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Paid Circulation In All States And In Many Foreign Countries

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

Vol. 47, No. 43 ASHLAND, KENTUCKY, NOVEMBER 4, 1978 WHOLE NUMBER 2196

THE CHURCH'S AUTHORITY AND RESPONSIBILITY OVER THE PULPIT

By JOE WILSON, SR.
Winston-Salem, North Carolina

"And thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. 2:2).

This subject is a very important one and is worthy of careful and prayerful consideration by every member of a true church of Jesus Christ. It surely is a neglected one. I do not recall ever reading or hearing a sermon or part of a sermon on this subject. It is a very serious one as it deals with some serious matters, and matters that will reach even unto the judgment seat of Jesus Christ.

Now, there surely is the truth of the authority of the pastor. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account" (Heb. 13:17). This Scripture, with several others sets forth the truth of the pastor's authority. The fact that the pastor is the "angel"

or messenger of the church shows his authority. The words used to describe the office and work of



JOE WILSON, SR.

the pastor also show the truth of pastoral authority. The church as a whole and each individual member of the church should show proper respect to the authority of the pastor. He is the leader —

the God appointed leader of the church. The work of a church cannot continue to prosper spiritually where the church does not have and manifest proper respect for the pastor and his leadership. This is a very important aspect of Biblical truth and of the work of the church and important to the spiritual welfare of the individual church member.

There are Divinely given limitations to the authority of the pastor. This authority is limited by and to the Word of God. As the pastor gives the message of the Word of God to the church, he stands in God's place and with God's authority. Those who hear him are as if they heard the Lord. Those who oppose him are as if they opposed the Lord. I say this is true when the pastor preaches the Word of God. The Word of God is as authoritative from the lips of the pastor as on the pages of the Bible. However, it is very important to remember that this Divine authority does not extend to the personal opinions of the pastor or to the interpretations (Continued on page 5, column 2)

"TRUTH SQUAD" GIVES VERSION OF RHODESIA, SOUTH AFRICA CONFLICTS

WHEATON, Ill. (EP) — "In the United States you have a new beatitude, 'Blessed are the persecutors, for they shall do good.' I do not find that in my Bible. When your President comes to his Maker, he won't have Congress to think about. He'll have to answer for the persecution and strangulation of a country trying to be a Christian."

This statement by Arthur Lewis, founder of the Rhodesian Christian Group, is part of an analysis of the current conflicts in Rhodesia and South Africa being presented in a month-long tour of the United States by a five member "Truth Squad" from the African nations.

Four clergymen and one university professor began their trek across the States on September 15 to give their version of the events taking place in their nations. Accompanying Lewis are Chin Red-

dy, of the Christian League of South Africa, David Kingdon, Lynnwood Baptist Church, Pretoria, South Africa, Frank Coleman, professor of economic history at Rhodes University in Grahamstown, South Africa, and Fred R. E. Shaw, one of the founders of the Christian League of South Africa.

The group, which returns to Africa on October 17, aimed both barrels at the World Council of Churches, already under fire for its financial grants and other involvements in the African situations, President Carter, and "pussyfooting evangelicals," according to EP News Service sources who participated in a press briefing at the Church League of America in Wheaton.

The group's position is that the struggle in Rhodesia is not racial, instead being "a struggle between (Continued on page 8, column 5)

TOO FAR

By RAY HIATT
Hollywood, Fla.

"Unto him be glory in the church" (Eph. 3:21).

"Ridiculous excess" (Shakespeare, King John IV, 2).

There is as much error in excess as in laxity. It is as bad to go TOO FAR as to never get started. Because the elect of God have generally been a studious people, a good many of our travails have sprung from good men and true who have studied unto confusion. When you study unto confusion, dear scholar, you have gone TOO FAR.

Just when things seem to be progressing fairly well we are subjected to the full rigors of Baptist brain storms, and confusion reigns for a time until spiritual men can calm the storm. Yet, sometimes even deeply spiritual men have their own temporary aberrations and when this happens ridiculous excess is too mild a description.

Man's primary difficulty is not with his flesh but with his mind. He must think before he can act. The mind rules the body and the body is not considered dead, either medically or legally, until the brain is dead. Spiritually, man is dead until born again by grace, however, his intellect is always alive whether he is lost or saved. (Continued on page 3, column 1)

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE TRICHOTOMY OF MAN

PART II

"Unto thee, O Lord, do I lift up my soul" (Ps. 25:1).

In our first message on this subject we learned the Scriptures teach in Hebrews 4:12 and I Thessalonians 5:23 that man is a three-fold being, consisting of spirit, soul, and body. The immortal part of man is his spirit and soul. The spirit is the noblest part of man; it is the part which knows. But what is the soul? How can it be distinguished from the spirit in man? In this message I want to make a study of the soul in man.

THE WORD DEFINED

NEPHESH is the Hebrew word for soul, and it occurs 673 times in the Old Testament. It is translated 428 times "soul" and 119 times "life." Its primary meaning is conveyed by our English word "soul." Its secondary meaning is life in either man or animals. In the Greek New Testament soul is from the Greek word PSUCHE, and it is found 102 times. It is translated "soul" 58 times and "life" 40 times. Here again "soul" is the primary meaning and "life" the secondary mean-

ing.

To define the world soul in every passage in the Bible is no small task. I shall look only at some of its general meanings.

Sometimes soul means the entire personality. It means the whole man as he exists on earth. In counting people the Bible writers often said so many souls rather than so many persons (Ex. 1:5; Acts 2:41; 7:14). The word is used in this sense with regard to death in battle. This is seen in Joshua 11:11: "And they smote all the (Continued on page 2, column 1)

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November 22-24, 1978

All services will be held in the meeting house of Calvary Baptist Church. Services are to start at 7:00 p.m. Wednesday evening and continue until Friday evening. Each speaker is allowed a maximum of 30 minutes to deliver his message. The noon and evening meals on Thursday and Friday will be provided by the host church. All are wanted and welcome to attend these services.

WEDNESDAY NIGHT

"The Authority of the Church" — W. W. Wilkerson
Tampa, Florida
"The Authority of the Pastor" — James Hobbs
McDermott, Ohio
"The Authority of the Bible" — Jimmie Davis
Fulton, Mississippi

THURSDAY MORNING

"Thankful for Freedom of Worship" — Charlie Buford
Starkville, Mississippi
"Thankful for My Brethren in Christ" — Don Pennington
Covington, Kentucky
"Thankful for the Doctrines of Grace" — Jarrel Huffman
Duncan, Oklahoma
"Thankful for Jesus Christ" — Vilus Peevy
Alma, Arkansas

THURSDAY AFTERNOON

"How Satan Ruins a Church" — Garner Smith
Gracey, Kentucky
"How Satan Ruins a Preacher" — Harold Harvey
Monticello, Kentucky
"Demonism on the Mission Field" — Dale Myers
Bohol, Philippine Islands

THURSDAY NIGHT

"The Sins of Youth" — Ralph Hawkins
Nappanee, Indiana
"Let's Stay Married" — Elvis Gregory
Columbus, Mississippi
"The Family Altar" — Dan Stepp
Goshen, Indiana

FRIDAY MORNING

"Ecumenical Folly" — E. G. Cook
Birmingham, Alabama
"Communist America . . . Must It Be?" — Jon Rule
Taylor, Michigan
"Christian Toleration" — Wayne Crow
Tampa, Florida
"Problems Facing Our Baptists" — Oscar Mink
Crestline, Ohio

FRIDAY AFTERNOON

"Life After Life" — Dan Phillips
Bluff City, Tennessee
"The Joys of Heaven" — M. V. Hall
Kingsport, Tennessee
"The Horrors of Hell" — Gordon Buchanan
Griffin, Georgia

FRIDAY NIGHT

"What is It to be Lost?" — Bruce Morgan
Kirksville, Missouri
"How God Saves A Sinner" — Daniel Parks
Winston-Salem, N.C.
"The Baptist Debt to the World" — Berlin Hisel
(Matt. 28:19-20) Harrison, Ohio

THE GOD OF THIS WORLD

What is left in the world after Christ is taken away? He once was here, and God looked on Him well pleased; but man, in his blindness, crucified this only worthy object on earth, and what is left? God has told us "all that is in the world:"

- 1st. "The lust of the Flesh;"
- 2nd. "The lust of the Eye;" and
- 3rd. "The Pride of Life."

There are no other motive powers in the world but these. This trinity is reigning in power today as in John the apostle's day.

1st. "The lust of the flesh." This has to do with the things by which the senses, taste and touch, and all merely animal gratification, are nourished; and this is the lowest and most universal. Rich and (Continued on page 6, column 2)

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

MILBURN COCKRELL — Editor
Editorial Department, located in
ASHLAND, KENTUCKY, where
all subscriptions and communica-
tions should be sent. Address:
P. O. Box 71, Zip Code 41101.

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PUBLISHED WEEKLY, except last week of December, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One Year — \$4.00; Two years — \$7.00
Five years — \$14.00
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BUNDLES: 10 to 50 copies to one address
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Entered as second class matter March
4, 1978, in the post office at Ashland,
Kentucky, under the Act of March 3,
1879.

Trichotomy Of Man

(Continued from page one)

souls that were therein with the
edge of the sword, utterly destroy-
ing them: there was not any left
to breathe." Soul here is man's
very being as he exists on earth.
In this sense the soul of man is
said to be in his blood (Gen. 9:4;
Ezek. 22:27; Ps. 22:20).

Sometimes soul is used to de-
note nothing more than animal
life in inferior creatures. In Gen-
esis 1:30 it is written: "And to
every beast of the earth, and to
every fowl of the air, and to every
thing that creepeth upon the earth,
wherein there is life (NEPHESEH),
I have given every green herb for
meat: and it was so." In Revela-
tion 16:3 fish are said to have
souls. "And the second angel
poured out his vial upon the sea;
and it became as the blood of a
dead man; and every living soul
died in the sea."

The word soul in many verses
in the Bible means the immortal
part of man. Observe Genesis
35:18: "And it came to pass, as
her soul was in departing, (for she
died,) that she called his name
Benoni: but his father called him
Benjamin." There is a distinction
made between Rachel's soul and
body. The soul is seen leaving the
body. The soul mentioned here is
not the animal body, for it is said
to be in the process of departing
from the body.

When Elijah set out to raise the
widow's son, he prayed: "O Lord
my God, I pray thee, let this
child's soul come into him again"
(I Kings 17:21). This proves the
existence of the soul in a state of
separation from the body, and
consequently its immortality. The
next verse reads: "And the soul
of the child came into him again,
and he revived." Please observe
the soul left the body and existed
separated from the body. The
body was dead while the soul was
alive. The body of the child re-
vived when the soul came back
into the body.

Jesus used the word soul in this
sense in Matthew 10:28: "And fear
not them which kill the body, but
are not able to kill the soul; but
rather fear him which is able to
destroy both soul and body in

hell." According to Jesus Christ,
men can kill the body because it
is mortal, and this is all they can
do (Luke 12:4-5). They cannot
kill the soul, for it is deathless
or immortal.

