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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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WHOLE NUMBER 2173

PRESENCE OF GOD IN HIS HOLY TEMPLE

J. H. MYERS

"But the Lord is in His holy temple: let all the earth keep silent before Him" (Hab. 2:20).

There is a God! All nature declares it. The herbs of the valley, the cedars of the mountain, bless Him; the insects sport in His beams; the birds of the air sing Him in the foliage; the thunders proclaim Him in the heavens; the oceans declare His immensity; man alone has said, "There is no God."

All nature unites in the beautiful thought in proclaiming that there is a God, and of manifesting His love to us in all the beauties and grandeurs of nature that surround us. His love is seen in the falling dewdrops, in the sunshine and the showers, in the air we breathe and the food we eat, in the beautiful mountains and in the

flowing fountains; in the arch-canopy that overshadows us; in all the works of nature is the love of God manifested. "The heavens declare the glory of God, and the firmament showeth His handiwork." The existence of a God is proven from two great books — the book of nature and the book of revelation. God's love is revealed to us in the Word of God as it is not anywhere else.

When Napoleon was on his way to Egypt, a group of savants that accompanied the army discoursed, one starry night, on the deck of the ships, on the existence of a God. It was finally proved to a demonstration that there was none. The young Napoleon heard them through, and turning his eyes up toward the bespangled sky, he waved his hand saying, "All very well, gentlemen, but

who made all these?" Thus they were put to silence by the argument from nature. Then He is an omnipresent God. He is everywhere at the same time. He is always present with His people, and His blessings are upon them. His all-seeing eye is over all. You cannot hide your most secret thought from Him. "Thou God seest me," should be an ever-present truth with us all.

The exercise of the mind is different under different circumstances and conditions in which we are placed. The place, the company, and the circumstances in which we are placed has a great deal to do with our feelings. Go to the house of festivity, and there will be joy and gladness. Go to the house of mourning and all will be sorrow and distress. There is a feeling of sympathy with the distressed that we cannot throw off. "It is better to go to the house of mourning than to the house of feasting."

Go to the halls of legislature; there the interest of the nation, the efficiency of statesmen and principles of politics, naturally engross the attention of all. Go to the halls of science and there the wonders of nature and the productions of art lead us to the heights of admiration, or to the depths of profound inquiry. We are interested beyond measure. Visit the different countries and places of interest, and your mind will be engrossed with the wonders of the world and the great productions of art. Go to the palace of royalty, enter the throne-room, see the splendid equipage and dazzling trappings of earthly greatness; envy or ambition, and thoughts of human greatness and grandeur will have the ascendancy.

I desire to introduce you into an assembly, more deeply interesting, more instructive, and solemn, and yet more elevating and sublime than any of these! It is the Temple of Jehovah—the house of God, the church of our Lord Jesus Christ. That to which the text refers: "But the Lord is in

ized churches.

They generally settled on farms and made their support by tilling



WILLIAM CATHCART

the soil or teaching school, and preached on Sundays or at night (Continued on page 3, column 1)

HISTORY OF BAPTISTS IN TENNESSEE

WILLIAM CATHCART
(1826-1908)

Tennessee is naturally divided into three sections by the Cumberland Mountains and the Tennessee River, both of which cross the State north and south, known as East, Middle, and West Tennessee, and in this order they were originally settled. The people in these divisions have always been as distinct in their pursuits and interests, and in their social and religious intercourse, as if they lived in different and distant States. In sketching the history of the Baptists it will therefore in some measure be necessary to follow this order, though sometimes their proceedings will appear blended.

EAST TENNESSEE

Some of the northeastern counties of this section began to be occupied previous to 1770, and among the settlers there were some Baptists, emigrants from North Carolina and Virginia. The country at this time was a wilderness infested with wild beasts, and the settlers were subject to murderous incursions from hostile Indians. Though the Baptists do not seem to have been numerous, they were among the first, if not the first, to proclaim the gospel in Tennessee territory.

In 1781, they had six organized churches holding associated relations with an Association in North Carolina. These, with one or two others, were formed into the Holston Association in 1786. Among the pioneer ministers at this time in the country, and through whose labors the Baptist denomination was established, may be mentioned James Keel, Thomas Murrell, Matthew Talbot, Isaac Barton, William Murphy, and John Chastine from Virginia, and Tidence Lane, Jonathan Mulky, and William Reno from North Carolina. These ministers brought with them many of their brethren, and in one or more instances regular organ-

C. W. DICKERSON
Coeburn, Virginia

If salvation can be lost, how many sins are required to effect it? And, how does one know when he again needs to be saved? May one become unsaved and not realize it? But, inasmuch as the Bible tells of saved people who sin to a certain extent without a hint of needing to be saved again, what are we to think? Note Hebrews 12:5-8; I John 1:9; 2:1,2. Further, the Saviour Himself taught the very apostles to pray daily for the forgiveness of sins, without a word about being saved again (Luke 2:24). Were such a thing possible, surely He would have warned of it. This He did not. Therefore, in fairness to Him, we must assume that warning is unnecessary, the need will not arise!

Hebrews 6:1-6 explains why: If a person once saved could become unsaved, he could not be saved again. He could not be renewed again unto repentance. The Lord says that it is impossible! On the other hand II Corinthians 5:21 states that the Lord Jesus was made sin for us in order that we might be made the righteousness of God in Him. All our sins imputed to Him, all His righteousness imputed to us. He redeemed us from all iniquity (Titus 2:14). Moreover, gospel repentance includes repentance from dead

works (Heb. 6:1; 9:14). "Dead works" are religious works done with the purpose of meriting salvation. Lacking is love, the only acceptable motive for service (John 14:15). He who thinks that he has salvation, and is trying by his works to keep saved, has no salvation and is committing "dead works" of which he must repent in order to be saved. To be saved, one must stop trying to save himself and depend entirely upon the Saviour.

THE PROPER MOTIVE

When saved one is born again and becomes a new creature (John 3:3-6; II Cor. 5:17). He then loves the Lord, and hates sin, and tries to live a good life out of love to his Saviour. When he fails like the apostle Peter, he may weep bitterly and confess his sin (I John 1:9), renew his fellowship with the Lord, and again strive to be faithful. But with no thought of being saved again. God forbid! Understand, dear friend? But, make no mistake, we believe I John 2:4. We are simply trying to help poor sinners to trust, not themselves, but the blessed Saviour for salvation.

For nine long years the writer of this pamphlet was an unsaved church member. Then the Lord saved me. What a difference it made! Immediately I began living (Continued on page 6, column 4)

THE GOSPEL OF JESUS

JAMES SMITH

The gospel is good news, or glad tidings; it was sent from Heaven, is published on earth, and should be heard, believed, and obeyed by sinners. It is the glorious gospel of the blessed God; it informs us that God is love, that God was in Christ reconciling the world unto Himself, and that He hath given us eternal life, which life is in His Son. It is the glorious good news of Christ, the anointed Prince and Saviour, who is exalted to give repentance and the remission of sins; it informs us that He took our nature to take away our sins; that He hath conquered Satan, overcome the world, made an infinite atonement for sin, rendered death weak and powerless, made peace with God, and brought life and immortality to light. It is the glad tidings of the free favor of God towards us; of grace reigning to pardon sin, to justify sinners without works, bringing salvation, and teaching holiness. It is the good news of salvation — salvation for the vilest — salvation which frees from all condemnation, admits into the

holiest by the blood of Jesus, and entitles to an inheritance which is incorruptible, undefiled, and cannot fade away.

The gospel comprises doctrines to be believed, ordinances to be observed, precepts to be obeyed, promises to be fulfilled, invitations to be accepted, warnings to be regarded, and counsels to be attended to. It presents to us a Prophet from whom we should learn, a Priest we ought to employ, a King we are bound to obey, a Saviour in whom we may trust, a Friend in whom we may confide, a Brother who deserves our love, a Father who supplies all our wants, an Advocate who will carry our cause, a God whom all must adore, a Mediator by Whom to approach Him, and a Spirit Who reaches and comforts.

The gospel flows from the great love, free grace, and abundant mercy of God; it is founded on the Saviour's persons, mediation, and death; and it becomes effectual through the energy and operation of the Holy Ghost. In His hand it begets faith, awakens hope, produces love, generates penitence, excites humility, imparts peace, and fosters habitual hatred to every sin. It weans from the world, raises the affections to Heaven, delivers from the power of Satan, makes us zealous for God, and translates us into the kingdom of His dear Son.

It fortifies the mind in persecution, soothes the soul under sorrows, checks the impetuous spirit in prosperity, crucifies the flesh, and unites Christians together in holy love. It destroys covetousness, and produces benevolence; it roots out pride, and implants meekness; it conquers self, and exalts the Saviour; it enables us to rejoice when suffering for Christ, and raises us above the fear of death; it transforms from the world, and conforms to God; it makes us loathe uncleanness, and love chastity; it dethrones every idol, and enthrones the living God; it delivers from sin, (Continued on page 7, column 4).

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THREE IMPORTANT COMING EVENTS

The Second Epistle of Paul to the Thessalonians was written a few months after the first letter. The Second Epistle has been well called "the Pauline apocalypse." In chapter 2 the writer looks down through time to the closing days of the Times of the Gentiles and in a few vivid sentences declares the revelation of the Man of Sin.

THE COMING OF CHRIST

The Apostle Paul began chapter 2 by entreating them by the advent of Christ: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our

gathering together unto him" (v. 1). What a thrilling, cheering, practical doctrine the second coming of Christ was to Paul! It was not to him some boring non-essential truth. It was as precious to him as "the mercies of God" (Rom. 12:1).

The glory of the rapture is that the saints will be gathered to meet their Saviour in the air and to live with Him forever (I Thess. 4:18). When they are gathered unto Christ they will go with Him to the Father's house (John 14:1-3) where Christ will say: "Behold I

and the children which God hath given me" (Heb. 2:13; Col. 1:22; Jude 24).

The term "gathering together" in the Greek is found only one other time in the New Testament. In Hebrews 10:25 it has the sense of "assembling together." Our "gathering together" looks back to Paul's words in the first letter: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: (Continued on page 2, column 2)

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BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
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BRIEF NOTES

Calvary Baptist Church has vot-
ed to have our annual Bible Con-
ference November 22-24. This is
an expansion of the Thanksgiving
Conference of years before. We
will not have a conference Labor
Day this year. Our conference will
begin on Wednesday night and
continue throughout the days of
Thursday and Friday. This will
leave Saturday to return to your
churches. This plan will not take
away pastors from their churches
on the Lord's day.

