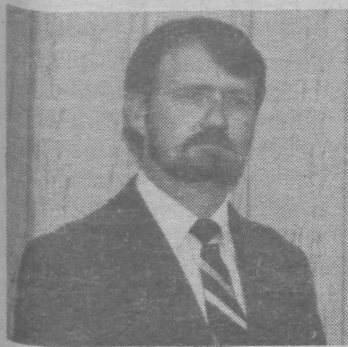


## THE CATHOLIC DOCTRINE OF PURGATORY

by Bob Belanger  
704 Liberty Hall Rd., No. 22  
Goose Creek, S.C. 29445  
Scripture reading, I Corinthians 3:11-15.

Recently I received a booklet entitled, "Purgatory-Doctrine of Comfort and Hope." Upon reading over this material it occurred to me that little if anything is being discussed or written regarding this doctrine. Therefore, lest we be reproved of the Lord for not standing against heresy, we present to you comments from this literature trusting that the Lord



Bob Belanger

shall honor Himself and His most precious Word.

What should not first go without notice is that boldly imprinted on this booklet and its accompanying literature is the name of the Catholic organization known as the "Knights of Columbus." Few know the intent or mission of this organization, therefore we present before you the "Oath of the Knights of Columbus" as published in Congressional record, Washington, D.C., Feb. 15, 1913: "I, now in the presence of Almighty God, the Blessed Virgin Mary and all the Saints, the sacred host of heaven, and you my Ghostly Father, the Superior General of the Society of Jesus (Jesuits) founded by St. Ignatius Loyola in the pontification of St. Paul and continued to the present, do, by the rod of Jesus Christ

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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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## THE EVIL OF HALLOWEEN

by Doug Newell  
Assistant Editor

I Thessalonians 5:22,  
"Abstain from all  
appearance of evil."

We are living in a day in which the average Christian fails to recognize evil as evil. This is the case, or most Christians simply want to be involved with heathen festivals that they will forsake holiness to be partakers of the evil deeds of men. Now, the devil has masterfully disguised Christmas and Easter as something holy and many have fallen prey to his trickery. But, beloved, the devil has not even attempted to disguise Halloween as holy, and still many Christians are partakers of the evil of it. Now, I can just hear some distraught mother out there saying, "you have taken

Christmas and Easter from us; will you also take Halloween?" In answer to this, I say, it is not I who prohibits you from this festival, but the Word of God. The Bible, the final authority on all matters, leaves no doubt in this preacher's mind that Halloween is unscriptural, evil, and anti-God. This being the case, no Christian should have anything



Doug Newell

to do with it. Now, I can hear someone say, "it is just for the kids and it is not going to hurt anyone." Well, I don't believe that for a minute. I believe that interest in the occult is growing rapidly in the land, and especially among our youth. You can speak to most young children and they can tell you of demon priests and all sorts of wizardry which they learn on T.V. So, with these things in mind, it will do us good to consider the evilness of Halloween.

The origin of Halloween came from heathen people who, from the evilness of their hearts, came up with the idea of this festival. Let me say here that I am not opposed to all of the holidays observed in the land. I see nothing wrong, for instance, with the

(Continued on Page 3 Column 2)

## AN APOSTOLIC MODEL FOR THE MINISTRY

by W.E. Payne

I would like you to turn with me to the passage read for us earlier this evening in I Thessalonians chapter 2. Thessalonica was the largest city in the ancient Roman province of Macedonia. A church was planted there by the great Apostle Paul during his second missionary journey. We can read about this in the seventeenth chapter of the Book of Acts. Paul had had to leave the city of Thessalonica rather hastily. He received some rather rough treatment there; there was much persecution, and he left behind him this infant church. He writes, therefore, to the church, having received news of it and

as he writes he rejoices over what he has heard by the messengers. He rejoices in verse 4 of chapter 1 in their evident election of God. He rejoices as he remembers that the Gospel came to them not in word only, but in power and in the Holy Spirit and in much assurance (vs. 5). He rejoices in all of the fruits of the Gospel wrought amongst them and evidenced in their lives, which he lists from vs. 6 through 10, all perhaps able to be summed up in the expression that they "turn to God from idols to serve the living and the true God and to wait for His Son Jesus Christ who had delivered them from the wrath to come."

Now, as the apostle moves in-

to the second chapter of this epistle he really gives to us something of a defense of his ministry. It is apparent as we read the letter, that he had been the object of accusation and innuendo. This was not a new experience for Paul, of course. This is not the only place where we find him defending himself against his detractors. If you read through the letters to the Corinthians and if you read the letter to the Galatians you find the same thing—he is defending himself. He is defending his apostleship; he is defending his ministry and as he does so here in this particular letter, I have suggested in the very title of the address this evening that he

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## ARMINIANISM AND THE TRUE CHURCHES OF CHRIST

"The church of the living God, the pillar and ground of the truth" (I Tim. 3:15). Is an organization which preaches and practices Arminianism a true church of Jesus Christ? Here, surely is an important question. What can be more important than the question of whether or not an organization which calls itself a church, is in fact a true church of Jesus Christ? Let us look at some theories on the minimum qualifications for a church to be a true church.

I quote from a book before me.

"Only two doctrines are essential to a New Testament church. Other doctrines are important, precious, but only two are essential...They are the way of salvation and the way of baptism." I suppose this is a very popular belief as to what is essential to a church. If one studies the section of the book from which I quote, they will learn that the way of salvation meant is "Believe on the Lord Jesus Christ," and the way of baptism meant is "immersion following salvation." This theory

needs a lot of explaining. Is Arminianism the Bible way of salvation? Is a church teaching Arminianism teaching the way of salvation? The quote from the book before me is a quote from another book with the author's approval. Nothing is said in this quote about the authority for baptism. By the terms of this quote, I might as well have stayed in the holiness church. They taught that one should believe on the Lord Jesus Christ to be saved and should be baptized by

(Continued on Page 2 Column 1)

(USPS 042-340)

## THREE FOUNDATIONS OF FAITH

by Waldo Whiddon  
100 Pine Hill Rd.  
Orlando, FL. 32881

"If the foundations be destroyed, what can the righteous do?" (Ps. 11:3). We live in a day of confusion, particularly in relation to what we believe. We become exposed to basic fundamental Bible-believing Christianity. Then, when we go among others claiming like precious faith, we find some of them ready to grab onto and hold with a lot of heresy! Is it possible that they did not understand the Word properly the first time? Did someone teach them wrong?



Waldo Whiddon

Where did we go wrong? Beloved, we believe there are some

(Continued on Page 7 Column 3)

## THE MOTHER OF JESUS

by John A. Broadus  
(Now in Glory)

(Acts 1:14).

There is a well-known tendency of human thought to oscillate from one extreme to another. I think this tendency was exhibited in several points of what we call the Protestant Reformation. In certain important respects, we are all agreed that there was a real and thorough reformation. In certain other respects most of us think it was a very partial reformation. And there are yet several other respects in which it was a violent reaction from one extreme to the opposite extreme. It appears to me that this has been the case as regards the position of Protestants toward the mother of Jesus. The Romanists, we may say without uncharitableness, have come very near making her an object of worship. Their theologians make nice distinctions on the subject, but practically, for the ignorant mass, she is really an object of worship, a sort of goddess. The Protestant mind, starting back in horror from that terrible idolatry, has seemed to shrink sensitively away from ever saying a word or ever thinking for a moment about the mother of Jesus.

It is all natural enough, the growth of what we consider to be the grave Romanist error about Mary. The interest connected with those who associated with Jesus would naturally have caused the early Christians to feel a peculiar interest in her, as they ought to have done. And then the feeling which rapidly grew up, of

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## TRUE CHURCHES

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immersion after being saved.

Surely, this theory that the way of salvation and the way of baptism is all that is essential to a church opens the door too, too wide. According to this theory an organization could believe in nearly every heresy in the world and still be a church. They could have a woman pastor, believe in getting the Holy Ghost after salvation, speak in tongues, deny all prophecy, be no-hellers, and about anything else and still be a church. Surely none of us would think this through, and then say that this is all that is essential to being a church.

A most popular theory on this question is this. If a church was organized by another church and keeps the ordinances properly, they will always be a church no matter what they believe about other things. This theory needs some explaining. What do its advocates mean by keep the ordinances? They evidently do not unchurch a church over crackers and grape juice, yet this is certainly not keeping the ordinances. Evidently, they mean that a church must be organized by another church, and reject alien immersion, and practice closed communion. Now, what a wide door this opens. Just so a church calls itself Baptist and was started by a church which called itself Baptist, and rejects alien immersion, and practices close communion; it will be and remain

a true church no matter what it believes and practices about other things. Brethren, do we really want to open the door this wide as to a church being a true church?

Now, I would like to point out that Arminianism is heresy. I do not think any of my friends will disagree with this. Some may be stronger against it than others, but surely all sovereign grace believers will classify it as rank heresy. Then I would say that Arminianism is heresy on a very vital and important point. It does not relate to a matter of insignificance. There are some things we can disagree about. They are not of the greatest importance, but Arminianism is not one of them. Surely, here is an issue worth fighting for and



Joe Wilson

worth breaking fellowship over. Arminianism relates to how God saves sinners. It involves many other things in God's Word. It relates to who is to get glory out of saving sinners. I have been told that we must define Arminianism. I would say that Arminianism is that system of doctrine which teaches that the final deciding factor in a man's salvation is the decision or act of that man, and an Arminian is one who holds this system of doctrine. Surely, we can agree on this definition of Arminianism. Surely, we will agree that this is heresy and rank heresy and heresy on a vital doctrine. Let us look at some Scriptures: "The church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

Here we learn that our Lord gave the truth to His churches and that they are the conservers and propagators of the truth. All the truth we have on spiritual things is here because it has been preserved and propagated by true Baptist churches. I ask you to give serious thought to this question. Can that organization that conserves and propagates the awful error of Arminianism, and that does all it can to destroy the truth of sovereign grace be a true church of the living God which was established to be the pillar and ground of the truth? Come on now, face this question. If an organization is not the pillar and ground of truth, how can it be a true church?

"And they continued steadfastly in the apostles' doctrine..." (Acts 2:42). Here is the church Jesus started. What are they doing? Continuing in the apostles' doctrine. What is the apostles' doctrine? Arminianism or sovereign grace? Is that organization that departs from the apostles' doctrine and does all it can to destroy the apostles' doctrine, and even excludes members for holding the apostles' doctrine--can that organization be a true church of Christ and the link-chain successor of the church that followed the apostles' doctrine?

"The seven candlesticks

which thou sawest are the seven churches" (Rev. 1:20). Here we learn that the church is a candlestick. What is a candlestick? It is a light holder. What is the light that the church is to hold and shine forth on this dark world? It is the Word of God. Can that organization which holds forth the darkness of heresy and does all it can to put out the light of truth really and truly be a true church of Christ? How can that which holds the dark, dark heresy of Arminianism be the candlestick of our Lord? I have been asked "when will the Lord remove the candlestick?" Would you agree that a good answer to that question would be when the church ceases to do what a candlestick is to do and begins to do the very opposite in trying to put out the light of truth?

"One Lord, one faith, one baptism" (Eph. 4:5).

I think we will agree that here the word one means one in kind and not one in number. There have been many baptisms in number, but only one kind. I think we will agree that "faith" here does not refer to the act of saving faith, but to the body of believed truth. Verse four of the chapter tells us there is one body. Now, is the body that teaches and practices Arminianism and the body that teaches and practices sovereign grace the same kind of body? Are these two bodies one in kind? See the Arminian church. See what they preach and how they drag professions out of folk. See the sovereign grace church. Hear what they preach, and how they leave the saving to the Holy Spirit. My brother, are these two organizations one body in kind. Is the faith--the body of doctrine preached and believed by the Arminian the same in kind as that preached by the sovereign gracer? Can two bodies so different, preaching two faiths so different, be the one body of Ephesians 4:4?

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

Unto whom be glory in the church? God. Does the preaching and practicing of Arminianism give glory to God or does it give glory to man? If it gives glory to man--and surely it does--this is what we have preached for years--then surely that organization that gives the glory to man and not to God is not a true church of Jesus Christ. "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). This is a part of the Great Commission. Surely we all agree that the commission was given to the true churches of Jesus Christ. This commission is in three parts. The third part is that quoted above. Now, can an organization that does not and cannot teach the all things commanded by our Lord--that does condemn many things commanded by our Lord--that does teach contrary to the things commanded by our Lord--can that organization be a true church of our Lord and truly commissioned by Him to do what it cannot and does not do?