In Revelation 6:9-10 we see im-
mortal souls in Heaven: "And
when he had opened the fifth seal,
I saw under the altar the souls
of them that were slain for the
word of God, and for the testimony
they held: And they cried with a
loud voice, saying, How long, O
Lord, holy and true, dost thou not
judge and avenge our blood on
them that dwell on the earth?"

The fleshly bodies of these souls
"were slain" by earth-dwellers.
Nevertheless, these souls existed
and were conscious in Heaven with
God. They were not non-existent
or sleeping till the resurrection.
They remembered events on earth
and talked about these things.
These souls in Heaven were im-
mortal since they existed after the
death of their bodies. These verses
do not just seem to teach that
man has an immortal soul; they
do teach the soul is deathless and
always conscious. Those who can-
not see this truth in these verses
have their eyes closed to God's
truth.

GOD AND THE SOUL OF MAN

There is a great gulf between the
soul in man and the soul in ani-
mals. The soul in man is the
breath of God: "And the Lord God
formed man of the dust of the
ground, and breathed into his nos-
trils the breath of life: and man
became a living soul" (Gen. 2:7).
To attempt to make the soul in
man in the Bible to be in every
verse merely an animal body is a
terrible perversion of Scripture.

Soul-sleepers disregard the
verses which ascribe soul to God.
Job 23:13 and Hebrews 10:38 as-
cribe soul to God. To be consist-
ent, soul-sleepers should claim God
is merely a breathing creature
with a fleshly body. God does not
have a fleshly body, but He is soul.
Since God is immortal His soul
cannot be otherwise. God is the
mighty Maker of the souls in men.
The soul in man reflects the image
of its Creator. In Isaiah 57:16
Jehovah speaks of "the souls
which I have made." The Berkely
Version has it: "The souls whom
I created," which leaves no doubt
about God being the Creator of
the immortal soul in man.

In the Scripture the soul is dis-
tinguished from both body and
flesh: "But his flesh upon him
shall have pain, and his soul within
him shall mourn" (Job 14:22).
Here the soul is said to be within
the body, and if it is within the
body, it is not the same as the
body. Isaiah 10:18 mentions a con-
suming "from the soul even to the
flesh" (margin). In Micah 6:7
it is written: "The fruit of my
body for the sin of my soul." These
two verses also make a clear dis-

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BRIEF NOTES

The Central Avenue Baptist
Church of Tampa, Fla., and Pastor
Wayne Crow will host an all-day
fellowship meeting Nov. 4. The
noon meal will be served by the
church. The pastor and church
invite all within driving distance
to attend.

* * *

Elder Tom H. Harmon, pastor
emeritus of Memorial Heights Baptist
Church of Perry Ga., passed
away on his sixty-ninth birthday,
Sept. 28, 1978. He organized Mem-
orial Heights Baptist Church in
1955 and was pastor until he re-
tired in 1976. Bro. Gordon Bu-
chanan is the present pastor of
this church. The presence of Bro.
Harmon will be missed by all his
friends and the church in Perry.

* * *

Any church or individual know-
ing of a sound missionary to the
Jews anywhere, please send name
and address to Pastor H. Wayne
Crow, Central Ave. Baptist Church,
6608 Central Ave., Tampa, Fla.
33604.

* * *

Elder Jim Crowder is working
as a part-time associate pastor of
the Southside Baptist Church of
Winter Haven, Fla., with the pri-
mary purpose of starting a mis-
sion church on the east side of
Winter Haven. Elder Herb Hat-
field, Jr. is the pastor of the
church.

Any correspondence to Bro.
Crowder should be addressed to
3082 Ave. U, NW, Winter Haven,
Fla. 33880, or phone 813-967-7838.

* * *

The Mt. Pleasant Missionary
Baptist Church of Chesapeake, O.,
will have Bro. Roscoe Brong, dean
of Lexington Baptist College, to
speak for them on Saturday night,
Nov. 4, and Sunday morning, Nov.
5. The quartet from the school will
be present to sing.

On Sunday night, Nov. 5, the
church will engage in an evan-
gelistic meeting with Elder Robert
Patton of Ashland, Ky., as the
speaker. The meeting will continue
through Nov. 11 with services
nightly at 7:30 p.m.

tinction between the soul and the
body, proving they are separate
entities. It is this separate en-
tity called the soul which bears
the image of its immortal Maker.

THE FUNCTION OF THE SOUL

The soul in man is the middle
link between the body and spirit
(I Thess. 5:23). It looks earth-
ward and takes in the world of
sense. Generally, it may be called
man's emotional nature. The soul
is said to long: "My soul break-
eth for the longing that it hath"
(Ps. 119:20). It is said to grieve:
"The soul of all the people
grieved" (I Sam. 30:6). It is said
to be sorrowful: "My soul is ex-
ceeding sorrowful" (Matt. 26:38).
It is said to be weary: "My soul
is weary of my life" (Job 10:1).

The seat of the affection is found
in the soul of man. It is written
in I Samuel 18:1: "The soul of Jo-
nathan was knit with the soul of
David, and Jonathan loved him as
his own soul." Jesus said: "Thou
shalt love the Lord thy God with
all thy heart, and with all thy soul,
and with all thy mind" (Matt. 22:
37). It is asked in Songs of Solo-
mon 3:3: "Saw ye him whom my
soul loveth?" The soul shows com-
passion: "That which your soul
pitieth" (Ezek. 24:21). It is even
said to hate. The Jebusites were
"hated of David's soul" (II Sam.
5:8).

The soul is the seat of the appe-
tites in man. It is written in
Numbers 21:15 that Israel said to
Moses: "Our soul loatheth this
light bread." Israel in the land
of Canaan said: "I will eat flesh,
because thy soul longeth to eat
flesh" (Deut. 12:20). Proverbs 19:
15 says: "An idle soul shall suffer
hunger." In Lamentations 1:19 it
is written: "They sought meat to
relieve their souls."

The soul is the seat of desires.
I Kings 11:37 mentions "all that
thy soul desireth." Psalms 10:3
in an improved translation reads:
"The wicked boasteth of his soul's
desire." So great is the desire
in the soul that it is sometimes
said to lust: "Whatsoever thy soul
lusteth after" (Deut. 12:15).

THE RELATIONSHIP BETWEEN SOUL AND SPIRIT

The Bible makes a distinction
between the soul and the spirit in
man, but it is hard for us humans
to make this distinction. What is
the distinction which the Bible
makes between the two? In most
all cases, intelligence and judg-
ment belongs to the spirit while
the affections, desires, and appe-
tites are ascribed to the soul. The
spirit is the thinker, and the soul
is the feeler.

The union between the soul and
spirit in man is very close. The
knowledge of the spirit passes to
the soul. Hence the soul is said
to think: "For as he thinketh in
his heart (NEPHESEH, soul), so is
he" (Prov. 23:7). Again in Prov-
erbs 19:2 it is written: "Also, that
the soul be without knowledge, it
is not good." The affections of the
soul possess the spirit in man.
Mary said: "My soul doth magnify
the Lord, and my spirit hath re-
joiced in God my Saviour" (Luke
1:46-47). If the spirit finds knowl-
edge, the soul enjoys it (Prov. 24:
14; 2:10).

While on earth the whole man
dwells in the natural body. Man
in this state is preeminently
a soul. The body he possesses is
a soul body (I Cor. 15:44). The
life he lives is a soul life; the man
himself is a living soul. In many
verses the soul is the life of man
on earth; it is the real self in man.
Physical death ends the soul-life
in the body, but it does not destroy
the immortal soul which dwelt in
the body of flesh and bones. In
the intermediate state man is pre-
eminently a spirit, although the
soul is never sundered from the
spirit even in death.

SIN AN ACT OF THE SOUL

In Eden the body and soul led
astray the spirit in man and sepa-
rated the spirit from the Father
of spirits. Eve's appetite led to
her fall: "And when the woman
saw that the tree was good for
food . . . she took of the fruit
thereof, and did eat" (Gen. 3:6).
Lust conceived in her soul and
brought forth sin (Jas. 1:13).
Adam was seduced through his
affection for the woman, but he
was not deceived as she was by
the serpent (I Tim. 2:14). Man
was led by the affections of his
soul and fell by the woman. Adam,
as well as Eve, was led by the
soul, and with the soul the spirit
fell into separation from God.

In fallen man the spirit has
yielded its supremacy to the soul,
and man is soul-led (I Cor. 2:14).
In salvation the affections are first
turned to God, and then the spirit
believes unto righteousness (Rom.
10:10). When the Holy Spirit gives
life to the spirit in man the spirit
reclaims its supremacy to a large
degree. He is spirit-led instead
of soul-led, generally speaking.
But even in the case of a born-
again man, he still remains to
a great degree a creature of flesh-
ly impulse. His spirit knows it
should not eat too much at the
table, but the appetites of the soul
seem to gain the upperhand.

The seat of sin is especially
ascribed to the soul of man. A
number of times in Leviticus the
Scripture reads: "If a soul sin
. . ." (Lev. 4:2; 5:1-2; 5:15,17; 6:2).
The Prophet Ezekiel wrote about
"the soul that sinneth" (Ezek. 18:
4,20). Micah 6:7 says: "The sin
of my soul." According to these
verses, we are justified in say-
ing that sin, strictly speaking, is
an act of the soul. The body is
only the instrument of unrighteous-
ness (Rom. 6:13). The punishment
of sin is said to be the tribulation
and anguish of the soul (Rom.
2:9). Proverbs 7:32 reveals that
sin is the destroyer of the soul
in man.

THE OBJECT OF REDEMPTION

The worth of the soul in man
is beyond human ability to cal-
culate. Jesus said the soul was
worth more than all the world.
"For what is a man profited, if
he shall gain the whole world, and
lose his own soul? or what shall
a man give in exchange for his
soul?" (Matt. 16:26). To trade the
whole world for one soul would be
a poor bargain. To lose a soul is
the greatest possible loss. It is
a loss for which eternity cannot
compensate. A soul once lost can-

not be retrieved. The wealth of
the world cannot ransom a soul
shut out of Heaven and shut up
in Hell. There is no redemption
for a soul eternally separated from
God in the fires of Hell.

At death God requires the soul
of man. God told the rich man:
"Thou fool, this night thy soul
shall be required of thee" (Luke
12:20). That soul in man which
God created at conception is re-
quired at a man's hands at death.
Man has no power to retain the
soul in his body when God calls
it forth (Eccl. 8:8). At death it
goes to God to give an account of
its actions on earth (Heb. 9:27).

The work of redemption which
Christ undertook in behalf of His
people was to save their souls.
Silver and gold could not ransom
the lost souls of the elect (Ps.
34:6-8). Nothing but the blood of
the Son of God could redeem souls
which were lost. Leviticus 17:11
says: "For it is the blood that
maketh an atonement for the
soul." At Calvary Christ made His
"soul an offering for sin" (Isa.
53:12) to redeem the souls of the
elect. The Father accepted His
redemption work. Because of the
atonement of Christ it is written
"The Lord redeemeth the soul of
his servants" (Ps. 34:22). Each
one He died for will "believe to
the saving of the soul" (Heb.
10:39); they will all receive "the
end of their faith, even the salva-
tion of their souls" (I Pet. 1:9).

