

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

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

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ANGELS

By BENJAMIN KEACH
(1640 - 1704)

(PART II)

WHY THE ANGELS MINISTER TO THE SAINTS

Christ employs the holy angels to minister to His saints:

1. Because of that great love Jesus Christ has to His saints, seeing they have such a multitude of evil angels to annoy them. Therefore He sends them hosts of good angels to defend them.

2. To greatness His own glory. The greater and more glorious the retinue of a prince is, which He sends as a guard to His favorites, the more it sets forth His own greatness and grandeur. Since one angel has such mighty power, and is so glorious, that the earth is said to be enlightened with it (I know that is not a proper angel, yet it shows the glory of an angel is very great). What is the glory then of an innumerable host of them? They are all but Christ's servants, and poor nothings in comparison to Him.

3. My author says, "God does it to preserve that Eutaxy, that good order which He has put into things. As thicker bodies and more



BENJAMIN KEACH

inferior are managed by more subtle and powerful, so the bodies of beasts by a spirit of life, and irrational spirits by rational. As men

govern beasts, so by the same reason of proportion the angels, which are invisible spirits, and are all spirits, have an influence upon men, which are partly spirits, and partly bodies.

4. It may be to show what honor He is pleased to confer upon His saints. He will spare them His own courtiers out of Heaven; they shall ride in His own chariots. This He may do to honor His people, to raise their glory. Could the ungodly but see what an host of angels does attend upon the poor—

(Continued on page 6, column 3)

THE BAPTIST HERITAGE

By MEDFORD CAUDILL
Covington, Indiana

"For Thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name" (Psalms 61:5).

I often times wonder if the people of God in the days of David were as ignorant of their history as God's people are today. I doubt it. David was thankful for his her-



MEDFORD CAUDILL

itage. We ought to be as thankful for ours.

The dictionary defines heritage as "something handed down from one's ancestors or the past as a characteristic, a culture, tradition etc. the rights, burdens, or status resulting from being born in a certain time or place."

All Baptist church members should have a good knowledge of their heritage. It extends all the way back to the time of Christ. It begins with Christ organizing His church to carry out His work, and it encompasses all that His church

(Continued on page 6, column 2)

Should Sovereign Grace Churches Be Missionary?

By DAN PHILLIPS
Bristol, Tennessee

THE FIRST BAPTIST CHURCH OF JERUSALEM WAS A SOVEREIGN GRACE CHURCH.

Our blessed Saviour, the Lord Jesus Christ, said in John 6:37, "All that the Father giveth me (election) shall come to me (effectual call); him that cometh to

ye believe not, because ye are not of my sheep (reprobation)." Our Saviour told another group in John 8:44, "Ye are of your father the devil." So every one is not going to be a child of God, regardless of how much preaching they hear, or persuasion made, the goats will not turn into sheep. Only sheep come to see they are lost. A goat is happy regardless of the environment he is in. He is happy eating the tin cans of the filth of this world. The sinner is happy in his sins and could care less about the good food of the sheep.

The elect, the sheep of God, are by nature the children of wrath, even as others (goats, reprobate). But when the good news of the Gospel, that good food from above comes as music to our ears, we leave the tin cans of the filth of the world being led by the Spirit as the angels led Lot and his family out of Sodom. This is what our Lord preached while He was here. So the First Baptist Church and its first pastor preached sovereign grace. Even though this Church and its pastor believed in and preached sovereign grace, it was . . .

A MISSIONARY CHURCH

Our blessed Saviour said in Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen." Jesus

(Continued on page 7, column 4)



DAN PHILLIPS

me I will in no wise cast out (eternal security)."

Jesus said in John 6:44, "No man can come to me (depravity) except the Father which sent me draw him (irresistible grace)."

Jesus said in John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep (limited atonement)." Here He makes a distinction between sheep and goats, for in John 10:26, "But

WHAT MUST 'I' DO TO INHERIT ETERNAL LIFE?

DONALD MIKITA
Red Wing, Minnesota

"And behold, a certain lawyer stood up, and tempted him, saying, What must I do to inherit eternal life?" (Luke 10:25).

God's Word relates an incident where a lawyer attempts to obtain an answer to the age old question of man: What man must do to have eternal life. This question of man remains as the proof of the fact that man's concept of God is according to Arminian theology. Man only feels compelled to inherit eternal life by his works, despite the testimony that salvation is "not of works, lest any man should boast."

We read of man's depravity in the Bible, but we are expected to believe that man has changed, so God no longer rejects man's works of righteousness.

When Christ is placed on the witness stand by the lawyer in Luke, He returns the lawyer to the defensive. The lawyer had a need to see that man cannot do anything within himself to inherit eternal life. Also he was erroneous in thinking that eternal life was an inheritance at life's end, instead of a life long walk, during his sojourn on earth.

Christ's question to the lawyer was: "What is written in the law? How readest thou?" When we savor the thought of God's divine law

possessing an answer concerning eternal life we notice the lawyer's reply: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thy self." When Christ heard the lawyer's reply, He said: "Thou hast answered right: this do and thou shalt live."

Man's natural love for God, if gathered from all men, at any time, would not be sufficient to fill a small thimble. If a man loves God, it is the supreme result of God loving man. The saint's greatest thrill is that "while we were yet sinners, Christ died for us" (Rom. 5:8).

When we read this encounter of the lawyer and the divine Judge, Luke includes the interesting side note; that he (the lawyer) was willing to justify himself. This is exactly where I wanted to begin. It is man's nature to justify himself. Man constantly gets into trouble and immediately plots his defense. His defense is always a striving to make himself right at the cost of all else.

Recently our topic of inheriting eternal life was presented by Mr. Austin Fields in the monthly paper "The Comforter." After having some people (Baptists) leave a praiseful impression about his theology of salvation, I felt it was necessary to dwell a few moments on this article. Having never met Mr. Fields, I tried to keep an open mind; although I had heard of his beliefs on the church's priesthood.

After reading the expertly constructed article, I pondered all that was presented. Mr. Fields' article, when left as it read, used the parable of the good Samaritan to answer the question of what is done to inherit eternal life. After my thinking on the article, its content and what God's Word says; I am convinced that he believes that any question asked in the Bible can be answered by any phrase in the Bible—making the theology "Scriptural."

Christ in dealing with the lawyer declared that love of God and man was the ultimate result. This is of course the result of an already quickened soul, having repented and believed on the Lord

(Continued on page 6, column 5)

THRILLS, CHILLS AND SPILLS OF THE FREEWILLS

HUBERT SAPP
Chicago, Illinois

TEXT: 2 Corinthians 5:14-15

Most people today take a lot of pride in freewillism, and rightly so; because every man by nature comes into the world as an Arminian believing in freewillism. I think any person who has one eye, and half sense can see where this freewillism leads to. Freewillism always leads to a downward path; it is not a will that can bring one closer to the Lord, but will no doubt take one farther away from the Lord. You remember a bird with a broken wing is free to fly, but hasn't the ability to do so. Man with his freewill is free to do as he pleases; but he does not have the ability to bring his freewill above his fallen nature. Man left to himself will never return to the Lord, until the Lord works a miracle in his heart. Now let us look at our first point in this message and note a few things about our subject.

THE THRILLS OF FREEWILLS

I realize this passage of Scripture is used by the Arminians to teach universal salvation of all mankind. They get a thrill out of this, and try to use this as a proof text for their false teachings. If one is to apply the word all here to mean all without exception, then we must also apply the last part of verse 15 that He rose for all. If He died for all, and rose for all, then the Unitarians are right, but since the freewillers admit that all are not going to be saved then they have some problems here in this text.

It doesn't make any sense to me to say that He died for all, and then say that He rose only for some. Paul says in Romans 4:25: "Who was delivered for our offences, and was raised again for our justification." So the word all must be applied to the elect only. The freewillers get a great thrill out of using Scriptures like this, and others like them to try to prove their point. I heard a preacher say not long ago, that Joshua 24:14-15 was speaking to the lost person about salvation. If one is looking for thrills I guess you can apply these verses this way, but as far as I can see, this is not talking about salvation at all, but service unto the Lord. The freewillers will

take a Scripture like this and use it out of its context, and try to scare someone into salvation, which cannot be done. They will preach for a little while, then tell some sad story to play upon the emotions of the people. They will give the invitation about as long as they preach, and say something like this: "Sinner friend, God has done all He can to save you, the decision is yours, why don't you open your heart, and let Jesus in? He wants to save you." Then they will quote Revelation 3:20 and say: "See, the Lord is standing at your heart's door wanting to come in but you must open the door. There is no knob on the outside."

Beloved, these freewillers get a thrill out of this kind of trash. I don't want a god like they have, for he is too small for me and I cannot get a thrill out of a god like that. Anytime you hear a preacher talk about what God wants to, rather than what God has already done, you can rest assured that he is a freewiller of the worst kind. Now let's look at my next point.

THE CHILLS OF FREEWILLS

To those of us who believe in the doctrines of grace, this freewillism gives us a chill, yet at the same time we must be very careful that we do not turn to the Hardshellism, which in my book is just as bad as the Freewillism. (Continued on page 7, column 3)

(Continued on page 7, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

WHAT GOD HATES

"These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, A heart that devise wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19).

A holy God never looks upon sin with indifference or pleasure. He hates every action in man which is contrary to His Divine nature. Out of the seven things Solomon says God hates, pride is the very

first. This is because pride is at the bottom of nearly all other sins and the spring of them. The God of the Bible wants no flesh to glory in His presence. He hates pride from its first rise in the evil heart of man, and His hatred does not diminish when this evil is manifest outwardly in a man's conduct.

Pride pervades the whole human family to a greater or less degree, as the atmosphere does the globe. It often takes liberality by the hand, prompts advice, administers reproof, and sometimes

perches visibly on the prayers and sermons in the pulpit. It proceeds from want of sense or want of thought. Pride is a baseless propensity. It thrives in those places never reached by the air of Heaven and in the hearts where the sunshine of grace has never appeared.

ITS IDENTIFICATION

The word "pride" means "an overhigh opinion of oneself; exaggerated self-esteem." It grows out of a sense of one's own dignity or worth. It delights in its own achievements, possessions, (Continued on page 2, column 2)

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BRIEF NOTES

Bro. Glenn C. Shoults, 824 E. River Drive, Temple Terrace, Fla. 33617, still has a few books he would like to sell at a bargain. We mentioned some time back about him selling his library. Please write directly to him about these books—not us.

* * *

The Mansfield Missionary Baptist Church of Mansfield, Ohio, pastored by Elder Oscar B. Mink, has begun a Mission in Fort Myers, Florida. Missionary Keith Schuetz is working with the Mission. The Mission is now holding regular services at Davis and Fifth Street, Fort Myers Shores. The schedule of services include:

Sunday morning worship—11 a.m.
Sunday evening worship—7 p.m.
Thursday prayer meeting—7 p.m.
The Mission extends a cordial invitation to all in the Fort Myers area to attend any or all of their services.

* * *

Please change the address of Missionary Daniel E. Parks, 350 Fishel Rd., No. 18, Winston-Salem, N.C. 27107, to Daniel E. Parks, Dean, Virgin Islands Baptist Academy, POB 290, Cruz Bay, St. John USVI 00830.

* * *

We have a man willing to sponsor the Independent Baptist Hour on KAWS in Hemphill, Texas, by paying half of the expense. Is there another brother or church that would be willing to pay the rest? The cost is \$25 per Sunday or \$12.50 for half of the expense. This is a station of 1,000 watts and hasn't any sovereign grace broadcast at the present time.

Many other doors are opening in Alaska and the southern part of my home state. Letter response is growing each week, not only from Baptists, but from other groups who are seeking more information about what we believe. God is blessing the work. All glory to Him for His blessings.