Our church will feed the noon
and evening meals on Thursday
and Friday to all our guests. We
will feed and lodge all speakers
and their families. We will not be
able to provide lodging for our
other guests. Lodging can be se-
cured at two nearby motels. There
is the Western Hills Motor Lodge
across the road from the church.
Its number is 325-8461. Then about
two miles going toward Interstate
64 on Highway 60 there is the
Knights Inn. It is newly remodel-
ed and much enlarged. Its number
is 928-9501. Please contact these
motels directly if you want lodg-
ing. Calvary Baptist Church is not
in the motel business.

Elder Rick Perdue, originally
from California, is working with
the mission in Courtland, Va. This
work is sponsored by Grace Bap-
tist Church in Winston-Salem, N.C.
and Pastor Joe Wilson. If you
have anyone you know who lives
in this area of Virginia, please tell
them about the mission. For more
information about the mission call
804-653-2616.

Bro. William T. Simmons, son of
the late T. P. Simmons, is avail-
able to lead evangelistic singing
during revivals, or to aid a church
in singing schools or choir organi-
zation. He also teaches study
courses in personal witnessing.
Presently, he is preparing to
teach the Trail of Blood, or the
history of the Baptists, using a
chart. He has had many years' ex-
perience in music and teaching in

Baptist churches.

Churches or pastors interested
may contact him at 1475 Ray-
bourne Road, Ashland, Ky. 41101,
or by phone at 606-324-8932. Please
contact him for further informa-
tion on these ministries.



Three Coming Events

(Continued from page one)

Then we which are alive and re-
main shall be **CAUGHT UP TO-
GETHER** with them in the clouds,
to meet the Lord in the air: and
so shall we ever be with the Lord"
(I Thess. 4:16-17).

DON'T BE MISLED

Paul did not want the Thessa-
lonians to be unsettled in their
mind about this vital truth: "That
ye be not soon shaken in mind,
or be troubled; neither by spirit,
nor by word, nor by letter as from
us, as that the day of Christ is at
hand" (v. 2).

There was a possibility that such
disturbance might come from
three sources. "By spirit" means
a person professing to have the
spirit of prophecy (I John 4:1).
"By word" means by word of
mouth, an oral message allegedly
from Paul to them. "By letter"
means a letter ascribed to Paul
by forgery. The language here and
later in chapter 3, verse 17, war-
rants the conclusion that a false
document had already been circu-
lated among them. This forged let-
ter had caused them to believe
they had already entered into the
day of the Lord. The King James
Version has "day of Christ" but
the oldest manuscripts read "day
of the Lord."

The church at Thessalonica had
understood from Paul's first letter
that the saints would not enter
into the Day of the Lord. This can
be seen by re-examining I Thessa-
lonians. After describing the
rapture of the saints in chapter 4,
verses 13-18, he discussed the Day
of the Lord (I Thess. 5:3). In pro-
phetic Scripture the Day of the
Lord is the period of time begin-
ning after the rapture and lasting
until the great white throne judg-
ment.

In describing the sudden de-
struction of the Day of the Lord
the Apostle to the Gentiles chang-
ed the pronouns from "we," "ye,"
and "you" of chapter 4 to "they"
and "them" in chapter 5:3. Hence
they understood this destruction
would not overtake the members
of the church. Then he again em-
ployed "we" and "us" in verses
9 and 10: "For God hath not ap-
pointed us to wrath, but to obtain
salvation by our Lord Jesus
Christ, Who died for us, that,
whether we wake or sleep, we
should live together with him." The
saints would escape this time
by being "caught up together" to
"meet the Lord in the air."

This view is corroborated by
what he said in I Thessalonians
1:10: "And to wait for his Son
from heaven, whom he raised
from the dead, even Jesus, who
delivereth us from the wrath to
come" (ASV). The word "deliver-
eth" is in the Greek the word
which means "to drag out of dan-
ger, to rescue, save" (Thayer).
It is also worthy of observation
that the apostle says the church
will be delivered "from" the wrath
to come. This in the best Greek
texts is the word "apo" which
signifies "departure; distance of
time or place; avoidance" (ANA-
LYTICAL GREEK LEXICON). Thus
Paul told them that Christ
will appear and draw to Himself
the saints and cause them to de-
part from the coming wrath on
earth.

In view of the teaching of Paul's
first epistle we can see why the
Thessalonians were troubled by
the forged letter indicating they
had entered into the Day of the
Lord. Evidently, they looked upon
the "persecutions and tribulations"
they were experiencing (II Thess.
1:4) as proof they were living in
the tribulation period. But Paul
never taught them such in his first

letter. When hearing they labored
under such misapprehension, he
wrote a letter to assure them they
were not living in the Day of the
Lord.

In II Thessalonians 2 Paul men-
tions three things which must hap-
pen before the Day of the Lord:
(1) The saints must depart; (2)
The Antichrist must be revealed;
(3) The Holy Spirit must be re-
moved. Now let us consider these
three in their Scriptural order.

FIRST: THE DEPARTURE OF THE SAINTS

Verse 3 says: "Let no man de-
ceive you by any means: for that
day shall not come, except there
come a falling away first . . ." The
word translated "falling
away" in the Greek New Testam-
ent is the word "apostasia." Kenneth
Wuest says it can mean
"a departure." The New Berkeley
Version and the Amplified New
Testament have a footnote declar-
ing "departure" as a possible
meaning. In 1526 William Tyndale
rendered it "departure." The
Coverdale (1535), Cranmer (1539),
and Geneva Bibles have it the
same way. The Beza Version of
1565 translates it "departing."

Without question "apostasia"
can be translated "departure." But
is Paul speaking about a de-
parture from the faith (I Tim. 4:
1), or is he speaking of a depart-
ure of the saints? There is no
mention of a departure from the
faith in the Thessalonian epistles,
unless it be in the verse in ques-
tion. In Thessalonians (1:10; 4:16-
17) Paul had mentioned a depart-

TBE FINANCIAL REPORT

Balance April 1	\$ 200.89
Receipts	5,726.38
Total	5,927.27
Expenditures	5,431.31
Balance April 30	495.96

RADIO FUND

Balance April 1	\$ 653.11
Receipts	5,670.00
Total	6,323.00
Expenditures	2,912.96
Balance April 30	3,410.15

ure of the saints. I firmly believe
the apostle here is re-affirming
the departure of the saints which
he twice mentioned in his first
letter.

Hence the Day of the Lord can-
not come until the saints are
caught up to be with Christ. How
wonderful to know the Lord's
bride is not destined to enter the
Day of God's wrath. The same
Lord who saved us from our sins
is coming at the rapture to deliver
us from the trumpets of God's
wrath during the tribulation. Thank
God the saints will be moved
a great distance from the hor-
rible scenes on earth during the
Great Tribulation.

The Lord Jesus will keep His
promise to the church. To the
church at Philadelphia He prom-
ised: "Because thou hast kept the
word of my patience, I also will
keep thee from the hour of temp-
tation, which shall come upon all
the world, to try them that dwell
upon the earth" (Rev. 3:10). Christ
promised the church exemption
from the period of trial, not only
from the trial during that period.
She is to escape this time by
Christ's coming (Rev. 3:11) and
by passing through the open door
(Rev. 3:8; 4:1-2).

Some are quick to point out that
these words were addressed only
to the local church at Philadelphia.
They contend that they have no
application beyond this local
church which existed 1900 years
ago. But they ignore the fact that
the Spirit is speaking through
Christ in these seven letters to
"the churches" (Rev. 3:13). Hence
it should be plain Christ promised
His churches they would be kept
safe by physical removal from
earth.

Speaking to His newly organized
church in Luke 21:34-36, Christ
promised: "And take heed to your-
selves, lest at any time your
hearts be overcharged with sur-
feiting, and drunkenness, and

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cares of this life, and so that day
come upon you unawares. For as
a snare shall it come on all them
that dwell on the face of the whole
earth. Watch ye therefore, and
pray always, that ye may be ac-
counted worthy to escape all these
things that shall come to pass,
and to stand before the Son of
man" (Luke 21:34-36).

Notice four things here: First,
there is a reference to a future
tribulation which will come "on all
them that dwell on the face of the
whole earth." Second, some will
escape these things. Third, those
who escape them will escape "all
these things." Fourth, these es-
caping ones will leave earth to
"stand before the Son of man,"
meaning the Judgment Seat of
Christ. Fifth, only those who go
to stand before the Son of man
are worthy to "escape all these
things."

SECOND: THE REVELATION OF ANTICHRIST

The next great event to happen
after the departure of the saints
is the revelation of the world dic-
tator: ". . . and that man of sin
be revealed, the son of perdition"
(v. 3). The person Paul calls at-
tention to in this verse is the fu-
ture Antichrist (I John 2:18) and
the Beast John wrote about (Rev.
13:1-10). This person is the Little
Horn of Daniel 7 and the Willful
King of Daniel 11. Jesus referred
to him when He said: "I am come
in my Father's name, and ye re-
ceive me not: if another shall
come in his own name, him ye
will receive" (John 5:43).

The expression "man of sin"
strongly suggests the Antichrist is
a real person, not a system as
some claim. Paul calls him the
man of sin because his very life
is characterized by sin and wick-
edness. As righteousness found its
embodiment in Jesus Christ, so
sin shall have in embodiment in
"the man of sin." This man who
is incarnated wickedness is the
seed of the serpent (Gen. 3:15),
the son of Satan.

The Antichrist is also called "the
son of perdition," a title applied
to Judas the traitor (John 17:12).
This title is used by Paul to de-
note the future destiny of the Law-
less One who "goeth into perdi-
tion" (Rev. 17:8,11). By signs and
lying wonders he will lead many
to perdition.

We learn something of the atti-
tudes and actions of Antichrist in
verse 4: "Who opposeth and exalt-
eth himself above all that is called
God, or that is worshipped; so that

he as God sitteth in the temple of
God, showing himself that he is
God."

This mysterious person opposes
God. Daniel gives this description
of the Willful King: "And the king
shall do according to his will; and
he shall exalt himself, and mag-
nify himself above every god, and
shall speak marvelous things
against the God of gods . . ." (Dan.
11:36). John says of the Beast:
"And he opened his mouth in blas-
phemy against God, to blaspheme
his name, and his tabernacle, and
them that dwell in heaven" (Rev.
13:6). Paul, Daniel, and John all
speak of the Antichrist.