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

Did Jesus promise His church perpetuity? Has He kept that promise? What kind of church did Jesus build--an Arminian church or a sovereign grace church? What kind of church has He perpetuated? One like He built--a

sovereign grace church, or one that is an enemy of the one like He built--an Arminian church? Do we, can we believe that the rank heretical Arminian churches that call themselves Baptists of today are the fulfillment of Christ's promise to perpetuate His churches. Are men like John Rice and Oliver Green and the churches they preach in and promote--is this the fulfillment of Christ's promise to continue His church? Did Christ perpetuate churches like the one He started or organizations that are so very different and antagonistic to the Word of God?

"Mark them which cause

(Continued on Page 3 Column 1)

## FROM THE EDITOR

Learn and do the right thing. What could be more important to the Christian life than this? We will not experience the best of God's blessings without this. We will not have the influence on others we should without this. We will lose rewards by not doing this. I have written two editorials on learning what the right thing is. I wrote of some things of which we must beware if we really want to know what is right. I have written of some things we must do if we want to know what is right. Now, I write of doing the right thing. First, learn what it is; then do it. Let me say right here that it is pleasing to the Lord that we know and do the right thing. This is very important. Our wisdom is weak. Our strength is unable to meet the demands of right doing. But God is interested in His children doing right. I believe - I believe with all my heart - that God will show us what is right, and that He will give us the needed strength for the doing thereof.

Now that we have learned what is right, let us set forth in the doing thereof. Let us do it in the strength of the Lord. Let us realize our weakness. Let us realize the insufficiency of our strength for the task of doing the right thing. Let us not even attempt to do it in our own power. Let us confess to our God our weakness, and implore Him to give us His strength. He will answer that prayer. Of this I am sure. Any failure on our part to do what is right is not due to His unwillingness to give us strength, but is due either to our failure to ask for His power, or our efforts to do right in our own strength without seeking His power. Let us learn to wait upon the Lord, for this is the secret of obtaining His power.

Let us do the right thing to the glory of the Lord. Let us never seek our own glory in what we do. Let us realize that doing wrong brings reproach upon the name of our Lord. Let us always do all that we do to the glory of God. He will not give us His strength to work for our own praise. He will give us His power to use for His glory. Let us not think that, if we will do right, men will praise us for it, though this may often be a side result. Let us do right for God's glory no matter what men think of us.

Let us do right for the good of others. No matter what we may think, or what others may think, or how things might look; it will always be best for others if we do the right thing. We cannot bless others by doing wrong. It may look that way. We may do wrong because we think that doing right will hurt a loved one. But this is never the case. We can best do good for our loved ones by always doing the right thing.

Let us do the right thing because it is the right thing to do. This is sufficient reason for the doing thereof. We are not to do right for personal benefit, for the benefit of others; but because it is right. Doing right will benefit us and will benefit others, but that is not the reason we do right. It is never right to do wrong. It is never wrong to do right. Doing right is its own reward, but we do not do it for reward; we do it because it is right.

Let us do the right thing regardless of the consequences. Oh, how we often study out the possible results before we decide. We, far too often, make our decision as to our course of action; not by whether or not it is right, but by what we think the consequences might be. We should be interested in learning what is right, not in trying to figure out what the consequences might be. We really should never even consider the consequences in our efforts to decide what is the right thing to do. Do right if the stars fall. Do right if your friends turn against you. Do right if you must suffer for it. Do right if you die for it. Do right if others misunderstand and misrepresent you.

Do right in spite of all opposition. Let not foe or friend deter you from your determination to do the right thing. Let the devil, the world, the flesh, and dearly loved ones stand in the way; but do what is right anyway.

Do right no matter what it costs you - and the cost might be very high. If it costs you time. If it costs you effort. If it costs you friends and loved ones. If it costs you money. If it costs you hardship and suffering. If it costs you honor, popularity, and fame. Do right no matter what might be the cost.

In the long run, in the final analysis, when it is all over down here; we will then learn that it was best to do right. Doing right pays in the long run. Oh, that we might learn to make our decisions and pursue our course of action according to how it will look at the judgment seat of Christ. We may well see things in a different way then. Oh, that we would decide what to do and do it in the light of the judgment seat of Christ, in the light of eternity. God will see to it that no child of His will ever really, in the final analysis, suffer for doing the right thing. Brother, do the right thing in the light of eternity. It never really pays to do wrong.

Soon it will all be over down here. Soon things of time will be of no importance. Soon we will stand before the Lord. How will your decisions and acts appear to you then? This is a serious matter. Let us ponder it well. Yours for right. May God bless you all.



# TRUE CHURCHES

(Continued from Page 2)

them true churches and receiving their baptisms obeying this Scripture or not?

"A man that is an heretick after the first and second admonition reject" (Titus 3:10). Is Arminianism heresy: Is an Arminian a heretic? What are true churches to do about this? Does this verse teach that we should exclude a person teaching Arminianism from our church? Well, please tell me this then. If the whole church goes Arminian and even excludes people for teaching sovereign grace, are we to recognize this heretical organization as a true church? Do you mean to tell me that we are not to recognize an Arminian heretic as a true church member in our sovereign grace church, but to exclude him--but that we are to recognize a whole church that is Arminian as a true church? Is it true that the one Arminian is not qualified to be a church member, but a church full of Arminians is qualified to be a church? Now, really what sense does this make?

Baptists have always believed in receiving and granting letters to a church of like faith and order. I ask in all sincerity is an Arminian organization of like faith and order with a true sovereign grace Baptist church. I ask you what is the major purpose of a church and what is the major part of our church meeting? To proclaim truth. Is Arminianism the truth, or is it a lie from hell?

Let us look a moment at this Arminian church that is still a church. It does not hold and propagate truth, but fights the truth and teaches doctrines of demons--still it is a church? It does not hold the light of truth, but holds forth rank heresy and tries persistently and vehemently to put out the light of God's Word--still it is a church? It does not teach its baptized (?) disciples all that Christ commands, but teaches against that commanded by Christ--still it is a church? It does not teach that which gives glory to God, but teaches that which drags God from His throne and enthrones man, and has a poor little Jesus begging man to let Him have His way, it takes the crown from the head of God and puts it on man--still it is a church? It is not the same kind of body as a sovereign grace church, and does not teach the same kind of faith as a sovereign grace church--in fact it is almost as different as can be--still it is a church? It does not cast out the Arminian heretic, but hugs him to its bosom and puts him in as pastor, and honors him greatly, and--would you believe it--casts out the sovereign grace truth believer--still it is a church? It is not following in the apostles' doctrine, but going contrary to that and opposing that--still it is a church? It is not at all like the church that Jesus started, it does all it can to destroy the church that Jesus started and all churches like that-- still it is a church? Now, do these things make sense? Do these things fit the Word of God? Yet these are the absurdities that we must come to if we recognize Arminian organizations as true churches of Jesus Christ.

Many organizations that call themselves Baptist churches, and that are recognized by many as churches, have excluded from their

membership some who believed in sovereign grace and for believing in sovereign grace. What shall be done with these outcasts? Suppose they come to us for membership. Shall we receive the excluded members of other true(?) churches without a mighty good reason? If they have been excluded over sovereign grace, shall we take them in and thus go against the authority of the church that excluded them and still recognize the baptism of that organization? Here is a good question. It was asked of me many years ago. I advised the questioner to get baptism from a sovereign grace church. If a man was excluded from a Baptist(?) church for teaching sovereign grace, and asked you about his baptism, what would you tell him?

Now hear this. If an Arminian organization is a true church of Christ--as much a church as any in existence, we should soft pedal our message and change our tactics as to our preaching against Arminianism. We have been fighting this with all our might. We have said some mighty hard things about Arminianism and Arminians. We should slow down in our speech against them if they are the true churches of Christ. We have taught that sovereign grace is Baptist doctrine. That it is the historical position of Baptist churches. Shall we stand here, begging God for help, or shall we go easy on Arminianism and Arminians and recognize them as true sister churches of like faith and order? God bless you.

## HALLOWEEN

(Continued from Page 1)

observance of Thanksgiving. It is not a Biblically called for observance and the origin of it comes from man, but it is unlike Halloween in that God is glorified (supposed to be) in thanksgiving by an appreciative people. God has blessed our land, and this day is supposed to show our appreciation to Him. Of course this should be done all year long. But, Halloween was derived from the Druids, a Celtic people, who did not believe in God and even opposed Him. They were worshippers of Mercury, Apollo, and Mars. They were given to astrology and magic. They worshipped the stars and the heavens instead of Him who created them. Now, beloved, we should be leary of anything we adopt from this kind of people, for they surely will not give us anything that we can benefit from spiritually. Yes, we may learn some things from the ungodly, but not those things that help us in our Christian walk. It is interesting that the Druids revered mistletoe and used it in their worship. Did you ever wonder about the mistletoe around Christmas time? So the Halloween festival came from a heathen people, and Christians must ask themselves this question; "can I observe it without compromising my beliefs in what the Bible says?" The Bible says in Jeremiah 10:2, "Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." This verse tells us that we are not to learn heathen ways. The Lord says that we are to stay away from them and be not partakers of them. III John says, "Beloved,

follow not that which is evil but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God." Now, dear reader, Halloween should not be observed by you and your family because of its heathen origin and intent.

In the second place, Halloween is evil because of what it stands for. I mentioned already that this festival does not try to hide its true meaning in the least. Yet, many carelessly observe it every year. Halloween or "All Hallows Eve" is evil because of the beliefs of the ancient Druids. They believed that on the eve of this festival, Samon, their lord of the dead, called forth evil spirits from the grave. Now, Christian friend, do you think you should partake of such a festival? Do you think it still necessary to have your children dress up like monsters and behave as do the heathen? I don't know why mothers and fathers will take the risk of their children being kidnapped or poisoned anyway. It is not safe for them to partake of it and parents should not let them go out and partake of it just out of common sense. We see that in this festival another God is glorified. As I mentioned, in the Thanksgiving observance this is not so, but in this case God is blasphemed. The Bible says, "Thou shalt have no other gods before me." In other words, there is one God; and He is to receive all of our praise and worship. We have no right to give it to another. No other god is like unto the true God of heaven. But if you insist on going out on this night, you, by your actions, are saying that you believe in Samon and his ability to raise the dead from the grave. Maybe you do not believe in Samon, but the fact remains you go in his name and in his honor to his festival. Now, if you do not believe in him, why pray tell, do you go about recognizing him? What good is it for Christians to try to convince their children of the sovereignty of God when we ourselves, recognize other deities?

Now, not only does this festival recognize Samon as God, but it attributes the power of God to Samon and makes a mockery of the true God in heaven. First of all, the Druids claimed that Samon was able to raise men and women from the grave. Now this is just plain outright blasphemy. No one has this ability but God Himself. The Druids claimed that Samon called back individuals to come and haunt their previous homes. Dear friend, I will tell you without hesitation that you will never have to worry about ghosts. When saved people die they go to heaven, and when lost people die they go to hell. People in hell do not come back and visit on the earth. They are damned and doomed for all eternity and will never again enjoy the pleasures they had in this life. Samon cannot call these individuals from the grave, but there is one who will call the dead from the grave one day. We read in John 5:25-29, "Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is

coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Yes, beloved, there will be a resurrection day; but Samon will not be doing the resurrecting, but rather the Lord Jesus Christ Himself. There will not be one left in the grave. They all shall come because Jesus is God and none can prevent Him. Understand that I am not saying that the resurrection of the saint and the sinner takes place at the same time, for there will be a time when the dead body of the living saint will be resurrected, and then at another time the dead body of the dead sinner will be resurrected to stand before God in judgment. So the festival of Halloween tries to give God's glory to another. Now, my God is a very jealous God. Speaking of false gods, the Lord said in Deuteronomy 5:9, "Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." God will not excuse us for serving other gods just as He did not excuse Israel when they followed after them.

I suppose there will be those who will argue that, "surely this one little thing will not amount to much." The worship of another god is not a little thing. The teaching of other gods to our children does not amount to a little thing. It is no small thing to rebel against God. Paul was concerned over some people in Galatia when he penned these words, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11). We need to take the worship of our Lord seriously, put away from us the practices of the heathen, and worship God in Spirit and in truth. Spirit and truth do not need all of the festivals in proper worship. Those who worship in spirit and in truth do so out of a

new-born nature and with a new heart which loves God. Men, on the other hand are not satisfied with our kind of worship. They must be entertained. That is why there are so many festivals connected with Catholicism and Protestantism. Men need to have the lust of their flesh satisfied. It is interesting the comments we get from those of other faiths, when we are asked how our services are conducted. Some will say, "do you mean that you just sit there and listen to the preacher? False gods must and can only be worshipped with the flesh, while God is worshipped in Spirit and truth. So, beloved, the matter of Halloween is not a little matter; but, rather, it is a very serious one, especially to the child of God. It is my hope that you will consider what I have said and do what is right in the sight of the Lord. Yes, the children will fuss at not getting to go trick or treating. This is to be expected.

But, who would you rather please the children or the Lord? May God bless you.

