

The Baptist Examiner

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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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SCRIPTURAL LAW OF N. T. CHURCHES

By JOE WILSON
Winston-Salem, North Carolina

"And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17).

"And the saying pleased the whole multitude; and they chose . . ." (Acts 6:5).

"They were received of the church . . . It pleased the apostles and elders with the whole church . . ." (Acts 15:4,22).

"When ye are gathered together . . . deliver such a one to Satan for the destruction of the flesh . . ." (1 Cor. 5:4,5).

"Sufficient to such a man is this punishment, which was inflicted of many" the majority (II Cor. 2:6).

"In the New Testament churches there was rule by the majority" (J. E. Cobb).

"The government power is in the hands of the people . . . The right of a majority of the members of a church to rule, in accordance with the law of Christ" (J. M. Pendleton).

"The government is administered by the body acting together, where no one possesses a preeminence, but all enjoy an equality of rights; and in deciding matters of

opinion, the majority bears rule" (E. T. Hiscox).

I was saved, called to preach, ordained, and preached for awhile in a Holiness church, so-called. Then God graciously, by His Spirit using



JOE WILSON, SR.

the Word led me out of this man-made organization and into a true Missionary Baptist Church of our Lord Jesus Christ. I shall ever be grateful to God for this wonderful, wonderful blessing. I do praise my God that He did not leave me in

the terrible heresies of the Holiness people. Since this has been my experience, I have a great appreciation and love for the wonderful truths that are taught in God's true Baptist Churches. I would not say that I love them any more than those who were never involved in other and false churches. But I do feel that this has caused me to have an increased love for many truths.

In the Holiness church of which I was a member, the local church was governed by a central body of bishops and did not have the privilege of self-government. The Bible and Baptist doctrine of congregational government has since that time been a very precious and wonderful truth to me. I consider it to be a very important part of Baptist truth. I am very adamant in my attitude towards and stand for this glorious truth. I consider it one of the great privileges of being a Baptist that every member can and should manifest their vote in the business of the church of which they are a member. I believe that Baptist people should be very grateful to God for this privilege and this truth that is taught in Baptist churches. I believe that (Continued on page 6, column 1)

JESUS, THE CARPENTER

By JOHN R. GILPIN
(1905-1974)

"Is not this the Carpenter?" (Mark 6:3).

On the twelve parapets of a bridge in Austria are twelve images of Christ in which He is represented as being occupied in various vocations, such as, Jesus the



JOHN R. GILPIN

farmer, Jesus the physician, Jesus the carpenter, and others. In entering the city, men bow in worship before the image which represents their craft. It is my desire that we may bow tonight before

Jesus the Carpenter.

A big lump — supposedly of stone — lay for centuries in North Carolina. People in passing saw only an ugly lump and passed on. A poor man saw a heavy lump — something good to hold his door ajar, and took it home. A geologist saw it and found a lump of gold, the largest ever found east of the Rockies. Many look upon Jesus in such a way; some see a Galilean peasant; some, a beautiful life; others see only a man; while a few, with eyes that are lighted with Divine light, behold Him as the Divine architect, carpenter, and builder of all things. Jesus' work before He came to this world and since His departure, was and is, a work of building. In order that His 33 years of earthly ministry might harmonize with His Pre-incarnate and Post-incarnate work, He must of necessity be a carpenter while in the flesh. If He had been anything else, God's plan would not have been fulfilled completely.

I
Jesus as a carpenter built the world. "All things were made by him; and without him was not any thing made that was made" (John 1:3). "In the beginning God created heaven and the earth" (Gen. 1:1). You will notice that this verse refers to the creative acts of God. Please remember the words of (Continued on page 3, column 1)

A NEW NAME — THE LAMB

A. J. GORDON
(1836-1895)

In his expositions of the Epistles to the Seven Churches, Prof. Plumptre refers to a suggestion received from a friend, W. Reid, of Edinburgh, as to the "new name" referred to in Revelation 3:12: "I will write upon him My new name." He says, Mr. Reid set him-



A. J. GORDON

self to search "whether the Apocalypse itself contains any characteristic name or title that had not been used before, or applied to Christ, and found that Greek word ARNION, 'the Lamb,' is so used in not less than twenty-eight passages in this book, and not elsewhere." Whether this title, "the Lamb," is the "new name" or not, the author does not presume to decide, but he rightly says that, as used in the Revelation, it is most expressive of the present character and personality of Christ, since it

"gathers up into itself the humiliation and the glory, the sacrifice and the exaltation, the meekness and the gentleness of Christ," thus becoming, in very deed, a "Name which is above every name."

This suggestion has struck us so forcibly, that we have followed it out somewhat; not in the way of attempting to discover what that "new name" is to be which shall be written on our foreheads if we overcome, even as "holiness to the Lord" was written on the frontlet of the High Priest. Perhaps that name is, as yet, a secret. It is "My new name;" His, of whom it is said in Revelation 19:12, "And He had a name written, that no man knew, but He Himself." But we wish, apart from this suggestion, to make a short study on the word "Lamb," as used in the Apocalypse.

Now, what is especially striking in connection with this new name assigned to Christ is that it is the diminutive word for Lamb; and thus is even more expressive of meekness and humility than the word used in the other parts of the New Testament. At the same time, all the attributes and acts assigned to this Lamb of the Apocalypse are those of power and authority and majesty. Thus it would seem as though the lowliest name having been selected for Christ, in order to keep vividly and constantly before our minds His earthly humiliation and suffering; then that name is clothed with qualities of majesty and power utterly foreign to itself, in order to indicate the exaltation and glory into which He has been lifted by His resurrection and ascension. In order to bring out this fact distinctly, let us contrast the Lamb (AMNOS) ordinarily used as the type of Christ, with this (ARNION). For the sake of distinguishing the two for the ordinary reader, we shall designate the Lamb of the Apocalypse by writing in capital letters.

We notice, then, the following striking contrasts:

(1). While the lamb ordinarily is fed by the shepherd (John 21:15), the Lamb of the Apocalypse feeds His people. "The Lamb which is in the midst of the throne shall feed them" (Rev. 7:17).

(2). While the lamb which typifies Christ in his humiliation "is led to the slaughter," so meek and submissive is He, the Lamb now leads the blood-washed flock. "The Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. 7:17).

CANNOT SERVE GOD
In Joshua 24:19 it is written: "And Joshua said unto the people, Ye CANNOT serve the Lord: for he (Continued on page 2, column 1)

(Continued on page 8, column 3)

THE IMPULSIVE MAN

GEORGE C. BALDWIN
(1817-???)

The distinctive peculiarities of individuals have been made the subject of various classifications. There are two of these to which I will briefly advert, which if not of the highest order are certainly very expressive. If you observe closely the common language of men, you will discover that at times they classify each other's predominating characteristics according to the animals. Hence you hear of apish men, mere imitators; foxy men, cunning and deceitful; wolfish men, insatiable in their greed; tiger-like men, fierce and cruel; and lion-hearted men, bold and fearless.

The other classification to which I refer is according to the metals. Adopting this, and looking over society, you may see iron men, strong and useful; steel men, springy and elastic; mercurial men, hasty and impetuous; silver men, brightly polished; golden men, pure and true; and then you find others, of whom even charity itself must confess that they have by far too much brass in their composition.

But whatever classification we may adopt it still remains true that, in its essential features, as truly as in its original faculties, human nature is evermore the same. The men of past centuries are the men of today, with only what difference circumstances and culture have wrought. Indeed, history could not teach us by example, unless the groundwork of character were in all ages the same. And when we comprehend this, history is no longer an obsolete legend, or an amusing story, but a grand mirror revealing the action of our own passions, the conflicts of our own virtues and vices, and sometimes the reflections of our own interior life, the outworkings of its secret impulses and half-formed purposes. Especially is this true of gospel history. For while, in general history, we chiefly see human nature amid institutions and forms which have ceased to exist, in this we see it in contact with Christianity operating in Palestine then, as among

ourselves now. You perceive, therefore, that not only is the groundwork of character the same now as then, but the great operating agency is the same, and we shall find in our investigations that these men of the first cen-



GEORGE C. BALDWIN

tury are in their relations to the gospel true representatives of the men of the nineteenth century. As we have seen that there are now men of whom Herod and John the Baptist are types; so we shall see that there are not a few of whom Peter — the subject of this

lecture — is the true representative.

Reflect for a moment at the outset on the positional eminence his name holds in the world at the present time, although eighteen hundred years have elapsed since his decease. The greatest building on earth, greatest in the scope of its architecture, the extent of its capacity, the wealth of its decorations, upon which the highest art has exhausted its energies, now bears his name, it is called "St. Peter's Cathedral." The very throne of the Caesars has been displaced by what is termed "the Chair of St. Peter." The proud column which was erected to commemorate the triumphs of the imperial trojan, is known in modern Rome only as "the Pillar of St. Peter." More than this. The Romish church, with its millions of adherents, claim him as their foundation. And wherever a scriptural Christianity is known, his name is honored and revered. Let us go back over the pathway of centuries, and look for the origin of this man, with the present extent and nature of whose fame that of Caesar or Alexander seems limited indeed, and briefly trace (Continued on page 6, column 4)

The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

SOME CANNOTS OF THE ADAMIC MAN

(Preached on the Independent Baptist Hour January 20, 1980)

"Lord, make me to know mine end; and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity" (Ps. 39:4-5).

In our day much is being written and said about the nobility of man. But in Psalm 39 the writer speaks of the frailty of man. According to the Psalmist, every man without exception is folly, falsehood, fickleness, frailty, and filthy with sins.

Even when he is young, strong, wealthy, honorable, and prosperous, he is such. While he may be merry and secure in the world, his heart is deceitful and incurably wicked. He is unstable in all his ways. Every thing about him is uncertain. His body and beauty are not substantial. His mind and memory are not durable. His plans, purposes, and promises are vanity.

The Adamic man who walks on earth has physical life, but he is void of spiritual life. In the natural realm man is active, but in

the spiritual realm he is inactive. When it comes to spiritual matters, the natural man is without strength to perform. There are some definite things stated in the Bible that the unregenerated man cannot do. Each of these are stated by a definite "cannot," implying human inability in the spiritual realm.

CANNOT SERVE GOD
In Joshua 24:19 it is written: "And Joshua said unto the people, Ye CANNOT serve the Lord: for he (Continued on page 2, column 1)

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THE BAPTIST PEOPLE

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BRIEF NOTES

The First Baptist Church of
Naples Park, Florida, and Pastor
Willard Pyle will have special
services February 20-24. Services
will be nightly at 7:30 p.m. with
Elder Leroy Paek of Alderson, W.
Va., doing the preaching. All with-
in driving distance are invited to
attend these services.

