's disciples is not stated, but this was not too irregular, seeing that John had many disciples which as yet were not identified with the church.

While John's authority to baptize was from heaven, it could not be delegated and reached its terminus with his death. But not so with the authority of Christ. He commissioned and authorized the church to carry on His work unto the end of the age (Mt. 28:18-20).

With the earth-wide and age-long commission of the church, came exclusive authority for all divine ecclesiastical functioning.

The work of the Lord today and since the commission is under the authority of the church. All freelance evangelism is an affront to God and degrading to the church.

Black Horse Of . . .

(Continued from Page Two)
the green grass (Rev. 8:7). The destruction of the trees and grass will make deserts and unbelievable soil erosion in harvest fields. Can you imagine what will happen to beef cattle, sheep, and hogs when "all green grass" is "burnt up?" It will bring famine!

Under the second trumpet a third part of the marine life in the sea dies either from an atomic bomb or a meteor from outer space (Rev. 8:8-9). This will have devastating results on the supply of seafood and ocean fishing. Finally, under the third vial of God's wrath all sea life perishes (Rev. 16:3). This brings famine!

During the third trumpet a third part of the fresh water supply of the world is polluted (Rev. 8:9-11). Then under the third vial of wrath all fresh water is polluted (Rev. 16:4). This means instant death for millions and the termination of irrigated crop production. Add to this a loss of a third part of the light of the sun and the moon and you have slow growth in whatever crops are left on earth (Rev. 8:12). All of this is to bring worldwide famine like the world has never seen before.

Call me a doomsday ecologist. Call me a prophet of gloom and doom. Call me what you will! Al-

mighty God's sure Word of prophecy will be fulfilled. World-wide famine is one of those things which must shortly come to pass. We are on the verge of famine, resulting in growing panic and human misery. Hundreds of millions of people are to suffer hunger and malnutrition. This will be earth's supreme disaster, the "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). The world will become a vast graveyard of putrifying flesh!

A BRIGHT SIDE

Is this gloomy picture the end of the world? Is there no hope for mankind on earth? Yes, there is a better day coming on earth at the end of the 7-year tribulation. That day is the second coming of Jesus Christ to abolish famine on earth forever. The Lord promised Israel: "I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruits of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen" (Ezek. 36:29-30).

When Christ sets up the kingdom of Heaven on earth there is to be great progress in agriculture. In Zechariah 8:11-12 it is written: "But now I will not be unto the

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residue of this people as in the former days, saith the Lord of hosts, For the seed shall be prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things."

CONCLUSION

Dark days are ahead for this lower universe. Human government is destined to degenerate into beast brutality under the white horse. Total anarchy and world revolution are to come under the red horse. World-wide famine will come under the black horse. Of those who remain on earth after the rapture of the saints very few will survive the tribulation. This planet in its present state of existence is a doomsday machine.

The only hope of mankind is the return of Jesus Christ. If He did not return "there should no flesh be saved" (Matt. 24:22). Thank God Jesus Christ will return to end this nightmare on earth. With Him will come Utopia to the whole world.

Unless a man is born again he cannot inherit this future kingdom of Christ on earth. I Corinthians

6:9-10 says: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Those who inherit the kingdom prepared for them before the foundation of the world "are washed" in the blood of Christ, "are sanctified" by the Word of God, and "are justified" by the Spirit of God (I Cor. 6:11).

Lord's Day . . . Sabbath

(Continued from page one)

The divinely appointed means for the illumination and sanctification of man are measurably without effect where there is no Sabbath. The most of the religious knowledge possessed by the masses of the people comes from Sabbath services. Where there is no Sabbath this knowledge passes away. With the decadence of such knowledge comes the decadence of public virtue and morality. Decrease the first you increase the second. With the decadence of public virtue all human government becomes unstable and all vested rights insecure. The French Commune is an illustration. Not only does immorality necessarily follow diminution of the knowledge and worship of God as a natural consequence, but what is worthier of sober consideration, it judicially follows. That is, when men do not like to retain the knowledge of God in their minds, God gives them over to a reprobate mind to do all things unseemly. Read the first chapter to the Romans and compare its verdict with the testimony of profane history concerning the most enlightened nations of the past. Wherever the Sabbaths have been best observed, there have been the highest and brightest illustrations of public virtue and the highest planes of morality for the masses.

But divest Sabbath observance of the element of Divine appointment and you practically destroy its authority and sanctity. You cannot safely base it on expediency. No law of expediency can ever be made of permanent and universal obligation. Hence wherever men begin to assign the ground of expediency as the ground of Sabbath-keeping, they themselves have no regard for its sanctity. Nor can you any better rely on church authority. I know there are some Christians who claim that the right to appoint such a day is vested in the church. But outside of the fact that these church Sabbaths are miserable failures, as you may see in all papal countries, is the danger of such concession. Concede to the church the right to establish one day, and you must bow to its jurisdiction when it multiplies them. At last you have, (Continued on page 5, column 3)

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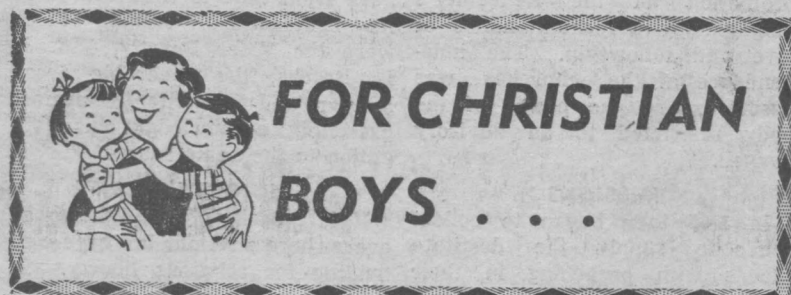
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MAY 6, 1978
PAGE FOUR



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.