The Man of Sin is not only an
antagonist to Christ; he is a coun-
ter-Christ; he sets himself up as
a rival to God and Christ. "He
as God sitteth in the temple of
God, showing himself that he is
God." Ezekiel reveals this under
the title of Prince of Tyrus: "Son
of man, say unto the prince of
Tyrus, Thus saith the Lord God;
Because thine heart is lifted up,
and thou hast said, I am a god,
I sit in the seat of God, in the
midst of the seas; yet thou art a
MAN, and NOT GOD, though thou
set thine heart as the heart of
God" (Ezek. 28:2).

This is the climax of human sin.
Here is a self-assertion in its fals-
est, most impious and defiant
form — a colossal, monstrous lie.
It is a conscious falsehood, for he
cannot believe his own assertion.
Antichrist "exalteth himself above
all that is called God" and says:
"I am God." John well said: "Who
is the liar but he that denieth that
Jesus is Christ? This is the anti-
christ, even he that denieth the
Father and the Son" (I John 2:22
ASV).

What did Paul mean by "he as
God sitteth in the temple of God,
showing himself that he is God"?
What temple of God is under con-
sideration? It seems to be the
temple which the Jews will build
in Jerusalem during the tribula-
tion (Rev. 11:1-2). When he liter-
ally takes his seat in the temple
all Jewish worship is to cease in
its revived form (Dan. 9:27). Be-
ing called away by business in his
kingdom, an idol will be there in
his place (Dan. 9: 27). Then the
Jews in Judea "shall see the
abomination of desolation, spoken
of by Daniel the prophet, stand
in the holy place" (Matt. 24:15).
This idol in the Holy Place in the
tribulation temple is the image of
the beast in John's writings (Rev.
13:14-15; 20:4).

Although Paul had been with
them but a brief space of time,
he forewarned them of these mat-
ters: "Remember ye not, that,
when I was yet with you, I told
you these things?" (v. 5). This
statement refutes the silly notion
that Paul made some errors in his
first epistle to them on the sub-
ject of the events of the second
coming of Christ.

THREE: THE RESTRAINER REMOVED

Listen to verse 6: "And now ye
know what withholdeth that he
might be revealed in his time." The
word "withholdeth" is better
translated "restraineth." Divine
power has determined the delay
of Antichrist's revelation and the
(Continued on page 5, column 2)

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Tennessee Baptists

(Continued from page one)

in private houses and in school-houses, or in crude buildings improvised for worship, and sometimes under the shade of trees. They were pious, thoroughly read in the Scriptures, and gave evidence that "they had been with Jesus." They lived among the people who heard their messages gladly, and the pleasure of the Lord prospered in their hands.

According to Asplund's "Register" for 1790, the Holston Association had a membership of 889 members, and by the beginning of the next decade they had increased to 37 churches and 2,500 members, keeping pace with the increasing population of the country. In 1802 the Tennessee Association was formed in a central territory immediately surrounding Knoxville, the capital of the new State. Some of the ministers connected with this organization were Duke Kimbrough, Elijah Rogers, Joshua Frost, Amos Hardin, Daniel Layman, William Bellew.

In 1817 it sent out a colony of twelve churches and as many ministers to form the Powell's Valley Association. And again, in 1822 another colony east of the Tennessee River was organized of ten churches, which increased its membership and enlarged its territory until 1830, when it divided and formed the Sweet Water Association, with 17 churches and 1,100 members.

The year 1833 may be regarded as the beginning of a new era in the history and progress of the Baptists of East Tennessee, and the whole state as well. Up to this time they had made a commendable progress, having maintained internal harmony, and kept well up with the growth of the population; but the labor of evangelizing had been voluntarily performed by the ministry at their own convenience and expense. An extensive and general revival of religion, which began about this time and continued for two or three years, suggested the importance of a united and reorganized plan for supplying the destitute with the gospel, and extending the influence of their denominational principles.

The initiative of an organization was taken in Middle Tennessee by Elders Garner McConico, James Whitsitt, and Peter S. Gayle, who called a meeting at Mill Creek, near Nashville, in October, 1833, and organized a Baptist State Convention. Conforming to the peculiar formation of the State, the Convention appointed three boards to conduct its affairs, one in each division of the State. This plan continued for only a year or two, when it was found impracticable

to unite the churches on a General Convention, when the East Tennessee brethren withdrew and organized the General Association of East Tennessee.

The leading ministers engaged in this enterprise were Samuel Love, James Kennon, Elijah Rogers, Charles and Richard H. Taliaferro, Robert Sneed, and William Bellew. This movement, while it caused the secession of a few thousands of anti-mission Baptists, imparted new life to the great body of the churches, and inspired the ministry with a fresh zeal, which gave increased momentum to denominational progress.

In 1847, the Baptists in East Tennessee had increased to 13,390, and 6,573 anti-mission, or those who stood aloof from the General Association, making a Baptist population of 19,963. In 1858 they had increased to 19,103 regulars, and supposing the anti-missionaries to have maintained their strength of 6,573, to an aggregate of 5,676. In 1880, their reports give about 45,000 regular white Baptists, 2,000 colored, and 5,000 anti-mission, or a fraction over 52,000 in East Tennessee. At present the Baptists are numerically much the largest denomination in this section of the State. Although the General Association has contributed much moral, and some pecuniary, support in producing these results, they are due largely to the zeal and voluntary labor of ministers, and to missions supported by Associations.

In 1850 a college was chartered under the patronage of the General Association, known at present as Carson College, located in a beautiful and fertile valley in Jefferson County, near the town of Mossy Creek, on the East Tennessee and Virginia Railroad. It received its name from Hon. James H. Carson, who bequeathed to it \$15,000, the interest of which was to be used in the education of young ministers. Mr. Carson was one of the founders of the institution.

The college has no endowment, but has maintained its existence for thirty years from the tuition fees, with a regular faculty of four professors. It has trained in whole or in part nearly one hundred young men for the ministry, and has done much in the general cause of education. Eld. N. B. Goforth is its popular president. There is a female College at Bristol, Eld. D. C. Webster president, which is doing a good work in the education of young ladies. There is also a private institution at Tazewell under the direction of Eld. Manard, that is accomplishing much in the cause of education among the Baptists. A religious paper, THE BAPTIST BEACON, is published at Knoxville, and supported chiefly by the Baptists of this section.

MIDDLE AND WEST TENNESSEE

The middle division of the State began to be settled in 1780, and, as in the eastern division, among its pioneers there were Baptists and Baptist ministers. The first church known to have been formed was in 1786, on Red River, by Eld. Joseph Grammer, and in 1791 another was founded on the Sulphur Fork of the same river by Eld. Ambrose Dudley and John Taylor, who visited this region as missionaries from Kentucky. The first Association was organized in 1796; but, owing to internal difficulties which sprang up, it was in a few years dissolved, and in 1803 the Cumberland Association was instituted partly of some of its churches. This latter community had for many years considerable prosperity and had also some of the best churches and ablest ministers in the country; but it is now only a small, declining, anti-mission body, a very different organization from the Cumberland Association, with which are connected three of the Nashville churches and the church in Clarksville, of which Eld. A. D. Sears

(Continued on page 4, column 3)



FOR JUNE 3, 1978

I Thess. 5:5-11.

Intro.: The new creature in Jesus Christ, which is a result of the workmanship of God, is in direct contrast to the fallen creature in Adam (I Cor. 6:11; 11 Cor. 5:17; Eph. 2:10).

VERSE 5

"Ye are the children of light, and the children of the day." "What a wonderful change in my life has been wrought, since Jesus came into my heart." "Old things are passed away; behold all things are become new." We are "His workmanship," and He has put light in our houses. He "hath shined in our hearts." His Son has arisen in our sky and we are walking in the light (Eph. 5:8).

"We are not of the night, nor of darkness." When sin entered the universe, it covered the spiritual sun and the world was plunged into total darkness. "The darkness of this world" (Eph. 6:12; Lk. 22:53). Therefore the ungodly are said to be "darkness," and to have the works of darkness, but God's people are not of the world (John 17:16). Both what we are, (light) and what we are not, (not of the night) are reasons for praise and thanksgiving.

VERSE 6

"Therefore let us not sleep." In Matthew 25:5 we have the expression, "while the bridegroom tarried, they all slumbered and slept." In the Garden of Gethsemane after Jesus prayed, He came back and found His disciples sleeping and He asked the question, "What, could ye not watch with Me one hour?" So we can see the need for this exhortation. Yes, the spirit is willing, but the flesh is weak.

"As do others." It is to be expected of the world, but we are "not to be conformed to this world" (Rom. 12:2). We are not to look like the world, talk like the world, or walk like the world.

"But let us watch and be sober." How we need to be alert both in connection with the coming of Christ and with the inroads of sin into our own lives and into the churches. How easy it is to be lulled to sleep by the Devil's lullabies; to be blinded by his bright lights of sin; to be distracted by his counterfeits. Therefore we need to "watch unto prayer."

VERSE 7

"For they that sleep in the night; and they that be drunken are drunken in the night." We are looking at the contrast not merely

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

of the natural and physical, but at the contrast of those who are of this world in the sense of being in the kingdom of darkness, and those who are in the kingdom of light or in the kingdom of His dear Son (Col. 1:13). This verse primarily is saying those asleep spiritually are sleeping in the night of sin, therefore they do so in total unawareness of the matter of giving account to God for their sins and think probably God does not see them. Also they are drunken on the poison wine of the devil without realizing the consequences. They think they are having a good time like Belshazzar in Daniel 5:1-4. What an awakening it will be when the day of judgment arises on a sleeping world!

VERSE 8

"But let us who are of the day." A strong admonition to arouse the people of God not to be conformed to this world. Just as there is a vast difference between night and day, so should there be a vast difference between the saved and the

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lost. No one should ever have to guess whether professed Christians are of the night or of the day in their activities (II Cor. 6:14-18; Eph. 5:7,11).

"Be sober." This in contrast to the drunken who are under the influence of sin or really filled with sin, and manifest it by revellings, rebellion, and partaking in the refuse or garbage of this world. God's people are to be sober; walk straight, talk straight, and live straight. They are to "be filled with the Spirit" and thus, "walk in the Spirit" or under His control.