Adamic Man

(Continued from page one)
is a holy God; he is a jealous God;
he will not forgive your transgres-
sions nor your sins." These words
were addressed to God's covenant
people, Israel. They were not in-
tended to deter or discourage serv-
ice to the Lord. Rather, they were
spoken to cause them to realize
they could not serve God in their
own strength. Here we see the hu-
man inability of even the redeemed
of God to serve Him in an ac-
ceptable manner.
If even the elect of God are un-
able to serve God perfectly without
any defect, then it can clearly be
seen that the unregenerate cannot
serve God. Jesus Christ said: "No
man can serve two masters: for
either he will hate the one, and
love the other; or else he will hold
to the one, and despise the other.
Ye CANNOT serve God and mam-
mon" (Matt. 6:24). This inability is
not the fault of God; it is in the de-
praved nature of man. The lost
man can no more serve God than
the Ethiopian can change his skin,
or a leopard divest himself of his
spotted robe (Jer. 13:23).
Even acts of religious worship
rendered without heart intent
are unacceptable to the Holy
One. Through the pen of Isaiah the
Lord said: "And when ye spread
forth your hands, I will hide mine
eyes from you; yea, when ye make
many prayers, I will not hear: your
hands are full of blood" (Isa. 1:15).
Proverbs 21:27 says: "The sacri-
fice of the wicked is abomination:
how much more, when he bringeth
it with a wicked mind?"

How can the unrenewed man do
right when there is no right in
him? The Apostle Paul said: "For
I know that in me (that is, in my
flesh,) dwelleth no good thing: for
to will is present with me; but how

to perform that which is good I
find not" (Rom. 7:18). You can
hold a ladder with your own hands
and climb to the top of it as easily
as you can make your evil nature
attain holiness! The unsaved man
can no more render acceptable
service before God than Satan or
a fallen angel.

This truth discourages self-right-
eousness and self-salvation. It des-
troys the hope of salvation by rites
and ceremonies. It shuts the sinner
up to faith in Christ as the only
avenue of escape (Gal. 4:22-23).

CANNOT BE CHRIST'S DISCIPLE

During the days of His flesh,
Christ declared: "If any man come
to me, and hate not his father, and
mother, and wife, and children, and
brethren, and sisters, yea, and his
own life also, he CANNOT be my
disciple" (Luke 14:26).

The unsaved man will not give
up his family and friends to be-
come a disciple of Christ. He loves
his own flesh and blood and cares
nothing about Jesus Christ. The
unregenerate sinner is given over
to the enjoyment of this life, and
he cares nothing for a life to come.
God will not permit divided devo-
tion. To be a disciple one must pre-
fer banishment from family to ban-
ishment from Christ. The alien sin-
ner will never meet these condi-
tions, unless God changes his na-
ture.

The Lord from Heaven further
said: "And whosoever doth not
bear his cross and come after me,
CANNOT be my disciple" (Luke
14:27). Here again we see the sin-
ner has no desire to bear reproach-
es, afflictions, persecutions, and
death itself to be a Christian. The
whole affair of discipleship is dis-
agreeable to the flesh. The unre-
newed man neither desires or de-
serves the name of being a disciple
of Jesus Christ. He prefers the
service of sin to the service of the
Saviour.

The Master continued in Luke
14:33: "So likewise, whosoever he
be of you that forsaketh not all that
he hath, he CANNOT be my disci-
ple." To be a disciple of Christ
one must forsake his friends, fam-
ily, and farm. The problem with
the lost sinner is that he forsakes
Christ and clings to all else. It is
humanly impossible for a lost sin-
ner to become a disciple of Christ,
apart from the working of sover-

THEOLOGY

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In the beautiful garden of Eden,
God placed Adam and Eve;
Eve was deceived by Satan,
Adam sinned wilfully!

Adam's disobedience hurled
Mankind into a fall;
Sin entered into the world,
Death passed upon us all!

To an almighty, sovereign God,
This fall was no surprise;
He knew that man would downward tread,
Transgress His law, most wise!

Before the dawn of creation,
Before the stars hung in span,
Before the world had foundation,
Our salvation was planned!

None but a merciful, loving God
Could plan so great salvation;
He gave His only begotten Son
To be our propitiation!

eign grace.

CANNOT ENTER GOD'S KINGDOM

Speaking to Nicodemus, Jesus
Christ said: "Except a man be
born again, he CANNOT see the
kingdom of God" (John 3:3). The
meaning is very plain: No man can
understand or enter the kingdom of
God without regeneration. Unless
the Holy Spirit makes the sinner
alive, he cannot be a part of the
kingdom of God. By his first birth
he is shapen in sin. He must under-
a second birth be fashioned af-
ter the Saviour. The natural man
must become a spiritual man. He
must be born anew from Heaven
before he can understand heavenly
things.

The natural man is totally unfit
to enter God's kingdom. He is un-
able to do so being completely cor-
rupt. No one would ever enter the
kingdom of Christ unless God
makes him fit. Paul told the church
at Colosse: "Giving thanks unto the
Father, which hath made us meet
to be partakers of the inheritance
of the saints in light: Who hath de-
livered us from the power of dark-
ness, and hath transferred us into
the kingdom of his dear Son" (Col.
1:12-13).

God takes a man under the power
of darkness and puts him over in
the kingdom of Christ. This is said
in Colossians 1:12-13 to be God's
action and to occur in the past. The
past transaction points to the de-
cree of God and the Spirit's work
in regeneration. The quickened soul
is translated from the power of
darkness into the kingdom of light
and life.

CANNOT COME TO CHRIST

The statement of Christ in John
6:44 is emphatic: "No man CAN
come to me, except the Father
which hath sent me draw him: and
I will raise him up at the last day."

According to the modern evan-
gelist, coming to Christ is the eas-
iest thing in the world. It involves
no more than walking the aisle of a
church, or signing a decision card,
or praying the sinner's prayer. But
these words of Christ declare com-
ing to Christ to be utterly and en-
tirely impossible to any man, un-
less drawn by the Father. The pas-
sage does not say, "No man will
come," but "no man can come."
This speaks not only of unwilling-
ness to come, but of human inabil-
ity to come.

Man does have the power to go to
the house of God. He can engage
in a form of religious worship. He
may do many things in the natural
realm. But to come to Christ for
eternal life is not possible, unless
enlightened by the Spirit. "Every
man therefore that hath heard, and
hath learned of the Father, cometh
unto me" (John 6:45).

This inability to come to Christ
is not due to any physical defect or
mental lack. It is found in man's
nature and the obstinacy of his
will. He is dead in sins and im-
potent to every spiritual thing.
While man is in a state of unregen-
eracy, blindness, and darkness, he
sees no need of coming to Christ.
Left to himself he would perish in
his own corruption. This proves the
actual dependence of a sinner upon
the grace of Christ. This ability

must be given by the Father: "No
man can come unto me," said Jes-
us Christ, "except it were given
unto him of my Father" (John 6:
65).

The sinner will never be brought
to faith in Christ unless drawn by
free grace. This is not a violent
drawing, which compels man by an
external force, but an efficacious
motion of the Holy Spirit, which
renders unwilling persons willing.
The Spirit of grace brings about a
radical change of the heart and
will. God enlightens the mind and
inclines the will. While it is God
Who inclines the sinner and God
Who must have all the glory, man
yields without compulsion. But sepa-
rate from this work of the grace
of God, no man has the ability to
come to Christ for salvation.

CANNOT GO TO HEAVEN

"Then said Jesus again unto
them, I go my way, and ye shall
seek me, and shall die in your sins:
whither I go, ye CANNOT come"
(John 8:21).

Heaven is a place without sin,
and only those delivered from sin
can enter there (Rev. 22:14).
Christ was going to the Father's
right hand in Heaven, but these un-
believing Jews could not accom-
pany Him in their depraved state.
The impenitent cannot spend eter-
nity with Jesus Christ. It is morally
impossible for a person to enter
Heaven who dies unsanctified for
it.

Many talk about Heaven who are
not going there. By nature man is
totally unfit to enter this celestial
place. His sins and iniquities fit
him for Hell, not Heaven. If the
unregenerate went to Heaven in his
fallen state, it would be Hell to
him. No man will ever walk upon
the golden streets who has not
been prepared for Heaven by being
born from above.

CANNOT UNDERSTAND GOD'S WORD

To a group of unbelievers Christ
uttered these words: "Why do ye
not understand my speech? even
because ye CANNOT hear my
word" (Jn. 8:43). To understand
the message of God one must know
the dialect of Heaven. The unregen-
erate man does not have the ability
to understand spiritual matters. He
cannot bear or tolerate them. He
finds them offensive. The pride,
vanity, and wickedness of his heart
opposes them. It is his disposition
to cavil and to pervert the truth.
Left to himself, he will always
choose error instead of truth. Apart

from the grace of regeneration, he
ever has a natural aversion to the
Bible.

In I Corinthians 2:14 the Apostle
Paul wrote: "But the natural man
receiveth not the things of the
Spirit of God: for they are foolish-
ness unto him: neither can he
know them, because they are spiri-
tually discerned."

The natural man is the rational-
ist without the Spirit. He is a man
under the power of a corrupt na-
ture, and one not illuminated by
the Spirit of God. The expression
"receive not" denotes man's inca-
pacity and unwillingness to receive
God's truth. Man's evil inclinations
and wicked principles render him
unable and unwilling to enter into
the mind of God. Separated from
the Holy Spirit, he can have no
spiritual knowledge. The things of
the Spirit are absurd, contrary,
and distasteful to him.

CANNOT OBEY OR PLEASE GOD

In Romans 8:7-8 there is pre-
sented an awful picture of human
depravity: "Because the carnal
mind is enmity against God: for it
is not subject to the law of God,
neither indeed can be. So then they
that are in the flesh CANNOT
please God." Here is the threefold
incapacity of the Adamic man. He
cannot understand, obey, or please
God. This is the condition of all hu-
man flesh out of Christ.

The mind of the flesh is opposed
to God. The fleshly disposition is
not an enemy, but enmity itself
toward God. It rebels against His
authority, thwarts His designs, op-
poses His interests, spits in His
face, and spurns His bowels. There
is nothing to prevent man from
obeying the law of God but his own
depraved mind. Not only is the
carnal mind not subject to the law
of God, but its depravity is such
as to render subjection impossible.

Man acts according to his in-
clinations or dispositions. The will
is controlled by the mind, and the
carnal mind is defiled by sin. Thus
the depraved mind is opposed to
the things of God. It is entirely in-
capable of choosing what is good.
The fleshly man walks according
to the course of this evil world sys-
tem and is under the power of Sat-
an. There is no salvation by what
Arminians call man's free will.
The will of man is free only to sin.
Hence we see the necessity of effi-
cacious grace in regeneration.

A man in an unconverted state
cannot please God. A person must
be born of the Spirit before he can
even begin to serve God. The mind
of the flesh would serve God its
own way as Cain did, but God can-
not accept this. All of such per-
formances even in the way of re-
ligious worship spring from selfish
motives. The unregenerate man is
in a state forever displeasing to
God. His works may please men,
but not God (Luke 16:15).

CANNOT CONFESS CHRIST

An improved translation of I
Corinthians 12:3 reads: "No one
CAN say that Jesus is Lord except
in the Holy Spirit." The meaning
is no man can call Christ Lord,
with a believing subjection to Him
and a dependence upon Him, un-
less the Holy Spirit has wrought
faith in his heart. No person can
truly own Him as Lord, as David
and Thomas did, but what has
been given faith by the Spirit of
faith. To confess Him as Lord
even unto death is to possess a
true spiritual apprehension of His
person and work.

This confession comes from the
heart, not the head: "That if thou
shalt confess with thy mouth the
Lord Jesus, and shalt believe in
thine heart that God hath raised
(Continued on page 5, column 3)



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The Carpenter

(Continued from page one)

Jesus: "I and my Father are One" (John 10:30). The God of the Old Testament is the Christ of the New, so that even though the name of Christ does not occur in Genesis 1:1, it is His creative acts that are described. "For by him (Jesus) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of many things, by whom also he made the worlds" (Heb. 1:1,2).