"REGENERATION IN EXPERIENCE"

AUGUSTUS HOPKINS STRONG
1836-1921

When I was converted, I had no thought of the Spirit of God as working upon me. It seemed to me that I was working out my own salvation. I made my decision to serve God, and, so far as my consciousness was concerned, that was the end of it. If I may express myself in theological terms, mine was a genuinely Arminian experience.

But after I got out into active Christian life, I found the way to be very hard. There were difficulties within and obstacles without. I soon discovered that it required more than the strength of my own will to keep me firm in my allegiance to Christ. Then the thought struck me that, if I could not keep in the way of following Christ without God's help, how could I ever without His help have gotten into the way at first? There must have been something more in my decision than the strength of my own will. While I realized that we must work out our own salvation, I learned that God also works in us to will and to work, for His good pleasure. Thus there dawned upon me the doctrine of regeneration, and I learned the meaning of the Saviour's words: "Ye must be born again."

It is my firm conviction that the doctrine of regeneration is the truth of God, because I derive it not only from Scripture, but from

my own experience. We first learn our absolute dependence upon God; then we learn of God's regenerating grace. This is the basis of our Baptist belief and polity. And this is why we reject infant baptism. The saving of men is God's work in the human heart, and we must have evidence of God's work in the heart before we admit men to the Christian church.

Characteristics Of ...

(Continued from page three)

tory on all believers. That there is but one baptism is clearly taught in Eph 4:5: "One Lord, one faith, one baptism." Nor will it suffice to say that there are two forms of baptism, for baptism is itself a form, and there cannot be two forms of a single form. Whatever, then, this baptism is, it will be granted by all who hold to the supremacy of the Scriptures, that it cannot be changed by any human authority.

If then, any church or body of believers should, by teaching or practice, pervert or vitiate this ordinance, such church or society would, if it ever possessed it, forfeit, at least, this characteristic of a Scriptural Church. That this ordinance of baptism was, and is, by immersion, is emphatically affirmed by the Baptists, cheerfully admitted by nearly all

Roman Catholic and Protestant commentators and reluctantly conceded by the rank and file of Christendom. Neither must the form or design of this ordinance be perverted. Baptism is not a saving ordinance, nor can it ever supplement or supplant the blood of Christ, which cleanses us from all sin.

We may thank God that to the great Baptist brotherhood, militant and triumphant, has been committed the sacred trust of preserving inviolate the divine rite of baptism through all the ages.

That the participation of the Lord's Supper should be restricted to baptized believers, is a closed question in this presence, and will therefore be assumed. Granted then, that the Lord's Supper is dependent upon baptism, it necessarily follows that even a body of believers would not have the right to celebrate the one without obeying the other. The stereotype phrase of "Close Communion" is not only a misnomer, as respects the niceties of speech, but meaningless and unwarranted in point of fact. The Lord's Supper is for all those who have complied with the Scriptural terms, and this is equally true of salvation from sin. The same Scriptural terms that would exclude anyone from partaking of the Lord's Supper in a Baptist Church, would exclude them from partaking of it in any other place.

In other words, anyone has as much right to partake of the Lord's Supper in my church as he has to partake of it in his own, but unless he has complied with the Scriptural terms, he has no right to partake in either place. Nor has anyone the right to complain of being denied the ordinances. It is futile and foolish to complain of the logical result of voluntary disobedience. In law, one is estopped from taking advantage of his own fraud or negligence and the same plea of estoppel should hold good in regard to disobedience to spiritual things.

These three characteristics, with what they necessarily involve, will decide the right of any organization to be called a Scriptural Church and prove the final test of a Standing or Falling Church.

Lord's Day .. Sabbath

(Continued from page 4)

as in all papal countries, a calendar so full of holy days there is no time for secular labor and the people become idle and thriftless.

For one I do not hesitate to say today: Unless a Sabbath argument can be put on higher ground than either expediency or church authority, let the whole foundation be swept away — it cannot bind my conscience. In a previous sermon was presented an array of Scriptures to demonstrate the perpetuity of the Sabbath. I need not recite them again, but merely state the important results established by them:

1. The primal law of the Sabbath in paradise.
2. The consequent division of time into weeks.
3. The incorporation of the law into the ten commandments.
4. The reference thereto in the Messianic prophecies.
5. The endorsement of the moral law by Jesus, Paul, and James.
6. The fact that the circumstantial features of all the Mosaic commandments were abrogated while the permanent moral features were retained. Whatever in the Mosaic institutes was peculiar to the Jewish nation and their circumstances, that passed away. "Thou shalt not commit adultery" remains; but the ordeal for trial in case of jealousy was disregarded. "Thou shalt not kill" abides; but the cities of refuge for the man-slayer are gone. Marriage was restored to its primitive significance; while the Mosaic bill of divorce was abrogated. The positive feature of the fourth

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commandment, and all its circle of new moons and annual feasts and jubilees are gone; but in the Lord's Day "there remaineth a Sabbath-keeping to the people of God."

Upon this change we have the evidence of nearly twenty centuries of history. From 1895 back to John's statement in Revelation, "I was in the Spirit on the Lord's Day," could proof be given, century by century, that the first day of the week has superseded the seventh.

Ignatius, a few years only after John died, refers to it in his letter to the Magnesians. The ancient epistle, attributed to Barnabas, after citing the abrogation of the Jewish Sabbath days, as I have already quoted, says: "But we joyfully keep the eighth day as the day on which Jesus both rose from the dead and having manifested Himself, ascended into Heaven."

The "Didache," or "Teachings of the Apostles," an ancient document of the second century, after citing all the commandments but the fourth, says: "Coming together on the Lord's Day break bread and give thanks, confessing your transgressions that your sacrifice may be pure." Justin Martyr, Tertullian, Cyprian and other Fathers, African Greek, and Roman, refer to the change. In his commentary on the ninety-second Psalm, Eusebius speaks:

"The Word (Christ) by the new covenant, translated and transferred the feast of the Sabbath to the morning light, and gave us the symbol of true rest, viz., The saving Lord's Day, the first (day) of the light in which the Saviour ... obtained the victory over death ... On this day, which is the first of the light and of the true sun, we assemble, after an interval of six days, and celebrate holy and spiritual Sabbath ... All things whatsoever that it was our duty to do on the Sabbath, these we have transferred to the Lord's Day."