## MOTHER

(Continued from Page 1)

a desire for human mediation between us and God--between us and the Saviour Himself--and which led, in the course of the centuries, to praying to the saints for their mediation, would naturally cause the mother of Jesus to be regarded as the most influential of all these interceding saints. Moreover, the Roman Church, with that talent for governing which has characterized the Roman people through all their history, readily adapted itself to the tastes of mankind, to the tendencies of human nature in general, and to the special usages of the old pagan Romans, introducing, for example, a number of festivals, so that there would be something corresponding to the ancient festivals to please the people. And as all pagan nations had their female deities, there naturally arose a feeling which made the mother of Jesus a sort of female divinity. Then, when art came into use in the churches, when they introduced image worship, there was nothing more natural than that the mother and the babe in her arms should be the chosen subject of artistic representation in places of worship; that the great artists of Italy should not only find this most popular and remunerative for their pencil, but most pleasing for themselves. So galleries were filled with many charming delineations of the Virgin and child. I suppose, also, that the spirit of chivalry in the Middle Ages may have had something to do with this. There was then a high, romantic sentiment toward a woman as such, and this may have caused Mary to be regarded as the representative woman, so that romance added itself to devotion. For these and other causes it has come to pass that not only in the Roman Church, but in the Greek and Armenian and Coptic churches, and all through the East, they talk a great deal more about Mary than about her Son. I have at home a great collection of Latin hymns of the Middle Ages, made by a German scholar, in which there are three times as many about Mary as about Jesus and the apostles all put together.

Now, I say the Protestant mind has violently reacted from all this, and it is not strange that we should shrink shuddering from what is practical idolatry, no matter how skillfully explained away. But isn't it a pity that we should go to the opposite extreme as regards the mother of our Lord? Let us look, then, at what the Scriptures teach. It was said to her by the angel, "Blessed art thou among women," and she said, "Henceforth all generations shall call me blessed." There is no ground there for worship. "Blessed among women," Elizabeth was called; and Jael, who killed Sisera. The meaning of Mary's own saying is, all generations shall call me happy, shall felicitate me, shall recognize that my position is a happy one. There is no foundation for calling her "the Blessed Virgin Mary," as an act of

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# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

Was Paul wrong in taking the vow in Acts 18:18?

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In attempting to answer this question my first reaction was to say "Yes, he was wrong" based on Matthew 5:33-37. This passage says in vs. 34 "...Swear not at all; neither by heaven; for it is God's throne." This passage is dealing with making oaths before God. There is a slight difference between an oath and a vow. An oath is swearing by something pertaining to heavenly things as a guarantee that it will be done. A vow, on the other hand, is a solemn resolution to serve God in some way.

The Bible speaks about making vows as being acceptable, but they must not be made rashly. Leviticus 23:37,38 and Numbers 29:39 shows that vows must be voluntary. All vows must be kept. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee" (Deut. 23:21). "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Ecc. 5:4-6).

Accordingly then we see that it is all right to make a vow but be sure to keep it lest it become sin. It is better not to vow than to make a vow and not keep it.

Paul was the type person who would keep a vow. So I must conclude that he would keep it, and therefore it was not wrong for him to make that vow.

leave of the brethren, sailed thence into Syria, --- having shorn his head in Cenchrea; for he had a vow" (Acts 18:18).

A vow is a promise made to God in regard to something. The use of vows was made throughout the Old Testament. Jacob made a vow at Bethel to give God a tenth of all he had. Under the law of Moses there were many regulations concerning the vow. A man might vow to devote himself, his children, or his property to the service of the Lord. One of the vows of the Jews was that of the Nazarite in which the man vowed to God that he would abstain from wine and strong drink, not to come near an unclean thing such as a dead body and was not to cut his hair. This vow sometimes lasted for days, months, years, or even for a life time. At the end of the vow he was to cut his hair. This seems to be the kind of vow Paul had made as it is said he had his head "shorn."

According to Josephus it was common for the Jews to make such vows to God as an expression of thanks when they had recovered from some sickness or were delivered from some danger. It is possible that Paul may have made such a vow to God for thanks for deliverance from some of his many dangers. It may have been to convince the Jews that he was not against the law as he had been accused of being, as we see in Acts 21: 18-26 where the elders at Jerusalem did persuade him to take such a vow for that purpose.

While there is much said and many examples given concerning vows, in the Old Testament, these two accounts of Paul's vows are the only thing said in the New Testament concerning vows. As the Holy Spirit in the Word does condemn Paul for taking this vow, neither do I. By the way, how many of us have made promises (vows) unto God to do or not do something? How many times did we fail to keep those vows? "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed-" (Ecc. 5:4).

First let me mention the possibility that the person taking the vow is Aquila. There are some who think this applies to him. It is my understanding that in the Greek language this is very possible. I, however, do not agree with this interpretation.

Next, let me mention that some feel as if this vow was a Nazarite vow. A Nazarite vow usually lasted from 30 days to 90 days except for those who were Nazarites for life. Personally, I do not think that the vow here taken was a Nazarite vow.

The question asks if Paul were wrong in taking this vow. I assume this is based upon the idea that Paul took a Jewish vow and thus compromised his beliefs. It is an assumption on the part of anyone to suggest that this be true. Many have speculated as to what this vow involved; but then again it is only speculation. Before we could honestly say he was right or wrong; I feel we would have to have more information. Therefore the answer I give is just my opinion.

Personally; no, I do not think Paul was wrong in taking this vow. I give the following reasons. First; there is no evidence in the context to suggest that he was wrong in taking this vow. I know that silence does not always mean right, but at times it hints that it might be right. Second; Paul was not the type of person that thought it necessary to please other people. It would be very unlike Paul to take a vow just to impress others. Lastly; I see nothing wrong with saved people making vows unto their God. The wrong comes when we don't keep our vows. We would all probably be better off if we made more vows to God, and then kept them. Let me sum up by saying again, no, I do not think Paul was wrongly taking a vow at Cenchrea. May we all try to be more like Paul and less like those who judge him. May God bless you.

## MOTHER

(Continued from Page 3)

worship, but there is a foundation for taking peculiar interest in what the Scriptures teach concerning her. It is not much that they do teach, and doubtless that is well, for otherwise it would have been perverted in the interest of that semi-idolatry we have been speaking about; but from what they do teach we may draw some useful lessons, and may, at the same time, get some interesting views of her Son, who is, Oh wonder of wonders! our Divine Redeemer.

1. First recall Mary's early life. Now, I could bring you some so-called manuals about the Blessed Virgin Mary, which would give you a great mass of detail about her early life, but unfortunately

they are all late tradition; in fact, they are all pure fiction, and without the advantage of being well invented. They are commonly dull and stupid. But when we look to the Scriptures themselves, some things we do know about her early life. We know that instead of being at a convent at Jerusalem, as the silly traditions say, she lived at the little town of Nazareth.

This village, nestling down in its deep and retired valley, is never mentioned in the Old Testament, and even Josephus, who writes about a dozen places within a few miles of it, never speaks of Nazareth. It was an insignificant and quite out of the way place, far from the bustling, noisy world. Yet here Mary was to rear the appointed Saviour of men. Out of silence and obscurity was to come in the appointed time the Saviour of men.

Nor must you suppose it was a desirable community to live in. Those who wrestle with the giant vices that gather in great cities often dream that in a quiet little retired village it would be easy to do right, but Arcadian simplicity and purity is seldom anything more than a dream. Those people of Nazareth were singularly bad.

They showed toward Jesus himself a rudeness and ferocity to which we know of no parallel in His ministry. They rejected Him rudely. They tried to take His life. And one of whom Jesus said that He was an Israelite in whom there was no guile, and who lived in a neighboring village, asked in astonishment, "Can anything good come out of Nazareth?" It was a bad place. And Mary lived among those rude people of Nazareth.

Besides knowing the place of her abode, we know of Mary that she was familiar with Scripture. For when the great time in her life came, and, inspired, she burst out into praise, almost every expression she uses is from the Old Testament. Her whole mind and heart were full of the sacred writings, so that their language came spontaneously to her lips. That is an important point; she was familiar with the Scriptures.

2. In the next place, think of Mary's belief and rejoicing. There came to her the most wonderful promise that ever was made on earth, and the most incredible. It seemed at first blush to be impossible, and the question she asked, concerning it touched that very point. She said: "How can these things be?" It is in that respect we see an instructive difference between Mary and Zachariah. Zachariah said: "How shall I know this, seeing I am an old man and my wife is old." He speaks as a man not disposed to believe and who insists upon having better proof. But Mary speaks as one who is disposed to believe, and asks only to have an apparent impossibility removed, that she may believe. You see here two types of character, two states of mind, such as often exist with us in relation to the Scriptures. There are people that present their difficulties in such a way as to show plainly that they are like Zachariah; they don't much want to believe, and they insist on their difficulties and cherish them, and are not anxious you should remove them. There are others who have sore difficulty in the way of believing, so that we owe them our tender respect and sympathy, who are asking only that they may get rid of what

seems to them to stand in the way, so that they may believe. God be gracious to all such! God help them out of their trouble! Mary believed, not "because it was impossible," as the medieval philosopher fancifully said. She believed notwithstanding it seemed impossible, because it was expressly ascribed to the power of God. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." And Mary said: "Behold the hand-maid of the Lord; be it unto me according to thy word." We do not want to believe a thing that is impossible, but, like Mary, we have to believe what includes many elements that are incomprehensible. In the nature of things it must be so. There was much that Mary could not understand, and as the years came and went she did not understand them still.

When the shepherds came, after the babe had been actually born, and reported what the angels had said, we are told that Mary "kept all these things and pondered them in her heart." She could not know the meaning. When Simeon, in the Temple, said such wonderful things about the child, we read that Mary and Joseph wondered about all these things that were told concerning Him; and when the child showed such extraordinary knowledge at twelve years of age, we are told that Mary and Joseph were amazed. It was necessary that they should not understand it. If the reality as to what it was had forced itself upon them, it would have been impossible that they should have lived under the same roof.

In the very idea of an incarnation there are necessarily many things incomprehensible. My friends, if you take this Bible, which comes so strangely home to all our spiritual wants, which, in all seasons of conscious spiritual weakness, offers the very strength we need, which affords us that help against sin which is not found anywhere else in this world--this Bible, which the more progress we make in trying to do right, seems the more sweetly adapted to all our spiritual wants--if you take this Bible, you find that it reveals an incarnation, and that this, from the necessity of the case, involves many things that seem almost impossible. There must be ever so many allusions to things in which we can make no progress at all, as to comprehending their nature. We are in Mary's position. We are not expected to believe an impossibility, but warranted and bound to believe an assured fact, notwithstanding there be many things about it whose nature we cannot possibly comprehend. It seems that this distinction might have value to any one troubled about these problems, and anxious to receive the truth.

Notice, further, that Mary, in believing, rejoices. She said: "My soul doth magnify the Lord; from henceforth all generations shall call me happy." It was a wonderful thing, that young girl, the child of poverty, in that little out of the way village, daring to say that all coming generations should know of her and call her happy; but she said it, because God had promised. She said it with no idea of personal merit, with no thought of personal pride, but because God had promised. If one of you

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Acts 18:18; "And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow."

"And Paul after this tarried there yet a good while, and then took his



# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

Explain John 13:14 with reference to the fact that we do not practice "Foot-washing" today.

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This does not teach footwashing as a church ordinance, but rather a lesson on humility. If our Lord was willing to get down on His knees to wash the disciples' feet, which was a servant's job, why shouldn't we humble ourselves before others?

This does not teach footwashing as a church ordinance for there is no mention of footwashing in the church epistles. The epistles were written to show us, or set a pattern for us to operate church government, that is, the faith and practice of the church.

We have instruction concerning baptism and the Lord's supper in the church letters but nothing about footwashing. Foot washing was to be practiced in the home and not in the church. In I Timothy 5:10 we read that a widow who was a widow in deed must wash the saints' feet. Of course these saints would visit her home.

In Bible times when sandals were worn, it was a deed of lowly service to wash the feet of a guest. Walking in the sand or dirt makes the feet to look speckled and scaly and should be washed in order to be comfortable.

Foot washing is not needed as a church ordinance. The purpose of an ordinance is to symbolize the gospel; the death, burial, and resurrection of the Lord Jesus Christ. Baptism presupposes His death and symbolizes His burial and resurrection. The Lord's supper symbolizes and proclaims His death at Calvary. Foot washing does not give us a picture of Calvary, and is not needed since baptism and the supper gives us a full picture of the gospel.

Someone may say, "should we not wash feet in church to show our humility?" Humility is a grace within itself and to do it to show our humility would destroy the service. Humility is something that is shown not realizing it. Foot washing was an act of humility on the part of our dear Saviour to teach us to never think ourselves too good to serve others.