LABOR TO SAVE SOULS

It has pleased God to use be-
lievers as instruments in the sav-
ing of souls. Paul preached the
gospel of grace that he might
see some souls saved by Jesus
Christ: "I am made all things to
all men, that I might by all means
save some" (I Cor. 9:22). He
expected to see men saved by
the means God had appointed, the
preaching of the good news of
Jesus Christ (Rom. 1:16; I Cor.
1:21). Like the Apostle Paul, each
believer should seek to see souls
saved. The wise Christian seeks
to win souls: "He that winneth
souls is wise" (Prov. 11:30).

James, a Jew, writing to the
twelve tribes of Israel, his breth-
ren according to the flesh, said:
"Brethren, if any of you do err
from the truth, and one convert
him; Let him know, that he which
converteth the sinner from the
error of his way shall save a soul
from death, and shall hide a mul-
titude of sins" (Jas. 5:19-20).

Here we see the worth of evan-
gelistic undertakings and labors.
Sinners who receive the Christ of
the gospel are converted from the
error of their way. The personal
worker is privileged to see a soul
saved by Christ from death. He
witnesses God hiding the sinner's
sins under the blood of Christ. Oh,
let us labor in the power of the
Holy Spirit to pull souls "out of
the fire" (Jude 23) and to "gather
fruit unto life eternal" (John 4:36).
Preacher brethren, let us preach
the Word of God, for God is pleased
to use the preached Word in the
salvation of lost souls (Jas. 1:21;
Ps. 19:7).

(Continued on page 4, column 3)

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Too Far

(Continued from Page One)

He has mental capacity be he ever so sinful. He can think. He can reason. The very reason for so much religion is reason itself. Men generally follow the path of logic, forgetting that the Bible, being a spiritual book, is the most illogical book ever written. God's thoughts are not the thoughts of men. When you apply human logic to the study of Scripture, there devolves some rather strange doctrines.

The anguish we experience because of Baptist brain storms cannot be calculated. There are perennial shifts and changes among the people of God, for even saved people have restless, inquisitive minds. We expect this and are prepared for it more or less. It doesn't trouble us overmuch until a change or shift hardens into the rigidity of a SYSTEM of thought. Lord deliver us from social workers, women preachers, politicians, mission boards and systems of religious thought that were originated in the 20th Century.

I don't ordinarily respond to fadishness among Baptists because there are too many fads at any point in time. Fads are usually short lived among those with small minds who seek for some new trinket or power play. However, when new fads spring up among good men and true whom I respect and whose good opinion I value, then I become concerned. Such a fad is that most nebulous of all systems "The Priesthood of The Church," in all its vagaries and degrees.

It is not my intent to launch a tirade. What I propose is to conduct a very superficial study of the dogma of "The Priesthood of The Church."

What concerns me is not the having extremist who says that you cannot be saved but in a Baptist church by the gospel preached by an ordained Baptist minister and that there are no sins but doctrinal sins. Let us leave these poor people alone — they are a dying breed. My concern is with good men and true who tell me that there are NO rewards, benefits, blessings, profits or gains to be had outside of membership in a Baptist church. By all that is holy I deny this.

If you say that there are NO rewards, blessings, benefits, profits or gains to be had outside of church membership you go TOO FAR. Our Catholic neighbors have been going TOO FAR in that direction for hundreds of years. They are the elder bandits of the false cults of "Christendom." They will tell you unblushingly that there is not only no salvation outside the church but that there are no rewards or blessings outside either. This doesn't trouble me for they are manifest heathens. It does trouble me, however, when Sovereign Grace Baptists say the

same thing and direct the appellate to a Baptist church. This tenet is gaining ground among spiritual people who should know better, else I would not be speaking now.

This dogma is "over-correction" of the worst kind, just as when a car skids toward a ditch and the driver over-corrects and lands in the opposite ditch. The Lord's church has been set at naught by so many people for so long that many good men are now over-correcting and giving the church a quality she was never meant to possess. We should be offended, terribly offended, when people set the church of Jesus Christ at naught. But, not offended to the point where we are unwise and imprudent. We must be "temperate in all things" (I Cor. 9:25).

I believe in the supremacy of Christ's church over every entity upon this earth, but I cannot and will not believe in the primacy that many are now falsely giving the church. Bear with me for I am not merely playing at words. I believe in the PRECISE, ordered, structured supremacy of a Baptist church that accomplishes PRECISELY what Christ has ordained it to do. However, I do not believe in the bizarre, Catholic status some Baptists, normally wise Baptists, have invented. The sound that says "There are no rewards, blessings, benefits, profits or gains outside the church," seems terribly much like a Catholic paean to me.

On this question as on any other I will go as far as Christ goes and not one measure beyond. There is no room for fatuousness here. Is there a single Scripture in the entirety of the Bible that says there are no rewards, blessings, boons or benefits outside of a Baptist church? Is there? Name one.

There is no one who is a more devoted Baptist than I. I am a Baptist by grace so don't take this statement for pride. I insist that there are blessings to be had in Christ's church that are to be had nowhere else. There is the Lord's Table, the fellowship of the flock, the true teaching of the Word, the benefits of church discipline as the flock lovingly looks after its erring members, the labor of being co-joined with other members in building churches of Jesus Christ. All these and many another are to be had ONLY in the membership of a Church of Jesus Christ. Yet, I quarrel with the dogma that says the church is the depository of ALL benefits and rewards. I deny it because Scripture denies it. I elevate Christ's church far above everything but not TOO FAR.

When I go on church visitation it is just that—"church" visitation. We present the gospel but we spend just as much time presenting the church. We tell people who profess salvation that they will never be fully pleasing to God until they are members of Christ's church. They are sorely limited without church membership. However, I do not tell them to stop having faith, praying, witnessing or studying just because they are not Baptists.

Do not forget that we were SONS before we were Baptists. If it is vitally important to be a Baptist (and it surely is) then how important is it to be a ROYAL SON. I object to any dogma that degrades our status as ROYAL SONS. I was a SON 3 years before I was a Baptist. These were not very fruitful years and I did very few things right — but, what I did right was RIGHT. Right and rewarded I might say. I prayed and God answered. (Are we to say that only Baptists can pray and be heard and blessed)? I had faith, (God blessed the faith and rewarded the faith for it emanated from Him). I witnessed for Jesus. (The Lord was pleased to save souls through His present Word). I studied. (I didn't learn much but I did learn SOME, and if spiritual knowledge is not the reward for prayerful study then pray tell me what is).

I insist that I was rewarded and blessed for my frail efforts as a SON many years before I became a Baptist by grace. I did few things right because of woeful



For November 12, 1978

Philippians 2:17-21

In this lesson we see the grace of God vividly portrayed, as salvation is worked out (Vs. 12) by the inworking of God (Vs. 13). Can we see it today as we view the professing Christians and churches?

Verse 17

"Yea." This relates back to Paul's desire expressed in verse 16 that he finish his course with joy. So each minister must realize he is responsible for the churches with which he is associated.

"And if I be offered." Paul knew the reality of having presented his body as a living sacrifice (Rom. 12:1). He had first given himself (II Cor. 8:5). He had offered himself in life and would soon offer himself in death (II Tim. 4:6). Paul knows what it meant to deny himself and take up his cross (Matt. 16:24), to spend and be spent (II Cor. 12:15) and to endure all things for the elect's sake (II Tim. 2:10). We read of this enduring in II Cor. 11:23-28. We also read of this sacrificial living and dying in relation to the Old Testament saints in Heb. 11:33-40; and of other New Testament saints in Heb. 10:32-34. Therefore, we must realize God's people were "given not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). Yes, Christianity is more than fun and games or thrills and frills, to which it has degenerated in this modernistic society.

"Upon the sacrifice and service of your faith." Here Paul alludes to the drink offering which was poured over the sacrifice and was immediately lost to sight. It might be well to notice Paul's offering and the offering of the saints at Philippi were joined together to make a sweet smelling savor to God. In Revelation 1:9 John refers to the mutual suffering of himself and his brethren. Sometimes preachers are prone to over-

structure of the Priesthood of The Church. It is said with flawless logic that since we are priests (as we surely are) that we must offer sacrifices (as we surely must) and that the only authorized place to offer authorized sacrifices is in the church. This is good logic — flawless logic. Flawless logic but flawed theology. I have yet to hear any believer in this doctrine define the term "spiritual sacrifice" or "reward." Isn't there some degree of difference between a physical sacrifice and a spiritual sacrifice? Do you require a physical altar to perform a spiritual sacrifice? Was I Peter written to a church? If so, it was a curious sort of church for verse one says they were scattered. This is a classic antilogy.

The church is a temple—true. Our bodies are temples—true. But, does this mean that we are to perform in the church and in our bodies that which was performed in the tabernacle and the temple? There are very great analogies to be drawn between the tabernacle, the temple and the church, but have a care, dear friend, how you draw them. If you draw the analogies too closely you will soon have us back into blood sacrifices. I would remind you, brethren, that

Let me ask the question anew. Where is the Scripture that says definitively, intransigently and incontrovertibly that there are no rewards or blessings outside the church? Where are they? Now if the promoters of this thought were to say that there are FEW rewards or blessings outside the church I would agree. A person who is not blessed with baptism is blessed with very little else. However, to say that there are NO rewards of blessing is to go TOO FAR.

In I Peter 2:5 it says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." If I have understood it properly this is the cornerstone of the

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

look the sacrificial offerings of the Lord's people.

"I joy, and rejoice with you all." What a beautiful picture of real spirituality when the saints can rejoice in the privilege to suffer shame for His Name (Acts 5:41). To be able to glory in tribulation is a special trait (Rom. 5:3). To count it all joy when you fall into divers testings is a mark of a genuine Christian (James 1:2). They shared in the sacrifice and in the sufferings, now they could share in the joy.

Verse 18

"For the same cause." Here is the formula for all Christians; if we can look at it in the proper way. The saints at Philippi were to consider their sacrifice as being added to Paul's, like he considered his added to theirs.

"Also do ye joy, and rejoice with me." The individual members of the churches, like the pastor or missionaries, can rejoice when they know their sacrifice or service is not in vain in the Lord (I Cor. 15:58; Heb. 6:10).

Verse 19

"But I trust." Paul was not just casually interested in the churches, but wholly given to their well being. So, he desired to know more fully their situation and wanted to carry out this desire.

"In the Lord Jesus." However, he knows he is dependent on the providence of God to carry out this desire. He knew like James, "if the Lord will" (James 4:15).

"To send Timotheus." Thank God there are chosen men which God has ordained to minister to the needs of the churches (Eph. 4:11,12). Not only did He inspire letters to be sent to the churches (Rev. 1:11), but He raised up men to preach the Word.

"Shortly unto you." Undoubtedly Timothy was busy, but Paul trusted he would soon be free to carry out this business.

"That I also may be of good comfort." In this troubled world God brings comfort and encourage-

ment to His people. Yes, there are words of comfort (I Thess. 4:18) and means of comforting the saints.