The next fact is this: That all of the objections which have been made against a Sabbath day in modern times are insufficient in force and unsatisfactory in their conclusions. Suppose you take this one. It is objected by some that the spirit of the gospel tends to entire consecration, and that all of our time belongs to God, and that this distinguishes the gospel period from the Old Testament period, and that therefore there can be no distinction in days under the jurisdiction of the Lord Jesus Christ.

The answer to that is obvious. Its premise is false. It is utterly contrary to the teachings of God's word that there is a higher idea of consecration in New Testament times than in Old Testament times. The Old Testament required that a man should love the Lord his God with all his heart, and soul, and mind, and strength, and his neighbor as himself. And these two embodiments of all moral statutes which our Saviour quoted, He quoted from that Old Testament, and citing it from that original source, endorsed it there, and not as directly and immediately coming from Him. Then it is a fact that wherever no distinction is made, then gradually, all idea of sanctity as to time disappears from the heart and also from the life.

Take the next objection: That the poor need recreation on the first day of the week. This is the argument made by Mr. Tyndall, the scientist, and by numbers of people at the present time. They point out the condition of the poor

in cities, how they are crowded in tenement houses, how they toil in factories and in mines, and then say that if you deny to these hard-working poor people the right to go out and make the Lord's Day a day of recreation, you are hard upon the poor.

The answer to it is this: "That the evils, and there are a great many of them, of our modern civilization are not to be removed by trampling upon a higher divine law. Let the reformation commence in the amelioration of those very conditions which necessitate, as they claim, the disobedience of the divine law." (Hodge) Do not grind them into powder six days in the week, do not make their condition of life and of labor hard and bitter to them. Do not hold them down bound by the exactions and requirements of your rigorous contracts and of your power over them and say: "We will compensate you by allowing you to rob God. You cannot rob us, but we will allow you to rob God." The second reply to it is this: "That wherever this day has been taken by the poor for recreation, it does not, as a matter of fact and experience, give them the rest that is claimed for it as a result. All history shows that after a day thus spent in the dissipation that attend these recreations, that they go back to work on Monday absolutely unfitted for labor and enfeebled by the dissipation that have been called recreation. This is the fact of all experience; that fact stands upon the pages of history as clearly outlined as the granite mountain rises its face above the plain.

There is another fact which I want you to look squarely in the face. If the Lord's Day is not to be the Sabbath, then there will be no Sabbath. Every infidel knows that. Every man that tries to subvert its foundations knows that he has no other issue before him. On the subject of the Jew's day, he knows that whatever may have been their former regard for their Sabbath, they have none now that will interfere with its use for any secular purpose that may be appointed. They know that they have no practical issue with what are called the Seventh-day Christians, the little handful of them. All the church in the East, all the Roman Catholic world, all the Protestant world, all the Baptist congregations throughout the world, four hundred millions in all, stand as a unit upon the Lord's Day as the successor of the seventh day, and they know that if that can be broken down, then all is gained that they wish to gain.

Now, will you listen to me in this closing remark? The Bible says that whoever willetth to do God's will, shall know of the doctrine whether it be of God, and it also says that then shall we know if we follow on to know. That is, God makes experience a test of the truth of the gospel. Taking those two principles, let us apply them to the observance of the Lord's Day as the Christian Sabbath. What is the testimony of experience? There is not a man on the earth that can stand before it and question it, and wherever the Lord's Day has been observed as the Christian Sabbath, wherever there has been a cessation from secular labor, gathering together to worship God, there the demonstration of the divinity of the doctrine has come. And wherever it has been disregarded, immorality came in like a flood.

I say that the moral temperature of Waco is fifty per cent lower now than it was before that Cotton Palace was opened on Sunday. Today I saw a man at work, engaging in regular secular employment, in more than one place in coming to church. Lower yet it will go. Why? Because heretofore only a saloon would dare

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THE BAPTIST EXAMINER

MAY 6, 1978

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Unchanging Gospel

(Continued from page one)
find in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God's wrath has been revealed and God has said that "the soul that sinneth, it shall die" (Ezek. 18:4). God has made it perfectly plain and clear. All men wherever they are whether in the jungles of South America or St. Louis are without excuse according to the first three chapters of Romans. There will be no excuse for ignorance for the condemned at the Great White Throne Judgment where Christ will say, "Depart from me I never knew you."

Let me ask you, "Do you know for sure that you are saved?" I didn't ask you if you attended church. I didn't ask if you were a deacon or Bible School teacher. I didn't ask if you were a preacher or if you gave your tithe. No, I asked you a far more important question. I asked you, "Do you know Christ in your heart as Saviour?" Do you feel the Holy Spirit witnessing with your spirit and giving you assurance that you are truly saved? If not you are right now under the wrath of God. God will judge you one day, and you will be cast into the lake of fire unless you repent and flee to Christ.

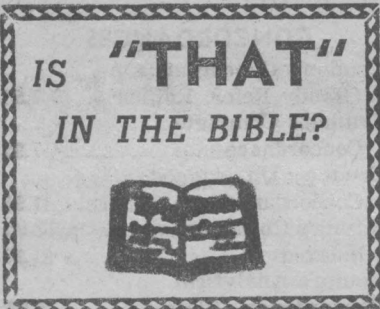
As you read Mark 10 you see that Christ Himself brought the rich young man to the attention of God's law. Now why in the world would Christ do such a thing? Did not He know that the law could not save? Well, we see why when we understand Romans 3:20, "... by the law is the knowledge of sin." The young man had no idea what he was lacking to receive eternal life. As Christ began going through part of the Ten Commandments, the young man could say that he had kept all. Christ went on to the 10th Commandment, but He just didn't say, "Thou shalt not covet." Christ put forth the 10th Commandment in a practical sense. Christ demanded that he be willing to abandon his riches and to come following after Him. Christ told Him to repent and by faith look to Him.