Believe that this world was created and all things therein by the Lord Jesus Christ. Evolution can never explain the riddle of the universe. A lad came rushing home to say, "Now I know where horses came from; Mr. Shultz, the blacksmith makes them." When his father remonstrated, the boy said, "I saw him make one." The father said, "Did you see him make a horse?" To which the boy replied, "No, I did not see him make a whole one; I saw him finishing one up; he was just nailing the shoes on when I passed by." That is just like evolution. At best it is but a system of guesses.

Don't be discouraged, poor little fly,
You'll be a chipmunk, by and by
And years after, I can see
You'll be a full grown chimpanzee,
Next, I see with prophet's ken
You'll take your place in the ranks of men
Then in the great sweet by and by,
We'll be angels, you and I,
Why should I swat you, poor little fly?
Prophetic chum of my home on high.
That's what Darwin says, not I."

Just look about for Jesus' work as a carpenter. View the world as His creation. He built every spring that ripples in the sunlight; every stream, great and small; every lake that mirrors the glory of the down-looking moon; the swelling white-caps of all the oceans and the seas. He built every mountain which adds its grandeur to the world. He made the rock-ribbed canyons of the west, the peaceful valleys of the east. The hand that built the hardy redwoods of California is the hand that built the gentle maples of Ohio. The mesquite bush of Mexico, the cactus of Arizona, the bluegrass of Kentucky, and the date-palm of the sands of the Sahara are all built by the self-same carpenter. The designer of the universe fashioned the common limestone as well as the expensive marble and granite. Every rose that sheds its perfume on the desert air, each slender violet that peeps from beneath the

snow, and each hardy, golden sunflower, Jesus built them all.

Turn your telescope toward the heavens. Behold the gentle moon of the night as it placidly beams upon earth and water below. Notice each tiny star, the golden sentinels of the night. Note with Job the sweet influences of the Pleiades and Orion. View the sun as a great ball of fire in its travels from the eastern to the western horizon daily, and then turn away to say with the Psalmist, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psm. 19:1). Surely David must have been thinking of Jesus as a carpenter when he said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" (Psm. 8:3,4). Every ray of sunlight, every color of the rainbow, and every tint of the sun-kissed sky tells us of Jesus the designer of the universe.

Turn your telescope toward the interior of the earth. See there the gold, silver, iron, coal, diamonds, platinum, and quartz. Sometimes it occurs in pockets; sometimes as dust; again, it is in nuggets, and at other times it occurs in strata, but always the handiwork of God is seen.

Look at the life of the waters, with its hundreds of species of fish. Some beautiful, others hideous, some game, some timid; some monstrous in size, while others are so small they must be magnified 400 to 500 times to be seen; some with fins, others finless; some useful for food, some the rankest of poison. Yet each bears the marks of having come from the hand of God.

Even in the animal world we behold Jesus' work as a carpenter. Compare the slow-footed tortoise with the swift-footed hare; the shrieks of the noisy jackass with the musical "baa" of the sheep; the agility of the monkey with the clumsiness of the elephant; the usefulness of the cow with the uselessness of the warthog; the ferocity of the lion with the gentleness of the lamb. Each is built exactly as Jesus drew the design.

The birds that fly in the heavens show many marked differences. The crimson breast of the robin, the sweet songs of the oriole, the chirping of the chick-a-dee, the destructiveness of the cat-bird, and the singing of the canary were all alike planned by the hand of an all-wise Creator.

Then study the capstone of creation — man himself. Five colors, hundreds of languages, thousands of diversities and millions of habits differentiate the 1,500,000,000 of the human family and Jesus Christ made us all. There are those who have been troubled believing that God created the world and all that is therein. Not so with me. When I see the beauty and homogeneity of it all, I would have trouble believing it came otherwise. Sir Isa-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

For March 2, 1980

Ephesians 1:15-18.

Intro.: Verses 15 through 23 is one continuous sentence showing the evidence and effects of inward salvation as it is worked out (Phil. 2:12-13) in the daily expressions and experience of the saints. Their attitudes and actions were a source of Paul's thanksgiving and prompted him to pray for their continual growth in Christian virtues.

VERSE 15

"Wherefore I also." Along with Paul's joy in his contemplation of the all spiritual blessings, especially in the consummation of these blessings, he considers the present conduct of the saints and rejoices in their evidence of spirituality.

"After I heard." Paul always had his ears open, listening for a report concerning those he had preached the gospel unto and that had made a public profession of

ac Newton, the Christian scientist, had a friend, an avowed infidel. Newton had a mechanic make a replica of the solar system in miniature. The central large gilded ball represented the sun; Mercury, Earth, Venus, Uranus, Saturn, and other planets were arranged so that by turning a crank, the sun would revolve and the planets revolve about it. The infidel friend began to admire it and said to Newton, "Who made it?" Newton said, "Nobody." The infidel quickly turned and said, "Evidently you did not understand me: I said, Who made it?" Newton said, "Nobody." The man said, "I am no fool; I know that someone had to make it." Newton said, "This is but a poor imitation of the grander system which we know: you will not believe but that this had a maker, yet you are willing to say that the original came into being with neither designer or maker."

II

Jesus as carpenter built the Bible, 2600 times the Old Testament prophets and 525 times the New Testament writers assert that their words are the words of God. Numerous statements occur such as "The Lord spoke unto Moses," "Thus saith the Lord," or "Now the word of the Lord came unto Jonah." "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." (II Peter 1:21). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). "And Moses . . . said unto them, These are the words which the Lord hath commanded" (Ex. 35:1).

When Columbus discovered the Orinoco River, someone said that he had discovered an island. He replied, "No such river flows from an island. That mighty torrent must drain a continent." It is thus with the Bible. No man could have written it if he would and no man would have written it if he could. It must have come from Jesus.

The Bible was written on two continents and was printed in three languages; its composition extended through 16 centuries. It was written by forty men at different times and places under the most varying circumstances. It was written in tents, deserts, cities, palaces, and dungeons. It was written by kings, judges, priests, prophets, physicians, patriarchs, prime ministers, herdsmen, scribes, soldiers and fishermen. Yet in spite of all these differences, it is one Book, with one system of doctrine, one code of ethics and one plan of salvation. Suppose we were to select forty men of different

faith (Rom. 1:8). The reports concerning the saints has an effect on the ministry of missionaries and pastors (Phil. 1:8).

"Of your faith in the Lord Jesus." Here is one of the first marks of a believer. He knows "Whom he has believed" (II Tim. 1:12). The object of his faith is the Person and work of the Lord Jesus Christ (Acts 4:12). Therefore the admonition to the repentant jailer was, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). To point people to anything or anybody else is dishonoring to God (John 1:29).

"And love unto all the saints." "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). A key word in the epistle of First John is love (I John 3:14,23; 4:7,11; 5:2). It is "all the saints" we are to love. Pastors especially need to have this foremost in their minds as they minister.

VERSE 16

"Cease not." There is a tendency to grow weary in well doing (Gal. 6:9). How we need to continue steadfastly in the work of the Lord (I Cor. 15:58; Acts 2:42).

"To give thanks for you." Paul found time to not only count his blessings, but also to give thanks for those blessings. He thanked God for the increase He had given (I Cor. 3:6,7). He also thanked God for growth and spiritual advancement in the individual saints and the churches. Of course, the heart of all thanksgiving is "for His unspeakable gift" (II Cor. 9:15).

"Making mention of you in my prayers." Here is one avenue of service neglected by most of us in the ministry. How we need to be given to prayer and the ministry

of the Word (Acts 6:4). If we spent more time praying, we would spend less time complaining. Prayer promotes praise, preaching, and patience.

VERSE 17

"That the God of our Lord Jesus Christ." Even though there is a mystery concerning godliness (I Tim. 3:16), the distinction is to be kept in mind in the relationship of the Godhead. So, Jesus "made Himself of no reputation and took upon Him the form of a servant" (Phil. 2:7) in spite of the fact He was God manifest in the flesh (Matt. 1:23).

"The Father of Glory." "Glory to God in the highest." This glory is related to in the high priestly prayer of Christ in John 17:1,5,22, 24. Study also II Corinthians 4:6 and the Shekinah glory in the Old Testament along with Matthew 17:1,2; John 1:14. May we veil our faces and take our shoes off, for we are on holy ground.

"May give unto you." We are the recipients of the gifts of the grace of God. We are to "come boldly to the throne of grace, that we might obtain mercy, and find grace to help in time of need" (Heb. 4:15). Every good gift comes from above (James 1:17).

"The Spirit of wisdom and revelation." "Flesh and blood hath not revealed it unto thee, but My Father which is in Heaven" (Matt. 16:17). "If any of you lack wisdom, let him ask of God" (James 1:5). This wisdom and revelation comes about by the regenerating and illuminating power of the Holy Spirit (John 16:13).

"In the knowledge of Him." In salvation, God revealed His Son in me (Gal. 1:15,16). This revelation will continue and increase as we are transformed into the same image (II Cor. 3:18).

VERSE 18

"The eyes of your understanding being enlightened." Again in salvation the cataracts of sin which blinded us in the kingdom of darkness, are removed and our understanding is returned (Dan. 4:34). Man is in ignorance spiritually without salvation (Eph. 4:18). In relation to the disciples, we read in Luke 24:25. "Then opened He their understanding, that they might understand the scriptures." When the wild man was healed, he was said to be in "his right mind" (Mark 5:15). We read in II Timothy 1:7 of a "sound mind."

"That ye may know what is the hope of His calling." We have just read about faith and love and now we are to consider hope (I Cor. 13:13). The hope of His calling has to do with the final results and benefits of salvation. His calling is an effectual call. He has called us out of darkness into His marvelous light (Col. 1:13; I Peter 2:9). He called us by the gospel to the obtaining of the glory of our Lord Jesus Christ (II Thess 2:14). So it is a heavenly calling. Therefore we have a hope both "sure and steadfast" (Heb. 6:18-20).

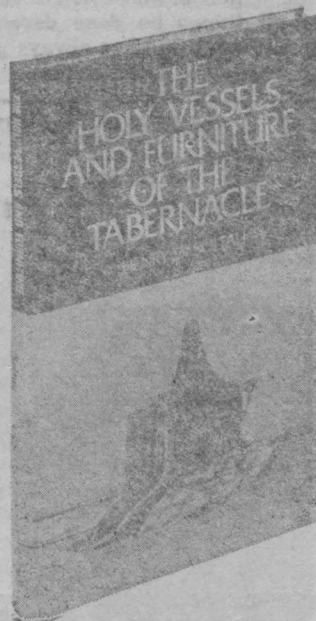
"And what the riches of the glory of His inheritance in the saints." This inheritance has been obtained, verse 17, and is reserved (I Peter 1:5) and for these reasons, we are to contemplate and meditate on the fullness and the value of this inheritance.

Conclusion: Because of the magnitude of these verses we must conclude our lesson to give time for evaluation. Like the Psalmist, we cry out, "Selah!" May we give ourselves wholly to these things (I Tim. 4:15).

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask Him questions about his exposition of the Scriptures his address is Rt. 22, Box 1193, Fort Myers Fla. 33908.)