* * *

Joe and Kathy Martinez, members of the Landmark Baptist Church of Collinsville, Ill., are in the process of making records of their singing. Three hundred records and one hundred cassette

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MARCH 3, 1979

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tapes will soon be available. Our book store will offer these in the near future. Their price is not yet known, nor the date of their release to the public. Thus, save your orders until we have more information. I rejoice to know we are going to have some sovereign grace records and tapes to offer the public.



What God Hates

(Continued from page one)

children, etc. Its synonyms are vanity, conceit, self-esteem, self-satisfaction, self-respect, and vainglory. A proud man always esteems himself better than others.

Men cannot punish pride. There are no human laws against it. When men see it they either admire it or fear it. But God has a law against pride in man. According to the Bible, the proud man is a sinner: **"A high look, and a proud heart, and the plowing of the wicked, is sin"** (Prov. 21:4). Pride is the glory, the joy, and the business of wicked men. It is this attitude in a man which is so hateful to God: **"Every one that is proud in heart is an abomination to the Lord"** (Prov. 16:5).

The proud man is in direct conflict with God. He may not intend to be, but he is putting himself against the omnipotent One. In his high look and proud heart he believes there is something dignified, flashing, and luminous. But this evil disposition, so much admired by men, is regarded by God as the lamp of the wicked. This is the same light that showed on the faces of the apostate angels.

Pride is a sister to arrogance (Prov. 8:13) and the brother of egotism. A proud person refers to himself in all things, thinks of himself, and studies himself until his own little self becomes his ruling principle of action. He is in love with himself and permits no rivals. His code is everything for himself and nothing for others. His philosophy is that he is always right and all who oppose him are wrong. In the same degree he overrates himself and he underrates others.

The proud heart says to all, "Look at me. What ability, what talents are mine! Who is so gifted and so graceful? Who is competent to be placed in a position of honor or authority as I? I am sure of success!" Such language is but an echo of the words of King Nebuchadnezzar: **"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?"** (Dan. 4:30). It is the spirit of Pharisaism (Luke 19:11-12).

ITS INFANCY

Where does pride come from? There is one thing for certain: It does not come from God. I John 2:16 says: **"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."** The boastfulness, vanity, egotism, ostentation, and self-gratulation so prominent among the children of men are from the Satanic world system. They do not proceed from God or meet with His approval. Whatever promotes pride in man, or is an index to pride, has its origin in the plane of this world and the carnal nature.


Pride springs from the incurably wicked heart in man inherited from Adam. This is what Jesus said in Mark 7:21-22. It is the depraved heart in man which causes him to make extravagant estimations of himself by which all thoughts and conduct of life are put upon a false basis. With pride dominant in the heart, no thought about one's self is correct. Hence no comparison of one's self with others is valid or in harmony with God's estimation. Looking down with scorn and contempt upon others is a sin which has its seat in the wicked heart of a man.

Pride proceeds from conceit: **"Seest thou a man wise in his own conceit? There is more hope of a fool than of him"** (Prov. 26:12). The proud man holds himself fit to be the ultimate standard. He thinks himself wise because he is ignorant of what real wisdom is. The knowledge of the most intelligent is as nothing compared with his ignorance. The common

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory



MERCY KILLINGS

"Thou shalt not kill."
—Exodus 20:13

I would like to begin my message to you by reminding you of the fact that all of us are going to die, that is, unless Jesus Christ comes back to this world and catches us away before the hour of death.

I would like to emphasize the fact that some of these days the Lord Jesus Christ is coming and that when He comes, He is going to catch away all the redeemed that are alive then and they are not going to die. Yet, beloved, unless our Lord comes within the next one hundred years, every person in this audience will have died and will be in eternity—either in a Devil's Hell or an angel's paradise.

I realize that most folk don't like to think about death. I realize that the majority of people would rather not think about the time they are going to die. However, beloved, that's the very thing I want you to think about tonight.

fool is cursed with his own ignorance; the conceited fool is cursed with both ignorance and self-delusion. The latter man is not sensible of his need for instruction.

"And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (I Cor. 8:2). **"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise"** (I Cor. 3:18).

ITS INITIATION

Wealth sometimes generates pride in man: **"And Hezekiah was glad of them, and showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: There was nothing in his house, nor in all his dominion, that Hezekiah showed them not"** (Isa. 39:2).

King Hezekiah had been blessed by God materially, nationally, spiritually, and healthwise. To impress the King of Babylon he showed him all the wealth of his kingdom. Even godly Hezekiah did not stay humble in the midst of his great advancements. He pretended his might and merit had purchased and procured his wealth, giving God no credit for blessing him. God called him to account for this sin and severely punished him and his seed (Isa. 39:3-8).

At other times pride comes from an exalted position (II Kings 5:1-19). Naaman, the captain of the Syrian army, was a leper. Being told of a prophet of God in Israel who could cure him, he went to seek the cure. Elisha told him to wash in the river Jordan seven times. Naaman, filled with Syrian pride, refused. His pride momentarily prevented his cure. Finally, at the pleading of his servants, He laid aside his pride of position and washed to his cleansing.

Great social events fill men with pride. It was pride that caused Belshazzar to commit sacrilege. While the king tasted the wine before the thousands at his great feast, he commanded the vessels from the temple in Jerusalem to be brought to him to defile (Dan. 5:1-31). He sought to use the vessels of God for his own pleasure, much like some today use the church only for weddings and funerals. The actions of this proud tyrant resulted in his untimely death.

ITS INFECTION

Pride affects a man very injuriously. It is a fruitful source of contention: **"Only of pride cometh contention"** (Prov. 13:10). A proud man is ready to quarrel

I want you to remember that death is sure and that some of these days, unless our Saviour comes first to catch away the redeemed, every one of us are going to fold our arms for the last time across a pulseless breast and our friends are going to look down upon our cold dead faces to see us for the last time within the world.

As the poet has said—

**"Oh, why should the spirit of the mortal be proud
Like a swift flying meteor, a fast flying cloud;
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.
'Tis the wink of an eye, 'tis the draught of a breath
From the blossom of health to the paleness of death;
From the gilded saloon to the bier and the shroud.
Oh, why should the spirit of mortal be proud?"**

with every one who does not value his notions as highly as he does. Vain glory has lighted up all the sinful contentions which have ever been kindled in homes, nations, schools, and churches. Pride by means of contention will not rest until every rival is crushed or eclipsed.

Pride is the source of strife: **"He that is of a proud heart stirreth up strife"** (Prov. 28:25). It is this evil in the hearts of presidents, popes, and potentates which has produced so many wars. Even in private affairs pride creates, fosters, and embitters divisions, alienations, and quarrels. All the foolish extravagances of social competition can be traced to pride. Parents mar the lives of their children by refusing to consent to marriages below the dignity of their family. At other times parents push marriage on a child, hoping to improve their social standing. Prosperous people turn their backs on less prosperous relatives. People who dress in fashion turn up their noses at the less fortunate. This is all the work of pride and creates strife among people.

The heart lifted up with pride is destined to be brought low by God: **"Pride goeth before destruction, and a haughty spirit before a fall"** (Prov. 16:18). When men are filled with pride they become self-confident. This produces carelessness which brings destruction. Those who feel themselves and look upon others with contempt will be brought down, either by repentance or ruin. Pride brought about the ruin of the prince of Tyros (Ezek. 28:11-19). The downfall of Uzziah was clearly pride. The Bible says of him that **"his heart was lifted up to his destruction"** (II Chron. 26:16). Proud King Nebuchadnezzar was ruined by his pride. He boasted about Babylon and lost his ability to enjoy it. After his recovery he declared of Jehovah: **"Those that walk in pride he is able to abase"**

I would ask you that question. Since you know that some of these days that will be your experience—since you know that sometime death is sure to be yours, then "why should the spirit of mortal be proud?"

**I
IN VIEW OF THE FACT THAT
SOMETIME ALL OF US ARE GOING TO DIE—IS IT RIGHT OR WRONG TO END THAT LIFE, AS WE MIGHT SAY PREMATURELY BEFORE GOD'S TIME.**

Within the last few weeks, the entire nation has waited with expectancy, wondering what would be the outcome of the trial that was held in an eastern city where a doctor was accused of a mercy killing. I could not begin to say how many conversations have been directed to me as a result of that experience in a New England state.

I say, beloved, you and I realize that death is sure, it is positive (Continued on page 3, column 1)

(Dan. 4:37). Proud men who desired to be rulers of the world have been brought low by God. The great Napoleon died a prisoner on the Island of St. Helena. Mussolini and Hitler died untimely deaths. The Bible teaches that God takes pleasure in bringing proud men low. **"A man's pride shall bring him low"** (Prov. 29:23). **"And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled"** (Isa. 5:15). The Lord says in Jeremiah 50:33: **"Behold, I am against thee, thou most proud . . . for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him . . ."**

ITS IGNOMINIOUSNESS
Pride produces self-deception. **"The pride of thine heart hath deceived thee"** (Obad. 3). The Apostle Paul wrote: **"For if a man think himself to be something, when he is nothing, he deceiveth himself"** (Gal. 6:3). The proud person censures his brethren instead of bearing with their infirmities. But he feels he is better than other men and qualified to prescribe to them. But his brethren know he does not possess the superiority he assumes. His self-conceit is but self-deception. The most dangerous cheat in the world is self-deception.

The sin of pride cuts man off from reproof, rebuke, criticism, and counsel, without which it is impossible for a person to see himself as others see him. Both constructive and destructive criticism tends to humble a man and lead to wholesome self-searching. One of the fruits of genuine humility is that it makes a person teachable. The humble mind has all the wisdom of the ages at its disposal and all the folly of fools as an invaluable warning.

The sin of pride has been the ruin of many ministers of the gospel. I Timothy 3:6 lists this as a qualification (Continued on Page 6, Column

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Mercy Killings

(Continued from Page Two)

is certain, and the question is— as a doctor any right to bring that death to pass one minute or one second earlier than it would come to pass if nature were allowed to take its course?

I will answer that question by saying that mercy killings are ONE HUNDRED THOUSAND PER CENT WRONG, for God says in my text, "Thou shalt not kill." If there were no other verses in the Bible, that's enough for me. It doesn't take but one leg for me to hang my hat on, and it doesn't take but one passage of Scripture to convince me of a truth, and when this one verse speaks so plainly, I can't doubt it. I can't in any wise at all, begin to question it, for God says, "Thou shalt not kill."

For the last twenty-five years there have been brought up before Congress again and again two bills asking that they be passed. I receive every day the Congressional Record, which is the verbatim report of all that transpires in the Senate and in the House at Washington. I say, beloved, that these two bills have been presented again and again in Washington the last twenty-five years. What are they? One is a bill to legalize mercy killings and the other is a bill to legalize birth control, and if they were passed, it is just as logical that the other be passed. If one were allowed, it is just as logical that the other be allowed. The fact of the matter is, though, beloved, both are contrary to God's Word.

II

MERCY KILLINGS ARE ANTI-MERCIFUL SO FAR AS THE MOST ARE CONCERNED.

A mercy killing just hurries a man into worse misery than he has ever had in his life. Suppose this case: Here's a man who is dying, writhing in agony and pain. The doctor administers an opiate and sends that man's soul into eternity. His friends will stand by and say, "Well, he is out of his sufferings."

Some months ago I saw a woman die with trench-mouth. She died a horrible death. I heard one of her friends say, "I'm so glad to see her go, she is out of her misery now." But her mother, who knew the Lord and who knew her daughter died unsaved and had gone to Hell, turned to me and said, "No, Brother Gilpin, her misery and sufferings have just begun."

Mercy killing in itself is a misnomer so far as the unsaved are concerned, for it merely hurries an unsaved man out of what seems to be suffering, into real, eternal and unending, suffering through- out the future.