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First, I would like to make it very clear that I for one do practice footwashing. Not in the assembly

as an ordinance, but at home as personal cleanliness requires.

Footwashing was given as an example of the humility of our Lord. It is not necessarily a commandment because He said... "For I have given you an example, that ye should do as I have done unto you." (Jn. 13:15). Jesus did not command it as an ordinance of the church, but that ye should do it to show your humility and hospitality toward other saints. Footwashing was a custom that came down from ancient times that showed hospitality and humility. The practice is never mentioned in the Acts of the Apostles, which was a history of the early churches.

The two ordinances commanded by Christ to His Church are types of the Gospel. Baptism shows His death, burial, and resurrection. Whereas the Lord's supper shows that we are to be partakers spiritually of the body and blood of Christ for salvation. Footwashing does not typify the gospel, but that we are to be humble servants unto one another, not proud or overbearing. It typifies our attitude in service, not the working of salvation, as do the church ordinances.

Christ washed the feet of His disciples because He loved them. He was concerned for them and wanted to teach them humility in service. He also showed them a need for daily cleansing, not just outwardly but inwardly, considering that we walk in a sinful world. We are in contact with sin every day and need cleansing every day. We are not to become accustomed to sin, but to sanctify ourselves and strive to be clean and pure, for He is holy.

I believe this is what Christ was showing us in washing the disciples' feet. I believe we should be willing to do the same, and more if it were necessary, to show our love and humility toward one another. Not the washing of feet in the assembly, but in our daily walk, showing an attitude of love, humble service, and purity.

## MOTHER

(Continued from Page 4)

should stand here by my side, and we two should, with the most genuine humility in our power, say we think we are children of God, we hope we shall be blessed forever in heaven, we are confident we shall dwell amid the purity and glory of the better world, there are some people ready enough—I know not that there are such here present, but you find cases of that sort everywhere—there are some people ready enough to say: "You think a great deal of yourselves; you count yourselves favorites of heaven," and all that. Yet, in fact, the profession would be made not in self-complacency, but in simple, humble reliance on a divine promise. And why should

not a human heart trust a divine promise as then, so now and henceforward and for ever more, and trusting a divine promise, rejoice in a divine hope?

3. In the third place, think of Mary training her child. We know something of the nature of that training. We have read of young Timothy, that from a child he knew the Holy Scripture that his mother and grandmother had taught him, and had learned to share the faith that was in them. That is a picture we may transfer to the humble home of the carpenter in Nazareth. That child needed to be trained. Do we not read that He grew in wisdom and stature? If He increased in wisdom, there was need of education. We find that the mother trusted Him almost without bound. And we know that he was really what children so often imagine themselves to be, wiser than His parents. Yet, He went down with them and was subject to them. The human mind has to grow. If there was a real incarnation, the human mind had to grow. It needed to be developed. There was room for education. There was demand for it. Yea, and He Himself, toward the close of His ministry, must have meant the same thing as to the capacity of the human mind to contain knowledge, when He said: "Of that day and hour knoweth no man, not even the angels in heaven, nor even the Son, but the Father only." The human mind cannot know all things. And our Lord's human mind could not hold all knowledge. Such is the declaration of the record, that His mind grew in wisdom as His body grew in stature, and Mary was the mother that trained Him. It seems idle sometimes, for a poor toiling mother to indulge in romantic ideas which poets and novelists write about a mother's high mission; yet it is good for such a one, amid trial and sacrifice and suffering and struggles, to remember, and comfort herself in remembering that hers is a high mission. After all, the noblest thing that is done in this world is when a mother does in truth and wisdom and fear of God train up a child. Let us all stand back in her presence. Let us call upon all men whose aspirations are the highest, whose work is the noblest, to stand aside and acknowledge cheerfully, Hers is the best work, hers is the noblest work done in the world. And if that be the case, it must be a work of sacrifice and suffering, for there is nothing good ever done on earth save with sacrifice. Let the toiling mother solace herself with the thought that all motherhood has been dignified and made sublime by the young mother in the little town of Galilee, who was training in an humble home that Child that was to be the Saviour of the world and the glory of the universe. It was a unique

task no doubt, and yet I say it has ennobled all motherhood, and any struggling, sorrowing mother may take comfort in the thought that she is engaged in a like good work. Blessed be God! what mother here knows of the high possibilities that are before her child? What Christian mother can fail to know of that supreme possibility, that blessed certainty, that she trains up a spirit immortal when she brings up a child in the fear of the Lord.

But, now, please observe that Mary must have trained this child in the knowledge of God's Word. My friends who are parents, we abuse everything; and so we abuse the benefits of the Sunday School. There is grievous danger that we parents shall turn over to the Sunday School our parental duty of training our children in God's Word. It is one of the perils of our time. Though we have those in the Sunday School to help us in the task, and ought to be heartily thankful for their help, yet the work is ours none the less, and the work will, for the most part, remain undone unless we do it—the work of training our children in the knowledge of God's Word. Let us train them to look at God's Word as the guide of their life. I read somewhere of a mother whose husband was a grossly wicked man, who used to cry out against all things religious, and declared that he believed not in God; yet she reared up a number of children by his side, and they all became Christians. Some friend asked if she would tell how she managed this. She said, I never set my word against their father's, but when he says anything against God's service, I hunt up a passage and say, 'Yor father says so and so, but here is what your heavenly Father says,' and then I read it to them. That was all the secret she had, but what a blessed secret!

Parents, learn to have the Scriptures on your tongue's end for the benefit of your children. Good old John Wesley was a trifle superstitious, after the fashion of his time, when he used to open the Bible at random and make use of whatever text he happened first to light upon. Far better than that is it for us to have the mind so full of the Scriptures, their teachings so familiar to our thought, that whenever we need one of them it will come by natural association of ideas. And so Mr. Moody has taught all of us that if we can get some happy quotation of Scripture, it will be worth more than all our wisdom in explaining a difficulty to an inquirer.

4. I pass on to say a word as to a later point in Mary's history. She seems to have unwarrantably interfered in the ministry of her son. At the wedding at Cana she suggested for Him a course of action, and He said: "Woman, what have I to do with thee," or rather, "What have we to do with each other?" There was nothing harsh in this, but there was an intimation that they had entered into new relations, that He who had been to her as a child to its mother could not be controlled by her in His public action, and she must draw back. A year or two later, when Jesus was teaching all the morning in a crowded house, and there were so many questions to be answered that they had not time for the mid-day meal, we read that His friends went forth to seize Him, for they said, He is beside Himself. Now, put the gospel histories together, and it appears

that those friends were His mother and His brothers; and when they sent Him a message over the heads of the crowd in the house, that His mother and brothers were without and wanted to see Him, the answer, too, is very remarkable. He said: "Who is my mother, and who are my brothers?" And He looked around in a circle upon those that sat about Him and said: "Behold my mother and my brothers; for whosoever shall do the will of God, he is my brother, and sister, and mother." His kindred were seeking to interfere with His work, and said He was beside Himself. No wonder men call Christian earnestness fanaticism. Jesus Himself, the founder of it all—they said He was crazy. His own mother and His brothers said this because He was in earnest. What a comfort there is for all of us in the application He made of their request: "Whosoever shall do the will of my Father in heaven, he is my brother, and sister, and mother." How does a man love his brother? Think of the warm affection with which a man cherishes his brother. Then think of the tenderness with which a manly nature loves a sister. Then add to these, yea, compass them all around with the love that a real man has for his mother—a love that will ever grow as he grows older—and now consider. Jesus has said—it may include you and me, with all our unworthiness—Whosoever shall do the will of God is as dear to me as brother, and sister, and mother. The Scriptures contain many wonderful things, but what more wonderful than those words?

There is one other theme, of which I know not how to speak—Mary at the cross. Description is here dumb. Imagination stands in mute wonder. There are many points of view from which to look at the cross, and one not the least instructive, no doubt, would be to try to place yourself in imagination beside that sorrowing mother, through whose heart now—according to old Simeon's prediction long before—a sword was passing, a sword of cruel suffering and death. You would remember how suffering is the inevitable consequence of sin in this world, how suffering was the necessary condition of human salvation, even that poor mother's suffering as she looked upon her atoning son. Then remember how out of His death came life again, and out of that sorrow came springing joy. I cannot speak of that; who can? But you might sit down sometime and think it all over. Try to stand beside the mother at the cross, try to imagine how she felt, and try, also, to imagine how He felt towards her; for amid all the strange sorrow of that dark hour, He that was dying thought of His widowed mother, and felt, as every true man feels, that He must make some provision for her future. Yea, amid that great event of the universe, with that darkness settling down upon all His soul as the sinbearer, He made provision for His widowed mother. Yet, what a simple provision it was! He had a loving friend, and to him He said: "Take her; do you be her son and she will be

(Continued on Page 6 Column 1)



## MOTHER

(Continued from Page 5)

son and she will be your mother," and that was all.

6. And now, finally, think a moment of Mary in heaven. If ever there comes a pang to the glorified ones, methinks Mary must look down with unutterable grief upon the thousands and millions that almost worship her instead of worshipping her Son, the Saviour.

It is not unnatural, it is because they have forgotten that He, the divine one, is Himself human. The human heart longs after human sympathy, and the consciences of guilty men make them wish for a human mediator between themselves and the God they shrink from. Luther tells us that in youth, with his Romish education, he was afraid of Christ. He never heard a word said about Christ, save as the babe in the mother's arms, or the sacrifice on the cross, or the Judge in the last day. His idea was that he must call upon the saints, and especially upon the Virgin Mary, to pity him and intercede for him with Christ. When people have such views of Christ, no wonder they seek some human mediator. The only cure for it all is to know that Christ the divine was truly human, that Mary was no more truly human than was Jesus, the Son of Mary. Truly divine and also truly human, He is able to sympathize with us in our infirmities, to lay a hand of love and pity upon our poor sinful heads, and yet, with the other hand, to lay hold upon the very pillars of God's throne, and to be our Advocate with the Father, our one Mediator, all the Mediator we need or should desire. O Jesus, Son of Mary, and yet Son of God, before the mystery of thine incarnation we bow, and trusting in the mystery of thine intercession, we pray thee make us, make us, wholly thine!

## CATHOLIC

(Continued from Page 1)

declare and swear that His Holiness the Pope is Christ's Vice-Regent, and the true and only head of the Catholic Church (quite true since they were not and are not of Christ!) throughout the earth and that by virtue of the keys of binding and loosing given His Holiness by my Saviour Jesus Christ he hath power to depose heretical Kings, Princes, Commonwealths and Government that they may be destroyed." (Advocates government overthrow).

"Therefore to the utmost of my power I will defend this doctrine and His Holiness' rights and customs against all usurpers of the heretical or Protestant authority, especially the Lutheran Church of Germany, Holland, Denmark and Norway, and the pretended authority of the Church of England and Scotland and the branches of the same now established in Ireland and on the Continent of America, and that they may be heretically opposed by the Church of Rome. I do now renounce and disown any allegiance to any heretical King, Prince or State named Protestants, or obedience to any of

their laws, magistrates, or officers. I do further declare that the doctrines of the Church of England and Scotland, and the Calvinists, Huguenots, and others of the name of Protestants or Masons to be damnable and they themselves to be damned who will not forsake the same. I further declare that I will help any of His Holiness' agents in any country where I shall be and do my utmost to exterminate the heretical Protestant or Masonic doctrines, and to destroy all powers, legal or otherwise. I do further promise that notwithstanding I am dispensed with to assume any heretical religion for the propagation of the Mother Church's interests to keep all her agents' counsels from time to time as they instruct me, and not to divulge by word or writing or circumstance whatever, but to execute all that shall be proposed, given in trust to me by you, my Ghostly Father, or any of this sacred order. I do further declare that I will have no opinion of my own but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope. That I will in voting always vote for a Knights of Columbus in preference to a Protestant and that I will leave my party to do so. That if two Catholics are on the same ticket I will satisfy myself as to which is the better supporter of the Mother Church and vote accordingly. That I will not deal with or employ a Protestant if in my own power to deal with or employ a Catholic. That I will place Catholic girls in Protestant families that a weekly report may be made of the heretics. That I will provide myself with arms and ammunition that I may be in readiness when the word is passed, or I am commanded to defend the Church either as an individual or with the militia of the Pope. All of which I do swear by the Trinity and the blessed sacrament which I am now to receive, to perform this oath in testimony hereof I take this sacrament of the Eucharist and witness the same with my name written with the point of this dagger dipped in my own blood and seal it in the face of this Holy Sacrament. That I will as the opportunity presents wage relentless war secretly or openly against all heretical Protestants, as I am directed to extirpate them from the face of the earth, and I will spare neither sex, age, or condition and that I will burn, waste, boil, flay, and burn alive these infamous brutes, rip up the stomachs and wombs of the women and crush the heads of their infants against the wall in order to annihilate their execrable race; that when the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel of a poinard, or the leaden bullet, regardless of honor, rank, dignity or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agent of the Pope or Superior of the Brotherhood of the Holy Father of the Society of Jesus, in confirmation of which I do hereby dedicate my life, soul and corporal powers, and this dagger which I now receive I will subscribe with my own blood my name written in testimony thereof. Should I

prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands, and my throat from ear to ear, and my belly be opened, and sulphur burned therein with all the punishments that can be inflicted upon me on earth and that my soul shall be tortured by demons in eternal hell forever." (End quote; parenthesis mine).