Now as you study the Word you will see that this young man was deficient of love for God and His law. He loved his riches more. But I will say that I believe that this man was saved later on in his life.

I introduced you to the first part of the Gospel. That being about God in that He is holy and righteous and that one day He will judge all who are not in Christ and also that God's law brings one to the knowledge of his sin.

But now turn your thoughts to the second part of the gospel and that being about man and his sin. In talking with many people many believe that there is a spark of good in man and that man is just sick and that he can of his own free will turn to God. But the Bible says that man is dead, not dying, not sick, but dead. Ephesians 2:1-2 indicates, "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The Bible not only says that man is dead, but that man is an enemy of God. Jude 4 says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Romans 5:10 says, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."



Question:
"AT THE DESTRUCTION OF WHAT CITY WAS A 'BLACK' PROMISED RESCUE?"

Answer: Jerusalem, Jeremiah 39:15-17. "Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city (Jerusalem) for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid."

The Word also says that man has no desire for the true God. Romans 3:10-12 says, "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Romans 1:21 says, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Ephesians 2:3-5 tells us that men are children of wrath. Jude 18 says that men are in absolute rebellion toward God. II Peter 3:7 says men are under God's judgment. Romans chapter one tells us that man does not deserve anything but the wrath and judgment of God.

When men will not come unto Christ it is sin that keeps them away. He who does not preach that is not faithful to God and his conscience. Oh, that we preach that the lost see that they are by nature so perverse that they will not come unto Christ and that wicked perversity of their nature is their sin and that they deserve to be sent to Hell for it. And if that thought doesn't humble them as the Spirit uses it, nothing else will. We must not preach human nature up but we must preach it down. May God humble us to do that. God humble us to always preach that man is utterly hopeless and helpless and cannot save himself.

That is why I want to turn your thoughts to the One that God provided to His people so that His people could be saved. No man can even work out his salvation; therefore, he ought not even try but turn his heart to the one and only Saviour. This is what I consider to be the third part of the gospel message. Christ is the only answer. He is the One whom God sent so that His people could be saved.

Just who is Christ and why did He come down here to earth? I find in talking to people that many don't really know who Christ is. You would be surprised to see how many laugh at you when you even tell them that Christ is the Son of God. He is God Himself. He was born of a virgin woman. John, chapter one, takes up Christ and proceeds to tell all about Him. John tells that He is the Word of God and in this Word we see the eternity of Christ, we see the Word's personality. The power that fulfills God's purposes is the power of a distinct person who stands in an eternal relation to God and that being is Christ.

The only way you can be saved, my lost friend, is to hear the Word of God, and the Holy Spirit take that Word making it effectual in your heart. Preacher, preach the Word and if you do you won't have to worry about people being saved.

God has promised that if we are faithful to preach the Word that He will give the increase. The purpose of Christ dying on the cross and shedding His blood was for the purpose of salvation of all who would believe upon Him. The Word most plainly tells us that all the Father chose before the foundation of the world Christ shed His blood for them only. These most assuredly will be saved by the instrumentality of the Word as it is preached by man and by the irresistible drawing power of the Holy Spirit.

We must behold the Lamb of God. John the Baptist came preaching, "Behold, the Lamb of God that taketh away sins." You cannot have your sins forgiven, you cannot have life eternal, you cannot be born from above unless you behold the Lamb of God. There is no other name by which man can be saved. Christ Himself tells us in John 11:25-26, "... I am the resurrection, and the life: he that believed in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" Yes, my friends, as you con-

(Continued on page 7, column 4)

So. Carolina Baptists

(Continued from page one)
the Welsh Neck church, was organized in 1738. James James, Esq., was the leader in the movement, whose son Philip soon after became the pastor.

The fourth church was the Enhaw, founded in 1746 as an independent body, having for some years been a branch of the Charleston church. The old building was burnt during the war. The old barrel-like pulpit and the sounding board were still preserved because Whitefield had once preached there. The writer saw them shortly before they were consumed.

THE CHARLESTON BAPTIST ASSOCIATION

Was formed in 1751, the first meeting being held in Charleston, Oct. 21. Eld. Oliver Hart was the moving spirit. They obtained from the Philadelphia Association Griffith's "Essay on the Nature, Power, and Duty of an Association" as the basis of union. The object was declared to be the

promotion of the Redeemer's kingdom by the maintenance of love and fellowship. The independence of the churches was asserted, and the power of the body restricted to an advisory council.

MISSIONS

In 1755 they began to collect funds to supply the destitute places with preaching in their own and in the adjoining provinces, and the next year Eld. John Gano was sent by the Philadelphia Association to the Yadkin settlement, in North Carolina, and wherever Providence might direct his steps and his labors were eminently successful.

CONFESSION OF FAITH

In 1767 the Association adopted the Confession of Faith published by the London Assembly in 1689. That year there were eight churches, with 390 members, in South Carolina.

CONTRIBUTIONS

In 1774 a resolution was adopted by the Association recommending the churches to contribute



WM. CATHCART

funds for the Rhode Island College, now Brown University. The body also urged the churches to send funds to the brethren in Massachusetts, then suffering for righteousness' sake.

The Religious Society and, afterwards, the General Committee were the agencies through which funds for missions and the education of young ministers were collected and disbursed. Probably nearly one hundred young men

have from time to time shared in its benefactions. Among these were the Elder Brantly, Eld. J. L. Brooks, the venerable Jesse Mercer, and the writer, who most gratefully acknowledges his obligation to the same source.