I don't know that it is true, but I have learned, and I think on good authority that the doctor who was supposed to have committed a mercy killing recently in the East believed that there is no future and that when a man dies, he is dead—whether saved or lost, it made no difference. As I say, I don't know that to be absolutely true, though I have been informed that such was his religious belief. Listen, beloved, I want to remind you that there is a future, and I want to burn it into your soul that when you die, you are going to live on. If you die saved, you will live eternally with the Lord. If you die unsaved, you will go to Hell, and it isn't going to be mercy for you to go there.

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

Don't you let anybody deceive you, and don't you believe that when a man dies, he is out of his suffering—he is just getting into his suffering. Listen:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22).

You say, "Brother Gilpin, do you believe in old-fashioned Hell fire?" I do. I'm not very old in years, beloved, but I'm terribly old-fashioned in my theology. I'm just as old-fashioned as this Book and I believe every word of it from Genesis 1:1 to Revelation 22:21,

and when God's talks about Hell fire, I believe just exactly what He says. I heard a preacher say some months ago that the fire of Hell was only a figure of speech. The preacher said it—the Word of God didn't say it. The Word of God talks about Hell fire. If you die in your sins and go to Hell, you will go into a lake of fire, for God says so. I believe what God said and you had better believe it too. Listen:

"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" (Matt. 10:28).

Why be afraid of any man? As far as I'm personally concerned, I have never known what it was to be afraid of man. It doesn't make any difference what any man can do to you, it doesn't make any difference what man does to your body, but the one you need to fear is He who is able to destroy both soul and body in Hell. If man were to do his worst to your body, the worst that he could do would be to mutilate it, but when you fall into the hands of an angry God, it will mean a lake of fire for both soul and body. Listen again:

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day" (Matt. 11:23).

Here our Lord was speaking of those cities which had been favored by His personal ministry, and He said, "You are going to be brought down to Hell." He went further and said that it would be more tolerable for those Old Testament cities which had never heard the Gospel as they that had heard it.

Lost sinner, you had better learn something tonight—those of you have been coming to this church for years and who are still unsaved. If you were to die and go to Hell tonight, Hell would be a lot hotter for you than for the man in Africa. There will be degrees in Hell just like there will be degrees in Heaven, and to the man who has heard the Gospel. Hell for you will be ten thousand times hotter than it will be for the man who has never heard the story of the Son of God. Listen again:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33).

Our Lord was talking here to the religious leaders of His day, and He called them a bunch of snakes. If He were back here tonight, He would call the majority of the religious leaders worse than a bunch of snakes. A bunch of snakes have more principle than a lot of Baptist preachers, to say nothing of the other crowd. Some people think that so long as they are members of some church, they are going to Heaven when they die. I expect there are people here tonight who think because they have joined the church, they are going to Heaven. Jesus was talking to religious people, and He said, "You look like a bunch of snakes to me—how are you going to keep out of Hell?" Don't think that because you are religious or because you have your name on some church record book that you are saved. Our Lord Jesus Christ, in talking to religious people, said, "How are you going to keep out of Hell?" If religious people go to Hell without Jesus, how about the irreligious, the ungodly who have never yet professed faith in the Son of God?

"And if thy hand offend thee, cut it off: it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:43-48).

Our Lord Jesus Christ was (Continued on page 4, column 4)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

For March 11, 1979

I Peter 2:3-5

We have been examining God-wrought salvation in its execution, experience, and expression; a study, which is essential to the spirituality of the saints of God.

VERSE THREE

"If so be." Referring more to the reality than to the possibility; although it is a good check point in determining the assurance of salvation.

"Ye have tasted." An expression of faith, laying hold of the Word of God, and finding in it substance. A partaking of the Living Bread, the Lord Jesus, Who came "that we might have life and that more abundantly." By the quickening power of the Holy Spirit, all our faculties were activated, and we beheld, repented, believed, received, and therefore, partook or tasted. Tasted carries with it the idea of the initial experience, which deepens and intensifies as we learn of Christ. So hungering and thirsting after spiritual things is indicative of salvation.

"That the Lord is gracious." The sinner discovers the grace of God as kindness and mercy are extended to him through the Lord Jesus Christ (Titus 3:4, 6; Eph. 2:7). The goodness of God leads to repentance (Rom. 2:4). This should motivate us to praise and practice (Luke 6:35, 36).

VERSE FOUR

"To whom coming." Having been made aware of the grace of the Lord, the sinner comes eagerly and expectantly to Him to abide in His presence. Study the story of the wild man of the Gadarenes and the story of Mephibosheth (Mark 5:1-20; II Sam. 9:1-13). Also, Matthews 11:28 and Isaiah 55:1.

"As unto a living stone." Dead sinners need a living Saviour. From this living Stone came forth the water of life. The Rock was smitten and henceforth the water flowed freely. We don't worship or trust a dead idol or image, but He that is alive for evermore. Surely He is the resurrection and the life (John 11:25).

"Disallowed indeed of men." A general statement intensified in verse 8 to show the deadness, darkness, and depravity of man. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). This is just as true today as when this was penned.

"But chosen of God." Praise God, salvation is a matter of choice and not chance. The absolute power of decisive choice is with God, and this is the basis for our salvation, for we were chosen by God in Christ before the foundation of the world (Eph. 1:4). Notice the choice of man in disallowing the Stone didn't affect God's choice. His counsel shall stand, He will do all His pleasure (Isa. 45:10; Eph. 1:11). Also, it is well to notice man's choices are based on his nature, which is characterized by a wicked heart and a depraved or evil will, and God's choices are based on His attributes.

"And precious." This chosen living Stone is held in honor by the Father (Matt. 3:17; Matt. 17:5). His value is well known to the Father. It has to be shown to the elect before they learn to appreciate it. Even then it is still the unspeakable gift. (II Cor. 9:15).

VERSE FIVE

"Ye also." Read John 17:22-24. The elect are not identical with Christ, but they are identified with Him. They too are "living," "chosen," and "precious." However, they do not live because of anything in themselves; nor, were they chosen because they deserved it; nor are they precious in

themselves. Therefore, we need to remember the words of Paul "who maketh thee to differ?"

"As lively stones." The attachment of the saints to Christ, the living Stone, is productive, as they draw from Him life and the capacity to be productive themselves. They are "created in Christ Jesus unto good works," and if properly placed together (Eph. 4:16), called "the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15). Thereby, becoming "the habitation of God through the Spirit" (Eph. 2:22), and the body of Christ (I Cor. 12:27). This is true of each scriptural local assembly, such as the church of God at Corinth, or the churches of Christ, or all churches of the saints, etc. (I Cor. 1:2; Rom. 16:16; I Cor. 14:33).

"Are built up a spiritual house." Peter was writing to those who were acquainted with the Old Testament economy, and would know about the nation of Israel and the tabernacle, temple and priesthood, as God's means of manifesting His person, power, presence, and precepts. This nation was chosen, called, and commissioned to represent God. Now, Peter reminds them that God has a people in that day, and to the end of this age, who are chosen, called, and commissioned to represent God. They are composed of both Jews and Gentiles. They are referred to as the family of God, the kingdom of God, and again when properly assembled, the church or churches of God.

This is a study in itself which we do not have the time to detail in these lessons, but we urge you to prayerfully consider these truths, for they are very vital, and there is much confusion about them. To lump them all together without making any distinction can lead to serious consequences. Especially is this true among Baptist churches. To make them one and the same is to make regeneration or salvation synonymous with church membership. Also, to take the expression "spiritual house" out of context, makes it a meaningless pretext for whatever we want it to mean. Like the word temple, it can refer to a particular person, place, or sphere.

"An holy priesthood." Another woefully abused expression, which has wrought havoc among the churches. In the Old Testament only the priests, Aaron and sons,

could approach unto God and minister, but now every believer can come boldly to the throne of grace in worship and praise. Each believer is a temple of the Holy Spirit and has access to God (I Cor. 6:19; Heb. 4:16; Rom. 5:2; Gal. 4:6; Rev. 1:6). He is cleansed by the blood of Christ and clothed with the garments of salvation. Therefore, capable of both worship and work. The individual Christian can pray and praise, as well as the church, collectively (Acts 9:11; Acts 12:5). This in no way minimizes the church or church membership, for both are vital if the child of God wants to be faithful to God.

"To offer up spiritual sacrifices." In contrast to the animal sacrifice and offerings in the Old Testament. Although, even in the Old Testament, praise and thanksgiving were offered up (II Chron. 5:12, 13; Ps. 95:1-6). Notice Hebrews 13:15; Ephesians 5:18-20; Colossians 3:16.

"Acceptable to God by Jesus Christ." We are accepted in Christ and also, our works are acceptable only through Him (Eph. 1:6; Col. 3:17).

We apologize for belaboring these verses, but we barely touched them, as I am sure you will agree. However, may God in His tender mercy give understanding of these verses, that our churches may be established and united in the faith.

EDITOR'S NOTE: This Bible Study Lesson—lost by the Postal Department for several weeks—is being run to complete the continuity of Bro. Pyle's study.

I Peter 1:8-12

Peter under inspiration is establishing and encouraging the saints by shewing them their conversion in the past, their security in the present, and the consummation of their salvation in the future. He does this by emphasizing the work of the Father, Son, and Holy Spirit; which is the foundation for our faith. He also indicates and specifies the results of the work of the Trinity for us, in us, and later, on us, by shewing the effects it brings forth in the lives of the saints.

VERSE 8

"Whom." A weighty pronoun indeed, when referring to the Lord (Matt. 16:13-16; II Tim. 1:12; John 6:68).

"Having not seen." The saints to whom Peter is writing had never seen the Lord Jesus Christ in person. In fact, the overwhelming majority of Christians have never seen Him with the natural eye.

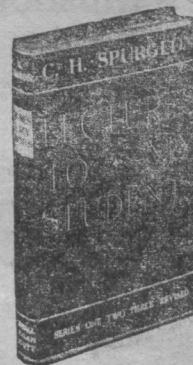
"Ye love." This shows a personal relationship between the saints and Christ. It brings forth an acquaintance with Christ above human reasoning or human understanding. It springs forth from the new life produced by the regenerating power of the Holy Spirit (Gal. 5:22; Rom. 5:5).

"In Whom, though ye see Him not." You didn't see Him in His earthly sojourn on this earth, you didn't see Him die for your sins, or arise from the grave, or ascend back to Heaven, and you still haven't seen Him.

"Yet believing." Truly, "Blessed are they that have not seen, and yet have believed" (John 20:29). For, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). This kind of faith "believes to the saving of the soul." It is a faith produced by the Word of God under the power of the Holy Spirit (Rom. 10:17; Gal. 5:22). It is a faith which sees the invisible (Heb. 11:27). A faith which doesn't need outward evidence. A faith which be-

(Continued on page 8, column 1)

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THE BAPTIST EXAMINER
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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"Can redemption by offer be reconciled with total depravity? Should the gospel be preached to quickened elect only? Is it true we are commissioned to exhort the quickened to believe and be baptized, but never are we to tell them that they can be saved by taking Christ as their Saviour?" — Tampa, Fla.

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A. "Can redemption by offer be reconciled with total depravity?" I understand the question to ask, Can a God-hating, depraved rebel by any inherent power submit to the saving grace of Jesus Christ, and own His Lordship over his life? My answer is an emphatic No. Such language and practice as offering Christ to the reasoning powers of degenerate men is restricted to Arminians, and is totally alien to the practice of true Baptists. Christ was offered vicariously for His people, but it was unto God, and His inflexible justice that He was offered (Eph. 5:2; Heb. 9:14; I Pet. 3:18).