"Putting on the breastplate of faith and love; and for a helmet, the hope of salvation." The devil's family is arrayed in the outward purple and fine linen of this world, they parade their finery and look down on the poor saints, but what they fail to realize is, their clothes will soon be eaten of worms along with the bodies they glorify. However, God's people have the best robes to wear (Lk. 15:22; Isa. 61:10). They have first the righteousness of Christ (Rom. 4:5,6) which is good for time and eternity. Then they can put on the whole armour of God (Eph. 6:10-18) and also the garments mentioned in this verse in I Thess. 5:8, by which they can resist the works of darkness and the temptation of the devil. This is how they remain "sober" in a drunken world.

VERSE 9

"For God hath not appointed us to wrath." Could there be a greater statement to manifest the grace of God to usward? "Behold what manner of love the Father has bestowed upon us." God could have in justice appointed us to wrath because we were by nature the children of wrath even as others. "There is none righteous, no, not one." All are "under sin." "All we like sheep have gone astray," so because of this God could have appointed us to wrath, but, thank God, this is not true with God's elect for Jesus was made a curse for us. He was made to be sin (II Cor. 5:21). However, in the context of this verse we must remember Paul is talking about the "sudden destruction" coming on the ungodly which involves the

great tribulation. In view of this, we should praise God we are not appointed to wrath.

"But to obtain salvation." God is the Author and Finisher of salvation. There need not be any misunderstanding for "salvation is of the Lord." Salvation is of the Lord in purpose, for He "chose us unto salvation" (II Thess. 2:13); it is of the Lord for He Himself provided the means by which He could "be just and the Justifier" (Gen. 22:8; John 3:16). It is of the Lord for it is by the power of the gospel we were called unto salvation (II Thess. 2:14). It is of the Lord for we are kept by His power (I Pet. 1:5). It is of the Lord for He shall present us faultless (Jude 24, 25). There can be no greater contrast than presented in this verse; appointed to wrath or to obtain salvation.

"By our Lord Jesus Christ." "Unto Him that loved us and washed us from our sins in His own blood" (Rev. 1:5); for "Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. 5:9); "by His own blood He entered in once into the holy place having obtained eternal redemption for us" (Heb. 9:12). "When I see the blood, I will pass over you" (Ex. 12:13). Notice, it is not blood or our works, or our righteousness! The admonition of the Word of God is, "Behold, the Lamb of God;" "Believe on the Lord Jesus Christ" (John 1:29; Acts 16:31).

VERSE 10

"Who died for us." He died "the just for the unjust, that He might bring us to God" (I Pet. 3:18). "He endured the cross" (Heb. 12:3). Here we have the death of victory! The "us" have the victory through His death and resurrection (I Cor. 15:57).

"Whether we wake or sleep." Nothing "shall be able to separate us from the love of God," neither death, nor life (Rom. 8:38,39). So, whether we are alive when Jesus comes in the air, or whether we have gone to sleep in Jesus, it really doesn't matter.

"We should live together with Him." "Father, I will that they also, whom Thou hast given Me, be with Me where I am" (John 17:24). "So shall we ever be with the Lord" (I Thess. 4:17). Here is the consummation of eternal life. We, like Paul, are "in hope of eternal life which God, that cannot lie, promised before the world began" (Titus 2:2). We have eternal life now (John 5:24) and are "waiting for the redemption of the body" (Rom. 8:23), then we shall enjoy eternal life without any hindrance. This change is soon to transpire (I Cor. 15:51).

VERSE 11

"Wherefore comfort yourselves together." We as God's people should consider one another (Heb. 10:24). We should have the same care one for another (I Cor. 12:25). We should be together (Acts 2:44).

"And edify one another." We need to build up each other, as there will be time when discouragement will enter each of our lives. No member is exempt. We are men of like passions.

"Even as also ye do." They had already put into practice this admonition, but it is always needful to stir ourselves up in spiritual things because the winds of temptation cool us off so easily, and the waves of trial bring sorrow of heart.

THE BAPTIST EXAMINER

MAY 27, 1978

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Please reconcile 'the world cannot hate you,' in John 7:7 with 'the world hateth you,' in John 15:19."

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First, we must keep in mind that we are talking about two different situations. In John 7:7 Christ is saying, "The world does not have an occasion to hate you." At this time, there was no reason for the world to hate them (the world of Jerusalem).

John 15:19, on the other hand, is speaking of the world as it will be after He finished the work of salvation. The world hates God's chosen people. Christ said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

In John 7:7 Christ was speaking of the events that were taking place at the time. In John 15:19 Christ was foretelling the future.

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I fail to find any real problem here. It could be that I just do not know enough about it for me to see the problem. But, as I see it, in John 7:7 our Lord is talking to His half brothers who, according to verse 5 had not yet believed in Him. Even James and Jude at this time were of the world, worldly. The world has no reason to hate those who are of it. John 15:19 explains what I am trying to say so much better than I can do it.

There we read, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." In John 7:7 the world could not hate our Lord's half brothers, because at that time they were a part of the world. But in 15:19 He was talking to some of His disciples whom He

had chosen out of the world. And the world hated them simply because they had been chosen out from among them, and were no longer living as they lived. The same holds true today. The world loves its own, but hates with a passion those whom our Lord has chosen out from among them, because they refuse to live in the way they live.

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First, let me say at the outset, the two texts need not be reconciled, for they were never irreconcilable.

The Bible is the product of Omniscient design and was sovereignly superintended in the recording of every word. Therefore, there are NO errors or contradictions in the Holy Spirit inspired record.

The worldly wise exults over what they consider to be errors in the Bible and looks with scorn upon those who esteem the Bible to be the infallible word of God. One day they will learn to their sorrow that the fault was not with the Bible but with their poor benighted mind (John 12:48).

The words "the world cannot hate you" (John 7:7), were not spoken to born-again believers, but to the Lord's half-brothers who at the time were unbelievers (vs. 5). They were yet of the world and the world cannot hate its own. In John 15:19 the Lord speaks to his disciples. He had chosen them out of the world, and He says, "therefore the world hateth you."

Christ was and is yet a reproach to the sinful world. He said of the world, "Me it hateth, because I testify of it, that the works thereof are evil" (John 7:7). It is for the exact and same reason that true Christians of today are hated by the world. Christ says, "I have given them Thy word; and the world hath hated them..." (John 17:14).

Faithfulness to Christ incurs the disfavor of the world, and they which profess Christ to be their Saviour should not stagger at the

world's rejection of them. The saved person needs to remember that Christ said, "If the world hate you, ye know that it hated Me before it hated you" (John 15:18). The world cannot do otherwise than hate Christ and His followers. Let us which claim to own the Lordship of Christ make sure their hatred does not go wanting.

Tennessee Baptists

(Continued from page three)
is moderator.

In 1810, the Concord Association was formed, its territory embracing Nashville as its center. In 1812 there was a very general revival within its wide territory, and it had an increase of over 800 by baptism that year. Its prosperity continued until its territory was divided and the Salem formed, in 1822, with twenty-seven churches. Among the ministers who had borne the heat and burden of the day up to this time may be mentioned Joseph Dorris, Daniel Brown, James Whitsitt, Garner McConico, John Wiseman, Joshua Lester, John Bond, and Jesse Cox.

About the year 1824 the denomination, which had been harmonious and prosperous, began to meet with reverses from internal discord. The doctrine of election and the extent of the atonement became topics of bitter discussion, and resulted in a division of churches and Associations, and two non-affiliating bodies of Baptists; the seceding party were called Separate Baptists, who built up several flourishing Associations.

Immediately following this division came Alexander Campbell and his so-called reformation. The church in Nashville, which had grown to be a large and flourishing community, with between three and four hundred members, had for its pastor Philip Fall, a talented and popular young pastor, who came under the influence of Mr. Campbell, embraced his sentiments, and carried with him the whole church except twelve or fifteen members, who adhered to the Baptist faith.

Mr. Campbell's influence was felt more or less throughout the denomination in this State, resulting in the loss of other ministers and members, and from bitter controversies gathering much of its force. This was followed in 1833 by the secession of the anti-mission party and renewed strife. But there was compensation for these last divisions in the new zeal inspired by the organization of the Baptist State Convention, and a reconciliation and reunion with the Separate party, who were quite as numerous and more intelligent and progressive than the anti-mission people.

The few brethren who, in the wreck of the church in Nashville, adhered to the Baptist faith reorganized, and had Eld. P. S. Gayle for their pastor, and began again to build up. Mr. Gayle resigning in 1833, Eld. R. B. C. Howell, of Virginia, was called to the pastorate, who with enthusiasm and zeal entered into his work, and with such success that within a few years the Baptists almost regained their lost ground; and from those faithful few, as the germ, the four flourishing churches in the city have grown up.

Mr. Howell also entered enthusiastically into the general interests of the denomination at large,

and commenced the publication of THE BAPTIST, which he edited for many years, by which he did much in diffusing information, promoting harmony, and furthering the benevolent work of the Convention. The paper thus started still exists, and has had a wide circulation for thirty years, with Eld. J. R. Graves as its editor and proprietor. But it has been removed from Nashville to Memphis, on the western border of the State, and THE BAPTIST REFLECTOR has taken its place at Nashville, with Elds. J. B. Chevis and R. B. Womack as editors and proprietors.

East and West Tennessee having withdrawn from the Convention and formed independent organizations, the Middle Tennessee brethren discontinued the name and substituted for it General Association of Middle Tennessee, and afterwards North Alabama was added. In addition to its evangelical work, the General Association, with the cooperation of the other divisions of the State, established at Murfreesborough Union University, an institution of a high order, and, until wrecked by the exigencies of the civil war, one of the most prosperous denominational institutions of learning in the Southwest. Elder J. H. Eaton had been its popular president from its foundation until his death, a few years before the war, and Eld. J. M. Pendleton, now of Upland, Pa., its excellent theological professor.

After the war the institution was reorganized, and it struggled on for existence for several years, with sunshine and clouds alternately, until it was forced to suspend. A Convention of Baptists of the State was called at Murfreesborough in 1873 to consider what should be done. The result which followed the proceedings of that Convention was its final suspension, and the establishment of the Southwestern Baptist University, at Jackson, in the western part of the State, which has now been in

successful operation for five years. It has a medical department in Memphis. Middle Tennessee Baptists have the Mary Sharpe Female College, at Winchester, which has had for twenty-five years unparalleled prosperity under the administration of Elder Z. C. Graves.

Though West Tennessee began to be settled in 1820, and Baptist churches and Associations were soon after formed, their progress is not marked with any special interest until about 1833. The West Tennessee Convention was formed in 1835, since which the denomination has made good progress, and has had some of the most liberal and progressive brethren in the State. Some of those who may be regarded as their ablest pioneer ministers, nearly all of whom have passed away, are Jerry Burns, Thomas Owen, P. S. Gayle, C. C. Conner, N. G. Smith, — Collins, George N. Young, J. M. Hart, and David Haliburton.