RELIGIOUS LIBERTY

It is pleasing to find here, as everywhere else, our brethren contending for religious liberty. In 1779 the Charleston Association appointed a standing committee for several purposes, and "particularly to treat with the government in behalf of the churches" for complete freedom from political control.

NEW ASSOCIATIONS

Churches having sprung up here and there in the "backwoods," the distance sometimes traveled to reach the Association, and the want of facilities for traveling, led to the formation of the Bethel Association in 1789. In 1800 the Broad River was constituted. In 1802 the Savannah River, the Saluda in 1803, the Edgefield in 1808, and the Moriah in 1815. Thus did our Zion "lengthen her cords and strengthen her stakes," until, in 1819, the letter of the High Hills church suggested to the Charleston Association the formation of

THE SOUTH CAROLINA BAPTIST STATE CONVENTION

From their settlement in South Carolina its Baptist people took an active interest in ministerial education and missions. In colonial times they gave a large sum to aid in establishing Rhode Island College, now Brown University. "The Religious Society" was founded, in 1755, in the First Church of Charleston, to aid missions and ministerial education. This society rendered efficient help to ministers preaching among the Indians, and it sustained, in whole or in part, a number of candidates for the ministry who were under the instruction of Eld. Oliver Hart and others.

In 1819 both the Charleston and High Hills churches suggested to the Charleston Association the propriety of forming a more general union of the churches for this double purpose. The plan had been drawn by Eld. R. Furman, then pastor in Charleston. This led to the meeting of delegates from the Charleston, Savannah River, and Edgefield Associations, in Columbia, in December, 1821, who formed the Baptist State Convention. Eld. Richard Furman was its first president, and held that position until his death, Aug. 25, 1825. His successors have been W. R. Johnson, Basil Manly, J. C. Furman, J. B. O'Neill, E. T. Winkler, J. P. Boyce, J. L. Reynolds, J. A. Broadus. No convention can show a more distinguished list of presiding officers.

The convention founded the Furman Theological Institute, which has grown into both Furman University and the Southern Baptist Theological Seminary.

The State Board of Missions employed last year (1880) about thirty missionaries, and not only paid them, but reserved sufficient funds to pay the first quarter's salary for 1881 in advance.

There are now 28 white associations in the state co-operating with the convention.

There is great harmony and hearty effort in sustaining the convention. The present officers are Col. B. W. Edwards, president; T. P. Smith, vice-president; Capt. A. B. Woodruff and Eld. Luther Broadus, secretaries; and Prof. C. H. Judson, treasurer. Executive Board: Eld. Charles Manly, D.D., president; Eld. A. W. Lomax, vice-president; Eld. W. H. Strickland, corresponding secretary and treasurer.

In 1880, according to the "Baptist Year Book," there were in South Carolina 44 Baptist Associations, 1,126 churches, and 140,442 members. The white and colored Baptists are included in these statistics.

(BAPTIST ENCYCLOPEDIA, Vol. II, pp. 1074-1075, 1881 edition)

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

NEW YORK (EP) — A Gutenberg Bible has been sold by New York book dealer Hans P. Kraus for \$1.8 million to the Gutenberg Museum in Mainz, West Germany.

WASHINGTON, D. C. (EP) — Intelligence reports alleging that Sun Myung Moon's Unification Church was founded by a director of the Korean Central Intelligence Agency, Kim Chong Pil, as a political tool in 1961, were released here by a House subcommittee investigating Korean efforts to influence American policy.

The allegations, however, were labeled "unevaluated" by the investigative body. (Mr. Moon founded his church, The Holy Spirit Association for the Unification of World Christianity, in Korea in 1954, before the KCIA was founded.) They appeared in a 708-page book of documents that included intelligence summaries, diplomatic cables and government memorandums.

The first mention of the Unification Church, which has denied any connection with the Korean government, came in a United States Central Intelligence Agency report dated Feb. 26, 1963. It said an undisclosed source was director of the R.O.K. (Republic of Korea) Central Intelligence Agency, and has been using the church, which has a membership of 27,000, as a political tool.

Mr. Kim was one of a group of army officers who led the coup that brought President Park Chung Hee to power in 1961. He organized the K.C.I.A. shortly thereafter and served as Prime Minister. He is said to be out of favor with Mr. Park.

BELTON, Texas (EP) — A Bell County judge has ruled that the arrest of two men for sidewalk preaching in Killeen, Texas, violated their constitutional right to free speech.

Judge William Bachus set aside disorderly conduct complaints filed against Otis Dickinson and Jerrald Enander. The men, both associate ministers at the Marlboro Heights Missionary Baptist Church in Killeen, were arrested last Aug. 8, 1977, as they were preaching on a downtown sidewalk.

SAN ANTONIO (EP) — Archbishop Francis J. Furey of San Antonio said he was "heartened" to hear that 50 diocesan directors of permanent diaconate programs, meeting in annual session in San Diego, had requested the American Catholic bishops to seek Vatican permission to ordain women as deacons.

The archbishop, who in the past had voiced strong opposition to the ordination of women to the priesthood, said in a telephone interview that he would "eagerly" support the diocesan directors' request if and when it comes before the American hierarchy.

President Sadat intends to build a "triple shrine — mosque, synagogue and church" atop Jebel Mussa, Mount Sinai, where Moses received the Ten Commandments.

He told THE JERUSALEM POST'S David Landau Thursday that he had already commissioned architects to draw up plans for this edifice which will be "unique in the whole world . . . a mosque, a synagogue and a church sharing the same walls.

"I have always been on good terms with my God," Sadat continued, "I have felt it. And I am asking my God that he grant me to pray the next Basmala prayer in this shrine" (THE JERUSALEM POST, 1-17-78).

New York State Sen. James Donovan wrote a letter to a church

group saying Christianity would not exist if "Jesus got 8 to 15 years with time off for good behavior."

"There would be no Christianity if it were not for the death penalty, which gave us the cross and the resurrection," Donovan wrote to the Mohawk Valley Area Council of Churches, which had voiced opposition to the death penalty.