B. "Should the gospel be preached to quickened elect only?" The Lord said to His church, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). See also, Col. 1:23. Hardshellism is not consistent with the scriptural injunction to "preach the gospel to every creature," or "Go ye therefore and teach all nations" (Mt. 28:19). The certainty of unconditional election does not rule out the necessity of an indiscriminate preaching of the gospel. God is pleased to use human agency in the proclamation of the gospel, and His sovereignty over the agent and the results is eternally absolute. While God uses human means in revealing Himself savingly to the elect, we need to remember that the means are merely instrumental, and never regenerative.

W. A. Jarrel quoting David Benedict, says, "I conclude this part of the chapter in the language of David Benedict, a leading Baptist historian. 'Old school and Primitive Baptists are appellations so entirely out of place that I cannot, as a matter of courtesy, use them without adding, so-called, or some other expression. I have seen so much of the missionary spirit among the old Anabaptists, Waldenses and other ancient sects—so vigorous and perpetual were the efforts of those Christians, whom we claim as Baptists, in the early, middle and late ages, to spread the gospel in all parts of the world, among all nations and languages where they could gain access, that it is plain that those who merely preach up predestination, and do nothing, have no claim to be called by their name'" (W. A. Jarrel—Baptist Church Perpetuity Or History, Pages 431-2).

C. "Is it true we are commissioned to exhort the quickened to believe and be baptized, but never are we to tell them that they can be saved by taking Christ as their Saviour?" A person who is in a quickened state has already believed to the saving of his soul. We do not mean to imply that believing or faith precedes the quickening of the Holy Spirit. Faith is the immediate or direct consequence of regeneration, the time element is inconsequential because it is so near zero that it cannot be measured. The new birth and belief are inseparable graces, and are realized in the same course of Divine action, the person who is quickened has faith, and he who has faith is quickened. They are like repentance and faith, one can-

not exist without the other.

The poor again person should be exhorted to follow His Lord in baptism. Refusal to submit to Bible baptism is to rebel against God, and to deprive one's self of that most intimate relationship with Christ, which relationship is to be found only in the Bride of Christ, which is His church. To tell men who are yet in an unregenerate state they can take Christ to be their Saviour is to make them the determiner of their own destiny, and is to rob Jesus of His Saviourhood. A man is saved by God taking him to be His son, and not by man taking Christ to be his Saviour. In the regenerative work man is totally passive; it is All of God, or not of God at ALL.

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I know nothing of any offer of redemption. It is true that Hebrew 9:14 speaks of our Lord offering Himself. But if you notice, He offered Himself to God. He does not offer us anything remotely akin to redemption. He told Nicodemus in John 3 that "ye must be born again." If we study the reason why we must be born again we should be able to get away from any thought of redemption being offered to us. In Genesis 2:17 God told Adam that he would die the day he ate of the tree of the knowledge of good and evil. In Genesis 3:6 we are told that he ate of that tree. So as a result of that rebellion Adam died a spiritual death which means separation from God. This caused him to have a heart, or nature that was deceitful above all things, and desperately wicked, Jeremiah 17:9. He also had a mind that was an enemy to God. Romans 8:7. And along with all that, he could not understand the things of God (I Corinthians 2:14) or about God. He knew that he needed something, but he thought he could take care of it himself. So in Genesis 3:7 he and Eve made

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them some aprons out of fig leaves. These aprons are a type of works for salvation. In Genesis 3:8 Adam and Eve actually ran from God, because of all the change that had come over them. If God had offered him salvation from his awful condition he could not have understood what God was talking about. So it is with Adam's offspring. They have the same nature that Adam got when he rebelled against God. And the only way under Heaven for a lost person to get back that spiritual life that Adam lost in the garden of Eden is through a new birth. So Romans 6:23 says "the gift of God is eternal life." God does not offer it to us, He gives it to us.

If we could know who the elect are it would be all right for us to just preach the gospel to them alone, if it were not for the fact that our Lord said in Mark 16:15 "preach the gospel to every creature." The quickened elect is the only person that is told to "Believe on the Lord Jesus Christ, and thou shalt be saved," (Acts 16:31.) See verse 29. To tell a lost person to take Christ as his Saviour is to preach salvation by works. Before that lost person is quickened he wants nothing to do with Christ, because he cannot understand about Him. Tell the lost what Christ has done, instead of telling him to do something.

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You actually have three questions here all of which should require a great deal of space if we were to handle them in a more detailed manner. Space does not permit this however. Before I begin answering this question, let me recommend that in the future it would be better if your questions were confined to one main question.

As far as reconciling various teachings in the Bible, it is not my responsibility nor my desire to do so. I believe that "All scripture is given by inspiration of God" (II Tim. 3:16) and does not need to be reconciled. On the other hand I do not believe that there are any contradictions in the Bible. Those who claim that there are, are simply taking passages out of their setting or context and seeing things that are not there. We are told to "go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We offer reconciliation or life to totally depraved sinners just as Ezekiel offered life to the dry bones (Ezek. 37:1-7) or Christ told Lazarus to come out of the tomb (John 11:43). The dead sinner cannot believe in Jesus any more than the physically dead Lazarus could come forth without the drawing power of God. We offer redemption and the Spirit of God uses that gospel and gives the sinner the ability to hear and to receive.

I don't know where you heard the last two questions but I hope you never have to hear such ungodly statements again. Pray tell me how we are going to know who the elect are so we can preach the gospel to them? The Bible tells us clearly and plainly that the gospel is used in quickening a dead sinner and anyone who says otherwise is definitely going away from God's way of bringing salvation to the elect. I have absolutely no use for such a teaching. We are begotten (conceived) with the Word (James 1:18 and I Cor. 4:15). Again, we are born again by the Word (I Pet. 1:23-25). No, my friend, the gospel is to be preached to every creature, the results of the preaching is to be left in the hands of God. No, it is not true that we

should not tell them they can be saved. Paul told the jailer to believe and he would be saved in Acts 16:31.

Mercy Killings

(Continued from Page Three)

speaking of drastic operations — the most drastic operations that could be suggested, for He said that if your hand, if your foot, or if your eye causes you to be offended, you had better get rid of that offending member—you had better go to Heaven with a mutilated body than to go to Hell with a body that is perfect. Oh, beloved, listen to me, there is a Hell of fire and brimstone and suffering awaiting every man who dies outside the Lord Jesus Christ. Listen again:

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he might dip the tip of his finger in water, and cool my tongue for I am tormented in this flame." (Lukes 16:19-24).

Tell me there is any mercy in hurrying a man into a state like that? Tell me that mercy killing is anything but a misnomer when you hurry a man out of this life into eternity—when you hurry a man from his physical suffering into not only physical suffering but soul suffering as well? This is the story of two men of whom Jesus knew. They lived on after death. You are now alive, you are going to die and you are going to live on after death. These two men were alive. One man had a new suit of clothes for every day of the week; his table groaned beneath the weight of the food; while the other fellow was just as poor in contrast with the riches of this rich man. One was poor and the other rich, but by and by the great leveler of society—death took over. Death, which levels every man to the same plane, caught hold of the rich man and Lazarus, the beggar. Now they stand on the same plane of equality. However, in their death, there was a difference, for that poor man who knew the Lord Jesus Christ as his Saviour, had the angels for his pallbearers. The angels carried him into Abraham's bosom. It is wonderful when a child of God dies. Just think — angelic pallbearers to carry the soul into the presence of God. The rich man also died. I imagine he had a grand funeral. If he had lived in Ashland, I'm sure that there would have been a tremendous distinction made in the way in which the report of these two deaths was given. Over on the classified ad page occupying about one inch of space in the daily paper would be an account of the death of the beggar. Over on the front page you would have a picture of that rich man, listing all

the lodges of which he was a member, the folk who sent floral offerings and an account of all the good things he had ever done. But listen, beloved, the editor nor the reporter for the daily paper didn't write this story. This is God's story. God says that the rich man died. Not one word is said about his burial. The next thing we see is that the rich man is in Hell. Beloved, before your breath gets all the way out of your body, your soul will be in Hell. Don't tell me it is mercy to hurry a man into Hell.

What kind of place is Hell, to which this man went? It says, "In hell he lifted up his eyes, being in torments." You say, "I don't believe in a Hell of torment." Well, all of your denials won't put the fire out. Hell is still hot whether you believe it or not. Here's a man who died and went there and the Word of God says that he was in torments. Does that sound like it was mercy for him to die? Do you want to know how he suffered? Listen to him as he cried and said, "Let Lazarus dip his finger down into a glass of water—I won't ask for a glass—I won't ask for a drink—I won't even ask for enough to quench my thirst—all I'll ask for is just to let him dip his finger into a glass of water and all the water that will cling to his finger, let him put it on my tongue that it might cool me." Tell me there is any mercy in sending a man to a place like that! The worst suffering any individual ever went through in this world is a picnic—it is a pleasure in comparison to what a man will pass through the moment the breath leaves his body and his soul gets to Hell. Listen to another Scripture:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9).

How long? Everlasting destruction. Do you want to know what Hell is like? Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name" (Rev. 14:10, 11).

Stand by a bedside and see a man that I looked upon a short while ago, who was afflicted with a spinal condition—the same that I had in 1934. See that man's head drawn until it touches his hips. See that man in all of his suffering how the pain is so great that when he would squeeze his hands together, even though his nails had been cut as short as possible, almost into the quick, that when those hands were unclasped, those nails had bitten into his very flesh. Hear his cries and his shrieks of pain as he suffers. You say, "It's a shame to see that man" (Continued on page 5, column 2)

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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 doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"JUST TWO BOYS"

By BERTRAND WILLIAMS

I knew two boys when I was a lad back in what was then Indian Territory, near where the Sooner race for land took place, which is now Oklahoma. One of these lads was a dirty-minded boy. He thought evil, cared nothing for doing the right, took up with a rough crowd, gave little attention to his companions, and made friends with girls whose reputation were not the best.

The other boy kept his mind clean, stayed in school until he finished, selected Christian boys and girls for his friends, did not make companions with rough girls and rude boys. He went regularly to the little community church in a tinker-toy town called Pocasset. He was polite to his elders, obedient to his parents and when young received Christ.

The first boy we will call Roak (and of course that's not his real name), and the second we'll tab Zeke for the fun of it (and he won't care a bit for he's just that kind of a man).

Roak, the ruffian, said to Zeke, "You're just a stuffed shirt. What fun do you get out of church and those Sunday school kids you run around with? Why, just the other night..."

"I don't care anything about what you did the other night," broke in Zeke, batting Roak back on his heels with a well-placed conversational punch. "All I care about is the fact that I want to get the right start in life, and I believe a fellow does it as a Christian and with the right gang."

Roak and Zeke are men now... well, that is, one of them is a man only as far as size is concerned, if you can weigh what makes a man on scales, as you weigh a slab of bacon or a sagging sack of beans; for that's about the only resemblance to a man Roak has. When he was in his late teens, he did, in his parlance, a "stretch" at the state reformatory. Getting out he shuttled back and forth to

the jail for various odd crimes, like stealing an automobile.

Now he has nothing. Nobody trusts him. And he is sick to top the climax. His sickness comes from his early sins, when he sowed wild oats. Slowly his mind is going blank, and the only place for him will be in an institution for the feeble-minded.

ZEKE MADE IT

Zeke made the grade. He started when young to keep his hands clean from sin. I heard him say not long ago, "I looked upon my body when a boy as a gift of God which I must keep holy and not wreck by high living and sowing wild oats. I avoided temptation as you would a rattlesnake, and made partners with God."

But you say, "Why, Zeke's a preacher, and I don't want to live like that. I want to be an aviator and fly 'em high. If I was old enough..."

As sorry as I am to tear up your train of thoughts (and of course I am too courteous to call 'em a string of courtesies), I would like to remind you that is exactly what Zeke is. He flies them high, and has been doing it for a long time now. He made the grade early, got into commercial aviation, then graduated to a pilot's berth on a skyliner.