Now beloved, it is this same "Society" that takes this oath of governmental overthrow, murder, and savagery which would teach men the way of "comfort and hope." If this be their fruits, then what must we conclude of the tree? Yet, these same "knights" bid in their booklet on Purgatory: "We believe God. We believe in Him. Come share our belief." Much could well be said of this wicked organization and their oath, but for the present it is not our intent; for we would desire to discuss one doctrine of this organization to which these profess such an undying allegiance; namely, the Catholic Doctrine of Purgatory.

In the introduction of the booklet "Purgatory," Joseph A. Kenney, C.S.S.R. remarks: "Let us state at the start that Catholics accept the existence of Purgatory as a truth revealed by God." He proceeds to quote Samuel Johnson, a noted writer and member of the Anglican Church (1709-1784), as finding the doctrine "very reasonable" and that his statement may be "accepted as unbiased." Such statements serve the same purpose of the Jesuits as they did of old, which is to promote Catholicism through every means, and it may be noted that there is little difference between Catholics and Anglicans. Mr. Kenney goes on to quote a famous priest regarding Purgatory in this following statement: "Purgatory... has always been one of the tenderest beliefs of Christendom. It takes in all the pagan melancholy, so touching in the Greek Anthology and the Roman epitaphs, and suffuses it with supernatural hope." Now we would ask beloved, is this not an open admission from their own mouths that the doctrine of purgatory is, as with most of Catholicism, pagan in origin? About the year 750 the doctrine of Purgatory was born into Catholicism to support and supposedly justify the paying for Indulgences. According to Catholicism, purgatory is defined as: "That intermediary state or condition in the next world where the souls of those who die in the state of grace, but are not yet free from all imperfection, are purified before they enter heaven. This purification consists of making satisfaction or expiation for all unforgiven venial sins or for the temporal punishment due to venial and mortal sins that have already been forgiven." For further clarification we note that the so called "venial sins" are defined as those sins which may be easily pardoned or forgiven." Mortal sins are defined as those sins that incur spiritual death. One may search the Bible for a lifetime and never find such doctrines taught, promoted or even suggested. Nothing is to be found in the Word of God in support of the doctrine of purgatory, venial or mortal sins, for all sin is mortal in the sense that sin, any kind or type

of sin, has brought spiritual death upon the entire human race. The doctrine of purgatory denies the true teachings of the Word of God, supports Arminianism, and works for salvation. It openly denies the power of Christ to utterly save, keep, and perfect. It leads the unbeliever into a false sense of security, and a false sense of "comfort and hope." Mr. Kenney further states: "Nowhere in Scripture does the word purgatory occur. We believe, however, that the doctrine is implicitly contained in Scriptures. It must still be admitted that the Scriptural references are few. Few as they are we consider them significant." One is almost led to believe from these statements that Catholicism stands ready and able to defend their doctrine with support from the Word of God while even the smallest scrutiny of the three verses they mention will show the drastic measures of deceit to which they will go to promote their cause, and alas, they will succeed in misleading the ignorant and blind.

The first supposed reference they give which claims to support said doctrine is considered to be derived from the Old Testament. Namely, II Macabees 12:39-45. It is needful to note here that no such book is ever found in the inspired Word of God, and that this reference is derived from a collection of books known as the Apocrypha. These books are not in the Hebrew Scriptures, but are from the Greek Septuagint. They are a collection of unauthenticated writings widely recognized as uninspired, and therefore, any references used from these books in support of the doctrine of purgatory is null and void. One might as well give a reference from the Book of Mormon or from the works of Mohammad or Buddah since it would be equivalent in this sense. It is however, suitable to their cause to use uninspired writings in support of uninspired doctrine!

Mr. Kenney further adds: "Turning to the New Testament... we do find indirect statements, inklings we might call them, that provide a basis for the Catholic doctrine of Purgatory." The first reference given is Matthew 12:32, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this age, neither in the age to come." Of this Mr. Kenney adds, "The final phrase seems to indicate clearly that there are sins which can be forgiven after death, and they were interpreted in this sense by the early Church Fathers in support of purgatory." The early church fathers certainly were not the Apostles and not men led of the Spirit.

First of all, in reading Matthew 12:32 in conjunction with verses 24-31, we find that the subject of discussion is the "unpardonable" sin of blasphemy against the Holy Spirit. Such sin is ascribing to Satan the works of the Holy Spirit. Our readers will notice that, in the above reference of Matthew 12:32, we took the liberty of placing the word "age" in the place of the word "world" as so rendered in the KJV. The Greek "AION" is translated six different ways in the N.T. and all reliable scholars agree that "age" is

more proper for Matt. 12:32. Even Mr. Kenney uses this word in his reference while utterly failing to make the distinction. Matthew 12:32 declares simply that in every age that passes on earth there will never be found one who shall have forgiveness for knowingly blaspheming against the Holy Spirit of God. There is not the slightest indication that this verse at all refers to the after life. Further clarification is given on this same verse in Mark 3:29. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation (or, 'is bound by an eternal sin')." Thus, it is therefore an eternal sin which is never forgiven. We find no "comfort and hope," no purgatory even minutely suggested or referred to here.

The third and final Scripture used in support of this heresy called purgatory is I Corinthians 3:11 while actually quoting 3:13. It may have done Mr. Kenney far better to observe his Bible for had he actually quoted I Corinthians 3:11 he would have had to immediately put down his pen for such reference is in direct opposition to what is being proposed by the doctrine of purgatory. I Corinthians 3:11 states: "For other foundation can no man lay than that is laid, which is Jesus Christ." The doctrine of purgatory seeks to uproot Christ and replace Him as insufficient to save, for the saved must yet needs to be purified before they enter heaven. I glory in Mr. Kenney's error for by it Christ is magnified and Catholicism is shown out a liar. Once again, we observe the Sovereign workings of our Lord, overruling the errors of men to His glory!

Mr. Kenney interprets I Corinthians 3:13 thusly: "He (Paul) speaks of some who will be saved, but their works will be tested only as through fire... Early writers saw in St. Paul's words to the Corinthians a reference to purgatory." Here, let us again look into the Word of God and see if these things be so. Mr. Kenney gives a near correct interpretation but a wrong application missing the boat entirely. In reading I Corinthians 3:13-14 it stands to sound reasoning beloved, that in order to believe the doctrine of purgatory, one must not believe in the eternal security of the believer. It can also be clearly reasoned then that such a doctrine teaches salvation by works. Anyone can pull a verse of Scripture from the Bible, out of context, and use it in a perverted manner in an attempt to justify false doctrine. Mr. Kenney neglects to tell us who the Corinthians were; but Paul, the authority of this epistle, declares them to be, "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (I Cor. 1:2). Now even the universal church people admit that one must be saved to be a member of the church whether universal (which is non-existent) or local-visible. Here is a fact that is totally ignored by the doctrine of purgatory. Paul was writing to a saved born-again people who were already eternally secure by the blood of Christ having washed them from their sins past, present, and future. He wrote, "to them that are sanctified in Christ" (Continued on Page 7 Column 1)



## CATHOLIC

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**Jesus.** In other words, he refers to those elected and given by the Father, setting them apart and sanctifying them in Christ before the world was. If they were in Christ how could they not be eternally secure and eternally saved? I Corinthians 1:2 further states of these that they were "called to be saints." These were already saints without the say so of the pope for such is the calling of all the truly saved. Those who were sanctified by the Lord before the world was were called to lead sanctified lives or be "saints" while even in this present world. This is the calling of every elect, and the mark to which we are to press forward. This is the manner of the child of God's labors or works, that is, "to be saints." In one respect, they already were saints by virtue of the atoning sacrifice of Christ; and in another respect, they were to live as such before the world. Such had no bearing on their salvation but rather on Christian living. Thus, stress is laid upon this fact in the works of the child of God and whether he strived lawfully, i.e., adhering to sound doctrine and proper authority, are the works which "shall be made manifest" or

## APPRECIATED LETTERS

Dear Editor,

Please renew my subscription to your paper for another year. I have enclosed a check for 6.00 to cover the yearly rate. I still enjoy your paper very much in spite of fact that I have lost part of my eye-sight. I sometimes have to use a glass to read the small print. My love to all the people I met in Ashland at the conference several years ago. It was a highlight of my life. Sincerely Edward H. Allen, Rossville, Ka.

Dear Brother Wilson,

I have received T.B.E. for several years and have been blessed by reading it. May God bless the Calvary Baptist Church and T.B.E. for standing for the truth of God's Word. I am enclosing ... to renew my subscription for the next year. Please use the amount left over anyway you may need to. Thank you. Mrs. June Holt, Williamsburg, Ky.

Dear Brother Wilson,

Enclosed is my check for T.B.E. I can't tell you how much I enjoyed the sermon "Lazarus Come Forth" in the May 30th paper. I enjoy all the messages, but this one was tops. Sincerely and with love to all. Mr. & Mrs. Merle K. Hall, Knob Noster, Mo.

Dear Brother Wilson,

I am sending an offering of \$.... I appreciate the paper very much and after I read it I like to pass it on to some one else to enjoy. This note is to thank you and to tell you of my box number. Yours in Christ. Mrs. Robert Carroll, South Point, Ohio.

Dear Pastor Wilson,

I just wanted to let you know how much I've enjoyed reading T.B.E. A friend at work subscribed for me. I thank God for this blessing. Sincerely, Dennis Mick

shown clearly. I Corinthians 3:13 teaches what will determine what a child of God's reward will be as he stands in the presence of Christ for judgment of his Christian living. He will be judged for his living the Gospel in all faithfulness. If during his life on earth he adhered to false doctrine and a false church, his works were "wood, hay and stubble," which is indicative of those things that are not lasting and those things that will not stand the test of God's judgment according to His revealed Word. They will not stand the test of fire and "the fire shall try every man's work of what sort it is." Only "gold, silver, precious stones" will abide the fire of God's judgment. Those things done and said in truth. "If any man's work abide," that is, stand the test of the judgment of Christ, "he shall receive a reward." This does not in any wise teach that one will get in or out of a purgatory, but rather that the saved may receive a reward. Salvation is not of works as the doctrine of Purgatory seeks to persuade men, but "rewards" are of works, thus "If any man's work abide which he hath built thereupon" that is, built upon the foundation of Christ (v: 11), "he shall receive a reward."

Now, it may be supposed by some that we have here missed the main issue which is found in I Corinthians 3:15 as, "himself shall be saved; yet so as by fire." Does this expression at all teach salvation by the fire of so called purgatory? What does it mean to be saved "yet so as by fire?" Verse 15 states, "If any man's work shall be burned, he shall suffer loss." The subject is labor. The application well fits even the physical realm, for man labors for the meat which perishes. It's like building a house out of hay, then watching it and all it contained go up in smoke, yet the builder escapes with his life. It yet remains, however, that the builder or minister of the Word "shall suffer loss." All his labor was tested by the fire of God in the light of the truth and was proven of no value. "but he himself shall be saved," because his salvation has been eternally secured and completed, not by the works of men, but by the work of Christ. These individuals who have preached false doctrine have put themselves in great danger by a compromising stand and as a result have no works of value. Therefore he is scarcely saved, or saved "so as by fire" with loss and shame. Thus, we observe that the issue here is not dealing with a mythical place called purgatory which has never existed, nor does it deal with a cleansing from sin in a life hereafter. The doctrine of purgatory is a false doctrine, giving a false comfort and absolutely no hope.

Purgatory is a fabled place where sins are considered purged. It is wrought in the minds and enemies of the Christ of God. Of old, David declared in Psalms 65:3, "Iniquities prevail against me: as for our transgressions, thou shalt purge them away." Again in Psalms 79:9, "Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake." In Proverbs 16:6 we read, "By mercy and truth iniquity is purged." From these we learn that no one but the Lord is able

to purge away sin, for He alone is the God of our salvation. He purges away sin for the glory of His name; and not for the glory of Catholicism, paganism, ritualism; nor for the filthy lucre of men which Catholicism extracts from the poor, buying the souls of men with lies. The ready answer to the references we have read in Psalms and Proverbs is concluded by the Apostle Paul in Hebrews 1:3 as he speaks to us of the one true Christ "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." From this we observe that Christ alone has paid the price in full for the sins of His people. There is to be no extortion from people for supposed indulgences. There is no existence of a purgatory other than Christ alone! All doctrines men may scheme and ponder upon to deny an eternity in hell will not change the Word of God. Those who look to purgatory for "comfort and hope" look to wood, hay, and stubble. They are under the deception of Satan and the Great Whore, "Mystery Babylon."