In the "Questions Answered" section of the March 3, 1978 issue of THE SWORD OF THE LORD John R. Rice was asked the question: Could Jesus have fallen and given in to the Devil and his temptations? He replied: "I believe Jesus was actually tempted and so He could have sinned if He had chosen to sin. He had to be left the freedom of choice or He could not have been tempted." This is a clear cut affirmation of the peccability of Jesus Christ.

WASHINGTON, D.C. (EP) — A new Census Bureau profile of American children shows a significant rise in the number of fatherless families in the last six years.

The report shows that one-eighth of white children and two-fifths of black children under 18 live in families lacking the presence of a father. The figures are about one-third higher in each case than six years ago.

TEMPLE, Texas (EP) — Richard Franklin O'Hair, former president of the Society of Separationists, Inc., and husband of atheist leader Madalyn Murray O'Hair, died of cancer here at the age of 64.

He headed the atheists' organization from 1965 to 1975 and organized the mock Poor Richard's American Atheist Church. A Marine veteran, Mr. O'Hair was to be buried in Arlington National Cemetery with an atheist service, his widow said.

NEW YORK (EP) — Ralph Drolinger is 7 feet, 2 1/4 inches tall and weighs 235 pounds. He is a basketball-playing missionary who'd rather play for \$7,500 a year than \$400,000 a year.

It's true. It happened here in New York. The 23-year-old graduate of one of UCLA's great teams told the New York Nets to keep their \$400,000, he'd rather stick with Athletics in Action, a Campus Crusade-sponsored team which plays top college teams (and wins) and devotes much of its time to bringing young people to Christ.

WASHINGTON, D.C. (EP) — Overall serious crime reported in the U.S. during 1977 dropped 4 per cent from 1976—but violent crimes increased 1 per cent, according to preliminary Crime Index figures of the FBI.

Crime Index offenses are reported in two categories: violent crimes (murder, forcible rape, robbery, aggravated assault) and property crimes (burglary, larceny-theft, motor vehicle theft). In 1977, property crimes dropped 5 per cent but violent crimes increased 1 per cent.

Increases were reported in 1977 for three Crime Index offenses: forcible rape, up 10 per cent; aggravated assault, up 5 per cent, and murder, up 1 per cent.

The largest decline was reported in larceny-theft, which showed a drop of 7 per cent. Robbery dropped by a 4 per cent and burglary was down 2 per cent. Motor vehicle theft showed no change.

WASHINGTON, D. C. (EP) — Working from handwritten legal papers, the U.S. Supreme Court voted, 5 to 4, to reinstate a lower court order barring New Hampshire Gov. Meldrim Thomson Jr. from carrying out plans to fly state flags at half-staff on Good Friday.

The high Court's temporary restraining order stayed an appeals court ruling that would have permitted Governor Thomson to follow through on his proclamation that "flags flown at half-mast on our buildings will memorialize the death of Christ on the cross on the first Good Friday."

INMAN, Kan. (EP) — Teachers at Inman Elementary School have voluntarily agreed to stop the practice of having pupils pray and read the Bible.

Jack Parker, school superintendent, said 13 teachers decided to discontinue prayer and scripture-reading ceremonies which have traditionally opened the school day and preceded lunch.

The decision came after the threat of legal action by a parent of two students. Wayne Smith had protested the school was violating a U.S. Supreme Court ruling forbidding prayer in the classroom.

Mr. Smith, a former Inman school board member, had asked the American Civil Liberties Union for help in halting the practice.

PALMYRA, Ill. (EP) — A sixth grade teacher at Northwestern Community School here will not be offered a contract for the fall term because he led a junior high school girl to Christ on school property during school hours.

Lucien Daigneault, an American Baptist minister, said he led Lisa Etter, 13, to Christ, while she was on released time at the grade school. She later joined the nearby Modesto Baptist Church, a Southern Baptist congregation. Pastor Ralph Helenthal said that her parents, Mr. and Mrs. Don Etter — though not church members — are supportive of Lisa's decision, and came to see her baptized.

LOS ANGELES (EP) — Californians will vote in November on a proposal to ban smoking in enclosed public places, educational facilities, places of employment and health facilities.

WASHINGTON, D.C. (EP) — The Church of Scientology's charge that a raid on its headquarters here last July by the FBI was unconstitutional has been rejected by the U.S. Supreme Court.

The justices declined to review a decision by the U.S. Court of Appeals for the District of Columbia that a search warrant and a 33-page affidavit were legally adequate to justify the FBI's raid.

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FBI agents simultaneously raided Scientology Church offices in Washington and Los Angeles, using identically worded warrants. They seized numerous documents, allegedly in a search for documents stolen from the government. The two raids have been handled in separate court cases.

ST. PAUL, Minn. (EP) — Minnesota's Senate passed and sent to the governor a gambling for charity bill that would legalize common games of chance when used by churches, fraternal lodges and veterans' clubs.

AUSTIN (EP) — Atheist leader Madalyn Murray O'Hair and her son, Jon Murray, filed suit in federal court here in an effort to bar church bingo games in Texas.

DUBLIN (EP) — AIM, an Irish reform group concerned with matrimonial problems, says that 80 per cent of Irish couples are unhappily married.

Misery in the home, it claims, remains one of the greatest social problems in Ireland.

Unchanging Gospel

(Continued from page six)

sider God in His holiness and righteousness, in His goodness and justice, in His law and as you recognize that you are alienated from God you should behold the Lamb of God which taketh away sin. You are on the right road. It was through Christ that God reconciled the relationship between Him and man. It is Christ also that made reconciliation with God.

And as you consider that God did provide His only begotten Son to make reconciliation with Him and man, won't you turn your thoughts to how you can have eternal life and be reconciled with God. The Word of truth says that the grace of God is freely shown towards guilty sinners, contrary to their merit and indeed in defiance of their demerit. Grace is God showing goodness to a people who deserve only severity and eternal condemnation. They had no reason to expect anything else but death.