He was tapped on the shoulder not long ago, and they said, "Zeke, Uncle Sam wants you..."

Nobody has tapped the low-living Roak for anything, unless it was when some detective snapped the handcuffs on his wrists and said, "No monkey-stuff, buddy, Uncle Sam wants you!"

Mercy Killings

(Continued from page four)

in his agony—it is a shame to see him suffer in that way." Beloved, see that man when he goes into eternity. He was an unsaved man, and when his breath left his body, then began a suffering that would beggar description—smoke, fire, brimstone, torment. How long? For ever and ever. The physical suffering that this man went through lasted only a short week, but, beloved, there is no end, no time limit in eternity. When a man dies, time comes to a close, and it is all just one eternity for ever and ever. You tell me it is mercy to send a man out into that!

Let me ask you a question—you that are unsaved. If you were dying, would you consider it an act of mercy for somebody to end your suffering and send you out into eternity where not only your body would suffer, but your soul would suffer throughout eternity?

Listen once again—I want you to see that Hell is sure and Hell is hot, and, beloved, it is a place for every man to avoid:

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Did you ever go to a Rolling Mill and take a trip of inspection through it? Did you ever see those furnaces with the hot metal? Put on a pair of smoked glasses and gaze into that furnace if you want to know what a lot of fire looks like. Twenty-five or thirty years ago, a man here at the Armco fell into one of those furnaces and the man who told me about it, said that it looked like he dissolved into nothingness as his body fell into that molten metal. He hardly knew what hurt him, for he died immediately.

What is it going to be like for you to go into a lake of fire when you will know what is happening? You will be conscious and you will know all that happens from then

on throughout all eternity. You can not tell me there is any mercy in sending a man into a place like that.

III

FOR THE CHRISTIAN IT IS ANTI-TRUSTFUL TO THINK ABOUT MERCY KILLING.

When you go to your work tomorrow morning, suppose you turn around and say to your foreman, "This looks like a long day. I surely will be glad when five o'clock comes." About one-half hour later you look up at the clock and say, "I never saw time pass so slowly. I surely will be glad when this day is over." All throughout the day you keep wishing for quitting time. All throughout the day you keep lamenting the fact that you have to stay on the job and keep watching the clock, wishing the hands would hurry by to five o'clock. Would you be very valuable to your employer tomorrow under those circumstances?

Well tonight, beloved, suppose you are sick, suppose your body is suffering with pain, suppose tonight your old body aches in every joint. You know you would be better off dead than alive, because you know you would be with the Lord, and like that laboring man, you keep saying, "Oh God, I will be glad when quitting time comes—will be glad when you take me out of this world." Beloved, I ask you, how valuable an employee of the Lord Jesus Christ would you be? As His people, the Lord wants us to keep busy in His service until quitting time comes—when the Lord calls us home.

IV

MERCY KILLINGS ARE A REBELLION AGAINST GOD.

God has a time appointed for every man to leave this world. Listen:

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted: A time to kill, and a time to heal; a time to break down, and a time to build up" (Eccl. 3:1-3).

Beloved, there it is. God has a time for you to be born and He has a time for you to die. Listen again:

"Known unto God are all his works from the beginning of the world" (Acts 15:18).

There are no accidents with God. Nothing ever slips up on Him. Nothing takes place by chance. God has a time for everything that happens in our lives. God knows when you are going to die. God knows the manner—He knows just exactly the time, the place and the circumstances that will attend it. Mercy killings are an attempt at rebellion and revolt against a sovereign God.

Let's think about the Apostle Paul. He had a lot of suffering. Did you ever read and study how Paul suffered in order that he might preach the Gospel to lost sinners? I think sometimes that I have difficulties and problems, but did you ever stop to think how the Apostle Paul suffered in his preaching of the Gospel? Listen:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, In watching often, in hunger and thirst, in fastings often, in cold and nakedness" (II Cor. 11:24-27).

I never did get whipped publicly for preaching the Gospel. I never was beaten with rods. Think how Paul suffered. Why didn't Paul say, "I'm getting tired of it"? Why didn't he say, "I have taken these whippings just about as long as I can. I can't go through another ordeal like I have"? Why didn't he say, "Dr. Luke, you have been my attendant, you have gone around with me, you have cared for me, physically, you have been

"NEITHER DO I CONDEMN THEE" — John 8:11

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more" (John 8:11).

The first eleven verses of the eighth chapter of John, gives an account of a woman who was taken in adultery. I can picture the scribes and the Pharisees bringing this poor woman to Christ saying, "She hath broken the law; she's guilty; she's condemned to die." Moses says to stone her and the sentence must be passed. These self-righteous men were just waiting to see what Christ's verdict would be. "What saith thou?" they asked.

But as I take a good look at the scene, I see grace abounding to the chief of sinners.

Although, in order for grace and mercy to be shown, the penalty of the broken Law had to be exacted. The price had to be paid. The wages of sin is death and someone had to die that death. I believe that if we examine this passage closely we can see that the broken law was satisfied. Therefore our Lord could say to the woman, "Neither do I condemn thee."

Notice that Christ puts to silence those self-righteous scribes and Pharisees when He said, "He that is without sin let him first cast a stone at her" (Read Romans 2:23). In Matthew 23:2 our Lord said, "The scribes and Pharisees sit in Moses' seat." They boasted about keeping the Law, but read Romans 2:13; 3:10-20,23.

You see, these self-righteous men were Law-breakers themselves. They could do nothing for this poor woman except condemn her. But they were as much condemned, if not more so, than the woman. So Christ put these men to silence, and one by one they leave, convicted in the conscience of sin. Yes, they all leave and our Lord is left alone with the woman.

But thank God, Jesus did not leave her nor did He cast a stone at her even though He was absolutely sinless. But He, in grace and mercy, spoke to her and said, "Neither do I condemn you, go and sin no more."

Even so, as I said, the holy law was broken. This woman, as well as all men have sinned and come short of the glory of God. Sin is the transgression of the law, or the breaking of the Law of God. We all were born with this sinful nature and therefore deserve Hell! Justice must be rendered! Someone must pay sin's debt and pay it in full before mercy can possibly be granted.

Let us take a close look at the One who stands there with the woman. Jesus was without sin for He did not in any way break the Law of God. He was not guilty of sin and yet He was made sin for us. Our Lord completely satisfied the justice of a Holy God by paying sin's debt and dying the death that was due us (Rom. 6:23). He was this woman's substitute as well as the substitute of all of God's elect. We read in Isaiah 53:6: "And the Lord hath laid on Him the iniquity of us all." Again in Isaiah 1:18 we are told: "Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." This is what He is actually saying to the woman in John 8:11.

We even now can look with eyes that have been anointed with the eye-salve of the Holy Spirit and see that because justice has been satisfied, God can be just and yet the justifier of us who believe. Christ can say, "Neither do I condemn thee, go and sin no more."

But where are the accusers? GONE! GONE FOREVER! "Who can lay anything to the charge of God's elect? — It is Christ that died, yea, rather that is risen again" (Rom. 8:33-34). "If God be for us, (in substitution) who can be against us?" (Rom. 8:31).

The Law cannot condemn us for in Christ we stand justified. Descend to the very depths of Hell — who can accuse us there? Certainly Satan cannot condemn us if we are under the blood of Jesus. Our Lord is our wisdom, righteousness, sanctification and redemption. Yea, if Christ is our all in all let every accuser rise and attempt to accuse us. Let every devil in Hell rise and try to condemn us. They must all leave one by one. Christ will say to every one of His sheep, "Neither do I condemn thee, go and sin no more."

Written By: THEODORE LEACH
Ironton, Ohio

my personal doctor all through my ministry; now just open up my veins and inject some air into my veins and let me die—get me out of these sufferings. They have whipped me five times, 199 times the lash has fallen on my body I am tired of being the target for stones and beatings. Dr. Luke, be merciful—let's have a mercy killing—send me out into eternity." But, beloved, he didn't do that. I'll tell you what he did do. Paul, as God's great man, went right on serving the Lord. It didn't make any difference what happened, he went right on serving the Lord. When it came down to the time when he was going to die, he said:

"For I am now ready to be offered, and the time of my departure is at hand" (II Tim. 4:6).

Paul is now taking a downward look into the grave. Paul had always looked up and out in the service of the Lord. Now he looks down and says, "Oh, yes, I know I'm going to die. I know the time

for my departure is at hand." Oh, listen, beloved, he might have ended all of those sufferings a long time before, but he didn't. He went through them and came down to the end still looking up, trusting, depending upon the Lord, saying, "The Lord, the righteous judge, has a crown of righteousness awaiting me."

V
YOU NEED MERCY TONIGHT, BUT YOU DON'T NEED A MERCY KILLING—YOU NEED THE ONE WHO DIED, WHO WAS KILLED THAT YOU MIGHT HAVE MERCY, THAT THE GRACE OF GOD MIGHT BE YOURS.

That's the mercy you need tonight. I look out over this congregation and think of men and women who are here lost, some trying to save yourselves, some depending upon the church—what you need tonight is mercy—not a mercy killing, but you need Him who was (Continued on page 8, column 3)

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MARCH 3, 1979

PAGE FIVE

What God Hates

(Continued from Page Two)

ation of a bishop: "Not a novice, being lifted up with pride he fell into the condemnation of the will" (1 Tim. 3:6). A young convert must not be put in the ministerial office. If he is, it is highly probable the commendations andattery he may receive will fill him with pride and bring about his fall. This villain called pride will be apt to lead him to "fall into reach, and the snare of the devil" (Tim. 3:7).

I have been told of a minister of the gospel who publicly professes to be so great it is hard for him to be humble. Such a man is neither great nor humble. He is a classic example of total depravity and self-deception. No mere mortal can ever expect to be greater than Jesus Christ, yet the Scriptures say He was "meek and lowly in heart" (Matt. 11:29). If it were not hard for the eternal Son of God to be humble, then it should pose no problem to a Baptist preacher.

Self-importance sends a man forth clothed in pride to brag and bully, to bluster and browbeat, and to ride roughshod over all his fellows. "He is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people" (Hab. 2:5).

"From first to last this haughty spirit is a curse and a torment to everyone, and not least to itself. It is like a cold and biting wind. It is like an erosive acid. It produces more sorrows than the north wind produces icicles. It mars more lives than anyone but God is able to count. It breaks the hearts of the humble, it excites the passions of the wrathful, it corrupts the conduct of the weak. It ruins children, it poisons social life, it inflames differences, and plunges real nations into war.

"If it were permitted to enter heaven, it would turn Heaven into hell, it would range the hosts of heaven in envious cliques and mutually scornful castes, it would make the meek spirit sigh for earth, where there was at least the hope of death, and would turn the very presence and power of God into a constant object of envy and an incentive to rebellion. It is obvious, then, that pride cannot enter heaven, and the proud man, if he is to enter, must humble himself as a little child" (THE BOOK OF PROVERBS by R. F. Horton, pp. 186-187, 1890 edition).

ITS IMPEDIMENTS

Since pride has its seat in the carnal nature of man, we can never hope to perfectly rid ourselves of this moral malady. By the grace of God and the power of the Holy Spirit we can only hope to restrain it. We can prevent it from binding us like a prisoner (Ps. 73:6, 8-9). Sober thinking impedes the progress of pride: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly . . ." (Rom. 12:3). To think modestly, soberly, and prudently about one's self prevents an inordinate self-valuation and pride.

To improve in the grace of humility causes pride to wane: "God resisteth the proud, but giveth grace unto the humble" (Jas. 4:6). The humble man thinks little of himself. He does not feel he deserves anything from anybody and has no ambition to have the pre-eminence. He is quick to confess his shortcomings and to show real repentance for his sins. He realizes his dependence on the Lord and is content with what God gives him.