"When I know your state." Paul referred to this in verse 27 of the first chapter, when he referred to their affairs. Our standing in Christ never changes, as we are complete in Him (Col. 1:10) and accepted in the Beloved (Eph. 1:6). However, our walk and work in the world does alter. Look at Peter in the palace yard (Matt. 26:69-75) and on the day of Pentecost (Acts 2) and David before the giant and on the house top. The state of affairs in Baptist churches is so vital if we are to "shine as lights in a dark place."

Verse 20

"For I have no man likeminded." How few men we have who have "the mind of Christ," who radiate the Lord Jesus Christ in their words, walk, and work. However, we can rejoice that there are some.

"Who will naturally care for your state." A born-again preacher is a necessity if he is to have the heart to feel and respond to the needs of the saints. The shepherd's heart is a God-given nature. The Lord cares for His people (I Pet. 5:7) and this desire is natural for His ministers.

Verse 21

"For all seek their own." Another sad commentary, especially in connection with preachers. There are far too many preachers who love this present world, and who are greedy of filthy lucre (II Tim. 4:10; I Tim. 3:3).

"Not the things which are Jesus Christ." How we need to heed the admonition in Matt. 6:33, "To seek first the kingdom of God and His righteousness." Selfishness is a sin which seemingly has overrun our churches, as we have already seen.

As we close this lesson, we do so knowing we need a revival among the servants of the Lord.

A good bit of our trouble comes from studious and well intended people who insist on making operational Levites out of Missionary Baptists. I repeat, for emphasis that we are to learn from these things written aforetime, but we are not under command to perform them. Many are recorded as examples as in I Cor. 10:4-15.

I will grant that the tabernacle and temple were God's ordained places of worship and where he met with his people Israel. I will grant that Christ meets with His church and that the church is the only authorized agent. But, does it follow that you must be a Baptist to have ANY blessings or rewards?

The doctrine of "The Priesthood of The Church" in all its vagaries and degrees is a product of human reasoning and logic. Logic says that the church like the tabernacle and the temple, is the only place where you can serve God. What logic overlooks is that spiritual SONS are somewhat different from the children of Israel and that spiritual sacrifices are somewhat different from the sacrifices of old. We are SONS of our Father and we offer the sacrifices and homage of sonship, and we cry Abba, Father.

The Priesthood of The Church originated from a desire on the part of intelligent men to know something that others do not. A pedantic quality. They are followed by the type who mistake sound for Scripture.

I was employed by the U. S. Government for many years as a Cryptographer dealing with top

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Please explain I Peter 3:7 coupled with Colossians 3:19 and Ephesians 5:25. — Paint Rock, AL.

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These passages show the husband's role in marriage. Oftentimes we hear sermons that stress the wife's responsibility to be in subjection to her husband, but seldom do we hear the husband's responsibility.

The husband is to be the head of the house, his wife is to be in subjection to him and respect him as such. In fact, I Peter 3:6 speaks of Sarah calling her husband "lord" and Ephesians 5:33 tells the wife to see that she "reverence" her husband.

On the other hand, the husband is to remember that the Lord is the head of the husband. No man can properly demand his position as head of the wife if he fails to accept the headship of Christ. His love for his wife is to be patterned after the love of Christ for the church. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it" (Eph. 5:25).

The man who takes his proper place as head of the house, is the head but not a dictator. He loves his wife as himself and does all things for the purpose of caring for and protecting her. He remembers that she is the weaker vessel and yet is a joint heir with Christ (if she is saved).

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Maybe I should begin with Eph. 5:25 in my feeble effort to explain I Peter 3:7. There we find that the husband should love his wife to the extent that he would lay down his life for her if the need for it should arise. If the husband does not love his wife to that extent it would do very little good to urge him to "be not bitter against her." But if he does love her as Eph. 5:25 commands him to, he has a burning desire to make her happy. Being bitter against her would be the last thing he would want to do.

With all this in mind we have a good firm foundation to work upon when we come to I Peter 3:7. If the husband loves his wife as he

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is commanded, he is then ready to dwell with her according to the knowledge he has received from Eph. 5:25 and Col. 3:19. He is ready to give her honor. This word "honor" comes from TIME which means to put a value on something. It is no fun for a wife to work her fingers to the bone for a husband who does not seem to even notice what she is doing for him. But if he loves her enough to show his appreciation for her, and for what she is doing for him, then she can work joyfully.

And if he loves her as he should, he will think of her as being a weaker vessel. The word "weaker" comes from ASTHENES which means comparatively. God made man's body for the heavy work. The young woman who picked up a forty pound piece of luggage and went trotting into the hotel to prove she could make as good a bell hop as a man was really playing the fool. If the man loves his wife as he is commanded to do, he will consider the heavy work to be his. That is giving honor unto her as unto the weaker vessel. In this way his prayers will not be hindered. The safe way is the Bible way.

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The beautiful harmony of the Word of God is vividly apparent in these Scriptures. The modernist sees Peter opposing Paul, Paul opposing James, and James opposing Peter and Paul. The natural man, regardless of his religiosity can never receive the things of the Spirit of God (I Cor. 2:14; Eph. 4:18; Jere. 5:21). In one breath Paul says, "Wives, submit yourselves unto your own husbands, as unto the Lord . . . Husbands, love your wives, even as Christ also loved the church, and gave Himself for it" (Eph. 5:22, 25).

Man is the authoritative head of his wife (I Cor. 11:3), but this divinely vested authority was never designed to give the husband absolute possessiveness of his wife. There is a dignity which belongs to the office of wife, and the husband is to give honor unto his wife. The difficulty is not falling in love, and getting married, but in staying in love after marriage. The husband's headship over the wife does not do away with the emotional interdependence congruous to the marriage relationship. The husband is to consider the emotional needs of his wife, and the wife is to consider the emotional needs of her husband. True love in the marital union will serve to bring about reciprocity, wherein these emotional needs are fulfilled (Eph. 5:21). Where love is deficient on the part of the husband or the wife, the door to marital conflict is opened, and marital conflict is sure to hinder the prayer life of both husband and wife.

The verses immediately preceding the texts given in the question calls for submission of wives to their husbands, then follows the exhortation for husbands to love their wives. The teaching is that wifely submission enhances the manifestation of the husband's love for his wife. If a wife wants to draw out her husband's love

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PAGE FOUR

for her, let her be obedient to the divine precept, "Wives, submit yourselves unto your own husbands as unto the Lord." For a husband to be bitter against a Biblical wife, that is abuse her, be unkind, and mistreat her, would make him a scoundrel of the worst sort. A real good vehicle by which marital bliss can be perpetuated is Eph. 4:32, "And be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake hath forgiven you."

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Sadly there seems to be substantial numbers of Baptist men who ignore these verses, on the subject of the wife, but who aggressively will invoke every verse which addresses the wife's duties, responsibilities and position.

Let every man, who claims Christ, think on these things:

1. Husbands are to respect and protect their wives (I Pet. 3:7).
2. Husbands are to love their wives and not be impatient, angry or overbearing with them (Col. 3:19).
3. Husbands are to love their wives as much as they love themselves — when this truth is practiced, all selfishness, niggardiness, unreasonable demands, and bullying intolerance will leave the marriage and the result will be harmony and happiness in sharing the burdens and joys — sharing the little and the much (Eph. 5:25 and 28).

It is high time we men overcome our "superior" attitude with regard to women and recognize that our position is valid and workable only as we obey the Word of God.

Trichotomy Of Man

(Continued from Page Two)

A LOST SOUL

God has given to every man an immortal soul. There is a great danger that this soul may be lost. If the soul is lost it will be the sinner's own doing; his blood is on his own head. Dear friend, your soul is worth more than the wealth of the world, for to gain the world cannot compensate for the loss of the soul. If the soul is once lost, it is lost forever. Your great concern must be the salvation of your soul.

Are you one of the foolish ones who runs the risk of losing your soul for the decaying things on earth? How thoughtless is a man who cares for his body but neglects his soul? How reckless is the person who runs the risk of eternal torment to his soul for a few fleeting moments of earthly pleasure! How tragic to contemplate the moonless, mornless, sunless gloom of the lost soul in the dreadful darkness of eternal Hell-fire.

Depart, lost soul, thy tears to weep,

Thy never-drying tears;
To sigh the never-ending sigh,
To send up the unheeded cry
Into the unresponding sky,
Whose silence mocks thy fears.

No God is there; no Christ; for He,
Whose word on earth was

"Come,"
Hath said, "Depart"; go, lost one,
go

Reap the sad harvest thou didst sow,
Join yon lost angel in their woe,
Their prison is thy home.

Depart, O sinner, to the chain!
Enter the eternal cell;
To all that's good, and true, and right,
To all that's fond, and fair, and bright,
To all of holiness and light,
Bid thy last farewell!

Only Christ can save a lost soul. Paul by an act of faith committed his soul to the keeping of Jesus Christ: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day" (I Tim. 1:12). Like the Apostle Paul, you have an immortal soul committed to your trust. What have you done with your soul? Are you attempting to take care of it on your own? If so, this is a grave mistake. Only Christ can save a lost soul. He came to seek and to save the souls which were lost. It is wisdom on your part to "commit the keeping" of your soul "unto a faithful Creator" (I Pet. 4:19).

Too Far

(Continued from page three)

secret codes, secret writings and such. In this sort of business there is an inevitable snobbery and arrogance that grows up which I call the "crypto mystique." When you can read languages that others cannot and hold secrets that others cannot know, then a certain amount of arrogance is well nigh inevitable. What is darkness to others is light to you for you have the key to the code. You know secrets that are hidden from the common herd. You are superior — or in your stupidity you imagine that you are.

Elitism like this might be well and good in the world at large, but it has no place in the study and understanding of the Scriptures. We do not know Scriptures because we are bright but by study and the revelation of the Spirit of God. In spite of modern trends and Baptist brain storms I insist that you do not have to be a Cryptographer to understand the Bible. The Bible is not written in secret code nor in invisible ink such as espionage types use. It is written in fairly clear English. Elizabeth English it is true but English none the less. I dearly dread to see a mystique grow up around people who have uncovered a dogma that others do not see and which they imagine gives them an elite status.

If it is true that there are no rewards, blessings, benefits, profits or gains to be had outside the church, then this is a vastly important doctrine. The vastness of its importance should be complemented by the vastness and clarity of the revelation setting it forth. Yet, where are these extensively clear Scriptures to be found? Where? Name one.

Do not offer me logic! I can get logic from Plato. Do not offer me a prior reasoning. I can get that from Schopenhauer. Do not offer me a group of random Scriptures randomly tied together after a wending trek through Exodus, Leviticus, Ezekiel and back to the epistles of Peter. Show me Scriptures that PRECISELY complement each other to form a spiritual context and I will accept them. However, do not fuse

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random Scriptures together and hang a dogma on them for just might not be sustained. It is possible to be guilty of "handling the word of God deceitfully" (II Cor. 4:2) even when you do it with the very best intentions of heart.

We can look upon the folly of strangers with a certain equanimity and a certain insular assurance of our own immunity from manifest folly. A stranger's plight might concern us without alarming us. It is when folly enters our own doors that we cast about in fear.