Why does grace mean so little to people today? It is because they do not know anything about the character of God. Man is rebellious toward God. It is surely clear that once a man is convinced of his state and need, that the New Testament gospel of grace cannot but sweep him off his feet with wonder and joy. It tells him how his JUDGE has become his SAVIOUR. Grace and the salvation of men belong together as cause and effect do. This is indicated in Ephesians 2:5,8 and Titus 2:11.

The gospel of grace tells us: "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Because of His grace we are justified "freely (nothing to pay) by His grace (God's mercy) through the redemption that is in Christ Jesus: Whom God set forth to be a propitiation (who averts divine wrath by atoning sins) through (becoming effective for individuals by means of) faith in His blood" (Rom. 3:24-25). Paul again tells us that "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

After the Lord sheds His grace upon us we are able to be converted to Him by the channel of faith. But we must realize that the Word indicates to us that there are two parts of true conversions: turning from sin called repentance and turning to God called faith. The Apostle Paul reminds the Christians in I Thessalonians 1:9 that after they had heard the gospel they "turned to God from idols to serve the living and true God." At this particular point I want you to realize that it is important to notice something about the Thessalonians in that they turned from idols and turned to God.

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"repent and believe the gospel" (Mark 1:14-15). Paul linked repentance and faith together when he told the leaders of the church of Ephesus that his preaching urged "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:31). Man's responsibility in repentance and faith are definite commands in the Word of God. Preaching to the people of Athens, Paul declared "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30).

The need for repentance is very obviously spelled out in the Bible for us as Luke 13:3 says, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." To be right with God one must repent, and unless there is a true repentance, one will be separated forever from the living God. Your need this day, my friends, if you are not in Christ is very URGENT. God's command to repent is given in the light of the fact that " . . . He hath appointed a day, in the which he will judge the world in righteousness . . ." (Acts 17:31).

Many ask what is repentance? First of all let me say what it is not. Repentance is not merely regret or feeling sorrow for yourself. Repentance is not mere resolution, turning over a new leaf or a determination to do better in the future, promising either yourself or God that you will try harder. To repent is to turn from sin, and this involves a change of mind, heart and will. David says in Psalm 51:3, "I acknowledge my transgressions: and my sin is ever before me." The prodigal son says in Luke 15:18, "I have sinned." Their thinking was changed; they had a change of mind; they admitted they were nothing in God's sight but corrupt dead sinners.

In a change of mind one must acknowledge their moral sickness before they can ever be forgiven. You must admit that you are wrong before you can ever do right. You must admit your sins before you can ever be forgiven. You must admit that you are totally dead before you can be made alive. God demands nothing less than the truth. Repentance begins

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Lord's Day . . Sabbath

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open on Sunday, and that surreptitiously; but in this case, the very dignitaries of the place, the leading men, united so that by the sanction of the whole people, an open degradation was put upon God's holy day. And I do not think you will get to the end of it soon.

As far as I am concerned, I want it distinctly understood that whatever the cost and whatever the consequences, this is my stand. I take it for the glory of God. I take it by virtue of the cleansing of the blood. I take it by my hopes of entering that glorious rest which this Lord's Day keeping points to and promises. I take it for my little girls when I think of their future. I take it for the children of my neighbors. I take it for the United States, whose doom approaches unless the tide turns backward. It will go into anarchy. It will crumble as a government. Its skies will be lurid. Yea, Hell will be painted on its skies by incendiary fires and its rivers will be made crimson with blood whenever the God-idea, whenever man's responsibility to God, is wiped out by this effort now being made to efface from men's recollection all thought of responsibility to Deity.



Why Doesn't Fruit . . .

(Continued from Page One)
tified "soul-winning" efforts, with numberless "decisions" being tallied up, but where is the "fruit"? Why doesn't it "remain"? In answer, many will say that we need more "follow-up," but that is not where the remedy lies. What is really needful is to "back-up" and return to Scriptural preaching and principles. We believe that the "fruit" does not "remain" for at least three

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	
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*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	5000 AM	
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM	
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM	
*Clear Channel				

reasons:
1. Preachers have soft-pedalled the requirements of the gospel. We live in an age of "easy-believism," in which a sinner is assured a place among the redeemed if he will raise his hand, or sign a card, or "come forward," or "pray the sinner's prayer," or "open his heart's door to Jesus," but none of these activities is Scriptural. What was the message of the early church? Luke 24:47 says, "that repentance and remission of sins should be preached in his name, beginning at Jerusalem." Repentance is almost missing in today's evangelism, yet without it, there can be no salvation (Luke 13:3-5). See also Acts 20:20-21. The sin question must be taken care of, for it is sin that has alienated man from God and separated him from any claim upon God whatsoever. A second missing note today is the Lordship of Jesus Christ. Rom. 10:9 says, "If thou shalt confess the Lord Jesus . . ." The Greek text of Acts 2:36 reveals that Peter greatly emphasized the fact that the rejected One has been made Lord. New Testament evangelism knows nothing of the dichotomy of present day evangelism that says you can accept Jesus as "Savior" today, then some time down the road, "re-dedicate" and take Him as "Lord."
2. "Soul-winners" have tried to simplify the revelation of the

gospel. What God took 2500 years and 1180 chapters to reveal to men is now compressed into a four-page tract and a 10-minute presentation. But can such a condensation of truth do it justice? Or is the state of the sinner such that a superficial survey of the "Roman's Road" is all that is necessary to bring him from spiritual death into spiritual life? We think not, but greatly fear that those who use the "simple steps to salvation" method will be found guilty of soul-murder when they stand before Christ. We do not believe the sinner needs a Th.D. to be saved, but on the other hand, John 6:44 and 45 plainly teach that God effectually draws men to Himself by teaching them. Brethren, if we would be preachers of the Word, then may God help us to be teachers of the Word, that our ministries might be blessed to lost sinners. It is interesting to compare present methodology with New Testament accounts. Cornelius is a good example. He was a man desiring to hear the word of salvation, but when Peter came to preach, he never gave an "invitation," Cornelius wasn't told to "open his heart's door to Jesus," and he didn't even have to "pray the sinner's prayer," but God converted him nonetheless. How? Through the "preaching of the Word."
3. "Soul-winners" have tried to shortcut the reception of the gospel.