ITS IMPRISONMENT

Pride is a dangerous criminal in our being which must be kept in prison by our regenerate nature. To put pride in jail is easy, but to keep him incarcerated is no small task. All too often after we incarcerate him Judge Satan releases him on bond to our sorrow. But when this crook is kept confined, untold blessings follow. Love for

the brethren is one of these blessings (Eph. 4:1-2).

When pride is restrained character assassination of our brethren passes away like dew before the morning sun. Pride is the egg of persecution, and pride and persecution go hand in hand. Psalm 10:2 reads: "The wicked in his pride doth persecute the poor." Tyranny in both church and state owe their origin to pride. When the tree of pride is cut down by the axe of humility, peace and love will always replace persecution.

CONCLUSION

Pride keeps men away from salvation in the blood of Christ: "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" (Ps. 10:4). Pride hates a superior and cannot endure a master. The very thought of an infinitely powerful God Who hates pride and is determined to punish it strikes fear into the heart of every man filled with pride. To admit the insufficiency of his own righteousness and the need of Christ's righteousness is no small matter for a proud soul. The natural man wants to be his own saviour. He prefers damnation in Hell to salvation by the blood of the everlasting covenant. If the Spirit did not come in His mighty power and slay pride in the heart of a sinner he would never be saved.

"How foolish, how absurd, how ruinous, how blindly destructive of its own object, does pride appear! By attempting to soar, it only plunges itself in the mire; and while endeavoring to erect for itself a throne, it undermines the ground on which it stands, and digs its own grave. It plunged Satan from Heaven to Hell; it banished our first parents from paradise; and it will, in a similar manner, ruin all who indulge in it. It keeps us in ignorance of God, shuts us out from His favour, prevents us from resembling Him, deprives us in this world of all the honor and happiness which communion with Him would confer; and in the next, unless previously hated, repented of, and renounced, will bar for ever against us the door of Heaven, and close upon us the gates of Hell. O then, my friends beware, beware of pride!" (EDWARD PAYSON, 1783-1827)

The Baptist Heritage

(Continued from page one)

has done since that time along with all that the world has done against His church.

Part of the Baptist heritage is the story of mission work. From the great missionary journeys of the apostle Paul to the modern day mission work of Fred Hallman. It includes such names as Peter Waldo, Patrick of Ireland, William Carey, Adoniram Judson, and George Dana Boardman among others.

Part of the Baptist heritage is literature. Such writers as John Gill, Benjamin Keach, J. R. Graves, J. B. Moody.

Part of the Baptist heritage is the preaching of Spurgeon, the trials of Oncken, the teaching of Boyce, the stripes laid upon Holmes.

Our churches should actively teach Baptist history. We have much that our young people (and many of our older people) need to learn about our past.

Part of the new light that has been shed in some of our churches lately has resulted from people being ignorant of our past. We do not need new light. We should seek the old paths, not try to blaze new ones.

At the same time we should endeavor to leave something behind us. Take a glance at the Baptists in this country one hundred years ago. There were giants among us. The names Graves, Pendleton, Boyce, Dayton, Moody and it seems a host of others were writing, teaching, preaching, telling the world what Baptists believed and why they believed it. Who do we have today to match those men? I believe that we have several men who can teach as well as Boyce, write as well as Graves, and preach as well as Spurgeon. Our great problem is laziness. We just are not as willing to work as we should be.

IS "THAT" IN THE BIBLE?



Question:

WHAT MAN CAPTURED SINGLE-HANDED AN ARMY THAT WAS SEEKING HIM?

Answer:

Elisha, Second Kings 6:8-23, especially verses 15, 18, and 19. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? . . . And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria."

Let us be conscious of our great and noble Baptist heritage and let us strive to add our part to that heritage. Let us be willing to do whatever is necessary for the benefit of the Lord's churches, most particularly that church where we have our membership. If we are called to preach, let us preach. If we are given the talent to write, let us write. If we have the talent for teaching, let us teach to the best of our ability.

Let us thank God daily for all that He has given to us for the heritage He has supplied His people.

Angels

(Continued from page one)

est saint as he passes along, they would say, Who is this? what noble and honorable person is this that has such a guard, such a retinue? The greatest monarch in the world has no such attendance as the poorest and meanest saint has.

5. Another reason why God uses the angels for the good of His people, or to attend on them and minister unto them, may be because they are the spouse of Christ, the Lamb's Bride. Certainly great honor of right belongs to the queen, considering her near relation to the King. Hence she has the like noble retinue, her lifeguard as well as He. So upon the same foot of account, angels may be the attendants of the saints, their guard and retinue. Believers are the Bride, they are the friends of the Bridegroom, and of His noble consort, the church. Certainly in this the honor of the saints does exceed the honor of the holy angels, as Christ took our nature upon Him, and not theirs; and in that His church is His spouse, His wife, and not they, the glory conferred on us seems to excel, though in respect to their nature, wisdom and knowledge, they may excel the saints.

6. God may do it for the safety of His saints. Some observe that were it not for the good angels, the devils would even tear the very bodies of the saints into pieces. Such is their malice and rage against them.

7. That there may be much love and acquaintance grow between us and the holy angels, with whom we must live forever, and whom we shall be made like unto (Matt. 22:30). Now love grows by mutual offices, as it is seen in the love of mothers to their children, which increases by fostering and tending them. O how happy is every saint of God in having the tutelage of holy angels! This honor have all believers, and none else; for the wicked have no angels to look to them, to care for them; the angels of Christ are enemies to God's enemies, and friends to Christ's friends. May be, as God is good to all, so the wicked may be under the general charge of the holy angels. But the saints are under

their special and peculiar charge; they are properly guardians and ministering spirits to the saints, who are the heirs of salvation.

APPLICATION

This reproves or reprehends those that think it is below them to stoop to obey some of the commands of Christ. See what glorious creatures the angels are, yet they stoop so low as to minister to the poorest saints on earth. Michael despised David in his heart for dancing before the ark of God (1 Chron. 15:29). But did he value that? No, no; if he seemed vile, he would be more vile. "I will speak of thy testimonies also before kings, and will not be ashamed" (Psa. 119:46).

2. It reproves also such who are ashamed to own a poor child of God. They can call a rich man brother, but O, it is hard to own and call a poor man so, a man in a leather coat, or in a poor garb, before others. Alas, the angels are not ashamed to take care of and own poor Lazarus, full of sores, at the rich man's gate, though he begged for the crumbs that fell from his table, and the dogs came and licked his sores (Luke 16:19, 20). But let such look to it, lest Christ one day be ashamed of them.

Secondly, it may be for instruction to us how to do the will of God, even as the angels do it.

1. That we do it in love to God. Love is the great principle from whence the holy angels do all their service to God, so ought we to serve and worship God in love to Him, not for self-profit, or honor or applause. "If ye love me, keep my commandments" (John 14:15). "Simon, son of Jonas, lovest thou me . . . Yea, Lord . . . Feed my sheep" (John 21:15, 16). I will leave this charge with none else (as if He should so say), but such that love me; they that love not Christ, will not love His saints.

2. To hearken to Christ's commands. The angels wait to hear what service God will put them upon, but many professors make the Word to wait for them; they come not early to the assembly to wait for the Word.

3. To do the will of God with speed and all alacrity. Angels are swift to do God's will. They are said to have wings, so we should get upon the wings of faith.

4. To do it cheerfully and with utmost zeal. The angels are like a flame of fire, all filled with burning zeal and fervor.

5. Also to do the will of God universally, to leave no precept undone; and then we shall with David not be ashamed, even when we have respect to all God's commandments.

6. To do God's will continually, never to faint nor be weary; for thus the angels do God's commands, they obey always; and thus did David. "I have inclined mine heart to perform thy statutes always, even unto the end" (Psa. 119:112). "So shall I keep thy law continually for ever and ever" (Psa. 119:44).

Thirdly, this may administer terror to the wicked; the holy angels are against you. As they mark the saints for preservation, so they have commission oftentimes to destroy the ungodly. "Slay utterly old and young . . . and begin at my sanctuary" (Ezek. 9:6).

Fourthly, it may be of use, by way of exhortation:

1. To walk so as Christians and members of churches, that the angels may rejoice and discharge their work with joy, and not with grief.

Walk reverently in respect of the angels, even in your bedchambers. The thoughts of the presence of the angels should hinder us from doing that which is a shame or dishonor to us, but much more the thoughts of God's presence.

2. Bless God for the ministration of angels. O, see what love He has to His own people, and what honor He has conferred upon them.

But some say, What do you leave to Christ and the Holy Spirit to do, if angels do so much for us?

1. What will you leave to the angels to do if they do not teach, guide, protect and minister unto us?

2. What the angels do, Christ does. They are His servants; He uses them as instruments in His hand.

3. We leave to Christ to do all by the inspiration of the Holy Spirit, yet He makes use of the angels of the churches, as well as the angels of Heaven.

But you may say, Christ needs not the ministration of angels.

No more does He need the ministration of men, nor the use of ordinances, yet He is pleased to make use of both for the good of His church.

Fifthly, this may administer much comfort to believers. Reprobates, the princes on earth, have no such guards to attend them as you have. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

O what a glorious retinue have you! Your way is full of angels, who go to and fro therein. The wicked are left to the wide world, but Christ is pleased to give His saints tutors, governors and guardians to preserve, protect and wait upon them. The holy angels will know their charge who they are to keep and bear up in their hands, and save from danger.

2. See how dear and precious you are to God; yea, how honorable in His sight every elect person is. He has His guard, multitudes of angels to attend Him at all times; for your sakes they have received their charge, their commission. He has given His angels charge over you. You are weak, but they are strong. You sleep sometimes, but they are always awake and sleep not. God sends His own guards to watch over you, to protect and keep you. He knows what a multitude of devils would gladly destroy you, and therefore He has sent a multitude of angels to defend and save you. You have not only ministers on earth, the angels of the churches, but the angels of Heaven to be your servants.

And the end why God sends them and employs them is expressed; not that we should worship them, for they utterly disclaim this. "See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony" (Continued on page 8, column 4)

What Must I Do To . .

(Continued from page one)

Jesus Christ. The man, willing to justify himself asked: "Who is my neighbor?" and Christ replied with the parable of the good Samaritan.

Now our next problem is what is a parable and why did Christ use them? Matthew 13:11 declares parables were given "unto you to know the mysteries of the kingdom of heaven, but to them (those that cannot understand parables) it is not given." They are simply earthly messages from the divine source, Christ. Yes, Christ would have His people to understand spiritual truths.

The parable of the good Samaritan teaches the lawyer that although the victim was a Jew, the Samaritan was the one who had compassion and thus was his neighbor. The parable further teaches the elect how to live for Christ by the actions of the Samaritan. However, these applications can only be made in the life of the saved—no act by the lost, no matter how godly, helps in his salvation. The parable does not include a teaching of salvation by being a victim of sin but was used by Christ to declare who the lawyer's neighbor was—any man.

With this understanding I challenge any one with any scriptural proof to validate Mr. Fields' practice of interpretation as being correct. I see that he takes a simple Bible discourse and turns it into a deep theological study; which, if possible, would leave God wondering what Mr. Fields is trying to teach.

Having these facts before me, I am caused to reflect on a passage in Galatians 5:7: "Who did hinder you that you should not obey the truth." Paul felt that the past actions of the Galatian assembly were commendable, "Ye did run well." Yet Paul warned them that their change was not of God: "This persuasion cometh not of Him that calleth you" (Gal. 5:8).

If this is Paul's opinion of the (Continued on page 7, column 5)

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

Herbert W. Armstrong, 86-year-old leader of the Worldwide Church of God, emerged from his seclusion to deliver a 90-minute speech to 1,000 of his followers in Tucson, Arizona, on January 22.