The West Tennessee Convention established the Brownsville Female College, which has done a good work in female education. In 1876 Middle and West Tennessee dissolved their separate organizations, and with some East Tennessee churches again formed a State Convention, which now gives hope of a successful union of the whole denomination in its missionary and educational interests.

The results of the hundred years of labor of the Baptists in the State may be given from official documents, with a few estimates, as follows: East Tennessee, 19 Associations and 45,000 members; Middle Tennessee, 10 Associations and 22,000 members; West Tennessee, 7 Associations and a fraction under 20,000 members; making in the State 87,000 regular Baptists. Besides these, there are estimated to be 8,000 anti-mission Baptists and 20,000 colored Baptists.

COLORED BAPTISTS

It is difficult to get correct statistics of the colored Baptists. (Continued on page 8, column 1)

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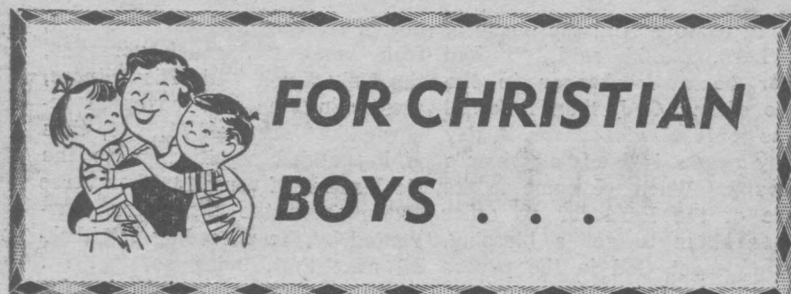
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"NOT CHRIST'S GIFTS, BUT CHRIST"

By A. H. STRONG

A theological student complains that he has been seeking peace, purity, power from on high, but that his efforts seem fruitless. Doubting and discouraged, he fears that he is on the wrong track, and he desires to know what he shall do.

And the answer is just this: This man has been looking for external gifts from God, and he has forgotten that God's one gift is Christ. While he has been looking outside for this thing or that, for this communication or that, he has been ignoring the fact that the one unspeakable gift of God is Christ Himself.

We must look within rather than without; to Christ rather than the gifts of Christ. The one thing needed is faith, absolute surrender of ourselves to Christ, the opening of our hearts to take the one great gift of God, which includes all other gifts. For when we have Christ we shall have all things in Him.

Christ is the way; He is the truth; and that, because He is the life. Sometimes it requires a long experience of fruitless struggle to be drawn to the one and only source of light and peace. Before I myself learned this, it was but a plodding, burdened, fearing, distressed way in which I did my Christian work. I had none of the joy that normally belongs to the Christian life. But when I pondered over the words, "I am the vine; ye are the branches," and began to appreciate the fact that the early disciples were full of hope and power, just because they realized that Christ was in them, and that the life they lived, they lived by faith in the Son of God—then I learned the secret of Christianity, and it wrought a great transformation in my experience.

We need to learn this, in order to insure the highest joy and suc-

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cess in the ministry. God uses imperfect instruments indeed, and men who had yet much to attain in knowledge of divine truth have, notwithstanding, won others to Christ. The man who has gotten hold of even a fragment of Christian truth, and is himself conquered by it, can do something to conquer the world. But the more truth he has, and the more completely he understands his relation to Christ, the more power he will possess. And so I hope that in our theological seminaries men will get hold of this mystery of the gospel, which is Christ in you, the hope of glory. Get that, and you get all the rest.

Three Coming Events

(Continued from Page Two)

time appointed for his coming on the stage of human history (Dan. 11:35). Our sovereign God prevents a premature revealing of the Lawless One. The Almighty holds him back, or keeps him in check, until his full and final development (Ps. 76:10).

Verse 7 says: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." When our English version was made "let" meant "to hinder," now it means "to permit." The thought is that someone is restraining the revelation of Antichrist.

The mystery of iniquity has been active since the Garden of Eden. It was active when Paul wrote. The reference must be to the active principle of sin working in opposition to God—Satan's kingdom against God's kingdom. It had the form of Judaism in the early days of the church, Romanism in later times, and Communism in our time. It has been active and energetic since the dawn of human history. This principle of sin will one day be embodied in a personal Antichrist when Divine restraint is removed.

The restrainer is a person not a thing. "That which restrains" in verse 6 is "he who restrains" (masculine and personal) in verse 7. Paul's language distinctly indicates a personality as wielding this power of restraint. This restrainer must be the Holy Spirit who is the active agent of the Godhead in this age.

Since Satan is second in power to God his program can only be restrained by God. The Spirit does much of the present restraining through the churches on earth which the Spirit indwells (I Cor. 3:16). When He is taken out of the way the churches and the saints will depart with Him, for believers cannot be separated from the Holy Spirit (John 14:16). The Holy Spirit will keep His residence in the churches of Christ. When they depart to the Father's house with Christ in the air, the Spirit will be taken out with them.

Some try to make the verse read in the Greek: "... until he (Antichrist) comes out of the midst." By this they would make it appear that the restrainer simply ceases to restrain, and then Satan brings forth Antichrist. Thus they would eliminate any notion of the rapture in this passage.

There is a very good grammatical reason for rejecting this view. The second "he" in verse 7 would

normally refer to the same pronoun earlier in the verse rather than to the pronouns "him" and "his" in verse 6. It is the Restrainer (the Holy Spirit) who is taken out of the world or to come out of the midst.

Others try to make the restrainer Satan. But Satan does not restrain himself (Matt. 12:22-29). He is restrained only by God (Job 1-2). Still others say it is the Roman Empire, but this cannot be as the ten kings of the revived Roman Empire are said to give their kingdoms to Antichrist (Rev. 17:12-13). The Holy Spirit is the Restrainer of which Paul speaks. When He is "taken out" of the way, "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thess. 2:8).

CONCLUSION

The two phases of the Christ's coming are seen in II Thessalonians 2. At the first Christ comes to gather the saints unto Himself (v. 1). At the second He comes to destroy Antichrist (v. 8). The Lord Jesus must first come and remove the saints and the Holy Spirit before the Antichrist can be revealed. Then after the reign of the Man of Sin Christ comes to terminate the kingdom of Antichrist (v. 8; Dan. 7:11,26; Isa. 11:4; Rev. 19:20).

It is foolish to try to identify the Antichrist as some person living today. The Bible says he cannot be revealed until the saints and the Holy Spirit are removed from earth. All attempts to make him some person living today discloses gross ignorance of the prophetic Word.

Those of us who live today can be certain we are not now in the day of the Lord, the time of the tribulation period. This time cannot be upon earth until the saints and the Holy Spirit are taken out. Then the Antichrist will reveal himself by making a seven-year covenant with the Jews in Jerusalem (Dan. 9:27).

I believe that Christ will soon come to take the churches and the saints out. With them will go the Holy Spirit. Then there will be the revelation of the Man of Sin. Are you ready for the rapture?

Presence Of God

(Continued from page one)

His temple: let all the earth keep silence before Him." The text does not only tell us where we will find the Lord, but it tells us how we should act in the house of the Lord.

There is a threefold temple inhabited by God. The "Heaven of heavens;" the temple seen by Isaiah and John—the invisible temple, and the temple of the sanctified heart. Paul said, "Know ye not that your body is the temple of the Holy Ghost?" "Where two or three have gathered together in My name, there am I in the midst of them." The Lord is always present where His people meet in His name. We will confine ourselves to the last one, only—the temple of the Lord where He meets with His people. Let us notice

WHAT IS MEANT BY THE DECLARATION?

It does not limit the Divine Presence at all. The Heaven of heavens cannot contain Him. He fills immensity. We can have no just conception of the character of God, until we see His creative power in all the works of nature, and in His divine revelations, and then in His great love for a lost and ruined world.

David said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence. If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand

lead me, and thy right hand uphold me." His spirit pervades all creation; but it refers to the especial presence of God in the rich condescensions of His grace. God is thereby the ubiquity of His nature; but He is there especially.

1. By the revelations of His mind. The church, the assembly of the saints, "The pillar and ground of the truth," is where the Lord will meet with His people, and that to own and to bless them. Here the word is deposited. It is the church's business to have the truth—the Gospel of our Lord Jesus Christ preached to the teeming millions of Adam's lost race. She is the custodian of the truth. Anciently in the ark were two tables of the law. Now the law and the prophets, and the gospel, and the letters of the Apostles—the complete canon of truth. Now here is God's mind, and will, and purpose: His statutes and blessings. His will is revealed to us in His Word. He has made known what He would have us do.

In the days of Jacob and Moses, God spoke by angels and face to face. He manifested His presence to Moses in the burning bush. Moses said, "The place where I stand is Holy ground." Jacob was permitted to see the face of the Lord down at Peniel, and his life was preserved. God has always had a method of communication with His people. He does not leave them without warnings and entreaties. They have been warned by prophets and by angels. "God, who at divers times, hath spoken to us by prophets, hath in these last days spoken to us by His Son Jesus Christ." God's will is revealed to us in the Word of God. The Bible forms a complete guide to us in all the relations of life. Just as a sovereign is said to be where his will is, so is God present where His Word is proclaimed. God will honor His Word when preached.

2. God is present in His ordinances. He is present in song and praise, and He is present in the administration of His ordinances. In the church of the Lord Jesus Christ there are two ordinances, baptism and the Lord's Supper. These two ordinances belong to the Lord's house.

(1) Baptism—This is a church ordinance, and should be administered only by the authority of the church. The great commission was given to the church. Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy spirit," etc. Only those who believed in the apostolic times were baptized. They had to give the evidence that they were Christians—that they had been converted.

Baptism beautifully symbolizes the death and resurrection of Christ, and there is nothing else that will. "For we are buried therefore with Him through bap-

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tism into death: that like as Christ was raised from the dead through the glory of the Father, so we might walk in newness of life." In the act of baptism we show to the world that we are dead to sin, and alive unto righteousness. "For as we have been planted together in the likeness of Christ, so shall we be also, in the likeness of His resurrection."

The Lord was present in the person of the Holy Spirit at the baptism of Christ by John, and it so pleased the Lord that the Spirit descended in a bodily shape like a dove, and a voice saying, "This is my beloved Son in whom I am well pleased." Here the Lord was present to sanction the act and give evidence of the validity of the act. Here is an act to which the Lord gave His testimony from Heaven in the beautiful symbol of a dove, and declared that it pleased Him.