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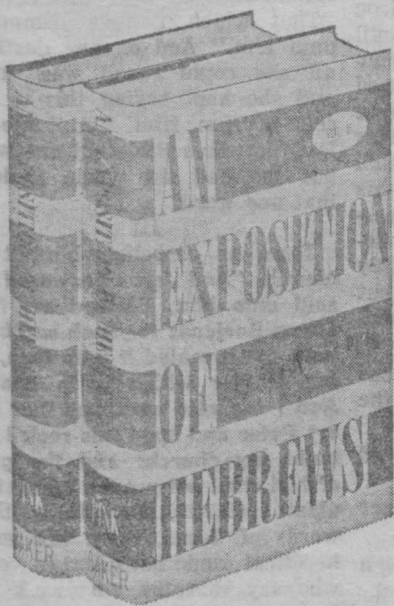
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Does the authority to organize a new church come only from the so-called "mother church"? Is such a mother church necessary if the majority of the members of the new church are mature Christians and capable of existing under their covenant, their by-laws, and only responsible to their Supreme Head, Jesus Christ?—Philippines

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Again we go to Acts 13 for the answer to this question. Our Lord could have given direct authority from Him for Paul and Barnabas to preach the gospel, and to organize new churches had He so desired. But He chose to extend this authority through one of His churches. In Ephesians 3:10 we learn that God has chosen to do all of His work pertaining to His churches, not by the church, but through the church. And anyone who calls himself working for the Lord apart from authority from one of His churches is running without his being sent. And any church that is trying to carry on the Lord's work without their having been organized by the authority of one of His churches is doing the same thing. The Lord's churches are living organisms. And they get their life from Christ through one of His churches. He has chosen to do it that way, and no matter how mature the ones who make up that new church are, they need that life. And there is just no other way for them to obtain it.

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Authority to organize a New Testament church without exception comes from another New Testament church. Christ is the Head of the church; and in the organization of new churches the organizing church acts in and by the authority vested in it by its Head. It is inconceivable to me that mature Christians would even think of usurping the authority Christ has placed in His churches; such action would bring their claim to maturity into question, and while they may organize themselves into a church, it will be without N.T. status and Divine authority.

The church is the "pillar and ground of the truth," the ordinances were committed to the church (Mt. 28:19-20; I Cor. 11:2; I Tim. 3:15); the official propagation of the gospel was given to the corporate church (Mt. 28:18-20; Acts 1:8); the Lord promised the church age long perpetuity, and He fulfills this promise by having His churches reproduce themselves. To organize a church without proper authority is to take the ordinances out of the church, and to mishandle the ordinances is to despise the church of God (I Cor. 11:22).

The term "mother church" has fallen into disrepute with many N.T. Baptists because of the Romish claim to ecclesiastical originality, and their belabouring of the term. However, the term does admit that the church is a living organism, and no living organism gives birth to itself. Baptists believe in the perpetuity of the church for Christ said, "The gates of hell shall not prevail against it"

(Mt. 16:18). The body of truth revealed in Scripture was given to the church for propagation unto the end of the age, the perpetuity of spiritual truth demands the perpetuity of the church, and the perpetuity of the church, demands that it reproduce itself.

Every Baptist church may not be historically able to trace its antiquity to the apostolic age, but this inability does not prove them to be a false church. Reliable history verifies that there have been Baptist churches (Novatians, Paulicans, Ana-baptists, etc.) from the time Christ organized the first one in Jerusalem until the present time, and while their church records have in the greater part been destroyed by their enemies, yet one contemporary N.T. Baptist church is sufficient proof of the continuity of Baptist churches. A church organized independent of Baptist church authority may have many of the earmarks of a true Baptist church, but it cannot have Jesus Christ as its Supreme Head.

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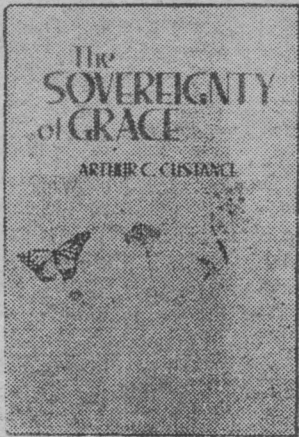


I'm not sure just what you mean by your last question. A "mature Christian" as you call them will want his church to be organized correctly, he will not condone a set of by-laws to be drawn up, and his covenant will be drawn from the Bible.

There is no such thing as a scriptural church unless it is through another local church. We are told in I Corinthians 14:33 that "God is not the author of confusion, but of peace, as in all churches of the saints." Then in verse 40 He says, "Let all things be done decently and in order." God has always given His people definite plans, or

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shall we say blueprints for everything. The organization of His churches is no exception. When we are with our Lord and can see all things perfectly we will see every true church linked to another all the way back to the church in Jerusalem.

Jesus Christ gave this authority to His church when He organized it in Jerusalem. Just before giving the great commission to His church He said: "All power is given unto me in heaven and in earth" (Matt. 28:18). The word for power is "EXOUXIA" which means authority. He then proceeded to give the church that same authority. Thus the church has the authority to present the gospel to the lost, baptize the saved, and teach the saved. That authority was given to the local body at Jerusalem who in turn gave it to churches organized by their work. Thus the church has the keys of the kingdom of Heaven as seen in Matthew 16:17-19 and of discipline as seen in Matthew 17:17,18.

For the purpose of answering your question let us trace one segment of the church at Jerusalem. Remember the church was instructed by Christ to be missionary in Acts 1:7,8. They failed to go beyond Jerusalem and so the Lord allowed persecution to scatter them (see Acts 8:1) whereupon they began spreading the Word. Some of them preached in Antioch where several people were saved. Acts 11:22 tells us that the church sent Barnabas to instruct them further. "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." Verse 26 tells us that he assembled himself with the church, in other words the church at Jerusalem sent Barnabas who organized the church and became a member of it. We then see that the Holy Spirit calls Saul and Barnabas to go out as missionaries. He did not, however, send them out without church authority. "As they ministered to the Lord, and fasted, the Holy Ghost said Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). Verses 3 and 4 tell us that they were sent by the church and the Holy Spirit. They were instrumental in organizing churches everywhere that they went. Their authority was in the church through the leadership of the Holy Spirit.

Yes, Christ is the head of each church and as the head He has given His body, the local church, the authority to organize other churches. No other organization or group has this authority.

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The authority of a New Testament Baptist church is derived from its head, the Lord Jesus Christ. He gave this authority to His kind of church (Matt. 28:18-20) that He had begun during His personal ministry. He accredited and empowered His church at Jerusalem on the day of Pentecost, so that they could fulfill the commission according to Acts 1:8. The Lord scattered the church at Jerusalem into all the regions and other churches came into existence. The church at Jerusalem could be called the mother church, and she sent Barnabas to Antioch (Acts 11:22,23) to confirm the work there.

We don't know what procedure was involved in the organizing or constitution of churches in early times. It is my opinion that the

early churches were constituted without much form or ceremony. The Bible does not say, "The church at Jerusalem votes to authorize the organization of the church at Antioch," but the principle is taught both biblically and historically. The concern that the church at Jerusalem had for the other churches in Judea, Samaria, and the uttermost parts, reveals to us that these churches had very close connections between them. "God is not the author of confusion" (I Cor. 14:33). Paul and Barnabas were authorized by the church at Antioch to do mission work and when they returned, they reported to that church.

We are very careful today in our Baptist churches to have authority for all the work we do. Why would we want to organize a new church, without the authority of a mother church. We send out missionaries today that are members of a local church and they preach the gospel and see people saved, baptize their converts, and constitute churches out of them. Other New Testament Baptist churches help support them but they are under the authority of their home church.

I am aware that historical records reveal some churches that have been organized without the authority of a mother church, but I would never try to organize a church without the proper authority. I have been a member of three Baptist churches, who started missions and then organized them into New Testament Baptist churches with the authority of the mother church.

True Baptists believe in the authority of the local New Testament Baptist church, but many so-called Baptists believe in a universal invisible church made up of all the saved and they are not interested in authority from a mother church to begin a new work. Yes, I believe proper authority is needed to begin a new work.

The Carpenter

(Continued from page three)
walks of life today to write a book on theology or church government, and were to put them in different rooms. Their completed book would be so diverse that it would take steel binding to hold it together. The differences of the writers would be even far greater if they were separated by centuries as were the Bible writers. Yet in the case of the Bible, there is unity and harmony. It is a volume of 66 books written with such perfect accord and unison that we know that it must have been Jesus Himself who placed the words in the mouths of the prophets. Many human mouths and hands spoke and penned the words of the Bible, but behind all was Jesus' guiding, overruling and controlling.

Shall we suppose that there is a man upon the earth who has lived for 6,000 years and that he has been thrown into the sea to be drowned; he has been compelled to drink every deadly poison; he has been locked in prisons and dungeons and has been bound in iron chains; he has been crucified until his friends thought him dead; hundreds of times he has been burned at the stake, yet he lives. Such a person would be Superman. This is precisely the treatment which the Bible has received. Does this not prove that the Bible is Superman? The fact that it lives despite all opposition, unmistakably proves that it is not of man but of God and that Jesus the carpenter built the Bible.

You can find evidence of Jesus as the builder of the Bible in the entire Book.

In Genesis He is Shiloh and seed of woman.

In Exodus, He is the Passover Lamb.

In Leviticus, He is the High Priest.

In Numbers, He is the Star out of Jacob.

In Deuteronomy, He is a prophet like unto Moses.

In Joshua, He is captain of the Lord's hosts.

In Judges, He is the messenger of Jehovah.

In Ruth, He is our Kinsman.
In Samuel, He is the Lord and seed of David.
In Kings and Chronicles, He is the Lord of lords and King of kings.
In Ezra and Nehemiah, He is Lord of Heaven and earth.
In Esther, He is the mighty God, who cares for His people.
In Job, He is our risen Redeemer.

In Psalms, He is the perfect All-in-all.

In Proverbs, He is the wisdom of God.

In Ecclesiastes, He is the preacher.

In Song of Solomon, He is fairest among ten thousand.

In Isaiah, He is the suffering servant.

In Jeremiah, He is the Lord our Righteousness.

In Lamentations, He is the Man of Sorrows.

In Ezekiel, He is high priest of God on earth.

In Daniel, He is the ancient of days.

In Hosea, He is the risen son of God.

In Haggai (and other minor prophets), He is the desire of the nations.

In Malachi, He is the Sun, our Righteousness.

In Matthew, He is the King of the Jews.

In Mark, He is the perfect servant.

In Luke, He is the man whose name is the Branch.

In John, He is the Son of God.

In Acts, He is the ascended Lord and Christ.

In Romans, He is the Lord of our Righteousness.

In Corinthians, He is first-fruits from the dead.

In Galatians, He is author of Paul's apostleship.

In Ephesians, He is the head of the church.

In Philippians, He is the believer's pattern.

In Colossians, He is the fulness of the godhead bodily, or the All-in-all.

In Thessalonians, He is the Coming One.

In Timothy, Titus, and Philemon, He is the sovereign of His servants; the Head of His churches.

In Hebrews, He is our great High Priest.

In James, He is the Lord of Glory.

In Peter, He is the chief cornerstone and the example of suffering.

In John, He is the Advocate for His little children.

In Jude, He is the keeper from Apostasy.

In Revelation, He is the coming One.