Mr. Armstrong told his followers that the Worldwide Church's battle against the California Attorney General's Office is being fought "for all Churches and religions in the United States." Armstrong said the lawsuit was filed "because I represent Jesus Christ, and this world doesn't love Jesus Christ." He also accused Garner Ted Armstrong, his disfellowshipped son, of spearheading the attack against his religious society.

Presently, Herbert Armstrong's Worldwide Church of God has filed papers with the Arizona Corporations Commission to reincorporate in Tucson under the name "Philadelphia Church of God," according to the LOS ANGELES TIMES.

Meanwhile, members of the church staged a sit-in at its offices at Ambassador College in Pasadena to demonstrate their support for Mr. Herbert Armstrong. Kathryn Johnson was asked by a reporter why she and other members of the Worldwide Church of God feel money is so important to make an impression in view of Christ's poverty. She replied, "Christ was a very wealthy person, didn't you know that? He was a carpenter and owned several homes."

Kathryn Johnson is a classic example of the Biblical ignorance of modern religious cults. She is a director of a private school and a former Presbyterian, but she knows very little about what the Bible says about Christ. The Saviour said that He had no place to lay His head (Matt. 8:20). He would not have said such if He owned so much as one home.

The Armstrong cult is of the Jim Jones order.

According to a report issued last year by the National Center for Health Statistics, approximately one-third of children supported by Aid to Families with Dependent Children (A.F.D.C.) were illegitimate. The Center noted that such births are increasing, with 7.7 per cent of white births (in 1976) being to unwed mothers. The Center indicated that more than half the black children born in the U.S. in 1976 were born out-of-wedlock, and that 47 per cent of the black out-of-wedlock births were to women who already had at least one child. The A.F.D.C. program to subsidize bastardy costs you \$11 billion annually (THE REVIEW OF THE NEWS, Feb. 7, 1979).

The Moonies are in the fishing business, not for the souls of men, but for money. Several years ago International Seafoods, a front for the Unification Church, purchased a fish processing plant in Norfolk, Virginia. Last winter International Oceanic Enterprises and U.S. Marine, two other Moonie fronts, moved into Bayou La Batre, a small village in Alabama, and bought a boat-building business and 700 acres of land.

Last spring and summer the church made a similar move in Gloucester, Massachusetts, where Mr. Moon and his cult had been commercially fishing for several years. International Seafoods also began negotiations to buy Gloucester's biggest lobster processing plant.

Most recently the Moonies bought land in Kodiak, Alaska, to build a \$3 million fish processing plant. And last fall the cult opened a processing plant in San Leandro, California. The wealthy Moon cult with its slave labor now has operations along almost every American coast. Since they don't pay taxes, they are putting the American fishing industry in a helpless economic condition.

SALEM, Ore. (EP)—A new drive to assess property taxes against nonprofit groups forecast

by some political observers here following reports that nearly \$40 billion worth of property in the state is exempt from such taxes. Property taxes are paid on about \$37 billion worth of property. In Portland, the Roman Catholic archdiocese is contesting assessment of taxes on church rectories.

In Oregon, tax exemptions are granted churches, charitable organizations, graveyards, intangible property, motor vehicles, household furniture, pollution control facilities for industry, ship repair material, orchards, nursery stock, crab pots, art objects and student housing.

WASHINGTON (EP) — "Pro-Life" and "Pro-Choice" groups converged on Washington dramatizing the controversy begun six years ago when the U.S. Supreme Court ruled that abortion in the first six months of pregnancy was a constitutional right. The fight has become increasingly bitter and this year's activities noting the anniversary of the court's decision showed the divisions sharply.

The National Organization for Women (NOW) announced that they had invited "Pro-Life" and "Pro-Choice" groups to a meeting February 15 to discuss ways "to lessen the need for abortion, to reduce the incidence of unwanted and troubled pregnancies, and to end the increasing polarization and violence that surrounds this issue," said Eleanor Smeal, president of NOW.

But Nellie Gray, president of the anti-abortion group March for Life, told a crowd at the U.S. Capitol estimated at anywhere between 10,000 to 60,000, "I do not sit down and negotiate with baby killers."

NASHVILLE (EP)—A national survey by the interdenominational Christian Bible Society states that 98 per cent of all U.S. homes have at least one Bible. Some 31 per cent of all families said they had at least one member engaged in regular Bible study. However, the survey stated, 56 per cent of Roman Catholics, 26.5 per cent of Protestants, and 54.8 per cent of Jews responded they don't read the Bible at all.

The number of Protestants who don't read the Bible at all ranged from a low of 14.5 per cent of Pentecostals to 33.7 per cent of Presbyterians to a high of 49.5 per cent of Episcopalians.

Conducted by the National Family Opinion, Inc., the survey was carried out among 5,000 families during October 1978. The study was commissioned by the Christian Bible Society to obtain information on Bible reading and study habits, Bible preferences and Bible ownership.

PHILADELPHIA (EP) — The severing of U.S. relations with Taiwan has created new tension and pressures for many Christian churches there, according to reports in The Lutheran, the magazine of The Lutheran Church in America (LCA) published here.

GOLDEN, Colo. (EP) — Chaplain David Chenoweth of the Jefferson County sheriff's department is a pistol expert. Recently, he was assisting a deputy in returning a fugitive to the county jail.

Noticing both his holstered pistol and his chaplain's collar, the prisoner asked, "If I took off running, would you shoot me?"

"Well," the chaplain replied, "I'll pray with you. I'll pray for you. Or I'll pray over you."

The prisoner dropped the subject.

NEW YORK (EP)—Rabbi Sally J. Priesand, 32, the first woman rabbi in U.S. history, has resigned as associate rabbi of the Stephen Wise Free Synagogue here effective July 31. She declined to state her reason for resigning, but said she was leaving "on good terms with the synagogue." Rabbi

Priesand was ordained at the Isaac M. Wise Temple in Cincinnati in 1972.

TOPEKA (EP) — Fred Hollo-mon, chaplain of the Kansas Senate, delivered an invocation which drew sympathetic nods.

His session-opening prayer:

"Omniscient Father:

"Help us to know who is telling the truth. One side tells us one thing and the other, just the opposite."

"And if neither side is telling the truth, we would like to know that too."

"And if each side is telling half the truth, give us the wisdom to put the right halves together."

"In Jesus' name, Amen."

SALT LAKE CITY (EP)—Statistics for the last five years show world membership in the Church of Jesus Christ of Latter-day Saints (Mormon), increased 26 per cent, from 3.3 million in 1973 to 4.1 million in 1978.

President Spencer W. Kimball expresses special pride in the number of missionaries now serving worldwide. The numbers have increased 10,000—57 per cent—during his presidency, from 17,501 in 1973 to 27,399 in 48 countries of the world in 1978. But Mr. Kimball said he hopes for even greater expansion.

Thrills, Spills, Chills

(Continued from Page One)

One can go to extremes on anything. I think one of the chills that we get is when God opens our eyes to the truths of His Word about freewillism. I preached for seven years as an Arminian, it gave me a chill when I realized that I was not preaching the truth. As Paul said, I did it through ignorance, I was sincere, but I was sincerely wrong. Just because a man is sincere doesn't make him right. I believe that many of the Arminians believe that they are right. There is one thing that we all must learn, it takes the Holy Spirit to show a man the truth. As one sees the truth he has chills about what he has preached, and should repent of it, yet many never do. They say I have been preaching for years, and I'm not going to change now. You remember this: A wise man will change his mind, but a fool never will.

I spoke to a preacher friend of mine not long ago, who told me that he believed the doctrines of grace just as strongly as I did, but he said, "I am not going to preach them in my church, they will run all the people off. I will grant you that the time has come that people will not endure sound doctrine, but if preaching the Word will cause them to run off, I think we would be just as well off without them. Beloved, I cannot help but think that when a man like this stands before the Lord there are going to be some chills running up and down his spine. Yet this man had just enough guts to say the truth about this subject, while many others, because of one reason or another, refuse to speak out. I think it can be said that one of the main reasons why so many won't preach the truth along this line is the love for filthy lucre. It's no doubt in my mind that this is what keeps many of the Arminians in their false doctrines. If they do not know the truth, it is one thing, but if they know it and still refuse to preach it then there is going to be many chills running up and down their spine. Now let's look at the last point.

THE SPILLS OF FREEWILLS

If a person never learns the truth about freewillism down here it's for sure they are going to learn it when they stand before the Lord. One of these days you are going to see the big shots turned out to be buck shot. Anyone who robs God of His glory down here today is going to stand before the Lord, and give Him His glory that is due Him that day. They are going to realize as Jonah did that salvation is of the Lord.

I think the modern soul-winners are to take a big spill when they will have to give account of their false methods of soul-winning. I think it is going to be a sad day for most of the freewillers when they see their works go up in

flames, as wood, hay, and stubble. I have always said most any kind of religion is okay to live by, but it's not alright to die by. My friend when it comes to dying, you better make sure that you are in Christ, and not depending upon your own works.

Now let me warn all of the sovereign gracers, we, too, are going to stand before the Lord one of these days and give an account of our stewardship; if we fail to do what the Lord has clearly commanded us to do, there will be some spills for us too. James 4:17 says: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Beloved, God has given us a job as ambassadors for Christ. When we fail to do what God has commissioned us to do, don't think we are going to get away without some spills also. Let me close this message with this last Scripture found in Philippians 2:9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." May it please my dear Lord to use this message to bless some, and to provoke others to think.

Should Sovereign . . .

(Continued from page one)

was a Missionary Baptist preacher, and certainly not, and by any means a Hardshell, neither was the Church Hardshell. Jesus said in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature." He knowing all, knew who the goats or reprobates were. We don't, we are to preach to every creature. In fact II Timothy 4:2 teaches us to "Preach the Word" and always be ready to take every opportunity to do so.

Like our dear Saviour, we are to be missionary in every respect, being about the Father's business, not sit down, lay back, slack up, fall back or be content with the little we do. Even though Jesus was a sovereign grace preacher, He was a compassionate preacher, knowing who would be saved and who would not. He knew everyone was responsible to God, yet His great love for mankind caused Him to cry out in Matthew 24:37, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" No, my friends, Jesus and the First Church were not Hardshells.

THIS CHURCH BELIEVED IN SENDING OUT MISSIONARIES

Peter was sent out of this great Church and preached to many. While preaching at Pentecost thousands were saved and added to the Church. Stephen was sent out from this Church to preach the all things, but was silenced by stoning after telling that ungodly bunch of murderers that they had slain the Just One, the Lord Jesus Christ. Stephen died preaching the all things our Lord told us to preach in Matthew 23:20. These men believed in sovereign grace but were not Hardshells.

The apostle Paul, one of the strongest sovereign grace preachers outside of Jesus Christ, was sent out by this great church at Jerusalem. We hear Paul preaching the sovereignty of God in Romans 9:13, that God loved Jacob, and hated Esau, his text was from Malachi 1:2-3. We hear Paul preaching the sovereignty of God in Ephesians 1:4 saying, "According as he hath chosen (elected) us in him before the foundation of the world, that we should be holy and without blame before him in love." Beloved, Paul said that God the Father chose us in the Lord Jesus Christ before the foundation of the world. We were not chosen when we believed, but before the waters flowed, or a blade of grass came forth, before God hung the stars and planets into space, before this old earth was formed, we were chosen to be recipients of grace. Paul said again in Romans 9:18: "Therefore hath he mercy on whom he will have

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mercy, and whom he will he hardeneth." So you see that the true church was sovereign grace believers, and that its preachers preached it; therefore sovereign grace churches must be missionary.