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

## FAITH

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things worth fighting for, and actually worth dying for, for the true Christian, and that is the precious truths and doctrines of God's Word!

Christianity rests upon three fundamental basic foundations that I would like to share with you at this time. I. Revelation, the Word of God. II Redemption, the Plan of God. III. Regeneration, the Method of God.

I. Revelation, the Word of God.

God has given us a revelation of Himself. No man is ignorant of the existence of God unless he is ignorant willingly, for nature itself is a revelation of God. Let's take a look at the apostle's quotation found in Romans 1:20, and we read, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." It might seem impressive to some to deny the existence of God, but you be assured that God said that, simply because of the revelation of nature, you are without excuse.

One may never open a Bible, one may never read a book or a gospel tract, one may deny to the "nth degree" the existence of God; but God said that, because of nature itself, you are without excuse.

We once heard the story of a general who visited his troops unexpectedly one night, and as he approached, catching them unawares, he heard them discussing God! The general was a God-fearing man himself. Some of the men were denying the existence of God, he listened for a few moments, then pointed to the sky ablaze with stars and said: "You cannot

deny God until you can deny that!" He further told his troops that; "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psalm 19:1). My friend, when you make the decision that you are not going to believe in God, keep in mind that God has settled it, and said in Romans 1:20 that you are without excuse. But nature does not furnish salvation. It is not an uncommon thing to hear someone say, "I can learn more about God in nature than I can in the Bible." That, my beloved, is utter foolishness! Nature can tell you there is a God, nature can declare the power of God, and even His eternal Godhead; but nature cannot tell you how to be saved. Nature cannot tell you how to live. Therefore, God has given us a written revelation. We call this revelation the Bible. The best commentary on the Bible is the Bible itself! "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). Do we need more proof? "Every word of God is pure; he is a shield unto them that put their trust in him" (Prov. 30:5). "And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Exodus 4:11-12). God said to Moses in verse fifteen concerning the help of his brother Aaron: "And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do."

Again we see proof of these things later in the life of David. "The Spirit of the LORD spake by me, and his word was in my tongue." (II Samuel 23:2). The Lord told Jeremiah in chapter one verse nine, "Behold, I have put my words in thy mouth." Yes, we believe the Word of God is truly a revelation.

Our Lord Jesus Christ believed the Bible. He said on the day just prior to His ascension into heaven, speaking to the disciples, that all things must be fulfilled which were written in the law of Moses and of the prophets, and of the Psalms concerning Him. We quote Him: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). If there is any story in the Bible that has been held up to ridicule, it is that one; but the Lord Jesus Christ verified that He believed in a literal story of a man being swallowed by a large fish, or whale if you please, and He used that as an illustration of what it would be like when He died on Calvary's cross. Remember, the Bible says that all Scripture is literally God-breathed! We have considered the revelation of nature, also considered the revelation of the written Word. Now let us consider:

II. Redemption, the plan of God.

God reveals Himself to us so that He might redeem us. This is sort of a personal revelation; Hebrews 1:1-2 tells us, "God, who at sundry times and in divers manners spake in times past unto the fathers by the pro-

phets, Hath in these last days spoken unto us by his Son." When God speaks to us through His Son, it is still through the written Word that He addresses us, isn't it? The first chapter in John's gospel says; "In the beginning was the Word, and the Word was with God, and the Word was God... All things were made by him... And the Word was made flesh, and dwelt among us..." (John 1:1, 3, 14).

The redemption plan is a foundation that must not be surrendered at all. This revelation must not be compromised. Any type of work, or school that will deny the authenticity of the Bible should not be condoned by any professed Christian. To deny any part of the Bible is to deny it all with its entire truth. If you are a Bible believer, then you should stand for the whole Bible, and not a few certain passages that will seem to calm one's feelings. That is hypocrisy and unbelief. I believe in the redemption plan as given in the Bible. That includes the virgin birth of Christ. God said, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). God promised us a sign. What better sign could be given than for a virgin who knew no man to conceive a child by the Holy Spirit? We are firm believers that it was the virgin birth of Jesus Christ which was prophesied by Isaiah and referred to in Matthew 1:23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Dearly beloved, we must not be a party to those who deny the virgin birth of our Lord Jesus Christ.

Some new Bibles refer to: "A young maiden shall bring forth a son." God forbid the use of such literature, it is not a Bible! Beloved, we can't fraternize with the teachers of that doctrine. Another promise fulfilled that was promised by the Father, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). So we must understand that redemption necessitates the virgin birth of Christ. It also necessitates His vicarious atonement. If Calvary had not been a substitutionary act, it would have been criminal, even on the part of God! Why? "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

"...he was wounded for our transgressions..." (Isa. 53:5). Peter wrote about these things, "Who his own self bare our sins in his own body..." (I Peter 2:24). We see also that Paul wrote about it, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Brethren, therefore, we believe in the redemptive plan as it is given to us in His Word. The Bible says that without the shedding of blood, there is no remis-

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# FAITH

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the passover;... **"this is my blood of the new testament, which is shed for many for the remission of sins."** (Matt. 26:28). Also again in Ephesians, **"In whom we have redemption through his blood, the forgiveness of sins"...** (Eph. 1:7). **"...the blood of Jesus Christ his Son cleanseth us from all sin"** (I John 1:7).

a. There is no redemption without the virgin birth! b. There is no redemption without the substitutionary atonement for our sins on Calvary! c. There is no forgiveness of sin without the shed blood of Jesus Christ!

These are the fundamental things, and referring back to our text, **"If the foundations be destroyed, what can the righteous do?"** (Ps. 11:3). This also necessitates our belief in His bodily resurrection from the dead. When Jesus stood among His disciples in John 20, He said to Thomas, whom we call the "doubter," **"Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing"** (John 20:27). The same Jesus had risen! **"This Jesus hath God raised up, whereof we all are witnesses."** (Acts 2:32). **"Who was delivered for our offences, and was raised again for our justification."** (Rom. 4:25). Beloved, there was a bodily resurrection!

III. Regeneration, the method of God!

Our text again, **"If the foundation be destroyed, what can the righteous do?"** (Psalm 11:3). Regeneration has to do with our condition before God, for the word "regeneration" has to do with "life again!" That suggests that we are without life before regeneration. **"The heart is deceitful above all things, and desperately wicked; who can know it."** (Jer. 17:9). Man must be regenerated, or die lost. I believe man is totally depraved. in the very best of us, we are the worst. There is no good in any of us. Oh, we think we are shining stars at times, but that is the worst thing we could do. The very best of "human goodness," is the very worst of "human badness." Psalm 39:5, says, **"...verily every man at his best state is altogether vanity."** Another one, **"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."** (Isa. 64:6). Yet another, **"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"** (Matt. 15:19).

Regeneration is necessary because every one of us is totally depraved, lost doomed, without Christ! We say that man without Christ will be separated from God, but the truth is, a man without Christ is separated from God right now! To pass from this life in that condition simply means separated from God throughout all eternity! That is the eternal punishment. The Bible says, **"dead in trespasses and sins."** (Eph. 2:1). No hope, and without God. Revelation 21:8 talks about a lake that burns

with fire and brimstone! Revelation 20:10 talks about those who are tormented day and night for ever and ever. We conclude this item by saying that we believe God's method of regeneration was established by His Son, Jesus Christ! Any way we look at it, we must trust in the finished work on calvary's cross by Jesus Christ our redeemer, the all sufficient Saviour, if we expect to miss utter damnation!

**"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). There are three foundations of faith that cannot be surrendered; The foundation of Revelation, that is, that God has revealed Himself to us, every man! The second is Redemption Through The Lord Jesus Christ! No man is adequate within himself to be saved. The third is Regeneration! Though we are totally depraved, though we are dead in trespasses and sins, and though there is eternal damnation for those who reject Christ... there is reconciliation available to all who will believe, through our Lord Jesus Christ... Amen.

## THE PROPERTIES OF THE MORAL LAW

The peculiar and distinguishing qualities of the moral law, are these:

1. It is universal, or of vast extent. It extends to all men, in every age, place, and condition and to all their inclinations, thoughts, words, and actions. "Now we know," says the apostle Paul, "that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law, there shall no flesh be justified in his sight." Whilst it binds all the human race, at all times, and in all places and conditions, it reaches to all the dispositions, thoughts, and purposes of the heart, as well as to all the words, and actions of the life. It extends to every motion and affection of the soul, and to every part and circumstance of human conduct. The Divine law is a rule for the heart, as well as for the life, of every descendant of Adam.

"Thy commandment," says David, "is exceeding broad." No finite understanding can reach the boundary of it, or find out how comprehensive it is. It extends to countless multitudes of things, in every moment, and in every possible circumstance. The moral law, indeed, is summed up in the ten commandments; but it extends itself, notwithstanding, through the whole Word of God. So extensive are those commandments, that every thing which He requires, may be reduced to one or another of them.

2. It is perfect. "The law of the Lord," says David, "is perfect, converting the soul." So perfect is it, "that it binds every one to full conformity in the whole man, unto the righteousness of it, and to entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin." It requires all the duty which a man owes to God, to himself, and to

his neighbour; and it demands perfection of obedience. No partial or defective obedience can be sustained. The smallest degree of imperfection renders a person obnoxious to the curse: so that, salvation by the law, is absolutely unattainable; because no man, since the fall, can perform the perfect obedience which it demands. The perfection of every grace, and of every act of obedience, is required in it. Nothing must be taken from it, or corrected in it, and nothing is to be added to it. The Lord Jesus explained the law, but He did not, in the smallest degree, either correct, or enlarge it. He and His apostles taught nothing, but what Moses and the prophets had previously inculcated. He said, indeed, to His disciples, "A new commandment I give unto you, That ye love one another." This command, however, is not new as to the substance of it, for it is a summary of the second table of the law; and therefore it is called "an old commandment which we had from the beginning;" but it is styled new, because it is enforced by the new motive and example, of the immense love of Christ in dying for us. This is evident from these words of His, which immediately follow; "As, I have loved you, that ye also love one another." Christ also commands us to deny ourselves, and to take up our cross and follow Him; but these duties are comprised in that of loving God supremely. The prayer likewise, which our Lord taught His disciples, contain no petitions, but what the saints under the Old Testament, were taught to present to Jehovah. Indeed, such is the perfection of the divine law that it cannot require, or sustain, any thing short of obedience absolutely perfect. It requires not only that, there be no direct violation of any of its precepts, but that, there be no appearance of transgressing any of them; no consent of the heart; no inclination, nor affection, to the smallest violation of any, no secret delight in evil, nor desire that it were lawful; but on the contrary, that there be a supreme delight in the purity and perfection, of every one of its commands. This law is despised and dishonoured, if it be not acknowledged to be so perfect, that nothing can be accepted by it, but that which is in all respects perfect. It demands perfection, in the principles, in the parts, in the degrees, and in the perpetuity of obedience. In a word, such is the perfection of it, that it was sufficient to be the rule, even of the consummate righteousness of Jesus Christ himself.

3. This law is also spiritual. The Lawgiver is a spirit, the God of the spirits of all flesh; and He beholds all the inclinations and affections of the soul, as well as all the deeds of the body. His law therefore is spiritual, requiring internal, as well as external obedience. it reaches the understanding, will, and affections, with all the other faculties of the soul, as well as all the gestures, words, and actions of the body. It extends, not only to external appearances, words, and works, but to the dispositions, thoughts, principles, motives, and designs of the heart, and requires the spiritual performance, both of internal and ex-

ternal obedience. It requires that every duty proceed from spiritual principles, such as, union with Christ, faith, love, and every right habit of the soul; that, it be performed in a spiritual manner, that is, according to a spiritual rule, and in the exercise of the graces of the Spirit; and that, it be directed to spiritual ends, the glory of God in Christ, and the eternal enjoyment of Him. Every man is commanded by it, thus "to mind the things of the Spirit," and so to "live and walk in the Spirit."