S. D. Gordan tells of a Christian lady whose age began to tell on her memory. Though she had been a great Bible student, eventually all of it went from her memory save only, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). As her last days continued all she could remember of this passage was, "That which I have committed unto him." And on her deathbed all she could recall was "him" and she kept saying this to herself — "Him, Him, Him." She had lost the whole Bible but one word, but she had the whole Bible in that one word.

III

Jesus as carpenter built the church. "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:17-18). In spite of these words of Jesus, there are many heretical and heterodoxical souls who say that the church was founded on the day of Pentecost. I do not think that it can be too strongly argued that Jesus built the church in the days of His flesh. On the day of Pentecost 3,000 souls were added to the church. "Then they that gladly received His word were baptized: and the same day (Continued on page 5, column 3)



FOR CHRISTIAN GIRLS . . .

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

MARRIAGE

SHARON R. HAYNES
Chardon, Ohio

How concerned are Christian parents about their children's marriages? Abraham was concerned enough that he called to himself, his most trusted servant, Eliezer: "And you shall swear by the Lord, the God of Heaven and earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I have settled. But you shall go to my country and to my relatives, and take a wife for my son Isaac" (Gen. 24:3-4). Surely the Canaanites were not uneducated savages or Abraham would not have settled among them. Couldn't a nice girl be found for Isaac among them? There can always be "nice" people found among unbelievers. Nice in our eyes, but unregenerate and therefore evil in God's eyes.

What does Moses say about the unbelievers in Deuteronomy 7:3-4? "You shall not make marriage with them; your daughter you shall not give to his son, nor shall you take his daughter for your son. For they will turn away your sons from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and He will destroy you quickly." That sounds very strong to me. Could there be a question or doubt left in your mind as to God's feelings (instructions) as to marriage? He doesn't say they MIGHT turn you away from Me, but He says they WILL turn you away!

Are you deceiving yourself, young Christian, that you will not

be weakened by a marriage to an unbeliever? I have personally seen too many times the early passion, novelty and bliss disappear quickly after the wedding and then the believer's eyes are no longer blinded by the selfish desire to satisfy his or her flesh and then the misery begins.

We seem to have a weakness among our young people today. Is it too hard for you to patiently wait upon the Lord to bring you a Christian spouse? I fear your lusts have been too early stirred up by what you are permitted to watch, hear and see through movies, T.V., literature and unbelieving companions. This is chiefly the fault of Christian parents, but it is a hard and awesome battle we parents fight today.

I'm not saying a young Christian does not have a responsibility to seek out a mate, but if young church members are marrying unbelievers then they are seeking in the wrong places. Joshua told God's people in Joshua 23:11-13, "Be very watchful of yourselves, therefore, to love the Lord your God. For if you turn back and adhere to the remnant of these nations left among you, and make marriages with them, you marrying their women and they yours . . ."

The 13th verse goes on to warn God's people that if they disobediently turn their backs on God and His instruction and marry into the world instead of with their own, then God's protection and guidance will leave them and the world will become a snare and a trap to them.

In other words when you marry an unbeliever you are testifying that you love that person more than the Lord your God. Your love for God and trust in His plan for your life has dwindled and nearly vanished. And this person you are madly in love with and can not live without will be the pathway to your spiritual doom, because he or she will be a snare and a trap to you spiritually.

Don't be afraid to speak to those around you who are yoked to unbelievers, most likely they are aching to warn you away from a tragic mistake. I think they would tell you that spiritual misery can also lead to emotional, mental and physical miseries. Ezra stood up among God's people and said: "You have acted wickedly and broken faith with God and have married foreign women, increasing the guilt of Israel. So now make confessions and give thanks to the Lord . . . for not consuming you, and DO HIS WILL. Separate yourselves from the peoples of the land."

Paul says in Ephesians 4:21-23, "Assuming that you have really heard Him (Christ) and been taught by Him, as all truth is in Jesus, embodied and personified in Him; Strip yourselves of your former nature, put off and discard your old unrenewed self, which characterized your previous manner of life and becomes corrupt through lusts and desires that spring from delusion; and be constantly renewed in the spirit of your mind—having a fresh mental and spiritual attitude . . ." If your love for the Lord is as it should be, and your spiritual life is as it should be, then the thought of giving your life to one who does not share in this love and spiritual life, with you, is not attractive.

We, God's children, know that our heavenly Father loves us. A loving father desires to shower his children with loving blessings. Marriage is an institution of God, and next to salvation, a Christian marriage is the greatest gift from

God. If you accept your responsibility and wait upon the Lord patiently and faithfully, will He not bless you with this gift as He has with salvation?

One more comment before I close. Don't deceive yourself into believing the person you are dating is a believer because he or she is a "nice" person, or because you can speak to them about religion, etc. Often a person will act in a way that will please the other, because at the time, they're "in love." This act NEVER lasts. Sooner or later a person becomes himself. Personally, I could never feel sure about a person unless he or she could scripturally express the experience of salvation and outwardly showed a love for the Lord and His Church. Even in this some will profess and perform anything for a marriage. We must pray for great wisdom from God in this life time concern and seek in the right places. Study Ephesians 5:22-33 before committing yourself to any marriage.

Adamic Man

(Continued from Page Two)

him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

CONCLUSION

Sinner friend, you cannot serve God. You cannot be Christ's disciple. You cannot enter the Kingdom of God. You cannot come to Christ. You cannot spend eternity with Jesus. You cannot understand God's Word. You cannot please God. You cannot confess Christ. Left to yourself, you will perish, in your sins.

Perhaps you are ready to say, "Don't preach such a message of despair to me. You make my situation sound hopeless. You are saying that I am heading to Hell with no way of escape."

As a minister of the gospel, I must bring you to see that you cannot save yourself. You are Hell-deserving, Hell-bent, and Hell-bound. You are totally dependent on Heaven's charity. The sinner must drive from him all hopes in himself and in his performance before he will ever look up to Christ, the only Saviour of sinners.

The disciples asked Jesus: "Who can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible" (Matt. 19:26).

Salvation is impossible with man. It is impossible because he cannot blot out his own sins. He cannot atone for his own guilt. He cannot change his own heart. He cannot purchase salvation with his own works.

But what is impossible with men is possible with God. Man's extremity is God's opportunity. Jesus said: "The things which are impossible with men are possible with God" (Luke 18:27). Nothing is hard for the Lord. Sinner, your cry must ever be: "Lord, save me or I perish." Be assured that the One who died for sinners will save every sinner whose only hope of salvation is Jesus Christ.

The Carpenter

(Continued from page four)

there were added unto them about three thousand souls" (Acts 2:41). If one says that he is going to add \$100 to his bank account, it argues and implies that he now has a bank account. Accordingly, since 3,000 souls were added on the day of Pentecost, then surely the church was in existence before the memorable day.

Shortly after Jesus mentioned the church, He gave to it a rule of discipline. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two

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or three witnesses every word may be established. And if he shall neglect to hear, then, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:15-17). He does not say that this was the rule of discipline for the future church nor the church that was to be organized at Pentecost. Rather He said, "Tell it unto the church," as if to imply emphatically that the church already existed.

In prophecy it is stated of Jesus, "In the midst of the church will I sing praise unto thee" (Heb. 2:12). The only time that Jesus ever sang in the church was when He instituted the Lord's Supper, at which time it was said, "And when they had sung a hymn they went out unto the Mount of Olives" (Mk. 14:26). Please remember that this was not only prior to the day of Pentecost; but it even antedated His death.

Do not the Scriptures likewise tell us that the Apostles were in the church before Pentecost. In fact, the first members of His church were the Apostles. "And God hath set some in the church, first apostles" (I Cor. 12:28). These were chosen in the beginning of Jesus' ministry which would emphatically say to us that Jesus built His church in the days of His personal ministry.

IV

Jesus as carpenter built the inter-world bridge. I mean by this, the bridge between Heaven and earth. Note these Scriptures, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (I Cor. 15:3). ". . . And without shedding of blood is no remission" (Heb. 9:22). "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed" (I Peter 3:18). Such a bridge spanning earth and heaven had been prophesied since the fall of man in the Garden of Eden. When Christ died upon the cross, that bridge was completed, for Jesus who was God in the flesh, the perfect man, the perfect God, joined Heaven and earth which had become separated at the Garden of Eden.

When the famous Brooklyn Bridge was constructed two architects were prostrated. One was slain by his toils, the other became a life invalid. To build the inter-world bridge required the death of the Divine architect. The blood of Jesus had to be spilt.

The first time I visited Niagara Falls I was tremendously interested in the tradition concerning the Seneca Indians who once lived in the neighborhood of Niagara Falls. Each year they made an offering to propitiate the Spirit of the falls. The offering was a beautiful maiden. On a bright moon-light night, in a white canoe, filled with flowers, deer, and fruits, she would push out into the stream and the current would carry her to her death. The daughter of the chief was chosen one year. As the Indians waited in their canoes just above the precipice over which the water drops, the old chief saw the current carrying his daughter swiftly to her destruction. With a few swift strokes of his paddle he brought his own canoe along side that of his daughter. There was a look of infinite love, a swift embrace and both went over the falls together. He loved his daughter too much to see her take the death journey alone; that was real love. But this story lacks the superlative element. It would have been far better had the chief stepped into the boat and died for his daughter. It may be fine to die with another, but far better to die for another. That was what Christ did. When humanity's boat was about to drift over the falls, He placed the feet of the doomed race safely on shore and went down into the rapids alone, thus bridging the gulf between earth and heaven and destroying the chasm which separated God and men.

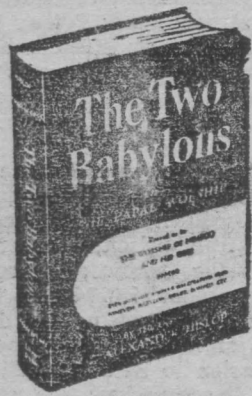
V

Jesus as carpenter is building Heaven now. "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). The Lamb who built the inter-world bridge has gone away to build for each of the elect, a mansion in Heaven. If you are one of God's elect, then the title (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

FEBRUARY 23, 1980

PAGE FIVE

The Carpenter

(Continued from page 5)

to it is yours; you are absolutely sure of it; no one can prevent you from inhabiting it; what a glorious day it will be when you cross its threshold.

Jesus is now selecting, marking, preparing and finishing that home for you. A Sunday School teacher asked what was Jesus' work while on earth. Someone said "He was a carpenter." "And what did He build?" was asked. "Why houses, I suppose." "And," said an old saint, "Thank God, He is still building them; He is preparing a mansion for me."

When the Franco-Prussian War broke out a young lieutenant of the Prussian army told the girl he loved that when he returned he would take her to the home that he would provide for her. When the war was over and the troops returned to Berlin in triumphant procession, Julie stood by her gate waiting for her lover who was sleeping beneath the sod of a foreign land. "But he must come; he said he would," she kept saying to herself. So she watched for forty years in all kinds of weather day by day. Then her mind was turned, she fell ill waiting for him, was carried to the hospital where she died. Thank God, Jesus is providing a home for us and will not disappoint us! His coming is made possible by His going, for He said, "If I go, I will come again." (Jn. 14:3).

Are you ready for His coming? If not, then heed the words of Jesus, "Repent ye, and believe the gospel" (Mark 1:19).

Laws Of N.T. Church

(Continued from page one)

each member should have a very real and prayerful interest and be active in the business of the church.