We must be ever judicious in our studies and circumspect in our scholarship. I never object to a person's studies even when they take him far afield. I encourage study for without the freedom to study how shall we learn? If we imbibe dogmas that are spoon fed to us by others without examining them for ourselves, we become like modern college students who ingest statistics and cold facts just so they can regurgitate them on exams and then forget them forever.

I encourage every saint to study even if his studies are very far reaching. Your studies do not alarm me until they solidify into unyielding systems that no one on earth has ever heard of before. I am not terribly bright and many things I have never heard of might be perfectly true. However, if there is a spiritual truth of sailable importance, then surely over these thousands of years SOMEONE must have heard of it. If any dogma you hold has its origin in this century, then perhaps you acquired it the same place the Southern Baptists acquired the Cooperative Program — in Never-Never Land.

Among those of us who have an affection for The Baptist Examiner, the supremacy of Christ's church is not in question. But we do question those who do harm to the church — even with the very best intentions.

There are many good men and true that I regard highly who believe some form or other of The Priesthood of The Church. Dear reader, do not take this paper as an attack nor an attempt to engender a debate. I don't debate. It is sin. It is just what I said it would be — a superficial inquiry. Yet, regardless of its superficiality it requires an answer. I INSIST THAT EVERY SAVED, ELECT SAINT SHOULD BE A BAPTIST IN ORDER TO RECEIVE THE FULLNESS OF THE BLESSINGS OF GOD. But where does it say that you must be a Baptist before you can receive ANY rewards or blessings? Where? Name one.

READY AT LAST!

THE CAUSE OF GOD AND TRUTH

By JOHN GILL

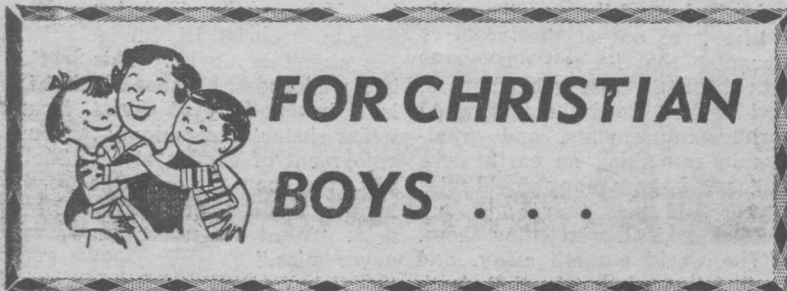
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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and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

"THE DEATH OF ISAAC WATTS"

"One army of the living God,
To his command we bow;
Part of the host have cross'd the flood,
And part are crossing now."
—C. Wesley

Isaac Watts, a learned and eminent Dissenting minister, was born at Southampton, in the year of 1674, of parents who were distinguished by their piety and virtue. He possessed uncommon genius, and gave early proofs of it. He received a very liberal education, which was rendered highly beneficial to him by his own unwearied efforts to improve himself. After the most serious deliberation, he determined to devote his life to the ministry, of the importance of which office he had a deep and awful sense. He laboured very diligently to promote the instruction and happiness of the people under his care; and, by his Christian conduct and amiable disposition, greatly endeared himself to them.

Soon after he had undertaken the pastoral office, his health sustained a severe shock by a painful and dangerous illness, from which he recovered very slowly. But in the year 1712, he was afflicted with a violent fever that entirely broke his constitution, and left such weakness upon his nerves as continued with him, in some measure, to the day of his death.

The virtue of this good man eminently appeared, in the happy state of his mind, under great pains and weakness of body, and in the improvement which he derived from them. Of those seasons of affliction, he says, with a truly elevated mind and thankful heart: "I am not afraid to let the world know, that amidst the sinkings of life and nature, Christianity and the Gospel are my support. Amidst all the violence of my distemper, and the tiresome months of it, I thank God I never lost sight of reason or religion, though sometimes I had much difficulty

to preserve the machine of animal nature in such order as regularly to exercise either the man or the Christian."

Two or three years before his decease the active and sprightly powers of his nature gradually failed; yet his trust in God, through Jesus the Mediator, remained unshaken to the last. He was heard to say, "I bless God I can lie down with comfort at night; not being solicitous whether I awake in this world or another." And again: "I should be glad to read more; yet not in order to be further confirmed in the truth of the Christian religion, or in the truth of its promises; for I believe them enough to venture an eternity upon them."

When he was almost worn out, and broken down by his infirmities, he said, in conversation with a friend, "I remember an aged minister used to observe, that 'the most learned and knowing Christians, when they come to die, have only the same plain promises of the Gospel for their support as the common and unlearned;' and so I find it. It is the plain promises of the Gospel that are my support; and, I bless God, they are plain promises, that do not require much labour and pains to understand them."

At times, when he found his spirit tending to impatience, and ready to complain that he could only lead a mere animal life, he would check himself thus: "The business of a Christian is to bear the will of God, as well as to do it. If I were in health, I ought to be doing it; and now it is my duty to bear it. The best thing in obedience is a regard to the will of God; and the way to that is, to have our inclinations and aversions as much mortified as we can."

With so calm and peaceful a mind, so blessed and lively a hope, did the resigned servant of Christ wait for his Master's summons. He quietly expired in the seventy-fifth year of his age.

"He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Ps. 68:20).

Church's Authority

Continued from page one

of a portion of the Word of God. The pastor should be listened to respectfully, attentively, prayerfully. He should be given great consideration. But the final authority is the Word of God and not the words of the pastor. The pastor's opinions of matters other than the Word of God should be given a hearing and given respect, but are no more authoritative than the opinions of any other member of the church. The pastor's opinions about the interpretation of a portion of Scripture should be given serious and proper consideration. But they are not the final authority for a church. The pastor does have all authority. It is a limited authority.

There is a higher authority than that of the pastor. I do not here speak of the authority of God. I speak of the authority which God has given to His true churches. Now I suppose that nearly all of us give lip service at least to the doctrine of church authority. But I have learned that many times preachers believe in church authority until it affects them. Then they want to interpose the authority of the pastor between themselves and the authority of the church. Brethren, there is no proper doctrine of pastoral im-

munity from church authority. Let me illustrate. I know many preachers who believe in church authority. Yet I have noticed that, almost without exception, when there is trouble between a church and its pastor, that other preachers will nearly always side with the preacher against the church. Even before or without knowing the truth of the matter. Preachers just seem to automatically side with preachers. Brethren, this attitude is not in harmony with our professed belief in church authority.

Now, the church has the authority to call its pastor. It has authority to dismiss its pastor. And surely, it has authority over the man while he is in the office of pastor. Does the church manufacture for itself a god when it calls a man as pastor? Does the church thereby lose its authority over the pulpit? Certainly not. Now, pastors, I appeal to you. Is it not true that often the pastor feels that he is a little apart from and above the authority of the church? And that the church must listen to him in all things? These things ought not so to be. The authority of the church is higher than the authority of the pastor. The authority of the church is over the pastor. Do we not teach church authority? Do we not teach this in the call and dismissal of a pastor? Do we not teach this in the matter of mission work? Well, let us teach it all the way and abide by the legitimate consequences of the Scripture doctrine of church authority.

Not only is the church in authority over the pulpit, she is also responsible for the pulpit. Now the pastor has an awesome responsibility to get his message from God and to be absolutely sure that what he preaches is the very Word of God. The church also has an awesome responsibility here. The church is absolutely responsible to God for what is preached from its pulpit. There should be no dodging of this responsibility by the church. The church cannot say she did not preach it, but the preacher did and he is responsible for it. The church is responsible for every word and doctrine.

Every individual member of the church is likewise responsible as a member of said church for what is preached from the pulpit. Do not say you are not the preacher and are not responsible. Every member is responsible as a church member to do all in his or her power to see that the doctrines of its pulpit are in absolute harmony with the Word of God. This is one reason every believer is to be rooted and grounded in the truth and not carried about by every wind of doctrine.

Not only is the church and each member responsible for the pulpit, but also they will be held accountable for the pulpit. Each church will give account to God for what she allows to be preached in her pulpit. Oh, this is an awesome truth. And church members will not like such heavy responsibility. But it is Bible truth. The church in my text had not allowed pulpit tyranny to rule over it. They tried some who called themselves apostles and found them liars. I am sure that their pulpits were henceforth closed to such men.

Do you understand what I say. The church (and each member as a member of that church) is responsible and accountable for what is preached from its pulpit. The pulpit is in authority only as it preaches the very Word of God. The church is in higher authority. It is over the pulpit. It is responsible to see that the pulpit teaches the Word of God. It is accountable to God if its pulpit does not teach the Word of God.

Now, must we not confess that pastors and churches are very neglectful of this Biblical truth. Let me illustrate. I illustrate in love. I illustrate in sadness that it is so. I illustrate with deep concern that we will practice the church authority that we preach. I illustrate with a burden over what I illustrate. A church stands for certain doctrines. It calls a pastor who stands for the same doctrines. While pastoring the said church, the pastor changes his position on these doctrines. He begins to preach these different doctrines. The church goes trot-

Convention Compromise Crisis

RAYMOND A. WAUGH, SR.

If Southern Baptists theological president
And the greatest preacher among them
Can walk arm in arm
Down Convention trails,
Impressing Baptist folk they are one
In unity, in love and in convention,
When one says the Bible
Is errant and fallible
And the other that it is inerrant and true,
Then words among a people called Baptist
No longer have any valid meaning;
The Bible has become a polyglot of nothing
Without any element of heavenly good;
The Convention itself is without purpose;
Baptists in Convention pursue folly,
And all integral religious efforts are phantoms
Designed in the heart of him
Who spawned famed Judas Iscariot,
The traitor of Christ Jesus, the Lord —
The leaven of satanic evil
Has accomplished its devious ends,
And that which appears to be good
Is really a tragic illusion for folk
Who suppose God is now a "religious blend"!

What, then, is the end
Of infidels speaking of Biblical fidelity
When their words are incredulous lies,
And their efforts are satanic devices;
"Bold Mission," perhaps, without substance,
"Missionary Efforts" of those who busy themselves
In a thousand and one activities
Apart from the demands of God's Holy Word;
Counselors without Scriptural conscience
Indulging a world-oriented psychology
Which, in practice, 2000 years ago
Would have condemned Jesus as a freak
And every God-called Apostle as a fraud;
Evangelists, as it were, "going forth" in unbelief,
Trumpets with uncertain sounds,
Supposing the Bible to be true and not true,
Full of facts and monstrous myths,
Enslaving them to doctrines of men,
Engrossing them in fictional fantasies,
Encouraging them with "positive" thoughts;
All in the delusion that God has departed
And left them in absolute authority —
Masters, supposedly, of the Lord's churches,
Schooled potentates who claim to "bend God's Ear"!
For the hosts of deluded Convention Baptists
The fatal compromise of God's infallible Word
Is now ineluctably complete;
Their yea's can be nay's and their nay's yea's,
As they stress the good life
While bloodying their hands with fetal life;
Making a pretense of faith toward truth
While ordaining women to preach;
Seeking for emotional and mental catharses
As they "pulpit" a "Miss America"
Who parlayed her "skin" to great monetary profit,
Coca-Cola into a national drink,
And orange juice for everybody's break,
Though God still declares,
"I permit not a woman . . . to usurp authority,
But to be in silence."
And thus defy God the Father,
The Son who was ordained to die,
And the Spirit by whom He was quickened,
Along with men of unswerving faith
Who have stood uncompromisingly in every age
As evangelists who could not be bought
By the temporal, security offers of men;
Evangelists seeking "a city . . . whose . . . maker is God!"

ting along after the pastor into these different doctrines. Now, brethren, what does this indicate. It surely, without controversy indicates that the church is not fulfilling its responsibility over the pulpit. You say what if this different doctrine is true. Well, then the church was not fulfilling its responsibility when it believed what it did before. Or, when it called a pastor who believed what he did when called. Now, can you argue against this? A church is wrong when it believes one doctrine and calls a man believing that. Or it is wrong when it allows a man to preach a different doctrine and follows him in believing that doctrine. God's Word does not change. Church's doctrines may change, but if they do it proves that the church was wrong either before it changed or after it changed.