Surely it ought to please every Christian to follow Him. No Christian should fail to follow Christ in this beautiful symbol. God is present in this ordinance, wherever administered as directed in His Word. There is no ordinance that people are so anxious to witness, as baptism by immersion, the apostolic mode of baptism. God has ever been present with His people in the administration of this sublime ordinance, where there was a proper subject, a proper administrator and a proper act performed—that is, immersion of a believer into the name of the Father, and the Son, and of the Holy Ghost.

(2) The Lord's Supper—"This we are to do in remembrance of Him until He comes again." It is not to show our love for one another, but our love for Christ. "As oft as ye do this ye do show forth His death until He comes again." It is commemorative. It commemorates the greatest event in the world's history—the death and the resurrection of Christ, the world's hope of a better life beyond this vale of tears. The Lord's Supper sets forth, in general, the death of Christ as the sustaining power of the believer's life. "For as oft as ye eat this bread, and drink this cup, ye proclaim the Lord's death until He comes." "This is my blood of the covenant which is shed for many." It testifies to the covenant made with us and Christ, and to the covenant made between God and Christ. The covenant was sealed with the blood of Christ, and is an everlasting covenant.

We do not partake of the Lord's Supper just simply to bring Christ in remembrance, but making proclamation of His death until He comes again. "This do in remembrance of me." Then again it is celebrated in the church, or by the church assembled. "Gathered together in the church to break bread." This ordinance beautifully shows our love for Christ, and in a public manner declares Him to the world. Every one should find great delight in the celebration of the Lord's Supper.

3. God is present by the power of His Spirit—the Holy Spirit is the gift of God to the church. Jesus had to go away and He did not want to leave the church without a comforter. "I will not leave

Presence Of God

(Continued from page 5)

you comfortless." "He shall guide you into the way of all truth." "He shall abide with you forever, and he shall bring all things to your remembrance, whatsoever I have said unto you." "God is a spirit and they that worship Him must worship Him in spirit and in truth."

We cannot worship God in an acceptable manner without the presence of the Holy Spirit. We need His presence to help us preach, sing, pray, and to help us live more devoted lives. We need Him to abide with us all the time. If we could only realize the need of the power and presence of the Holy Spirit in all our efforts to serve Him — in each service — in our lives, what a different life we would lead. Our efforts to lead souls to Christ will be a failure unless we shall have the Spirit's power with us.

THE PURPOSE OF HIS PRESENCE

1. To inspect our lives — He tries the reins and the heart; He examines us. David prays, "Search me, O God; try my reins and my heart." How many of us would be willing to be tried by the Holy Spirit? Have Him to examine us. "Prove me." Could any of us be proven? Not many would be ready to be judged — tried. When men go before the courts of the country to be tried, some of them tremble with fear, but how different will it be with you to be brought into the presence of the great God of the universe to be tried for the sins you have committed in this life. What an effect it will produce! The Word of God tells us that there shall be weeping, and gnashing of teeth. God sees us each day, and He is beholding the good and the evil in us. You cannot escape the discernment of the all-seeing eye of God. There is nothing hid from Him. Let us remember that we are fast coming to the judgment where the secrets of all hearts shall be made known.

2. Gracious assistance — He is present to assist His people — to claim them, to enlighten and to guide them. Jesus said, "Lo, I am with you alway, even unto the end of the age." His promises are sure. His Word cannot fail. He is present to impart the hallowed influence — the sacred fire — to give the unction from on high.

3. To comfort and to console — God has engaged to comfort His people, "In Jerusalem." "Even as a mother comforts her children." "Comfort ye, comfort ye, my people, saith the Lord." To the believer in the Lord Jesus, God's promises are sufficient for him at all times. "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." God is in sympathy with His people. Our Christ was a man like we are, sin excepted. He knew what there was in man. He is our Great High Priest. We should come boldly to a throne of grace that we may find grace to help in time of need.

Again, God allows us to be considered as co-workers with Him. "We are laborers together with God." In co-partnership with the Lord. But our labors will amount to nothing without the help of the Lord. He is present to give efficacy to all the services, if we only ask Him. "Without Me ye can do nothing." "Through Christ we can do all things." If we shall only have His presence and guidance in all the efforts to do work for Him, it will not be in vain. He gives efficacy to all means — to prayer, to preaching, and to all the meetings of the church, where His presence is sought through the Holy Spirit. He guides in the furtherance of the Gospel, in the great work of leading souls to

Him. But then in reference to His divine presence, we ask:

WHAT EFFECT SHOULD IT PRODUCE?

"There should be silence before Him."

1. Reverential awe — "Let all the earth keep silent." Here is a hint how we should act before the Lord, in His house — "Keep silence before Him." Can divine worship be too reverently conducted? Is it reverent to come in late? To leave the church while worship is going on; to rush so as to disturb; to gaze about — to be listless; to sleep; to whisper during the sermon, the prayer; to laugh; to cover the head before you get out of the house; to talk about worldly matters at the door; to look back to see who is coming in, or in any way to detract from the interest of the service? Doubtless you have gone into the church and heard the people talking about worldly affairs, and their business matters. We forget that it is the Lord's house, and that we are in His presence, and that we are there for a special blessing. Our conduct in the Temple of the Lord should be such as will be well-pleasing to Him — such as that we can expect His approbation and blessings upon. All that is done should be with the direct desire to honor Him.

2. Devout preparation — we go to church to meet the Lord God Himself, not to make a display of fine clothing, not to see and be seen, but to worship our Father in Heaven. We should go to hear God speak — to speak to Him — to be blessed by Him. Then we should prepare for the meeting. Go with the full assurance that God will be there to own and to bless those who come with right motive. "God is a spirit and seeketh such to worship Him as worship Him in spirit and in truth." Let us be like David was, when he said, "I was glad when they said, Let us go in to the house of the Lord."

3. Deep spiritual humility — If God is in His house it should fill us with humility to go into His house and wait before Him. The

IS "THAT" IN THE BIBLE?



Question:

"WHO PROTESTED AT POOR MEN BEING UNWELCOME IN CHURCH?"

James, James 2:24: "... if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that wear-eth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my foot-stool: Are ye not then partial in yourselves, and are become judges of evil thoughts?"

people are as nothing, and the minister is nothing before God. God is all and in all. How abased and lowly we should be in the house of God! We should bow down and worship Him. We should be like the beloved John when he cried out, "Holy, holy, art thou, Lord Almighty!" There should be reverence and awe when we approach the Lord in His holy temple. We should come before Him with great reverence and adoration. Body and mind should be prostrate before Him.

4. Great encouragement — We cannot fail in our object, if we come humbly before Him. Every good can be obtained, and the evil avoided. Other things may fail, but we cannot if we desire His presence with us. The sermon may not be up to the standard, the singing very poor, but God is in His temple. He is there to own and bless His worshippers in their efforts. He is there to bless His Word when preached. He who goes to the house of the Lord to meet Him will be sure to succeed. It should always produce glad-

ness in us to attend the house of the Lord. David said, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. A day in thy courts is better than a thousand." When we come to the house of the Lord for no other purpose than to get a blessing, than to meet God in the person of the Holy Spirit, we can say, "It is good to be here and wait upon the Lord."

Editor's note: Elder J. H. Myers was pastor of the West Paris Baptist Church, Paris, Texas, in 1903.

Saved Twice!

(Continued from Page One) a much better life, not in order to keep myself saved, but because I loved the Lord Jesus, and wanted to please Him!

MISUNDERSTOOD PASSAGES

A close study of Mark 3:22-30 should convince any one that a truly saved person will never commit the "unpardonable sin". He will rejoice to see the demon-possessed (or similar condition) healed by Divine power! Where the King James version has the word "converted" in Luke 22:32, the Bible Union version has "turned". Also the American Standard Edition, 1901; the Amplified Bible, 1965; the Revised Standard Version, 1946. "Turned" is its primary meaning. Peter was simply turned from the attitude which caused him to deny that he was acquainted with the Lord. The Saviour prayed for him that his faith fail not. Of course, then, he remained saved.

Those who go to Heaven, are those whom the Saviour guards (remember Job?) and for whom He intercedes (I Peter 1:5; Heb. 7:25; Jude 24,25). Should He fail, Satan would take everyone. Judas Iscariot, long before he betrayed the Lord, was called a devil by the Lord Himself (John 6:70,71). He was a thief also (John 12:6). He never was a Christian. The virgins of Matthew 25:1-13 were so foolish that they took no oil with them. Yet they tried to crash the party anyhow, and were refused entrance. Those false professors of II Peter 2:17-22 were as dogs and hogs, still loving vomit and mud. They had no change of heart such as saved people experience (II Cor. 5:17; Eph. 2:10; Titus 2:14). If the man of Matthew 12:43-45 had been a saved person, when the evil spirit returned, the Holy Spirit would have been there to deny him entrance. To those of Matthew 7:21-23 the Lord will say, "I never knew you." Yet He knows His Own (II Tim. 2:19). The "falling from grace" of Galatians 5:4 refers to a choice between two systems, salvation by grace, or salvation by works. Those who believe it possible to lose salvation, believe in salvation by works, and have "fallen from grace". Works and grace do not mix (Rom. 11:6). Now then, since in the Bible no example is found of one who, once saved, became unsaved, why believe it?

HEBREWS 10:26

First, let us notice the context. The first four verses of the chapter reveal: The law hinted of good things it could not produce. It failed as the repented offerings proved. The perfection needed and sought was lacking, witnessed by 7:19, and 9:8. The veil still separated between the people and God. Also seen here: the desired perfection was such as would cover the future as well as the past, because were it once effected, no more offerings would be needed (v. 2). How important this is!

Then, beginning with verse 5, proof is advanced that the Lord Jesus was fitted for, and accomplished, the one Offering which perfects forever those who repent and trust Him for salvation. Note verses 10 and 14. Not a word of a better class of worshippers, but a

better offering and Offerer! And, from verse 15 through verse 18, the Holy Spirit adds His witness, mentioning the new covenant recorded in Jeremiah 31:31-34, thus giving added significance to the declaration of verse 14. Then verse 18 presents the conclusion warranted by the preceding established case that, being so, "... there will be no more offering for sin." Marvel of marvels. The future secure!