Instead of trusting the Holy Spirit to do His work of conviction and regeneration, humanistic preachers leave it altogether in the hands of the sinner whether or not he will be saved. By walking an aisle, agreeing with a few Scriptures read by a "personal worker," and parroting a prayer, the momentous issue of man's sin may be forever settled by "whosoever will." While we would not in any way limit the gospel invitation where God has not, still we have seen scores of individuals walk to the front of a building, or even in their home, go through the prescribed ritual and go home just as ungodly as ever, but assured of salvation. Yet salvation comes not through ritual, but through regeneration, and regeneration is the impartation of divine life and holiness, "without which no man shall see the Lord" (Heb. 12:14).

Thus, briefly, is a discussion of some of the reasons why today's converts often do not last. Brethren, if we would have a harvest in eternity, let us sow the seed in a Scriptural manner in this life.

Unchanging Gospel

(Continued from page seven)
by acknowledging that God is right and that you are wrong. Secondly, repentance takes in a change of heart. Repentance is not just acknowledging the fact of sin. it also involves sorrow for sin. David cries out to God, "Against thee, thee only, have I sinned, and done this evil in thy sight . . ." (Ps. 51:4). The prodigal son said, ". . . Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son" (Luke 15:21). There was a deep personal sorrow. True godly sorrow causes repentance because a man realizes that his sin has

both defiled him and defied God. Paul distinguishes between true and false sorrow in II Corinthians 7:9-10. Godly sorrow is not repentance, but it leads to repentance. Now thirdly, repentance takes in a change of will. David in Psalm 51 says, "Have mercy upon me, O God . . . wash me thoroughly from mine impurity and cleanse me from my sin . . . purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow . . . create in me a clean heart, O God and renew a right spirit within me." The prodigal son "arose and came to his Father" (Luke 15:20). Both David and the son by their actions showed a change of will. There was a true willingness not only for the past to be forgiven but for the future to be changed. We cannot trifle with God. He demands repentance from sin — not merely regret for it.

Repentance as I stated is one side of true conversion and Faith

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is the other side. Paul says in Hebrews 11:6, "But without faith it is impossible to please God." A man can come to God without great intelligence, without wealth or without social standing. He can certainly come to God without rituals, ceremonies, priests or penance, but he cannot come without faith. Many people think that faith saves them, but the Word of God teaches that faith is the instrument that brings us to Christ and Christ saves us.

As in repentance, the mind, heart and will are involved in faith. It takes in the mind — if you are to come to God, you must believe that there is a God. If you are to believe on the Lord Jesus Christ, you must first believe in Him, not only in the facts of His life, death, burial and resurrection, but in the truths of His claim to be God. The truth about the character of God, the Person and work of Christ, and your own personal condition are found in the Bible. Paul says that "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Yet many read the Bible without believing it to be either true or relevant. Why? The Bible's answer is that God alone by His Holy Spirit can cause men to see the truth of His Word as it is preached. Faith even in this sense is a gift of God.

Do you believe in the God who reveals Himself in the Bible? Do you believe that Jesus is "the Christ, the Son of the Living God" (Matt. 16:16). Do you believe that He died for all who would believe on the cross and that He rose from the dead the third day? Do you believe that you are a guilty sinner in the sight of God? Then you have the beginnings of faith.

Faith is considerate of the heart. When the Bible speaks of the heart, it does not mean the physical organ which pumps blood around the body, but rather the center of man's emotions, desires, and affections. Someone has said, "With the mind, man becomes informed and with the heart man

becomes involved. When the Bible talks about faith it means getting involved — action." Believing in facts is obviously not enough and there are several striking examples in the New Testament. Acts 8 records the story of a magician called Simon who when he heard the gospel "believed" (v. 13), was baptized and followed the disciple Philip who was preaching in Samaria at the time. But later on it becomes obvious that Simon was not really converted, because Peter told him that he was still "in the gall of bitterness and in the bond of iniquity" (v. 23). The Word says in Romans 10:10, "For with the heart man believeth unto righteousness." Without this deep personal involvement there is no saving faith. Here faith becomes intensely personal and not just abstract knowledge of the truth.

Now faith also is considerate of the will. Faith is a gift from God. The Bible's teaching is that faith is an act of personal commitment and not merely a combination of knowledge and feelings. Christ said in John 3:18, "He that believeth is not condemned."

I want you to understand that in abiding faith stands obedience — obedience to Christ as Lord, Master and not just as a Saviour. Too many people want the benefits of Christ and not His demands. You cannot have Christ as Saviour and not have Him as Lord and Master also. The Word says, "My sheep hear my voice and follow me." You know why many who profess to know Christ and do not follow Him? It is because they are not one of His sheep, for if they were they would follow His Word.

Remember this that faith goes hand in hand with repentance. Conversion is both turning from and turning to. There is no faith without repentance and no repentance without faith. To get right with God means renouncing sin and relying on Christ.

If you are to preach the true gospel in the light of the Scriptures, I believe that it must contain 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. Take the Scriptures and study them to see whether I am right or wrong. It is the hope and prayer of this pastor that the Lord may be pleased to use this message to encourage those preachers who may be straying into a man-centered message to turn to Scriptural preaching. If I have been able to indicate some truths to you, don't give me credit but praise my Lord and Saviour Jesus Christ. May the Lord's grace and mercy be shed upon each of you.

BOOKS ON THE CULTS

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