Now, relative to this subject, I have some things to say with which some of the churches do not agree. But I say them kindly and recognize the right of others to disagree with me. However, I do think they are worth saying and worthy of prayerful study by all who read this article. I realize that each church has the right to act as she pleases. But I insist that this does not include the right to go contrary to God's Word. I then have some questions to ask, some things to suggest that I consider worth study. And I would be happy to discuss any of the things I shall say in this article, in Christian love with any reader. Some of the things I will suggest are things that I am not adamant about just now, and are things I would like to have the help and the opinion of others on.

Now, I suggest that we all agree right at the start that Congregational Government is the Biblical and Baptistic doctrine relative to the subject. I have given Scriptures and quotes at the head of this article showing this. I think we will agree in this statement. Now, I make the following statement: Majority rule is the only way that congregational government can be carried out. Only by the allowing of every member of the congregation to vote and then the majority of those voting ruling in the matter — only in this way can we truly practice congregational government. It is to be understood that by the term "congregational" I mean the church membership present at the time. Now I think that most of you will agree with the matter of congregational government. But I do believe that some of our brethren and churches have adopted some rules that are vitally contrary to congregational government, in fact, destructive thereto. I think these churches will still hold in theory to Congregational Government, but that their practice is not at all in harmony with the true meaning thereof.

1. Many of our churches will not allow the children under a certain age to vote. Now if children are

members of the church, and are not allowed to vote, how can the church profess to practice congregational government?

2. Many of our churches will not allow the women to vote. I ask again the same question. Brethren, I insist that the right way to vote is an inalienable right of church membership. I insist that it is taking away from a church member a God-given right when that member is not allowed to vote. If a child or a woman has the right to be a church member, then of necessity, they have the right to vote in the business of that church. This is a very dear truth to me, and it saddens me to see churches go contrary to the Bible and contrary to Baptist doctrine in doing this.

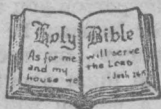
the church. Now, where did we get all this? And who says that this is the Biblical and proper way of conducting church business? Why should the pastor, who is a member of the church, be deprived of always voting on every issue before the church? Is it right to rob him of this privilege because he is the moderator? You say, well, he can vote in case of a tie. Well, then an issue could carry without his vote that would have been tied by his vote, and he be forced to accept something he opposes without even having the right to vote on the matter. I do not believe this is according to Scripture, but I do wait for help from some of the brethren on the matter. Then who said we have to have a motion and a second before we can have a vote? I suggest the following for consideration:

Now, before doing this, let me say dogmatically that I insist that it is the privilege of each and every member of the church to have anything they desire brought before the church for a vote. I insist on this. It is the God-given right of a church member. It would not be right to have a deacon board, or a committee of any kind or any group or individual in the church who could keep the desire of another member from being brought before the church for a vote. So, I would insist that if we must have a motion or a second before we can have a vote that a woman or child would have the right to make a motion or a second. That is that a woman could make such in a way that would not violate the command against a woman speaking in church. And this can be done. Now understand that I insist that it is Biblical that any member of the church has the right to have any matter he or she desires brought before the church for a vote.

Now I suggest the following for consideration: Instead of the motion, second, and moderator can't vote way of conducting church business, that the pastor conduct the business meeting of the church. That he bring before the church any matter that any member desires to be so brought; that discussion by male members be allowed; that a vote be taken and the moderator be allowed to vote; that every member be allowed to vote; that the majority rule. Would not this be more scriptural than the parliamentary procedure way? Understand that our church follows the traditional way of conducting business. Understand that I am suggesting this for consideration and asking for my brethren's opinion on the matter. But understand, also, that I am adamant on the matter of every member, including women and children having the right to vote; on every member having the right to bring what they desire before the church; and that if we go by the motion and second way of business, that any member has the right to make the motion or second.

Now, don't all jump me at once. And remember that I do insist that if a woman makes a motion or second, she cannot do it by speaking. In our church, we have the motion, and second by the uplifted hand. I put the matter before the church and then ask for a motion and then a second. Well, I consider the matter of church business to be very, very important. I think that I have at least raised some questions worthy of consideration. I am anxious to know what my brethren think about these

IS "THAT" IN THE BIBLE?



Question:

"WHAT KING WAS KILLED BY A CHANCE ARROW?"

Answer: Ahab, First Kings 22:34: "And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: . . ." Verse 37 tells of his death.

the church. Now, where did we get all this? And who says that this is the Biblical and proper way of conducting church business? Why should the pastor, who is a member of the church, be deprived of always voting on every issue before the church? Is it right to rob him of this privilege because he is the moderator? You say, well, he can vote in case of a tie. Well, then an issue could carry without his vote that would have been tied by his vote, and he be forced to accept something he opposes without even having the right to vote on the matter. I do not believe this is according to Scripture, but I do wait for help from some of the brethren on the matter. Then who said we have to have a motion and a second before we can have a vote? I suggest the following for consideration:

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questions. I hope I have spoken in love. I certainly intended to do so, I surely believe that anyone has the right to disagree with me. All I ask is that you will, if you desire to, consider carefully what I have said. That if you oppose me, you will be very fair and not accuse me of saying anything I have not said (some will say I believe in letting women speak in church); that you will face the real issues I have raised. Again, I consider the matter worth some serious thought. I am sure that we all sincerely desire to be obedient to God's Word in all things. Well, brethren, let me hear from you. I love you all in the Lord. God bless you.

The Impulsive Man

(Continued from page one)

the outline facts of his life.

Thus retrogressing, we arrive at the memorable sea of Galilee. Near to its northern shore is a small town called Bethsaida. This is his birth-place. Look around and you see a little village occupied chiefly by fishermen. The fishermen of Galilee were generally rude, fighting, swearing men, and there is no reason to believe that Peter was better than his companions. The name of only one of his parents is known. The time of his birth is unknown; but it is supposed to have been at about the same period as that of our Lord. The name of only one other member of the family is given us — that of Andrew, a younger brother.

At this period Peter is in the fresh bloom of manhood. He has done what every young man ought to do — married, and settled down in an honest occupation. Tradition describes him as tall, strong-limbed, high-browed, with piercing, black, restless eyes, slightly equine nose, flexible lips, manly in his bearing and rapid in action. Think now, of this fisherman quietly pursuing his humble occupation on the clear waters of his native lake. He is uneducated and unambitious.

Ah! amid his thoughtful hours have any foretokens of the greatness of the change which shall come over him, the loftiness of the destiny that awaits him, visited the day or night dreams of this fisherman? Has there been a growing disquietude, in his once peaceful soul, with his present occupation, and a deepening impression of a higher destiny, somehow awaiting him in the future, like the vague, uncertain sensations which crowd a sleeper's mind, when the rays of the rising sun first fall upon his unconscious lids? See what occurs.

His brother Andrew goes southward — hears John the Baptist preach — is converted — is present at the baptism of Christ — hears John proclaim him to be the Messiah — with another follows Jesus, and asks, "Rabbi, where dwellest thou?" The kind answer is, "Come and see;" they go and abide with him a day. Then the happy Andrew hastens to Bethsaida, his soul filled with the rapture of a convert's first love — finds his brother Simon, and with eyes glistening with joyful tears he exclaims, "We have found the Christ." Grand intelligence is this to Simon's Jewish ears and heart! And beautiful is the sight, as the younger brother, taking the elder by the arm, leads him to Jesus! And astonished is the wondering Simon as the Messiah looks kindly upon him, and says, "Thou art Simon, the son of Jonah; thou shalt be called Cephas," which is a Syriac word signifying "a stone;" the Greek of which is "PETROS," the English, "Peter."

We are now at the crisis period of this man's history. He not only has a new name, but he feels within him new emotions, new desires, new hopes, the fresh-born struggles of a new life. He returns to Bethsaida; but the charms of his native home, lake, and business, are gone. His expanded soul overleaps these barriers, and stretches forth toward a higher sphere. He expects daily to be summoned by the Messiah to the grand work of delivering Israel; but the summons does not come

and reluctantly he returns to his old occupation. This is in the thirtieth year of the Christian era.

At the end of the year the brothers, as usual, are fishing. As they are about to cast their nets into the lake, they behold, to their surprise, Jesus standing upon the shore, and hear Him say, "Follow me, and I will make you fishers of men." They drop their nets, and though dependent for their subsistence on their daily toil, leave them instantly to obey the high behest, and follow Him, the spiritual nature of whose sublime work they do not yet comprehend. Remember, Christ's home was at Capernaum, the other side of the lake. Thither Peter removed with his family, and became his constant and faithful attendant.

Let us now link together more closely the chain of succeeding events in Peter's history.

The next occurrence of interest was when, a great crowd having collected on the lake shore to hear the Saviour preach, He entered Peter's boat, bade him push off from the shore, directing them to throw their nets on the "right side of the vessel." Peter was amazed at the success attending the Saviour's direction, for they had previously "toiled all night and caught nothing." Here we have the first recorded development of his spiritual life, when he said, "Depart from me, O Lord, for I am a sinful man."

Then follow, in rapid succession, his connection with the final enrollment of the twelve apostles; the division of the twelve into couples, and their endowment with miraculous power; after which Peter took his first preaching tour through Galilee. Immediately afterwards transpired, upon the lake and its shore, many grand scenes which our limits will not allow me to describe.

These were succeeded by that memorable event which transpired near Caesarea Philippi, where Jesus asked, "Whom do men say that I am?" You remember the reply of the other disciples. You remember Peter's noble response. You also remember the Saviour's response and benediction upon Peter. Then followed that series of events and teachings whereby Peter's hopes and prospects were blasted; the transfiguration on Mt. Tabor, at which he was present with James and John; the transaction of the tribute money; the decision of the question of superiority, and the final journey of Christ to Jerusalem.

In quick succession followed the final events. The institution of the supper; the solemn warning; the Gethsemane scene; the cutting off of the servant's ear; Peter's three-fold denial of his Master; his repentance; his presence at the sepulchre on the resurrection morning; the last interview on the lake shore, when Christ thrice asked him, "Lovest thou me?" The Pentecostal sermon; his arraignment and subsequent imprisonment; his release from prison; his first sermon to the Gentiles; his rendering an account of his labors to the church at Jerusalem; his denunciation of Ananias and Sapphira; his mission to Samaria; his visit to all the churches; the writing of his general epistles; his presence at the first council at Jerusalem; his subsequent journeys through Asia Minor; and, finally, his martyrdom in a good old age.

You have now before you the links in the chain of Peter's life drawn together as closely as possible, in connection with an idea at least of his personal appearance. You thus see the outside of this man's person and life. Bear with me now while I attempt to analyze and develop the elements and actions of his interior life, by which analysis we shall discover three points of practical interest. This is all I have time to do. Passing by all discussions as to his general relations to the kingdom, involved in the Romish controversy, I must look at him now only as a man, a representative man.

1. We find in him a peculiar type of human character. What are its elements?

Before I speak of these, I must beg you to remember a fact which is rarely thought of in connection (Continued on page 7, column 2)

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

On a program "Sixty Minutes" September 16, 1979 Billy Graham in an interview was asked about a solution to the PLO, black and Jewish turmoil. He, Graham, said that he believed the answer is in a "Peace Conference" under the leadership of the Pope. He was then asked if he was now involved in the formulation of a peace conference with the Pope. Graham's answer was that he was not at liberty to answer that question at this time.