What are churches? Preachers' little kingdoms where they can do no wrong and every one must bow to them? What are pulpits? Preachers' thrones, where they send forth their decrees for all their subjects to receive and obey? Is this what we believe? Are churches to change their doctrines

every time they change preachers, or everytime the preacher changes his doctrine. Beloved, I consider this to be a very serious matter. And I think churches had better wake up to their authority over and responsibility for the pulpit.

Need I illustrate? A church is pre-trib. It calls a pre-trib pastor. Everything is fine. Then the pastor changes to post-trib, and he expects the church to follow along like a nice little sheep and no one is to remain pre-trib and if they do, they are not to cause the pastor any trouble over it, for he is the pastor you know. The pastor goes on to amillennialism. The church needs now to change its confession of faith, maybe change its sign or some of its literature and go obediently along with the pastor in his changed doctrines. A church is local and landmark in its belief. It calls a pastor who is the same. The pastor changes his position and believes and preaches the universal invis-

FALSE PROVERBS

By ROY MASON
(1894 - 1978)

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

I suppose that all people who have possessed any intelligence worth mentioning have had their proverbs. Some have the idea that all of the proverbs in the world are in the Bible, in the book known as "Proverbs." Such an idea is not true. Solomon was indeed a great writer of proverbs — perhaps the greatest that ever lived. And his collection of short, crisp, sententious sayings contain an abundance of life's philosophy. But other peoples save the Israelites have had their proverbs, some of them strangely resembling those of Solomon. For instance, the Chinese classics contain a great number of these, mainly the sayings of Confucius, and some of them are exceedingly well put and true. Many of the native tribes of Africa have a wealth of proverbs current among them. These sayings or proverbs are based on life's experiences, and are supposedly the result of wide observation and generalization.

Now, a proverb may be either true or false; that depends upon whether the coiner of the proverb has correctly observed and generalized or not. David, in the heat and haste of anger once started the saying, "All men are liars." But David's saying was not the product of his calm, sober judgment about the matter.

When a saying becomes current, so many people accept it as the truth without ever subjecting it to the scrutiny of their own minds to see whether or not it is based on fact. For this reason, current sayings, if false, may be productive of great harm.

The slogans gotten up by political parties, and the sententious phrases applied by them to the opposition, are closely akin to proverbs. The "peace, preparedness, and prosperity" slogan, and "He kept us out of war," practically elected Wilson to the presidency a few years ago. The two words "Crown Prince," applied to Mr. McAdoo by his political enemies, utterly ruined his chances for the nomination for president at the San Francisco Democratic Convention. The leaders of the party knew that that title would absolutely spell defeat for the party, no matter how wrongly or unjustly it might be applied, since the average person would never stop to consider whether the words were justly merited or not.

Now, the thing that I am getting at is this: There are certain sayings current with reference to religion that have become proverbial. Some of these sayings are true, but most of them are at bottom false, with not a particle of truth, or at least with only a half-truth for a foundation. Time and again in conversing with people with reference to religion, I have had them give expression to one of these false proverbs with an air of having voiced one of the sublimest of truths. I believe that these current ideas with reference to religion have cost many persons the loss of their souls. I wish to take up some of these sayings that have gained proverbial currency and to show the error of them. If any reader has ever been guilty of using one of these expressions, I trust that you will never do so again.

The first that I shall mention is a saying that strikes at the very heart of true religion. It is a saying that I have heard times without number. It is this: **IT DOESN'T MATTER SO MUCH WHAT YOU BELIEVE, JUST SO YOU ARE SINCERE IN YOUR BELIEFS.** It is surprising how many people there are who hold on to this illogical and erroneous way of thinking. If the thought ever flashes through their minds, "Maybe my religious beliefs are wrong," they immediately soothe themselves with the further

thought, "Oh, well, it doesn't really matter. I am sincere in what I believe, and the Lord will just see my sincerity and overlook anything that might be false in my way of thinking."

I want to prove to my readers the absurdity of this idea by means of some illustrations: Out in Oklahoma, where I used to be a pastor, a minister can only marry people in the particular county where his credentials are registered. He must make satisfactory arrangements at the courthouse of each county in which he desires to perform the wedding ceremony. A friend of mine told



ROY MASON

me of a certain minister who was not aware of this requirement, and who married a couple without complying with the law. Some days after the ceremony had been performed the preacher woke up to the fact that the couple had not been legally married at all. He told them about it, and both preacher and couple well-nigh broke their necks complying with the law and getting their marriage on a legal basis. Evidently the preacher and couple were perfectly sincere about the whole matter. The young people thought that they were married. But did their sincerity in thinking that change the facts of the case? Not in the slightest.

Another illustration: Several years ago a little boy was taken to a certain hospital in Louisville, Ky., for an operation. The nurse, in preparing for the operation, aimed to apply alcohol, but somehow made a mistake and got hold of a bottle of carbolic acid instead, and applied that. The poor little body of the boy was so terribly burned that he died in intense agony a few hours later. I haven't a doubt but that the nurse was perfectly sincere in thinking that she had used alcohol, but her sincerity did not prevent the death of the child, the prostration of the parents in grief, the blot on the hospital's record, and later the suicide of the nurse herself as she brooded over the terrible mistake that she had made until she was led to throw herself into the Ohio River. Many, many disastrous things can occur in spite of sincerity of belief or motive, and one of those things is the loss of one's soul for eternity, simply because they sincerely believe — but believe a falsehood!

Another saying that is frequently heard among those who are not Christians is, "I TRY TO LIVE RIGHT, AND PAY MY HONEST

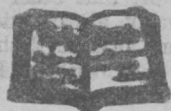
(Continued on page 7, column 4)

God Of This World

(Continued from page one)

poor equally are under its power. What shall we eat? What shall we drink? Such do not eat to live; they live to eat, to enjoy themselves, to satisfy all the fleshly lusts that war against the soul. Thus we read of those "who walk after the flesh, in the lust of uncleanness," who serve "divers lusts," lewdness, wantonness, etc. This is where the tippler and drunkard enjoy the world, till a man forgets name, business, wife and family, body and soul, for drink—the front door, admitting to every other lust of the flesh. But a man may be under the lust of the flesh who is not a drunkard, but who wishes to enjoy himself at this side of his nature.

IS "THAT" IN THE BIBLE?



Question:

WHAT WAS SOLOMON'S OTHER NAME?

Answer:

Jedidiah, Second Samuel 12:24-25 — "And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son and he called his name Solomon: and the Lord loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the Lord." This is the only place where the name Jedidiah is used of Solomon.

2nd. "The lust of the eye." This has to do with the senses of seeing, hearing, etc., etc. Here the man has not only desires, but some means to gratify his desires. "What shall we see?" Some new thing, some new Vanity Fair. The Athenians would listen to anything new, quite kindred to this lust of the eye. This is the second motive power in the world. What will please the eye, and tickle the ear? This is what finds its craving satisfied in theaters, pantomimes, operas, concerts, sentimental and comic songs. They are all of one class: something that will satisfy the senses of investigation, as the lust of the flesh has to do with the senses of enjoyment. This even is carried into the worship of God; for what is ritualism but the lust of the eye? — gorgeous dresses, childish paraphernalia, sacred imitations of a pantomime, all served up with the solemn notes of worship performed on a splendid and solemn machine for making sound-worship, done by proxy, to which the worshipper listens, and worships by another, and for which the worshipper pays. And then people, conclusively to prove it, say, "But we so enjoy it." Of course. The lust of the eye is just the eye gratified. "But wasn't the theater very entertaining and grand?" Of course; and whenever Satan fails to make such things grand, he must try something else for the lust of the eye. "Turn away mine eyes from beholding vanity" (Ps. 119:37).

3rd. "The pride of life." This is not what shall we eat? nor what shall we drink? nor what shall we see? but, how shall we be seen? Wherewithal shall we be clothed? What are the modern parties, and even a good deal of modern church-going? Either the lust of the eye or pride of life; that is, either to see or to be seen. How can I be thought to be great? How can I make a noise in the world? How grand can my parties be, and excel all others? This requires, seeks, and obtains the opportunity for display. How can I reach the pinnacle of earth's fame? How can I be a great scholar? How can I be a great preacher? How can I be something great? I know such and such great men. I know Lord So-and-so, and am intimate with Lady So-and-so. These are some of the sentences of "the pride of life."

Bengel says this pride of life "is that which leads forth lust abroad, and diffuses it more largely into the world, so that a man wishes to be as great as possible, in goods, in dress, in plate, in furniture, in buildings, in estates, in servants, in his retinue, in his equipage, in his offices." Are not one or other, or all of these, the keynote to the heart of every man in the world? Are these not what all your friends, relatives and yourself, by nature, have pleasure in? Perhaps they don't like one, but they'll have another. How am I to get out of it? As long as I am "of the world," I can't but get what is in the world. God says there is nothing in the world but these.

Have you Christ? Is He enough? If you ask such a question you never knew Him; you don't miss Him. Suppose the lust of the

flesh, the lust of the eye, the pride of life, were out of the world; I guarantee that its millions would miss them. Suppose good dinners, good parties, good theaters, good worldly amusements, and greatness in something on earth were all gone. I know many would miss these. And yet they are all doomed, and all who enjoy them.

"The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Let us see how man got this threefold rope bound round him, and how he is to get it broken. He got it in the first Adam. It is broken when he gets into the second. He is not of the world, nor of what is in it.

THE FIRST ADAM'S FAILURE

1st. "The tree was good for food." This was the lust of the flesh.

2nd. "Pleasant to the eyes." This was the lust of the eye.

3rd. "A tree to be desired to make one wise." This was the pride of life.

THE SECOND ADAM'S VICTORY

1st. "Command that these stones be made bread." This was the lust of the flesh, overcome by the Word: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

2nd. "The devil showeth Him all the kingdoms of the world, and the glory of them, and saith unto Him: All these things will I give Thee if Thou wilt fall down and worship me." This was the lust of the eye, overcome by the Word: "Thou shalt worship the Lord thy God, and Him only shall thou serve."

3rd. Being set on the pinnacle of the temple. "Cast thyself down: for it is written, He shall give His angels charge concerning Thee," etc. This was the pride of life, overcome by that Word: "Thou shalt not tempt the Lord thy God."