4. It is a holy law. "The law," says the apostle Paul, "is holy, and the commandment holy." The moral law is a fair transcript of the infinite holiness of God's nature, and an authoritative declaration of his will; and it binds all the children of Adam, to perfect holiness of heart and of life. It enjoins every thing that is holy, every thing, which is conformable to those moral attributes and actions of God, which are patterns for our imitation. Since it is intrinsically pure and holy, it gives no just occasion to the least motion of sin in the heart; but, on the contrary, it discovers, forbids, and condemns every inordinate affection, every unholy desire. It is the immutable, and eternal, standard of all true holiness, whether of the heart, or of the life; and whilst it is both the rule, and the reason of holiness, its direct tendency is, to encourage and advance it, in every regenerate soul. All the precepts of it are perfectly holy, every way becoming an infinitely holy God to publish, and rational creatures to obey. The divine law is so holy, that it calls for spotless obedience, not only in the words and actions of the life, but in all the inclinations, thoughts, and motions of the heart. It reaches, not only to the streams of actual transgression, but to the fountain of original sin, and calls for perfect holiness of nature, as well as of life. Hence the apostle Paul, as soon as he discerned the holiness of it, considered the first motions of irregular desire, even before the will actually consented to them, as sinful, and bitterly bewailed them, as well as firmly resisted them.

5. Moreover, it is perfectly just and equal. This righteous law, is exactly suited to our frame as reasonable creatures, and to our condition in this world. It requires nothing from us, but what we owe to God, to ourselves, and to our neighbour, and what we, in the first Adam, had sufficient ability to perform. Accordingly the holy Psalmist says, "The statutes of the Lord are right, rejoicing the heart." "I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." The law of God is just and right. Its demands are infinitely equitable. And therefore, to fret against any command of it, or to wish, that it were in the smallest degree relaxed, is unjust, and is a breach of the whole law. Seeing it requires nothing, but what we already owe to God, and nothing, but what we are under infinite, and immutable, obligations to pay to him; our obedience to it, supposing that obedience were perfect, could never merit the smallest blessing from Him. Were we, indeed, to perform but a single act of obedience, more than we owed to God, we

should thereby, merit some recompense from Him. But this it is impossible for us ever to do. It is not the obedience even of a true believer, that merits the blessings of salvation for him; but only, the meritorious righteousness of Christ imputed to him.

6. The law is good, as well as holy and just. The commandments of it are so good, that they require nothing, but what is good in itself, and good for the observers of them. "In keeping of them there is great reward." They enjoin nothing, but what is conducive to the happiness, both of the souls and the bodies of men. "Great peace," says the Psalmist, "have they who love thy law; and nothing shall offend them." The apostle Paul also says, "Glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentiles." And again, "We know that the law is good, if a man use it lawfully." The chief ingredient, in the happiness of Adam, in innocence, was, his having this law inscribed on his heart. And no man, since the fall, begins to be either good or happy, till this promise begins to be fulfilled to him; "I will put my laws into their minds, and write them in their hearts." It is this, that makes a man, a good man, and capable of performing good works. As the law then is good, desirable, and excellent; it is more unreasonable, as well as sinful, not to love it, and not to delight in performing universal obedience to it.

7. Lastly, This law is of perpetual obligation. The precepts of it are indispensable and perpetual. They continue, to direct and oblige all men to perfect obedience, not only through all time, but through all eternity. "It is easier for heaven and earth to pass, then one tittle of the law to fail." "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law as a covenant of works, will continue not only through time, but through eternity, to bind all who live and die under that covenant; and the law as a rule of life, will continue binding on the spiritual seed of the second Adam, through time and eternity. It is an immutable and an eternal law. "Every one of thy righteous judgements," says David, "endureth for ever."

Is the law of the Lord perfect, and does it require that our obedience be perfect in its principles, parts, degrees, and continuance? It is impossible, then, that sincere obedience, can entitle a sinner to eternal life. A man's faith may be sincere, but if it is not perfect it cannot be a proper condition of life; it cannot procure for him, a right to eternal life. His repentance also may be deep and sincere; but if it is not absolutely perfect, it cannot afford him the smallest title, either to the progress, or the consummation of life eternal. His obedience, in general, may be sincere; yet if it is not absolutely perfect, it cannot give him the smallest degree of title to eternal salvation. These cannot entitle him, in the smallest degree, to life, either according to the law as a covenant of works, or as a rule of life. They are necessary as parts of salvation, and as means of attaining complete salvation; but they cannot be the grounds

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## A LETTER AND AN ANSWER

To the Editor:

My parents must think I need to read this newspaper (which I can't make heads or tails out of).

I don't need anybody choosing my religious beliefs for me. I'm a big girl and can make my own decisions. And believe me I would not choose this religion. I have never heard of Baptists to believe the way you people do. You people are hard to believe.

I was brought up, as a child, Jehovah Witness and, in my opinion, it is all a bunch of bologna. I compare you with them.

I am not at all interested in your religion, the way you preach or in other words interpret it.

I don't agree with your thinking. What makes you people think you are doing right by the Bible and that everybody else is doing wrong. Example: Christmas. How can millions of people every year celebrate Christmas, and a handful of you people say it is wrong. In my eyes I take the majority. How can the whole world be wrong?

Do you people think you are going to change the world by the way you think? I don't. You will have to do a lot more brainwashing to get people to see your light.

Anyway, to get to the reason I'm writing you; if I wanted to be preached at or to read any parts of the Bible, I will do it when I'm ready and at my own choice.

So I would like you to take my name off your mailing list. I won't read it. It will go to the closest trash can to my mailbox (which is by the mailbox). Get the hint?

P.S. I think you ought to keep your newspaper within your church members. I really don't think many of us people on the outside appreciate it. It would save you money and postage.

Goose Creek, S.C.

Dear Madam:

Maybe, if you knew the Lord as your personal Lord and Saviour, you could make heads and tails out of our paper, and would enjoy it as thousands do, and it would be a blessing to you. I assure you that I will pray that God will save your soul and give you an appetite for spiritual things.

Evidently, you do badly need someone to choose your religious beliefs for you, for you seem totally unable to do so yourself. Of course, all men by nature are totally depraved. They are blind to spiritual truths. They are utterly unable to make right choices until and unless the Holy Spirit of God works within them in regeneration and gives them a new nature.

You may be a big girl now, but as long as you are not born again, you are totally unable to make right spiritual decisions.

Dear one, if God does save you, He just might lead you to choose the truths taught in The Baptist Examiner for yourself, and to love them as dearly as thousands now do. I have seen many such in my life. In fact, every saved person would choose this if they did not allow others to blind them to the truth, for what we teach is the very truth of the Word of God, and those who differ with us, in those points of difference, do not believe the Bible. It is as plain and simple as that.

I know that we people are hard to believe to those who do not

have eyes with which to see or ears with which to hear, or a mind with which to understand - and these things are gifts of God.

All true and sound Baptists believe as we do. Many call themselves Baptists, but have no real right to the name, for they do not believe the wonderful truths that name has stood for from the days of Christ until recent years.

I agree with you that Jehovah's Witness is a bunch of bologna. In fact, it is much worse. It is soul destroying heresy. It is false doctrine. It is a lie from hell and not the truth from heaven.

I am not surprised that you are not interested in our "religion" - we don't call it that. I would not expect an unsaved person to be interested in the truths of God's Word which we preach. Maybe, (Oh I hope so) God will save you, and then your interests will be changed by the grace of God, and you will be interested in the Word of God.

We don't interpret it. We believe it and preach it. The Bible, that is. People who observe xmas do so because they don't believe the Bible, or don't care what it says, or just deliberately do that which they know they should not do. You can laugh at this, or get angry with it, but you cannot prove xmas from the Bible. Xmas came from the heathen to the Catholics, and some today are so foolish as to continue this heathen-Catholic celebration which began as the worship of a pagan idol god. You just show your ignorance as well as your rebellious attitude in your statement about xmas.

The whole world can be wrong because the Bible says (do you pretend to believe the Bible) that the whole world lieth in wickedness, that is of course except for those who are of God (I John 5:19).

No, we don't expect to change the world. We just hope that God will use our witnessing to glorify His name and to help some to come to the truth - even you. We are just obeying God. Only God, by His grace and power, can change men. We don't pretend to do this.

People like you do not need brainwashing. They need to have their sins washed away in the blood of Jesus Christ. Then their brain will be all right. You need this, dear one. May God give it to you.

No, not when you are ready or at your choice. You will be preached at - and listen and read the Bible when God is ready and when it is His choice - if it is His choice and I hope it is.

Of course, we will honor your request to remove your name from our mailing list. But if God ever saves your soul and gives you an interest in His Word, let me know and we will send you the paper again.

You really should appreciate the love and interest your parents have in your spiritual needs.

Jesus told us to go into all the world, so we will not listen to your suggestion that we keep the paper within our church members. We ought to obey God rather than men.

May God be pleased to save your soul. If I can ever be of spiritual help, please let me know,

Sincerely yours,

Joseph M. Wilson

## PROPERTIES

(Continued from Page 8)

of a man's title to salvation. Nothing can be the ground of a believer's title to salvation, but the perfect righteousness of Jesus Christ, received by faith, and imputed to him for justification.

Is the moral law of perpetual obligation? Then it follows that, as a covenant of works, it retains, and will continue throughout eternity, to retain, its whole authority and obligation, over every sinner of mankind who lives and dies under it. In its covenant form, it stands in full force, and can never be repealed. It will continue, and that through all eternity, to hold the finally impenitent, under both its commanding and its condemning power. They shall remain for ever, under an infinite obligation, both to yield perfect obedience to its righteous precepts, and to give infinite satisfaction for their disobedience of them. There is no possible way, in which, a sinner can be freed from the perpetual obligation of the law as a covenant; but by presenting, in the hand of faith, to it, the infinitely perfect, and meritorious, righteousness of the second Adam, as a full answer to all its high demands. When this glorious righteousness, is received by faith, and graciously imputed to a man, the law in its covenant form, is fully satisfied with respect to him, and, in that form, it has nothing more to demand from him. He now passes from the obligation of the covenant of works, and comes under the perpetual obligation of the law as a rule of duty, in the covenant of grace; and he will remain under its infinite obligation, through all eternity. Even the angels in heaven, are under a law, as their eternal rule of duty. And if the holy angels are not without law to God, surely glorified saints, will be under the law to Christ, as the eternal rule of their obedience. And so ardent, will their love of this holy and righteous law be, that they will account it their highest honour, and their greatest happiness, to continue eternally, under the obligation of yielding perfect obedience to it. No man sincerely loves it, even in an imperfect degree, but the man, who hopes to be under the eternal obligation of it.

—Copied

### THE POPE : A DANGEROUS HEATHEN WELCOMED IN THE U.S.A.

by

Doug Newell  
Assistant Editor

Revelation 17:5-6, "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

Recently, the Pope stepped foot on American soil. Much to my amazement, the country was all excited about his arrival. The whole of the evening news was

dedicated to him and his visit to our country. Beloved, I for one wish he were not here. If it were left up to me, I would rather that he stay over in Rome and keep to himself. For you see, the Catholic church and her leader are nothing more than heathens. They should not be of interest to a God-fearing country. The Pope and his church come to us speaking of peace and morality when in truth they are and have been in the past opposed to such. When the Pope speaks of peace, my mind turns quickly to the Scriptures used above. They do not tell us of an organization which promotes peace, but point us to a murderous and vicious organization which will go to any extreme to accomplish her goals. Now of course, her goal is to rule the world. The Pope desires to rule the world as he sees fit. He seems to be a docile man, but this is just a cover. I am afraid that some believe the Catholics have changed and no longer are as ruthless as they were in days gone by. Listen, friend, the only reason the Catholics are not persecuting us is that they are a minority in the country, and we have laws to protect us from such. I fear Americans have a short memory about the Popes and the Catholic church. Americans have forgotten, or maybe have never heard of the event which to place in Paris on August 4th 1572. The Pope at that time had 70,000 people slaughtered in one day because they would not accept his doctrine. Have Americans forgotten about the road which for thirty miles had a Baptist head on a stake on each side of it, the stakes being about 50 feet apart? Yes, beloved, she is a ruthless group; and when her pope speaks of peace I know what kind of peace that he speaks of. His kind of peace is "be a Catholic or be damned." Yes, the Pope is a dangerous man, one which cannot be trusted. I quote from a Catholic priest, "If necessary, we shall change, mend, or blot out the present Constitution so that the President may enforce his, or rather our, humanitarian program and all phases of human rights as laid down by our saintly Popes and the Holy Mother Church. We control America, and we do not propose to stop until America or Americans are genuinely Roman Catholic, and remain so, God help us." The Pope and The Catholic Church have one goal and that is world supremacy and they will stop at nothing to achieve that goal.

It was a great disappointment for me that our President would travel all the way to Florida just to shake his hand and greet him. Now, I'm sure that President Reagan thinks that good political relations with the Pope will be good for this country. I do not share his reasoning. A relationship with a heathen and this country will not be good for us. Now, I believe that every American has the right to worship as he sees fit. I would not have this changed if I could. If an American wants to be a Catholic, that is his right as a citizen of this land. But, if the Pope had his way everyone would be Catholic or be put to death. This is why he cannot be trusted.