Nor is this all. Beginning with verse 19, evidence is produced that the new way effects the long desired end, perfection, because the curtain is removed from between the believer and God, granting us access unto Himself through Christ. "An anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus" (Heb. 6:19-20). Through our High Priest who is at the right hand of God the Father, we too, can come into God's presence! This displays the believer's perfection. Oh, the wonders of God's grace!

Verse 26 declares that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins..." This statement is almost identical with that of verse 18. "Offering" and "sacrifice" here mean the same thing. But, in spite of that, many people understand verse 18 as teaching security (and it does), but verse 26 as teaching condemnation (which it does not). Would the Holy and Omniscient God use the same expression, almost the same words, in discussing the same general subject, in the same chapter, only a few verses apart in opposite senses, without plainly telling us? I will not so charge Him! Certainly the teaching is the same in both.

But think: Is there a sacrifice (Continued on page 8, column 3)

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

WASHINGTON (EP) — Opponents to aid to nonpublic schools won a major victory as the House Ways and Means Committee eliminated tax credits to parents of parochial school children at the elementary and second levels.

The 20-16 vote, on an amendment to an overall tax credit bill, marked the first occasion for cheer by opponents of tax credits during the current congressional session. In spite of the Ways and Means victory, tax credit legislation is still a possibility this year.

Last month the Senate Finance Committee approved a tax credit measure, the Packwood-Moynihan bill, by a 14-1 margin. That bill has yet to be acted on by the full Senate.

KONIGSTEIN, West Germany (EP) — The church in Czechoslovakia is in "a dangerous position," says the president of "Kirche in Not-Ostpriesterhilfe" (a Catholic organization for aid to the church in Eastern Europe).

The church, said Gustav Husak following a visit to the Communist country, "is on the edge of the abyss as a result of a cunning, persistent persecution by state and party, a persecution manifested in many areas."

Christians are discriminated against, young people indoctrinated in an anti-religious sense, religious education made difficult and the training of priests and pastoral counsellors are hindered, Husak said.

DERRY, N. H. (EP) — Eugene Frenette, the father of 12 children and a blue-collar construction worker, has dumbfounded physicists by inventing a "centric heater" for which he has been offered \$50 million.

"This heater (two drums separated by a thin layer of hydraulic fluid) is to go to every man at a reasonable price," Frenette said. "If the corporations get it the

CHURCH STUDIES

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Acts 2:38 Does Not Teach That Baptism is in Order to Obtain Remission of Sins (Barr-Ballard)	.35
Barr's Answer to a Campbellite's Questions	.40
Why I Believe Grover Stevens Left the Baptist Church	.40
Famous Alabama Debate—Barr (Baptist) and Rogers (Campbellite) on the Plan of Salvation	3.95

price will go up and the quality down." "God keeps telling me to help everybody," he said.

WASHINGTON, D. C. (EP) — The Smithsonian Institution, financed largely by U. S. taxpayers, is being sued in an attempt to force the directors to portray the biblical account of the creation as well as scientific theories.

Dale Crowley, Jr., executive director of the National Foundation for Fairness in Education, and the National Bible Knowledge Association are bringing suit.

TORONTO, Ont. (EP) — Enrollment in Sunday schools of the United Church of Canada has decreased by more than 60 per cent in recent years, statistics released here reveal.

In 1976, enrollment of teachers and children in United Church schools was 246,000, down 62.1 per cent from the 648,354 enrolled in 1962.

In the Anglican Diocese of Toronto, it was also reported, the 1976 enrollment of 13,344 children and 1,887 teachers represented a decline of 68.6 per cent from 42,559 children in 1962.

William Fennell, principal of the United Church Seminary in Toronto, said "we are raising a generation of Bible illiterates" in discussing the decline.

"It's one of the most serious problems the Church has to face," he said. "Even theological students who come to us to train for the ministry are abysmally, hopelessly ignorant of the Bible. We have nothing to build on and have to teach basic Bible much as they have remedial English courses at universities."

EAST BERLIN (EP) — A senior official has resigned his seat on the board of the Evangelical Church of Berlin-Brandenburg in protest against recent moves toward rapprochement with the East German Communist regime.

Church sources here said that Superintendent Reinhardt Steinlien had announced his resignation shortly after Bishop Albrecht Schoenherr, head of the 1.4 million-member Church, and other national Lutheran leaders met (March 6) with Communist Party leader Erich Honecker to discuss church-state relations.

DES MOINES (EP) — A bill signed into law by Gov. Robert Ray of Iowa will provide \$400,000 to non-public school students for textbooks beginning in September 1978.

According to the LOS ANGELES TIMES (4-7-78) a half-naked dancing took place on the University of California's Santa Cruz campus, an institution financed by tax money. A genuine religious service involving the appearance of a self-described witch took place.

According to the report, a feminine deity is desired by the Feminists in order to get away from the worship "of a male God (which keeps) . . . women in a childish state of psychological dependence on men and male authority."

Here are some of the fruits of the ERA mess.

ETERNITY surveyed five major evangelical divinity schools and found that the percentage of standard ministerial degrees conferred on women was 2.8 per cent in 1977, as compared to 1.9 per cent in 1970.

Fuller Theological Seminary in Pasadena, Calif., awarded a bachelor of divinity (B.D.) to three women in 1970. In 1977, nine of the 109 now-standard M. Div. degrees awarded were conferred on

women. Fuller is well-known for its shaky view of the inspiration of the Scripture and for being a center of the post-trib doctrine. George E. Ladd is a professor in this school.

Dallas Theological Seminary, a pre-trib center, does not allow women in their ministerial programs.

Anita Bryant won a victory for decency in St. Paul, Minn., on April 25. Against all predictions the city's special homosexual rights law was repealed by a landslide vote of 63 per cent.

"Between 30,000 and 50,000 Israeli women are beaten by their husbands every year, Dr. Menahem Amir, director of the Hebrew University's Institute of Criminology, said last week (JERUSALEM POST, 4-18-78).

A young Roanoke Country school teacher who says she feels it's important to teach children that God is good and Satan is bad has quit her job rather than leave her religious beliefs at home. Terry Jones, 26, had taught third and fourth-graders for almost four years at Catawba Elementary School.

Miss Jones said she believes her problem developed partly from her refusal to observe Halloween in the usual way last fall when other teachers were having Halloween parties.

"I feel like Halloween, in an innocent way, teaches children there is nothing wrong with witches. I try to teach children there are witches," Miss Jones said.

The ex-teacher said she feels Halloween introduces children to witchcraft, Satanism, ghosts and goblins "in a subtle way."

WASHINGTON, D. C. (EP) — The proposed \$30 million federal anti-smoking campaign is but a

"miniscule investment" and necessary to counteract the tobacco industry's ads aimed at youth, according to a Carter Cabinet officer.

Joseph A. Califano, Secretary of the U.S. Department of Health, Education and Welfare (HEW) defended the anti-smoking campaign he announced in January, which would nearly double federal re-

The Gospel Of Jesus

(Continued from page one)
Satan, and the world, and devotes body, soul, and spirit, unto the Lord.

The gospel is proclaimed on earth, and fully enjoyed in Heaven. It is called "the glorious gospel;" being glorious in its Author, subject matter, and effects: — "the everlasting gospel!" being unchangeable in its nature, and destined to exist for ever: — "the word of truth;" because it contains the truth of God, and is opposed to all false systems: — it is "the gospel of peace;" for it proclaims, imparts, and produces peace — peace with God, peace of conscience and peace with all mankind.

The gospel is opposed to all carnal systems, and must triumph over all opposition; being founded in the highest wisdom, attended by omnipotent power, and designed to glorify God in the highest, it must abide, spread, and triumph. It differs from the law, though it is not, strictly speaking, opposed to it; both are necessary, useful, and have a distinct work to perform. The law wounds, the gospel heals; the law discovers the disease, the gospel provides the remedy; the law alarms of danger, the gospel finds the refuge; the law causes fear, the gospel begets hope; the law demands payment, the gospel provides a surety; the law wrecks

REFERENCE BOOKS

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Paper	9.95	Life and Times of Jesus—Alfred Eldersheim	13.95
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Paper	7.95	So Many Versions?—Kubo and Specht	5.95
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The Analytical Greek Lexicon to the New Testament No. 11	9.95	All the Men of the Bible—Herbert Lockyer	7.95
Nave's Topical Bible—Cloth	14.95	The Expositor's Greek New Testament (5 vols.)—Wm. Roberts Nicoll, Editor	39.95
International Standard Bible Encyclopedia (James Orr, Gen. Ed.)	57.50	The Biblical World—Pfeiffer	12.95
Halley's Bible Handbook	6.95	Wycliffe Historical Geography of Bible Lands—Pfeiffer and Vos	10.95
Unger's Bible Handbook	6.95	Dictionary of Old Testament Words for English Readers—Aaron Pick	12.95
Zondervan Topical Bible	12.95	Word Pictures in the New Testament (6 vols.)—A. T. Robertson	43.00
Baker's Bible Atlas—Pfeiffer	9.95	A Harmony of the Gospels—A. T. Robertson	6.95
Zondervan Pictorial Bible Atlas	12.95	Essentials of New Testament Greek—Ray Summers	6.50
Alford's Greek Testament (An exegetical & critical commentary)—Henry Alford (6-vol. set)	29.95	New Testament Survey—Merrill C. Tenney	8.95
New Testament Word Studies, Bengel (2 volumes)	29.95	Difficulties in the Bible—R. A. Torrey	1.50
Interlinear Hebrew—English Old Testament (Gen.-Ex.)—Berry	9.95	The New Topical Textbook—Torrey	7.95
Interlinear Greek—English New Testament—Berry	11.95	Archaeology and the Old Testament—Unger	7.95
The New International Dictionary of New Testament Theology—Vol. 1—(Edited by Colin Brown)	27.95	Archaeology and the New Testament—Unger	8.95
Vol. 2	27.95	Introductory Guide To The Old Testament—Merrill F. Unger	8.95
Thayer's Greek—English Lexicon of the New Testament	13.95	Word Studies in the New Testament—Vincent (4-vol. set)	29.50
A Critical Lexicon and Concordance to the English and Greek New Testament—E. W. Bullinger	16.95	The New Testament in the Language of the People—Williams	4.95
Outline Studies In The Gospels Of Christ—J. E. Cobb	.50	Word Studies in the Greek New Testament (3 vols.)—Kenneth Wuest	35.00
The New Testament With Brief Notes—Geo. W. Clark and J. M. Pendleton	5.00	Young's Literal Translation of the Bible—Robert Young	9.95
All About the Bible—Sidney Collett	5.95		
Analytical Hebrew and Chaldee Lexicon—Davidson	16.95		
The New International Dictionary of the Christian Church (J. D. Douglas—Editor)	24.95		

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the vessel, the gospel launches the life boat; the law stirs up sin, the gospel purges it away; the law shuts up, the gospel proclaims freedom; the law strips the sinner naked, the gospel clothes him in the best robe; the law condemns, the gospel acquits; the law says, "sinner, thou must die," the gospel says, "Christ died for thee;" in a word, the law is the ministration of wrath and death, the gospel is the ministration of peace and life.