In another interview by Merv Griffin October 4, 1979 Graham was asked about his position on the Pope. "I think this Pope has tremendous charisma." He went on to state that in these days we need heroes. "The Pope is trying to point people to Christ" (NEWS AND NOTES, 12-79).

Perhaps because the Grand Lodge of Iran belongs to the Scottish rite family of Free Masons the ignorant revolutionaries on Ayatollah Khomeini's council associated its members with Scotland and England and came to the conclusion that the Masons of Iran were British spies. A list of Masons in Iran was extracted by torture and pieced together from seized documents. When it was published in Teheran newspapers the public learned that high officials of the Lodge had already been executed. The Masonic Temple in Teheran was destroyed on orders issued by the Ayatollah Khomeini (THE REVIEW OF THE NEWS, 1-30-80).

One in 4 families in America is being adversely affected by alcohol. In 1974 it was one in 8. Alcohol is America's number two health problem today.

Americans spend more money for marijuana than they do for cigarettes, 15 times more than they do for butter, and 4 times more than they spend in beauty and barber shops.

A \$463,200 exhibit on evolution has opened at the Smithsonian Institution's Museum of Natural History despite protests by fundamentalists that it violates the principle of governmental religious neutrality.

Asked to indicate the degree of confidence they have in the key institutions, a national sample of adults rate the church or organized religion highest, followed by banks and banking, the military and the public schools.

Six in ten (60 percent) express a "great deal" or "quite a lot" of confidence in the church or organized religion. Earlier tests of public confidence in key institutions have also shown the church or organized religion ranking at the top, attesting to the prominent role religion has traditionally played in American life.

This question was asked: "How much confidence do you, yourself, have in these American institutions? Would you say a great deal, quite a lot, some, very little, or none?"

Following are the national ratings given each institution, from the highest to lowest:

The church or organized religion	60
Banks and banking	55
The Military	48
The public schools	45
The U.S. Supreme Court	39
Big Business	27
Television	21
Labor Unions	20
Congress	18

An independent Citizens Crime Commission reported in New York City that violent crime was "more serious and widespread than statistics indicate, and is worsening." They also lashed out at sentencing and parole procedures by way of asking why our criminal justice system cannot curb violent crime.

In New York the statistics were bad enough: 1,747 homicides in 1979, up 14.5 percent from 1978;

58,812 robberies reported in the first nine months of 1979, an increase of 10.4 from the year before. Homicide is the leading cause of death for males between the ages of 15 and 44 in New York City.

New York, as other states, have turned to the death penalty as a solution to violent crime. The New York State Legislature passed a death penalty measure in 1977, 1978, and 1979, but each time Gov. Hugh Carey vetoed it, with the legislature failing to override.

For years the liberals have said that if we would do something to improve social conditions in slum areas we could reduce serious crimes. Well we have had years "income redistribution," "welfare state," "socialism," and "racial tendencies toward crime" with no results. Things are not getting better but worse. Folks, we have been lied to again. The only way to deter crime is to enforce strong punishment upon all convicted criminals.

GLASGOW, Scotland (EP)—The Church of Scotland's standard of "no sex before marriage" is accepted by only one out of five young people, says a survey in the Church of Scotland's teenage magazine "Yes." More than 1,000 teenagers were asked their views on social and moral issues at the "Youth Night" of last year's General Assembly of the Church of Scotland (Presbyterian).

John Lang, convener of the Church's committee on social responsibility, said this kind of attitude by young people led to promiscuity in practice. Young people were particularly influenced by views prevalent in the media, he said.

INDIANAPOLIS (EP) — Gene Ewing's "faith handkerchiefs" may not violate any postal laws, but his order to trade one of his prayers for your \$5 bill violates an Indianapolis ordinance, says Janet Atkinson of the Better Business Bureau here.

The Georgia minister has been mailing out letters that include paper handkerchiefs and promising miracles to the person who writes his name on one, places it overnight in a certain part of the Bible and sends \$5 to the minister at an Atlanta post office box. Georgia postal officials said the minister was not violating postal laws but that they are "monitoring" his activities.

DALLAS (EP)—A team of physicians from Baylor University Medical Center announced here that extensive tests have revealed that W. A. Criswell, pastor of First Baptist Church of Dallas, suffered a mild heart attack. The doctors said the 70-year-old pastor of the world's largest Baptist church is comfortable and has required "almost no medication" since his admission to Baylor Jan. 13. He is expected to return to normal activities in several weeks, the statement said.

The Impulsive Man

(Continued from page six)

with Peter, viz., that, in the popular acceptance of the term, he was uneducated. He never had the advantage of school-learning, as Paul had. He was a rough, uncultured fisherman of Galilee, a stranger alike to the refining influence of literature and polite society. You must not be surprised therefore to find him sometimes rude in speech and rough in manners; uncut, unpolished, but still a diamond.

In him you see immense strength of impulse.

This was the natural basic element, whose restless energy gave force, and sometimes impetuosity, to his actions. Of these there are innumerable examples. His impulses were not only strong, but

quick. On this account it was not safe for him to carry a sword. We never read of his having one but on a single occasion, and then he did mischief with it. It was when the band of soldiers came to apprehend Christ in the garden. It so happened that a servant of the high priest followed in their train. The poor fellow had done nothing; but Peter feeling, in the mightiness of his indignation, that he must do something, and not daring to attack all the soldiers alone, made a desperate thrust, and cut off the man's ear.

His impulses often led him into embarrassing positions, and yet they were the mighty force of his natural manhood. They made him an emphatic man. Even his sins had a terrible emphasis in them. There were crowded into the space of an hour, lies, curses, and oaths. He was of the same cast of character as Mirabeau, the terrible author of the horrors of the French Revolution. "The cometary powers" of the one, however, were harmonized and subdued by "the solar center" of the religion of Jesus Christ. The other, destitute of its influence, traversed his ellipse of crime with an audacity startling even to the licentious age in which he lived, and rushed headlong into the ruin that he brought upon himself.

Large and warm-heartedness was another characteristic. His life abounds with evidences of this. Perhaps its finest development is found in connection with the institution of the Supper — when, to teach them a lesson of humility, the Saviour washed the disciples' feet. Having in turn come

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to Peter, he stepped back, saying, "Thou shalt never wash my feet." Mildly Jesus answered, "If I wash thee not, thou hast no part with me." "Oh, then," said Peter, "Lord, not my feet only, but my hands and my head." And how the great, though self-confident heart showed itself when in all sincerity he said, "Though all men forsake thee, yet will not I — I will go with thee to prison and to death!" Of what other disciple are tears recorded? He never manifested the ambition of John and James, the cupidity of Judas, or the skepticism of Thomas; but his whole life was permeated with a noble generosity and keen sympathy.

Moreover, he possessed the elements of constitutional firmness. At first you may doubt this. You remember evidences of cowardice and unmanly shrinking from danger, in his life. Those we shall presently examine. Suffice it now that Jesus called him Cephas or PETROS — the man of rock — thus denoting the natural solidity and strength of his character. Must there not have been a fitness in this name? But, you say, how could the wavering disciple be compared to a rock? I beg you to remember that a rock will tremble — sway to and fro with almost every wind — unless based upon a sufficient foundation. There are amid the Alps huge masses of granite balanced upon such slender natural bases that a man's hand can move them, or the tread of a chamois dislodge, and hurl them thundering into the vale below. And until Peter rested upon the true foundation, he rocked and was dislodged.

But the strength of his will was developed in the very greatness of its impulsive movements. When, however, he settled down on the broad basis of an accepted atonement, a risen Christ and a deeper personal experience of Christianity, he became firm as a mountain-bedded rock. To change the figure, he was a lever, an instrument of great power, but useless without its fulcrum. His energy, therefore, toiled in the vanity of self-reliance until, in the finished work of Christ, he found his moral fulcrum, and resting on that point,

with his energy for the long arm, and his impulsiveness for the power, he moved the world. This is a rare combination. You rarely find a man possessed of great strength of impulse, great capacity of heart, together with rocky firmness.

These qualified him to be the executive man of the Apostleship — the spokesman, the business leader. Such are always men of mark. You will find them in every congregation and community, the active, leading spirits. Sometimes they say bad words, use harsh and ugly expressions, but they must talk. Sometimes they do very bad things, but they will act. They are emphatically living men, and if a "living dog is better than a dead lion," then, one such man with all his faults is worth more to any enterprise than fifty inactive, stolid, over-cautious men, who never do wrong simply because they never do anything; who go through society with their hands behind their backs, managing so as never to come in contact with any person or thing, who are mere ballast in the ship of church or state, who never stand at the helm or climb the masts when wild storms rage, or repel a boarding foe at the risk of their lives.

All that men of this fiery, impetuous, but strong stamp need, is just what Peter needed — a true foundation, a deeply experimental acquaintance with Christ. Only let them have this, let their impulses be directed, their hearts purified by supreme love to Christ; let their firmness be based on Christian principle, and they become the most useful men in church or state. They will bear the heaviest burdens, toil the longest and the hardest. They are the men who lead mighty enterprises. They are the pioneers of the race. They give the world its greatest moral projections. They fight the battles of humanity and religion. Let us thank God then for this type of character; these restless, impetuous fiery Peters, who make things move wherever they go; who afford the motive power which puts in action the whole machinery of society; who stir up the sluggish elements of community, sometimes by bluster, sometimes by argument, but stir them up somehow; who, whatever their other faults, are outspoken, above-board men, despisers of low cunning or intrigue, who will say to your face what they have against you, and never stab you in the dark.

2. We have in this history not only a type, but a trial of character.

To develop this, let me picture to you a scene. It opens in an upper room at Jerusalem, where Jesus and His disciples have just concluded the institution of the Supper. Mournfully turning to them, he says, "All ye shall be offended because of me this night." Sadly the other disciples bow their heads in silence, but Peter, starting up, says, "Though all men should be offended, yet will not I." Calmly Jesus says, "Before the cock crow, thou shalt deny me thrice." Excited to vehemence, this impulsive man, standing proudly erect, exclaims, "If I should die with thee, yet will I not deny thee." Ah, Peter, Peter! before the morning's dawn thy proud head shall be bowed in shame, thy generous but self-trusting heart shall writhe in speechless agony!

Sadly the little band retire to Gethsemane. There, while Jesus prays, Peter falls asleep. Touching indeed is the rebuke, "What! couldst thou not watch with me one hour?" The armed band come. Jesus is apprehended and taken to the house of the High Priest. Most of the disciples flee, but Peter follows afar off, and finally steals his way into the very hall where the trial is going on, and, to avoid recognition, mingles with the servants.

But suspicious eyes are upon him, and a servant girl says, pointing to him, "This man was with Jesus of Nazareth." Quick as lightning he denies it. Suspicion is silenced but not satisfied. By and by another says to him, "Surely, thou art one of them;" and lo, with an oath he affirms, "I know not the man." Finally, a kinsman

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of the man whose ear Peter had cut off asks, "Did I not see thee with him in the garden?" Covered with confusion and embarrassment, his early habit of swearing, when a Galilean fisherman comes back on him and with curses and oaths he affirms, "I know not the man."