To sit back and say if the Lord elected them He will save them is to be Hardshell. Hardshellism is withholding the gospel or not believing in preaching the gospel. Many today are going far and wide preaching error, leaning to their own understanding, rather than preaching the all things that we are commanded to preach. Many Baptists are doing a lot of so-called missionary work today, not to get the gospel out, but to get their new doctrines established. I have no faith in this sort of work.

What Must I Do To . . .

(Continued from page six)

saints' doctrinal change on the way of salvation, should we not consider the "nu-liters" with the same observation? God's truth has not changed. If some need to distort, confuse and misapply simple practices of Scripture interpretation just to make a name for themselves; then how shall they stand before the true God and explain their change? I feel that they must consider the eternal wrong they are doing by passing around such doctrines and erroneous practices.

Now knowing Mr. Fields' position on the subject; which is so plainly erroneous, we must remain ever on the offensive for God's truth and expose heresies. The heresies which must be exposed will run the gauntlet of theological schools. It is the responsibility of the local churches to be "teaching them to observe all things whatsoever I have commanded you" (Matthew 23:20). We are not to open our pulpits to such errors, but rather expose the heresies.

In conclusion, I am bound to ask my pastor brethren: What is your attitude towards the assembly you lead? If you really love them, lead them properly, with God's truth. Allow the Spirit to lead you to teach the truth. Also remain ever aware that you are an example and your attitude towards heresies will be reflected in your congregation. If you open up a firm stand against the heresies, you may lose your church to these "new-truth" preachers.

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCAK, Catlsbrg., Ky. Sun.	8:30- 9:00 a.m.	92.7	3000 FM
WFTQ, Fulton, Miss. Sun.	1:00- 1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss. Sun.	1:00- 1:30 p.m.	101.7	3000 FM
*KHYM, Gilmer, Tex. Sun.	1:00- 1:30 p.m.	1060	10,000 AM
*WYRD, Syracuse, N.Y. Sun.	12:30- 1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga. Sun.	8:00- 8:30 a.m.	1060	2500 AM
*Clear Channel			

TBE Bible Study

(Continued from page three)

believes the record and the report given concerning Christ (Isa. 53:1; 1 John 5:11-13). A faith which believes all that is written (Acts 24:14; 1 Thess. 2:13). May it be said of us what was said of the saints in Hebrews 11:13: "These all died in faith."

"Ye rejoice with joy unspeakable and full of glory." This faith further manifests itself in joy and happiness as it anticipates the complete fulfillment of the blessed hope of the child of God. How the child of God can go on his way rejoicing (Acts 8:39) and this in spite of affliction, persecution, trials, and tribulation (Acts 16:25; 5:41). This joy is beyond human expression or description. If now, how much more in new bodies?

VERSE 9

"Receiving." God's people are on the receiving end of all of the blessings of God (Eph. 1:3; II Cor. 9:15; Eph. 2:8; John 10:28; Rom. 5:5).

"The end of your faith." Faith reaches into eternity to the consummation of all things. Like Abraham, we are looking for a city, the permanent home of the elect of God, and the new Heaven and earth (Heb. 11:10; Rev. 21:4). Then cometh the end (I Cor. 15:24).

"Even the salvation of the soul." Salvation, as seen throughout the entirety of the Bible is an all inclusive term which means a total deliverance from the penalty, power, and presence of sin, and a total deliverance to eternal bliss

forever (Rom. 8:30; Jude 24, 25).

VERSE 10

"Of which salvation the prophets have inquired and searched diligently." Salvation is not merely a New Testament doctrine, but is taught as already seen from Genesis through Revelation (Heb. 10:7; Luke 24:27; Acts 10:43). There is a miracle about salvation and also a mystery which the Old Testament saints only saw glimpses in the types and shadows, but it was just as real to them as us (Job 19:25; Ps. 23; John 8:56).

"Who prophesied of the grace that should come unto you." The Old Testament prophets saw the fullness of salvation as a result of the first and second coming of Christ as in a glass darkly. They knew experimentally there would be a development in its manifestation.

VERSE 11

"Searching what, or what manner of time the Spirit of Christ which was in them did signify." The ministry of the Holy Spirit is a misunderstood doctrine, but keep in mind He, like the Father and Son, was in the beginning (Gen. 1:1, 3, 26). He worked in as well as on the Old Testament saints, particularly the prophets (II Pet. 1:21). Yes, the fullness of His ministry on this earth was after Christ ascended back to Heaven (John 14:16-18; 15:26; 16:7-14), but He always was at work.

"When it testified beforehand." The Bible is a Book of prophecy and fulfillment. In this world of wild speculation and fakery, how

blessed to have a "more sure word of prophecy."

"The sufferings of Christ, and the glory that should follow." Full salvation involves both the death of Christ and the humiliation preceding it, but also the resurrection of Christ and the glory which followed it (Philip. 2:5-9; Luke 24:26). Again, this has to do with the first and second coming of Christ.

VERSE 12

"Unto whom it was revealed."

All of the prophecies of the prophets together gave a full revelation of Christ, but all was not given to each prophet fully nor was it given for their total benefit.

"That not unto themselves, but unto us they did minister the things." Many times preachers have preached things which have blessed others when they did not know the full purpose of what they were preaching, although they knew it was of God. The Old Testament prophets knew there were blessings in store for the saints in the future, but they were not here when they took place.

"Which are now reported unto you by them that have preached the gospel unto you." These things of prophecy are now history as far as the earthly ministry of Christ is concerned, and now the Apostles and New Testament preachers are used of God to relate it.

"With the Holy Spirit sent down from heaven." The same Holy Spirit which inspired the Old Testament prophets is the One Who now indwells the New Testament Apostles and ministers and moves them in their preaching.

"Which things the angels desire to look into." The glory of salvation is magnified by the fact the angels stand in awe and wonder as they seek to know more about it. The Cherubims who stood overlooking the mercy seat foreshadows this.

As we conclude this lesson, surely salvation has a greater depth of meaning as we consider the teachings of these verses.

Mercy Killings

(Continued from page five)

killed for you at Calvary that mercy might be yours in Him.

Go back to the day when Abraham was about to offer his son, Isaac, as a burnt offering. He looked behind him and saw a ram caught in the thicket and offered him up instead of his son. Beloved, Isaac needed someone to die in his place and God provided a ram that died for him.

And now come down to Calvary. You and I needed someone to die for us. We had to die for our own sins unless we could find a substitute who might die, in our behalf. God found that substitute in the person of His Son, and His Son went to Calvary where they drove the nails in His hands and feet. They made Him suffer every way they could. Jesus Christ died on the cross of Calvary for what purpose? To keep you and me out of Hell. The mercy we need tonight is that which is ours in the Lord Jesus Christ.

Do you know Him tonight? You need Him. You don't know what day nor hour you are going to leave this world. Sooner or later all are going to die unless Jesus comes.

One day I was standing in front of the printing shop talking to a preacher. We looked across the street as an ambulance drove up in front of a restaurant. They brought a man out on a cot and took him to the hospital. The dishwasher had been stricken with a heart attack. He didn't know when he came to work that morning that they would haul him away before the day passed by.

Sometime ago I saw them bring a man out of a hotel dead, in Huntington, West Virginia, a man who had rented a room the night before. When he went to bed and to sleep, he didn't know he would never see this earth again.

You never know when that hour of death is coming. I say it is coming. You may be in Hell before I finish this sentence, or if you

are saved, you may be in Heaven. It will all depend on one thing—do you know Jesus Christ as your Saviour? I don't say that if you join the church and do the best you can, maybe you will get to Heaven after a while. I want to be honest with you. It is either Jesus Christ or a Devil's Hell. Oh, may God save your soul tonight, and if He saves you, come out on God's side and publicly profess your faith in Him.



Angels

(Continued from page six)

of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Rev. 19:10). It is to keep us in all His ways, and they exactly and diligently observe their charge. "They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. 91:12). These, O child of God, accompany you, minister unto you, encamp around about you, go before you, and wait upon you: but take heed you go not out of God's ways. It is in all His ways they are to keep you. Do not venture on the Devil's ground. The angels are always upon this ladder that reaches to Heaven, which goes through Satan's territories, the air, where there are multitudes of devils, who strive to push you down as you climb up; but these do boldly resist them, and defend you continually against those evil spirits.

Do angels minister to us? "Behold the angels of God ascending and descending." O what has Christ done to procure such guardians, such helps, such guides for us poor feeble travelers? Never fear, though the ladder be high, angels have wings; they can soon be with us. They descend to bring them up that are given to Christ, and they ascend with such that are going up. You must fly by faith and prayer up with them from step to step, from faith to faith, from strength to strength, from glory to glory, until you come to the end of your journey.

O ye darlings of Heaven, though others regard you not, but reproach you, slight you, despise you, yet matter it not. The mighty angels have you by the hand; they love you, they know you are the spouse of their Sovereign, His blessed bride whom they serve, and therefore they honor you. O what a degree of glory, ye princely ones, are you raised to!

Moreover, what love is this? What grandeur is here conferred upon vile sinful creatures as we are? Have we such a guard? Does Christ's chief courtiers above wait upon us below? Must we ride in the King's own chariot to Heaven? Do angels wait on the heirs of salvation, heirs of Glory?

Come then, ye holy and high-born nobles, and take state upon you, and say, We are not for dunghill earth, nor base slaves of sin, nor of this world, nor of the Devil. We are princes nobly descended, born from above, and have the guard of the King of kings to attend upon us. We must

live as such, who are so born, so honored, and also as so guarded.

And now, O ye earthly muckworms, ye dunghill-rakers, what signify your silks and satins, your golden chains, your bags of money and great possessions? What, alas, are crowns and scepters, or the guards of haughty monarchs? What's their majesties, their highnesses, their excellencies? The meanest saint is higher and greater than you all, and has a more glorious attendance.

But to return to believers; Prize your privileges, ye saints, ye the most excellent ones in all the earth; that are more honorable than your brethren, more excellent than your neighbors (Psa. 16:3; I Chron. 4:9; Prov. 12:26). Angels administer to you at Christ's command. Are you ignorant of your honor and blessed safety, or will you still hang down your heads and go drooping, because you are poor, afflicted and despised? O this grieves Christ, grieves the Spirit, and grieves the holy angels. Consider, you are not at home, you are going into your own country to be crowned; you are not yet come to age, but, as heirs of Glory, God cares for you, succors you, defends and keeps you. You have a host, a mighty host to fight for you, mighty and skilful guides to lead you, a most noble Guard to watch over you, and minister to you, and chariots beyond those of beaten gold to carry. The mighty God is your defense, and His angels are a wall of fire round about you. No devils can hurt you; no utter ruin can come upon you; get the world therefore under your feet. Your souls are justified, all your sins pardoned, and you are sanctified, and shall forever be saved. God is your Father, Christ is your Bridegroom, the Spirit is your Sanctifier, the saints are your companions, the angels your guard, and Heaven is your inheritance. O be humble and lie at Christ's feet. What has He done for such unworthy creatures? Let us love God, honor Him, worship Him in and by Christ, and through the Holy Spirit. To whom be praise, and honor, and glory, forever. Amen.

AN HYMN OF PRAISE

Mount up, ye saints; O, still ascend,
O, soar on high, and sing;
Ye darlings of the Lord above,
Sing praise to your Great King.
See, see, what honor God confers!
How angels do attend,
And wait on you continually
And will until the end.
See how the Cherubs do rejoice
In all the work they do;
O learn of them, lift up your voice,
Mount, and sing as you go.
Our life should be a life of praise,
Who are redeemed from earth;
Lord, let's exalt Thee all our days,
And set thy glory forth.
Thy servants which do wait on Thee
In Thy High Court above,
Are sent to wait on such as we,
This shows Thy matchless Love.
To us below, who nothing are,
What is man! what are we,
That Thou such honor shouldst confer,
And wilt to eternity.

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