The gospel is compared to the great jubilee trumpet, which proclaimed liberty and restoration; to honey, which is sweet and medicinal, to a net, which collects and draws to the shore; to leaven, which works and assimilates; to seed, which grows and multiplies; to treasure, which is valuable and useful; to light, which discovers and cheers; and to gold, which is pure and costly.

The Scriptures always speak highly of the gospel; they call it a joyful sound, the power of God, and the incorruptible seed which liveth and abideth for ever. It turned the Thessalonians from dumb idols, to serve the living God; it made Paul the object of the world's hatred and the churches' love; it still turns lions into lambs, and leopards into kids, the wilderness into Eden and the desert into the garden of the Lord; where it takes effect, instead of the thorn comes up the myrtle tree; and instead of the briar, the fir tree, the pine, and the box tree together. Oh, to feel more of its power, receive more of its light, and manifest more of its spirit! Blessed Gospel! take the wings of the morning and spread, penetrate, subdue, and transform; may the wilderness and solitary place be glad for thee, and may the desert rejoice and blossom as the rose! Glorious gospel!

"Should all the forms which men devise
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the gospel to my heart!"

(THE BAPTIST REPORTER, Vol. I, pp. 365-366, 1844 edition).

TUNE IN TO
THE INDEPENDENT BAPTIST HOUR

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

Tennessee Baptists

(Continued from page four)

There is an increase of intelligence in their preachers as they become educated in the common schools, access to which they now have all over the State. The excellent institution at Nashville under the direction of Eld. Phillips, established by the American Baptist Home Mission Society, is doing much to give them an educated ministry, the beneficial results of which are already visible. With their present progress, and their desire for improvement, their future, religiously and as citizens, may be regarded as decidedly hopeful. With judicious and intelligent leaders they will become a liberal and progressive people.

(THE BAPTIST ENCYCLOPEDIA, pp. 1140-1143, 1881 edition).

What's Happening

(Continued from page seven)

search and education activities.

Smoking "is not a decision made by adults 30 to 35 years old" who are aware of all the health problems, Mr. Califano told the American Society of Newspaper Editors. "The tobacco industry has mounted a very sinister campaign designed to encourage teenagers to smoke". The HEW official said that "All you have to do is look at the handsome Marlboro man,

look at the handsome women. You will see it's targeted at the children."

* * *

WASHINGTON, D. C. (EP) — The chief deputy of Sun Myung Moon has denounced Rep. Donald Fraser, (D-Minn.), as "an instrument of the devil" and has denied allegations that Mr. Moon's Unification Church started as a sex cult.

"I have lived a chaste life and I swear this before God in heaven," former Korean Army Col. Bo Hi Pak told Rep. Fraser's House international relations subcommittee.

Col. Pak denied reports that the Unification Church started as a sex cult and that he had tried to have sexual relations with the wife of a visiting Korean government official.

* * *

WASHINGTON, D. C. (EP) — New population figures reveal that the world's birth rate dropped to a record low during the past year, and average life expectancy reached a new high. The death rate held steady.

The world's annual birth rate dropped from 30 per 1000 a year ago to 29 per 1000 — the "lowest figure in recorded history," according to Population Reference Bureau, a private educational organization based here.

Average life expectancy at birth this year was 60 years, up from 59 last year. The death rate held

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Human Nature in Its Four-	
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Grace—Lewis Sperry	
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Repentance—John	
Colquhoun	1.95
Julian Carroll of Kentucky (The	
inside story of a Christian in	
Public Life)—Charles Paul	
Conn	5.95
The Mystery of Providence—	
John Flavel	1.95
The Sins of the Saints—	
Herbert Lockyer	3.50
Out of the Depths—John	
Newton	1.50
Wilt Thou Go With This	
Man?—Brownlow North	1.45
The Rich Man and Lazarus—	
Brownlow North	1.45
In His Steps—Charles	
M. Sheldon—Paper	1.95
Cloth	4.95
Plague of Plagues (Doctrine	
of Sin)—Ralph Venning	1.95
Georgi Vins: Testament from	
Prison	2.50
The Mercies of a Covenant	
God—John Warburton	3.95

steady at 12 persons per thousand.

"Massive family planning efforts in developing countries" and the recent "record low fertility rates in developed nations" were cited as major reasons for the declining world birth rates.

* * *

DUBLIN (EP) — Tourist leaders in Dublin have been told that prostitution is increasing in the city at an alarming scale and has become a "real human menace."

* * *

LANSING, Mich. (EP) — Gov. William Milliken has signed legislation which raises the legal "drinking age" from 18 to 19 effective Dec. 3.

The change had been sought by school, church and law enforcement officials who cited problems caused by 18-year-olds still in school who drink and supply liquor to younger students.

* * *

NEW YORK (EP) — The New York State Right to Life Committee has launched a blistering attack on Gov. Hugh Carey for what it calls "blatant inconsistency" in opposing capital punishment while "ramming" funds for abortion through the legislature.



Saved Twice!

(Continued from page six)

made after every sin, except wilful sin? Indeed not! There is no more offering for any sin! It has been made once, and will never be repeated. Not even for wilful sin. Verse 26 merely advances the argument to its ultimate point, that is, that even wilful sin does not exhaust the worth of that One perfect offering! Praise God! It forever perfects those who benefit by it. And, since it is the only sin mentioned in this passage, wilful sin can be committed by forsaking the assembling of ourselves together. It seems to be a matter of lightly esteeming the work of Lord Jesus, as not demanding too much of us; therefore one can make wilful sin out of any sin.

David despised the commandment of the Lord and the Lord Himself. So charged the prophet (II Sam. 12:9, 10). Without a doubt David did not so consider it, but the Lord did. And so may we do! No more offering to be made, true, but terrible judgment to be visited, as upon David. One can so sin as to be punished to the point of wishing to die, and yet be saved. Note David (II Sam. 18:33).

THE BAPTIST EXAMINER
MAY 27, 1978
PAGE EIGHT

A BLOODY TRAIL

The earth is stained
With Baptist blood;
For their faith in God
They firmly stood.

Wherever they went
New churches arose,
In spite of persecution
From all their foes,

Many lost their lives,
Dying a martyr's death,
But they still stood firm
To the very last breath.

Against the Lord's church,
Hell cannot prevail;
Those are His very words,
Our Lord can never fail.

His church through the ages
Has stood the test of time;
Always pressing forward
To heavenly things sublime.

To carry the gospel message
Throughout all the earth,
Is our Lord's command:
To tell of the new birth.

True Baptists were made
Faster than they were killed;
They breathed the name of Jesus
As their blood was spilled.

A crown of life awaits
All whose life is lost,
For the sake of Jesus Christ:
He saves to the uttermost.

Mrs. R. L. Pierce

The Lord does not chasten bastards in this life (Heb. 12:5-8), just those whom He loves — His people.

EXPOSITION OF
HEBREWS 6:1-6

The first verse urges a "going on unto perfection, not laying again a foundation of repentance from dead works." Then, in verse 3 it is said, "This we will do." (We will go on, not go back). How be so sure? Because if one could lose his salvation, this would put Christ to an open shame, revealing Him as a failure, His atonement no better than the sacrifice of an animal, needing to be repeated! Also, as failing in the mission given Him of His Father (John 6:28-40). He is no failure! As Marcus Dods said, verse 9 shows that this is a supposed case (an hypothesis), which does not accompany salvation! It is given in order to demonstrate the enormity of the Saviour's failure, if a saved person were to become unsaved. It will never occur. Note Romans 8:37-39 and John 10:26-30.

In the remainder of this chapter, especially verses 17-29, and right on through to 10:39 is found the strongest case in all literature for the security of the redeemed of God! All based upon the superiority and finality of Christ's work upon our behalf. His one offering perfects forever the believer (Heb. 10:10,14). His priesthood never ceases, chapters 7 and 9. Therefore, He is able to save unto the uttermost. His Suretyship never fails. His is a better covenant, providing for the offender, which the old did not (Heb. 8).

WARNING

Teaching that one may need a second salvation goes hand in hand with that which Paul calls "another gospel" (Gal. 1:6-9) and incurs a curse upon him who preaches it. Because an unsaved person, having been taught that one can be saved and then lose his salvation, almost inevitably will think of the Lord Jesus as an Helper only, not as a Saviour. And, if he unites with the church, will do so probably depending upon his own efforts to reach Heaven. Moreover, as surely as he thinks it possible to lose his salvation, he is unsaved, because he is trusting himself rather than in Christ.

Saved people have peace (Rom. 5:1; 15:13; 14:17; Matt. 11:28). He who has not peace, has not the Saviour. He is trusting self, and knows he could fail, and cannot have peace. More, this heresy makes God a liar (I John 5:10-12). Also, it fills the churches with the unsaved. It is a deadly doctrine. It slanders our Holy Saviour, and misleads the unsaved.

Dear friend, if you have trusted the Lord Jesus to save you, then talk about Him as a Saviour, not as a failure! "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "Him that cometh to me, I will in no wise cast out" (John 6:37). Thus saith the Lord.

CHILDREN'S BOOKS

Hurlbut's Story of the Bible—Jesse Lyman	
Hurlbut	\$8.95
Marian's Big Book of Bible Stories—Marian	
Schoolland	7.95
Marian's Favorite Bible Stories	2.95
Sugar Creek Gang Books by Paul Hutchins—Each	1.25
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Blue Cow	
Brown Box Mystery	
Bull Fighter	
Cemetery Vandals	
Chicago Adventure	
Colorado Kidnapping	
Ghost Dog	
Green Tent Mystery	
Haunted House	
Indian Cemetery	
Killer Bear	
Killer Cat	
Locked in Attic	
Lost Campers	
Lost in Blizzard	
Mystery Cave	
Mystery Thief	
On the Mexican Border	
Palm Tree Manhunt	
Runaway Rescue	
Screams in Night	
Secret Hideout	
Swamp Robber	
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