The last word is hardly out of his mouth when the loud morning crow of the cock is heard. Others notice it not, but to the ear of this fallen disciple it sounds like the knell of doom. Not the crashing thunder, heralding the flaming thunderbolts of wrath; not the roaring tempest sounding its awful dirge around an ill-fated ship; not the last toll of the bell which summons the prisoner to execution, are so appalling as that sound in Peter's ears, awakening, as it does, the forgotten warning of his Master. But Jesus has turned towards the fallen man. Behold his face as he looks upon him. It is not wreathed with wrath. No lightning glances of indignation flash from those bright eyes. Nay; pity, kind remembrance, unutterable tenderness mingle with rebuke. He speaks no word; he will not "break the bruised reed, nor quench the smoking flax." His look has broken Peter's heart. See! he leaves the hall, goes out, and weeps bitterly and long. There he stands, in yon lonely place, his manly form shaking with grief, like an oak in a tempest.

This was Peter's great trial. And thus his impulsive self-confidence proved itself a broken reed. True, there are palliations for his conduct. When Christ was arrested, he doubtless thought the whole enterprise a failure. His guilt was unpremeditated, but, after all, it was enormous. And how clearly this illustrates the trial and fall of many professors of religion, since Peter's day who have had more confidence in themselves than in Christ. At one point in their life you tell them that there is danger of their leaving their duty and Christ, but they do not realize it. Tell one such that yonder is a man who was once a professor of religion, but is now a rum-drinker, a sabbath-breaker, a ridiculer, a scoffer at divine things, and he says — in all sincerity, too — I will never disgrace my religion, I will never break my vows, never leave my Saviour. (Continued on page 8, column 4)

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In Christ,
N.A.R.
Essex, England

Dear Sir:

I have been listening regularly to your message the "Independent Baptist Hour" programme on Radio Caroline and believe that you are truly doing the Lord's work in Britain. You have brought my co-workers and me a message of spiritual renewal and we pray for your success.

Please keep your programme on Radio Caroline as it is the only place we can hear religious programmes here in Britain. Thank you again and God bless the work you are doing for the Lord.

J.E.
London, England

My Very Dear Friends,

I just had to write to tell you how wonderful it is to be able to hear your inspirational programme on Radio Caroline. They have several religious programmes, but

yours is the one that has that special spark that I find so spiritually uplifting; and its the only one that all my family make sure not to miss.

I hope you will continue to bring us your marvelous programme and I sincerely thank Radio Caroline for broadcasting it as I could not hear you on any other station.

I'm looking forward to continuing to enjoy listening to you for many, many years to come.

Love and Peace,
M. B.
Lines, England

Dear Sir:

I certainly benefited from hearing your program yesterday. So delighted I found the program.

Yours in Christ,
J.C.
Kenova, W. Va.

Dear Sir:

I have heard your broadcast a number of times, and I really enjoy hearing you explain the wonderful Bible. "Please keep up the good work."

We have a lot of people in this area who claim it takes water to save. I believe anyone is saved before they are baptized. I only know I was saved before I was baptized.

Do you have any tracts showing a person can be saved before baptism? If you haven't maybe you can tell me where I can get them. Anything you could send me to

help me would be greatly appreciated.

Thank you,
C.L.
Bremen, Ga.

New Name, . . . Lamb

(Continued from page one)

(3). While the paschal lamb, which symbolized Christ, was eaten at the feast, "Christ, our pass-over, is sacrificed for us; therefore let us keep the feast," etc. (I Cor. 5:7,8). The Lamb now presides at the feast as the Host: "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9).

(4). While, ordinarily, the lamb follows the shepherd (John 10:27), the Lamb of Revelation is followed by the redeemed: "These are they which follow the Lamb whithersoever he goeth" (Rev. 14:4).

(5). While "the Lamb that taketh away the sin of the world" is found upon the cross, — the altar of the world's redemption, — the Lamb that has taken away the sin of the world is found upon the throne: "The Lamb that is in the midst of the throne" (Rev. 7:17); "The throne of God and of the Lamb" (Rev. 22:3).

(6). While the distinguishing characteristic of Christ, the earthly Lamb, was meekness (I Peter 2:23), to the conquering and reigning Lamb is ascribed that awful attribute, wrath: "The wrath of the Lamb" (Rev. 6:16).

(7). While as the sacrificial lamb Christ is despised and rejected, smitten and oppressed, and at last "brought as a lamb to the slaughter," as the conquering Lamb He is triumphant and victorious. "These shall make war with the Lamb, and the Lamb shall overcome them" (Rev. 17:14).

Certainly we may say, then, that this word, as thus used in the Apocalypse, expresses most aptly the present personality of Jesus Christ. For who is He? Not the Living One merely: "I am He that liveth, and was dead; and behold, I am alive forever more." What is His name? Not the "I am," merely, as He gave it to Moses, but He "which is, and which was, and which is to come." By having taken upon Himself our nature, He has, if we may say so, conjugated His existence in our human senses, so that now He can say, I was, as well as I am. Having been "obedient unto death, even the death of the cross," He can use that strange word for a God to use — "I was dead." He can never outgrow His earthly life. On the throne, He is yet forever "the man Christ Jesus."

As a tree gathers up into itself all the growths of former years, and makes them a part of its present substance, so Christ retains and lives in perpetual realization all His human and earthly life. And how beautifully is this all told in a single description of the Lamb: "And I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain!" "In the midst of the throne," — in such exaltation as can only be given to a divine being, sharing with God His place of glory, "the throne of God and of the Lamb." "A Lamb as it had been slain," — with death-marks upon Him such as could be borne only by a human being. And thus in highest glory shine out the marks of passions and humiliation; in the divine and exalted form on the throne are seen the scars and signs of a perfected manhood.

"O Lamb of God, that taketh away the sin of the world," Thou hast made us like Thyself, and one with Thyself, as "He that liveth and was dead," since we are "dead with Christ" and "alive with Christ" (Rom. 6:8). May we be one with Thee that overcometh; then we shall share Thy throne also: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21). Then, too, shall we wear Thy new name in glory, as we are wearing Thine old and precious name in our humiliation now. (THE WATCHWORD, Dec. 1878, pp. 38-40).

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The Impulsive Man

(Continued from page 7)

He says to the church, "If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth."

Time passes away. He begins to follow Jesus afar off. He neglects one duty, then another. His place in the weekly prayer meeting becomes vacant. He is seen in the sanctuary, at first but once a day, then less frequently still. His profession has become a restraint, a burden to him. Gradually he drops it entirely, and mingles with the world, the gayest of the gay. Now, instead of being at the communion table, he is found at the saloon-bar. Instead of being at the prayer meeting, you find him amid circles of godless pleasure. As truly as Peter did, he says, "I know not the man." Once in a while a worldlying will say to him, "Did I not see thee with him in the church? Did I not hear you speak and pray in the Christian meeting?"

O Christian young man, heed the warning of this example! Rely not upon the strength of your own resolutions to keep you. They are to temptations only what cobwebs are to whirlwinds. Dream not that in your own strength, without the aid of all the means of grace, you can breast successfully the current of worldliness which sweeps souls away from God and Heaven! Your strength, compared to that force, is only as a feeble oar against a Niagara flood! "Let him that thinketh he standeth take heed lest he fall." Let the beautiful hymn of Montgomery be ours:

"In the hour of trial, Jesus, pray for me,
Lest by base denial I dishonor thee;
When thou seest me wander,
With a look recall
Nor for fear or favor suffer me to fall.

"With its vain allurements this gay world charm,
With its strong seductions strive to work me harm?
Bring to my remembrance sad Gethsemane,
Or, in sadder semblance cross-crowned Calvary."

Friend, hast thou fallen? Despair not; Jesus loves thee still. He looks on thee with pitying eye, even as He looked on Peter, and beckons thee again to His sheltering bosom. God to Him in penitence and faith, and Peter's reception shall be thine.

3. There is presented in this history, moreover, not only an interesting type of general character, a trial of self-confident character, but a beautiful exhibition of the progressive growth of a truly Christian character. Although in an evil hour Peter fell, through the misguided power of his great impulses, yet, by the grace of God, he arose again, because he was neither a hypocrite nor an apostate, but an undeveloped Christian. The "root of the matter" was in him. His repentance, unlike that of Judas, was of "a godly sort." It led to Christ, and, therefore, to hope and restoration. The proof of this is seen in the fact that, by the command of Jesus, the resurrection was announced to him especially. "Go tell my disciples and Peter," were the words of the risen Lord to Mary.

And when he was restored, how beautifully his incipient Christianity developed itself. His undue self-confidence was gone. His impulses were rightly directed. He never forgot his fall; and it is said of him that whenever, in after life, he heard a cock crow he burst into tears. Look at the facts of his subsequent history — the high honors conferred on him by the great Head of the church, the manifestation of a courageous martyr spirit, which trembled not

before stripes, bonds, imprisonment, and death itself.

Behold him at Pentecost standing at the head of the apostolic band, interpreting the spiritual import of the strange phenomena the crowds at Jerusalem witnessed, demonstrating with irresistible power the Messiahship of Jesus and the consequent divinity of Christianity, charging home upon the Jews with awful power the murder of their own Christ, and proclaiming in joyful tones, on the basis of the atonement, hope for the despairing, pardon for the guilty, redemption for the lost, with such success that three thousand men and women are converted under that single sermon.

Behold him the first imprisoned apostle, the first to proclaim to the world that Christians will obey God rather than men, the first to inflict miraculous judgments on deceivers, and the first speaker in the first Christian council at Jerusalem.

Behold him at Joppa, when his remaining Jewish prejudices were rebuked and removed by a vision from Heaven, and at Caesarea opening to Cornelius, the Italian centurion, the doors of that kingdom which has thrown the historic glory of Roman sway into the shade, and long since exalted the dove of peace above the eagle of worldly dominion. I say, behold him thus, and you see in one representative man combined, the Chrysostom, Luther and Whitefield of his day — the great light of the apostolic age preceding the conversion of Saul of Tarsus. And in old age you see his whole nature softened and sublimated into a glorious manhood.

How much Christianity did for him! Think of him as he was when it found him, on the lake of Galilee, a rough, swearing, uncultivated fisherman, and then as he was when he wrote, after a long life of usefulness, those epistles which bear his name, which are so full of yearning tenderness, evangelical doctrine, practical admonition, burning love to Christ, and where gravity, polish, dignity, and grace distinguish every line. What maturity of experience, manly power and ripeness of charity and piety they develop, blending as they do the fervor of devotion, with the calmness of the wisdom of an experience gathered through long years of vicissitudes.

Tradition says that he was finally crucified, and that he was nailed to a cross with his head downward, at his own request, in consequence of his conscious unworthiness to die in the position, although by the same means, as did his Lord. Whether this be truthful or mythical, it equally illustrates that profound humility which is a leading characteristic of ripened piety.

Let us learn hence what experimental piety can do for human nature. It may have small beginnings. There may be at first only the blade, but in beautiful succession, under the varied disciplinary processes of grace, shall appear "the ear, and then the full corn in the ear."

Tenderly affecting, my brethren, is that gracious, loving sovereignty which, as in Peter's case, overrules even our own infirmities and actual sins, so as to make them conduce oftentimes in the highest degree to the sanctification of our natures, and our growth up into the full stature of men in Christ Jesus.

"Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen" (Jude 24:25).

(REPRESENTATIVE MEN OF THE NEW TESTAMENT, pp. 65-83, 1859 edition).

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