"This is the victory that overcometh the world, even our faith." We live upon what is unseen. It is your time, we say to the worlding. Go on in the world with all it has: the lust of the flesh, the lust of the eye, and pride of life. It is all the Heaven you will ever see. We can well bide our time, for this is all the Hell we shall see. Especially to young disciples is the exhortation needed. "Love not the world." Their tendency is to the world; the warmth of nature, and the vigor of youth, drag the young Christian downward. His only safety is total separation — not to a monastery, but by putting on the armor of God.

He is to be like the fishes that were clean. They must have scales and fins—the scales to keep out the water, and fins to go through it. He is not to be taken out of the world, but to go through it, and keep from all that is in it, "enduring as seeing Him who is invisible." The world sees no beauty in Him; they don't miss Him because they never knew Him. They are totally blind to what He

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is. Not so the Christian. His Saviour is Christ. His life is Christ. His object is Christ. This world is a wilderness, because all that is in it has nothing of Christ. Dear fellow-sinner, tremble at your enjoyment of earth's stores. Shall you ever know the only One worth knowing? You don't know Him now: "What we never knew, we never miss."

(THE WATCHWORD, January, 1879, pp. 57-58).

Church's Authority

(Continued from page five)

ible church. And the church is to meekly submit, change its beliefs and trot obediently along behind its pastor.

A pastor changes after he becomes pastor and begins to preach the new doctrine of the priesthood of the church. And no matter how far he goes in this — and some have gone mighty far in it — still the church is not to object or cause any trouble, but to meekly follow its pastor. We could illustrate with the elements of the Lord's Supper, the woman's place and many, many other things. We have all seen much of this take place in recent years. Now what if the preacher changes again? We have seen this happen, post-trib, then priesthood, then amill. And where will it end, and what is the next change. And poor little church, will it ever be able to settle down in its belief? And what about the next pastor? Here we go again, different doctrines, maybe back to the old ones.

Brethren, am I right? Have we seen this happen? Is this the way it should be? Are churches bound to submit to and follow their pastor as he changes and changes and changes again what he believes and from what the church believed when it called him! One pastor took a pre-trib church and was seeking to change a member to post-trib. He told the member he had changed several times in the past year on the subject. The member replied that he thought he would just wait till the preacher got settled himself before he followed him in his views. Good for the member.

Now I have described situations as they exist in many cases. I insist that all this is contrary to the Biblical doctrine of church authority. I am not now saying which doctrines in these illustrations are right and which are wrong. I am saying that they cannot all be right. I am saying that the pastor does not have the authority to change the doctrinal position of the church just because he changes his position. I am saying that the church should not submit to preaching in its pulpit that is contrary to the Word of God. Now surely pre-trib or post-trib one or the other is wrong. Priesthood is wrong or it is not wrong. Landmarkism is wrong or it is not wrong. And the church is responsible to know the truth and to demand and insist and exercise its authority over its pulpit as to what is preached therefrom, and will be held accountable to God for its exercise or lack of exercise of this authority and responsibility.

Now this is very important. It is important that a church be doctrinally sound. The church is not to be at the mercy of the differing doctrines of the preachers. To keep itself sound in the faith, the church must use its authority and be true to its responsibility over the pulpit. Can I say that false doctrines begin with preachers and not with churches. Can I say that false doctrines have spread and spread and spread because churches have not been true to their responsibility to see that only the truth is taught from their pulpits.

Well, I have written in love. I have written under a burden. I see great problems arising because churches will not arise to the exercise of their God-given authority and be true to their responsibility over the pulpit. I ask only that a serious, prayerful consideration be given to what I write. I would welcome correspondence in Christian love to this article. May God bless you all.

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

MINNEAPOLIS (EP) — When a husband and a wife are ministers in two different denominations, it takes a bit of doing to find two churches fairly close together they can serve as pastors.

But in the case of Joseph Glenn Holt, 40, and Karen Louisa Soli, 30, an interdenominational effort succeeded and they began new pastorates on Minnesota's Iron Range — about 60 miles apart.

Mr. Holt, a United Presbyterian minister, is pastor of the Congregation of the Good Shepherd in Keewatin and of the Community Presbyterian Church in Calumet. Ms. Soli, recently ordained as a pastor of the Lutheran Church in America (LCA), is serving St. Paul's Lutheran Church in Soudan.

MADRID (EP) — The new Spanish constitution, now before Spain's Congress of Deputies, carries guarantees of religious liberty, according to European Baptist Press Service. Article 15, recently approved by the Congress, contains these paragraphs:

1. Religious liberty and individual and collective worship is guaranteed as well as the liberty to profess any belief or ideology. This is limited in its outward manifestations only by the need for public order protected by the law.
2. No person can be required to declare his religion, belief or ideology.
3. There will be no state religion. Public authorities, in considering the religious beliefs of Spanish society, will maintain cooperative relations with the Catholic Church and the other confessions.

Article 25, concerning public education, also was approved, not without tension over the mere recognition, rather than outright guarantee, of private schools. The constitution must be approved by the Spanish Senate, then by a national referendum, before being proclaimed into law by King Carlos.

WASHINGTON, D. C. (EP) — The Baptist Joint Committee on Public Affairs has called on President Carter to "terminate" the practice of sending a personal envoy to the Vatican. James E. Wood, Jr., the agency's executive director, asked the President specifically not to replace David N. Walters who resigned shortly after the death of Pope Paul VI.

At the time of Mr. Walters' appointment in 1977, Mr. Wood said, the Baptist agency expressed "profound disappointment" at the move. Mr. Wood charged there are constitutional questions raised by the measure and that it shows preferential treatment to the Roman Catholic Church. "The Vatican," he told the President, "can and should communicate with the U. S. government in the way any religious group communicates with it."

Earlier, the move was opposed by an official of American United for the Separation of Church and State.

LONDON (EP) — The Pentecostal Church, whose missionaries were killed in Rhodesia in June, said it has no ties with an American-based Church of Christian Liberty which reportedly plans to send 300 armed men to protect mission sites and fight guerrillas. Giles Pace, a 34-year-old former Green Beret, leader of the 300-men fighting group, said here that his men will rebuild the mission

site at Umtali, Rhodesia, where 12 Britons were killed in June. He added that they will fly the "free Christian flag" and shoot guerrillas on sight. He said his men will establish armed mission stations around Rhodesia's border areas.

David Eyling, director of the Pentecostal Church's missionary activities, said his denomination was not related to the Chicago based Church of Christian Liberty, which backs Mr. Pace's plans. "Everyone must act according to their own lights," Mr. Eyling said, "but it is not the way we would operate. Our feeling is that you may very well be able to make a strong base, but if you cannot reach the people with the Gospel, there is no point in your being there."

Leslie Wigglesworth, mission director at the time of the June Massacre of 11 Pentecostals, said he believed the Christian Liberty force "will be taken up by the Rhodesian Army. I don't think the government will allow a private military force to operate."

PITTSBURG (EP) — What are the qualifications of a good pastor?

Here's one version: "Must have small family, if any, and be able to furnish a horse and come to church unassisted. Must not be afraid to work, have no hobbies, have a good clear head, a warm loving heart — and big feet."

That was an advertisement in the Methodist Recorder of Pittsburgh of Sept. 17, 1903.

Due to the growing state intrusion into the work of Baptist churches, the Christian Law Association (P.O. Box 30290, Cleveland, Ohio 44130) has been organized to assist churches in their struggle against the ever-growing bureaucracy. The president is Roy Thompson, pastor of the Cleveland Baptist Church.

LONDON (EP) — Nearly 75 per cent of Britain's teenagers own a Bible but more young people believe in Unidentified Flying Objects and life on other planets than "definitely believe" in God, according to a survey published here.

The survey was sponsored by the Bible Society, the Scripture Union, the Evangelical Alliance, which embraces more than 700 churches, societies and fellowships throughout Britain, and Buzz magazine, Britain's largest circulation interdenominational monthly.

The study revealed that 73 per cent of the young people questioned own Bibles and that 80 per cent own a New Testament. British girls are more likely to own Bibles than boys — 80 per cent compared with 67 per cent. Only 4 per cent of those surveyed had read the Bible on the day of the survey, 9 per cent read it each week, and only 14 per cent read it in a month.

As regards the belief in UFO's and life on other planets, 50 per cent of the teenagers questioned claimed to belong to Christianity. One in two believe in UFO's and 54 per cent thought there was life on other planets.

Asked whether they believed in God, only 26 per cent said they definitely believe in God, 36 per cent "think" they believe, 26 per cent sometimes believe and 12 per cent definitely do not believe in God.

LONDON (EP) — The prevalence of marital infidelity among Christians in both North America and Britain is "alarming," according to Gordon Landreth, general secretary of the Evangelical Alliance, which embraces more than 600 churches, societies and fellowships throughout Britain.

Mr. Landreth made the remark in the latest issue of the Alliance's quarterly bulletin, as an illustration of how Christians often follow the swings of fashion in secular society, and said the present generation is in danger of letting the world squeeze it into its mold.

"Christians," he says, "can follow the swings of fashion as much as secular society. In each generation certain themes and emphasis are 'in' and are pursued to an extent that can be positively unhealthy. Often Christian fashion owes much to secular fashion, too."

Mr. Landreth adds, "In social morality, evangelicals of an earlier generation subjected themselves to a rigid code of behavior — and were accused of being legalistic and thus denying the gospel of grace. The present generation emphasizes Christian freedom and is in danger of letting the world squeeze it into its mold."

"Permissiveness in society can invade the church, too, and Christians become 'soft' on marriage discipline, sexual morals, and telling 'white lies.' The prevalence of marital infidelity among Christians in both North America and Britain in recent times is alarming."

"A common reaction when faced with one of these swings in fashion is to push the pendulum vigorously back the other way."

OSLO (EP) — Hostile demonstrations marred the opening service of evangelist Billy Graham's Crusade in Oslo's Ullevaal soccer stadium. A crowd of 20,000 was on hand with less than 200 responding to the invitation.

The debut of the "Scandia 78" Crusade was interrupted by members of the Norwegian Society of Heathens, anarchists and other demonstrators who climbed to the grandstand roof to rain anti-Christian leaflets on the crowd and throw tomatoes, lemons and other produce onto the field.

Two of the demonstrators unfurled a banner reading "Give The Christians Power and They Will Kill." "We must love those of you who try to disturb this meeting," Graham was quoted as saying. "I'm used to disturbances. They make the meetings colorful."

The Crusade marks Graham's return to Norway after a 1955 Crusade. He is scheduled to hold several more meetings in Stockholm, Sweden.

ELMSFORD, N. Y. (EP) — A New York State Supreme Court justice has ruled that financial records of the Unification Church headed by Sun Myung Moon must be opened to the public.

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Justice William Walsh, ruling on a plea involving the church's bid for tax-exemption in two Westchester County areas, said Neil Salonen, president of the church, must release the records publicly in the Town of Greenburgh, not in a private deposition.

Unless Mr. Salonen secures an order from a higher court restraining the town from holding a public session when the church data is disclosed, the disclosure will be made on Oct. 10, according to Joel Sachs, Greenburgh town attorney.

NEW YORK (EP) — Radio preacher Garner Ted Armstrong has announced that his Church of God International will have a policy of full financial disclosure, with an annual audited financial statement prepared by an independent firm and available for inspection.

Garner Ted Armstrong, 48, specified that all services such as auditing, legal, and advertising, will be provided by outside firms and that members of such outside firms may not be employees or members of the Church, to avoid any opportunity for conflict of interest.

Mr. Armstrong said his Church has some 5,000 supporters, including some who are still in his father's 65,000-member organization. "So far as I'm concerned," he commented, "it's the same Church, although the spiritual organism is distinct."

Garner Ted Armstrong was excommunicated from the Worldwide Church by his 85-year-old father, Herbert W. Armstrong, after he defied his father by granting an interview to Bert Mann of the Los Angeles Times. In the interview Garner Ted Armstrong indicated he had become increasingly estranged from his father and that the Worldwide Church was suffering serious financial problems.

False Proverbs

(Continued from page six)
DEBTS. THE TEN COMMANDMENTS CONSTITUTE MY RULE OF LIFE." In other words, it is a saying that is based on the idea that Christless morality can save one. I am unable to understand the logic of the person who thinks that his own morality can save him. He himself goes to the Bible for his standard of morality, and then he turns right around and rejects the Bible's teaching when it says that "By the works of the law shall no flesh be justified." A man like that is at fault because he never takes the time and trouble to do a little honest thinking. If he would only consider a moment he would be forced to ask the question, "If morality can save me, then why did Christ die?" You can silence the moralist as soon as he goes to talking about the Ten Commandments, by pointing out Christ's summary of them. Ask him if he loves God with all of his heart, mind, soul and strength, as Jesus taught. He will have little else to say after that question, for of course no one loves God with all his being who continues in wilful rejection of God's Son.

Still another saying that we hear quite frequently is, "WELL, I AM LIVING THE BEST I KNOW HOW." This is plainly and palpably an untruth, and I always feel like telling those who give utterance to it that it is an untruth. No one lives the best he knows how. Either by word, thought or deed we have all done violence to our sense of right. I have never yet known anyone to live up to the light he had. It is true that some people have a more highly developed sense of right than others, and some have a more exalted standard of conduct and duty than others possess. This is largely because they go to the trouble of ascertaining what God's will is concerning them. Many Christians live their lives on a low plane because they fail to find out God's will and way. It is the duty of every saved person to familiarize himself with the Bible, God's revealed will, in order that he may live a life that will meet with divine approval. Ignorance of the law of our land

Missionary To New Guinea Eld. Fred T. Halliman



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excuses no one in the sight of our courts. It is considered to be a part of every man's duty to find out what is the law. The same well applies in spiritual matters. It is every Christian's duty to find out the will of God. The Bible, Sunday School and preaching are within the reach of every man, woman and child of the land, so that there is no reason for anyone being ignorant in this matter.

Another saying that has about passed into the proverb stage, and that is very current among Christians is, "I DON'T GO TO CHURCH VERY OFTEN, BUT THEN YOU KNOW THAT A PERSON CAN WORSHIP GOD JUST AS WELL AT HOME AS HE CAN AT CHURCH." This is simply a bluff put up by undutiful church members in an attempt to justify themselves when they know that they are in the wrong. The Lord tells us not to "forsake the assembling of ourselves together," and there is no way around that command. The man or woman who is most devout in private worship will be most regular in his attendance upon the place of public worship, whereas those who drop out of the public worship of God soon grow cold in their private devotional life. I have never yet, in any single instance, known a devout Christian who was physically able to go to church, and yet habitually declined to do so. The truth is, there is a time and place for both public and private worship. Both are duties necessary to spiritual growth, and neither can be neglected without imperiling the development of the soul's life.

"I can worship just as well at home." That is what the spiritual indifferentist says. But whether it is possible for one to do so or not, the fact is they won't do it! God never meant for a Christian to be a spiritual hermit anyhow. He wants Christians to meet together in Christian fellowship and mutual love, uniting in praise, prayer, and cooperating together for the furthering of His work. It is natural for folks of like mind and purpose to seek the society of one another. We have a multitude of organizations today in which are grouped those who are of the same purpose and pursuit. Labor organizations, associations

(Continued on page 8, column 1)

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*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

False Proverbs

(Continued from page seven)
of professional men, leagues of various groups of individuals, and so on. Jesus meant that His church should be an assembly of believers, meeting together in closer harmony and fellowship than is possible for any man-perfected organization, for the purpose of carrying out His Commission, which embraces the whole world in its scope. And when any saved person says that he doesn't need the church, that he can get along just as well without meeting in assembly with other Christians, he goes contrary to Christ's teachings; Christ's cause suffers, and his own soul is impoverished thereby.

Another saying that I have heard over and over again is one that

a great many people ease their minds with on the church question. It is this: "ONE CHURCH IS JUST AS GOOD AS ANOTHER. IT DOESN'T MATTER WHICH CHURCH I BELONG TO. THE CHURCH DOESN'T SAVE ONE. WE ARE ALL TRYING TO GET TO THE SAME PLACE." Now, this idea may satisfy some folks, but it can't satisfy those who are obedient Christians, those who had rather please God than men, and who have the backbone to stand for their convictions. It is dishonoring to Christ to say that "one church is just as good as another." It is not so. Christ outlined the program for His church, and left word as to how His work should be carried on, and when any church, or so-called church, fails to carry on that work just as He commanded, it is not as good as the one that does, and

it is nothing but a sickly, compromising spirit that makes anyone say so. This way of dividing the Lord's instructions into "essentials" and "non-essentials" is basely dishonoring to God. Who and what are we to say that certain commands of our Lord are not essential, and that we can do some other way than He commanded? Christ never gave a line of instructions that was not absolutely essential. There is a difference in His teachings, in that some things are vital to salvation while others are not, but all are essential, or else He would not have given utterance to them.

I have never been able to see or understand how that people can think that it matters as to which political party they align themselves with, and at the same time feel that it is a matter of small importance as to which church they belong to. The saying "It doesn't matter which church you belong to" is a falsehood. It does matter. It matters and matters a great deal that you belong to the church that is seeking to carry out the Lord's work in the Lord's way.

And I am frank to say that if I did not believe that Baptists hold to the doctrines of Christ as taught in the Bible, pure and without the substitution of human traditions and practices, I would quit the Baptist church and ministry, no matter how embarrassing it might be for me to do it, and I would join the church which I believed to be adhering strictly to the teachings of the New Testament. I believe that you, my readers, ought to feel the same way about it. No matter what father or mother belong to, no matter what brother or sister or wife or anybody else thinks about it, no matter if you upset the traditions of your family for a hundred years, if you cannot absolutely satisfy your mind that the church that you belong to is a New Testament church, sticking squarely to what the Bible teaches, you ought to change churches.

"We are all trying to reach the same place" is the current sentimental way of passing over doctrinal and denominational differences. Folks of all denominations and sects may be trying to get to the same place, but it is certain that they will not all get there. They are traveling too many different roads. Jesus tells us in the New Testament that there is but one way. He that "climbeth up some other way the same is a thief and a robber." Baptists believe that a man is saved by grace through faith alone. Many of other sects think that it is necessary to add baptism, or good works. Still others hold that what we might term sacramental salvation, as, for instance, Catholics and high church Episcopalians. Now, some of us are bound to be in the wrong, for several mutually contradictory propositions cannot all be true. If those who hold the salvation by works, partly by works, or through the "sacraments" are right, then Baptists are wrong. If Baptists are right, then those who hold such views are wrong and are lost, no matter if all are "hoping to go to the same place." The Lord never ordained nor completed but one way of salvation. To miss that way is to be eternally lost.

The things that have just been said may seem very narrow to some, but it may be truly said that one of the curses of our day is the so-called "broadness" of some professing Christians, who, for the sake of being "broad," willingly surrender every doctrine and teaching of the Word of God. To some the term "narrow" is unspeakably odious, and for one to call them "narrow" is more insulting than to receive a blow in the face. Anything in the world to be "Broad!" Jesus had something to say about broadness a long time ago. He said, "Broad is the way that leadeth to destruction." It is easy enough for those who profess broadness to be broad and liberal. It would be easy for me to be liberal with your pocketbook, but would I have the right? It is easy enough for some to be broad

with the doctrines that the Lord gave to His church. But what right have they or anyone else to change or to be liberal with the commands of Christ just in order to be popular with men?

The acme of so-called broadness is the "Community Church." A Community Church is a church composed of a lot of folks of the different evangelical denomination, who go in together and agree not to believe in or stand for anything in particular. One-third of Christ's Commission is all that they take any cognizance of. They forget, seemingly, that to make disciples is not all of the Commission. Jesus commanded immersion and the teaching of the "all things" that had been taught by Him just as plainly as He did the duty of discipline. A Community Church is the logical outcome of the practical application of the proverb, "It doesn't matter which church you belong to; one church is just as good as another."

To my way of thinking, it is a poor man who thinks just as much of some other woman as he does of his own wife; a poor mother who thinks just as much of somebody else's child as she does of her own; a poor American who loves some other country as much as he does his own native land. And it is a mighty weak church member who repeats the phrase, "I think just as much of other churches as I do of my own. One church is just as good as another." I love to see people have loyalty and conviction. I can get along splendidly with a person of another denomination if he is a true-blue member of that denomination, with a deep and abiding conviction that he has the truth — provided, of course, that he is willing to grant me the same privilege as he claims, the privilege of believing as I please. But when I come across one of those "broad" persons who is set and determined to make everyone else throw down all of their cherished convictions and become as broad, as spineless and as shallow as they are, then I don't get along well with that person at all!

These current sayings that you have heard all of your life, together with others of like kind, are false proverbs, based on hu-

man philosophy rather than upon divine revelation. They reveal the disposition on the part of man to ignore the plain teachings of God's Word, and to have his own way. The thing that we need to learn is that we are not privileged to juggle with God's instructions, trimming them and changing them to suit our own whims and fancies, and interpreting them in the light of the traditions of men. We must serve Him according to His will, being broad where God is broad, and narrow where He is considered narrow, remembering that His way is the way that leadeth to life eternal, whereas the way "that seemeth right unto a man" is the way that leadeth unto destruction and unto the torments of an eternal death.

"Truth Squad"

(Continued from page one)

Marxism and Capitalism." If the white regime falls it will result in "the bloodiest civil war between tribes Africa has ever seen." The question is "a free society in which Christianity can be taught and lived or a Marxist tyranny." "The Marxist Patriotic Front in Rhodesia is being supported by the United Nations, the United Kingdom, the United States, the World Council of Churches, and the National Council of Churches," said Father Lewis. Added Shaw, "The greatest handmaiden of the apostate WCC is evangelicals who are pussyfooting around and not getting involved. We must fight in the political, economic, and social areas because the enemy is fighting there."

Commenting that apartheid is only a scare issue in South Africa to cover the same underlying issues that exist in Rhodesia, the group warned that losing the two African nations to Marxism would result in a loss of precious mineral resources that would "bring the U. S. aerospace industry to a standstill."

Summarized: Reddy, "It's our faith that is being threatened today. It seems that the very thing we received from the missionary (the Gospel), the Western society is trying to take away from us."

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