I'm sure that our forefathers would be shocked at the greeting the Pope received this week. It is a shame to say, but the only ones that I heard of who protested his visit were the sodomites, and that for the wrong reason. Do Baptists no longer speak out against the great whore and her leader? Will

we remain silent any longer? I believe, and you may believe as you wish - that is your right - but I believe God was telling us something when the Pope's first speech was interrupted by a thunderstorm. Maybe God was saying something when He sent 80 mile per hour winds to destroy an altar which had been especially erected for the Pope in San Antonio. I cannot prove that God was trying to tell this country something or not, but I would not have wanted to have been within 50 miles of him.

Yes, the Pope is heathen and dangerous and should be avoided as one would avoid a hungry lion. He is one who dares puts himself on the same level as God. There is no shame with him, and he is very bold in letting the world know his high opinion of himself. With his very title, he claims that which belongs to God. I hope, if you are Catholic, you will consider what you are doing. If you are a member of her I want you to know that there is salvation by trusting in the Lord Jesus Christ. It was not the Catholic Church who went to Calvary, neither was it a Pope who went there; but rather, it was Christ Himself, the perfect Lamb of God. All who are saved are saved through Him and Him alone. May God bless you all.

## APOSTOLIC

(Continued from Page 1)

gives to us an apostolic model for ministry. As we look into the first twelve verses of this second chapter we see that he speaks to us about the message at the heart of his ministry. He speaks to us of the motivation that constrains him in the ministry and he speaks about the manner in which he performed his ministry, and those are the areas I want to have your attention drawn to this evening.

### THE MESSAGE

Consider first of all the message at the heart of this man's ministry. It is brought to our attention with the arresting title given to us, "The Gospel of God." Look at it, if you have your Bible open, in verse 2. He says, "Even after that we had suffered before, and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God with much conflict." He uses the expression again in verse 8: "So affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives." Again in verse 9, at the end, "...we preached unto you the gospel of God." Now Paul, in his letters uses a variety of descriptions for the Gospel. He speaks, for instance of the Gospel of Christ. He speaks about the Gospel of the grace of God. He speaks even about *my* Gospel, meaning of course, the Gospel that had saved him and which he had embraced and endeavoured to proclaim. But on other occasions he uses this expression, "The Gospel of God", and I think he does so quite deliberately because that phrase suggests certain things to us which we need to note.

It suggests, for instance, that this is *an important message*.

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## APOSTOLIC

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Paul was living in a day when a multitude of voices were crying out for the hearts and minds of people. Now, we think of our day as a day of confusion, and it is that, of course, I often personally describe it as that. But we tend to think that there has never been a day like our day. But was Paul's day any better? I came across a very interesting quote; it was in Leon Morris' commentary on this epistle. He quotes a man by the name of W. Neil who has this to say:

"There has probably never been such a variety of religious cults and philosophic systems as in Paul's day. East and West have united and intermingled to produce an amalgam of real piety, high moral principles, crude superstition and gross license. Oriental mysteries, Greek philosophy, and local godlings competed for favour under the tolerant aegis of Roman indifference. Holy men of all creeds and countries, popular philosophers, magicians, astrologers, crackpots, and cranks, the sincere and the spurious, the righteous and the rogue, swindlers and saints jostled and clamored for the attention of the credulous and the skeptic. This was the day in which the apostles went forth to

preach the gospel of God. This was the context in which they delivered their message. This was the confusion that they found in the first century."

The people of Paul's day had all kinds of messages given to them but as Paul preaches and stands in the midst of the great throngs that gathered in these ancient cities he can say, "Our message is the gospel of God." It is not the speculation of our own minds; it is not merely the sum total of the wisdom of our church leaders; it certainly is not a message devised by brilliant philosophers away off in some far off place, sitting alone and meditating. He says it is the very gospel of God Himself. It is so different from the messages of those to whom the people listened, described by Neil in that quote. It is as different, says Paul, as day is from night, from those messages. The importance of this message, says the apostle, is not so much that I preach it but that God gave it. The importance of this message is that it is indeed a divine word, the gospel of God.

The phrase also contains the idea that it is *an authoritative message*. Notice in verse 2 the words describing Paul as he speaks about his own ministry. He says, "We were *bold* in our God to speak to you the gospel of God in much conflict." Bold

in our God. Frequently in the Bible, references are given to apostolic boldness. "Perceiving the boldness of Peter and John"...you remember the Sanhedrin observed it; many others did as well. And surely part of this boldness, so evident in these men, arose because of this conviction that what they had to proclaim to the world was indeed the gospel of God, and therefore it was authoritative. There was no wavering with the apostles. There was no timidity. There was no shuffling uncertainty as they groped around to try and find what they had to say to this difficult and confused world in which they were living. There is nothing more tragic than to find church leaders (and you would have to really put that in quotes, but they are considered church leaders) — nothing more tragic than to find such men coming together in conferences, and what is their purpose? "Well," they say, "we're trying to find the message that we're to give to the world. We're trying, in conference together, to find out what we ought to be saying to this generation." And it is tragic to see the confusion and the blindness and the darkness, and our Lord's words are repeated again in our generation. "The blind are leading the blind." The apostles knew what the message

was and we ought to know what the message is and we ought to preach it to the world. It is the same now as it was then. It is the glorious gospel of God. It is the gospel centered in the person and work of Jesus Christ in His life, death and resurrection and session at the right hand of God. It is an authoritative message; it is not a message that we suggest casually may be either taken or left.

Men, you know, as they come along, throw ideas into the common pot, don't they? "Well," says one, "here's something I think you ought to consider. You know, I think this is the answer to the world's needs. I've been thinking a long time; I've been reading many books and I have an idea here that this is it, I think you should consider this." "Ah," says someone, "No. It's not really that at all. That's good and it's interesting, but I think you ought to consider what I have to offer." And he throws in his two cents worth. And someone else comes along and says, "Well now, all this is all very interesting but I think if we really sort of bring them all together and stir them up and perhaps the whole thing together... here lies the answer to our needs." But the Gospel of God is not that way. And it cannot be treated that way. People say, "Well, take a little of this

and a little of that, a little philosophy over here and of this Eastern religion there and see what you get. See what happens. Maybe it will do you good." The Gospel of God is not that way. It cannot be treated that way. It makes demands on you because it is the Gospel of God. It comes calling for entire and immediate acceptance. It comes calling for faith in Christ and repentance toward God. It comes calling for a life of discipleship to Jesus. It comes calling for our entire and utter submission to the Lord Jesus. If it were merely the gospel of man it couldn't do that. Since it is the Gospel of God it can do no less than that. It is an authoritative word that must be authoritatively declared. It is indeed a message to be proclaimed from the housetops. The Gospel of God — God being in Christ reconciling the world unto Himself.

It also suggests (this phrase, "Gospel of God") that it is a reliable message. History is strewn with the wreckage of man's failures and yet history also testifies to the multiplied victories of the Gospel. How many lives have been transformed by the Gospel of God! How many homes have been saved from destruction by

(Continued on Page 11 Column 1)

## TITHING PART IV SOME OF THE MODERN-DAY OBJECTIONS TO TITHING

by E. J. Daniels

Many ignore all of the Scriptural and logical proof supporting the tithe, and object to it. Let us note some of their objections.

We have heard folk say, "I do not tithe because I am under grace, not under the law." They infer that tithing was only for those under the law of Sinai. We have seen that it was practiced before this law was given. Also that the moral law, as that of murder, adultery, stealing, keeping a day of worship, and tithing is as much in effect today as ever. It is true that "Christ is the end of the law for righteousness (for salvation) to every one that believeth" (Rom. 10:4). But He is not the end of the law as a standard for right living. "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). Salvation by grace does not give us the liberty of disobedience but the liberty of obedience. Grace has a live principle that challenges us to a more perfect obedience to the Lord. My friend, do not be guilty of pleading that you are under grace as an excuse for your robbing God of His tenth. You have as much right to say that grace releases you from the law of murder, or adultery, as it does from the tithe.

If anything, Christians are under more obligation to tithe than those under law. "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). Our blessings and privileges under grace are much greater than were those of saints under law. Therefore we should do more in every way than O. T. saints did. If I were of those who oppose

tithing I would be ashamed of myself for wanting to do less under grace than the Jews did under the law. They gave three tithes.

ALL BELONGS TO GOD.

Others say, "All I have belongs to God, therefore I don't believe in tithing. I believe it is all His."

This is some excuse for robbing God of His tithe! If it is all His, and it is, then give Him that part which He demands. Do not keep it all. I preached on tithing once in a church, and at the close of the service practically every one in the audience pledged to tithe. But there was one man who would not. I was talking with him after the service. He said, "All I have belongs to God." I replied, "Well, tithe then. If it is all God's money He has a right to demand a tenth of it." He began, "The Lord gets His part of my money..." His wife standing nearby interrupted, "But he doesn't give nearly a tenth." Poor fellow. It all belonged to God, but he was keeping most of it. This is true with most of those who offer this as an excuse for not tithing. Yes, I agree that all of our time and money belongs to God but He lets us use a portion of it as ours as we see fit to use it for His glory. However, He demands one-tenth of our earnings to be given as He directs—"Holy unto the Lord."

THE TITHE NOT ALL THAT WE SHOULD GIVE.

Let me say here that the tithe is not all that we should give under grace. We should make additional offerings. In addition to the first tithe which the Jews gave to support the priesthood, they gave another tithe for the support of the poor. (Of course they gave even another tithe for the support of their ceremonial feasts, but this tithe has no connection with the present dispensation. It ended with ceremonialism). Over, and above the tithes which they gave they made offerings. "Speak

unto the children of Israel, that they may bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering" (Exo. 25:2).

In Malachi 3:8 God charges Israel with robbing Him in "tithes and offerings." In II Corinthians 9:6-11 Paul writes concerning these offerings that are to be made for the poor. He says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Remember, the first tithe is to be used wholly for the support of the gospel. We should make offerings above the tithes for other worthy causes. There are some who are able to give to God's work a great deal more than the tithe. Surely a rich Christian should abound in these offerings more than one who is struggling for a living. The tithe is certainly not the limit of our giving, but the minimum. We owe God the tithe; we should give Him offerings.

INCOME TOO SMALL TO TITHE.

We hear some say, "I get work only now and then and receive but little for my work. I can't afford to tithe. I have to have all of my money I get to live on."

Regardless of how small the income God demands a tithe anyway. He will make the nine-tenths go farther than the ten-tenths would go if you were to keep it. He will bless those who are very poor and yet tithe. You remember the poor widow had but a handful of meal and God asked for that. Though she was starving she gave it, and God filled her barrel with meal and kept it so (see I Kings 17:13).

We often hear people say, "The Bible says, 'He who provides not for his own household is worse

than an infidel.' I believe that my family comes first." God comes first in everything. But one should provide for his family, and God has allowed him to keep nine-tenths for that purpose. If God can carry on His world-wide work on one-tenth, we should get along on the balance.

DEBTS TO PAY.

Still others say, "I have some debts which I must pay. God wants us to pay our debts; I can't tithe and pay them." Now what do you think of a man robbing God of His money to pay someone else? What would you think of a fellow who would steal from "Peter to pay Paul?" The tithe is God's; we have no right to take it and use it for our own purposes. Certainly debts should be paid, but let us pay our debts with our own money, not God's. Then, to tithe and to be honest with God will enable you to pay your debts better.

DON'T KNOW WHAT INCOME IS.

I have heard some say especially farmers "I can't tithe because I don't know what my income is." If one making this excuse were promised a ten per cent bonus on his net income, he would be able to tell you to a penny just what he made. If you, my friend, keep no books and have no idea of what you are earning, you had better change your business practice or you will awake to find yourself bankrupt one of these mornings. If tithing would make you keep books it would be worth more than it cost just for the added efficiency it would give you.

TOO MUCH TO TITHE.

One of the most absurd excuses for not tithing I have ever heard is, "I make too much to tithe." And yet there are hundreds who do not give God one-tenth because they think it too much to give. A preacher friend of mine had such a member in his church. He was

making a big salary as a public employee. When this pastor talked to him about tithing he replied, "I make too much to tithe. If I were to give one-tenth of all I make to the church it would amount to several hundred dollars per year."

The wise pastor said, "All right, if you make too much to tithe, let us get on our knees and pray that God will reduce your salary to a point that you can afford to give one-tenth of it." The layman saw the point and said, "I see it now. If God has been good enough to give me a large salary I should be Christian enough to give Him what belongs to Him out of it. And if I don't He may reduce the salary. Yes, I'll start tithing now."

Space will not permit us to consider other excuses for not tithing, but not one of them will "hold water." God says, "Bring ye all of the tithe into the storehouse," and there can be no reason for not doing what He says.

(continued in next issue)

Every gospel imperative is full of the divine power of grace to effect what it demands. If it counted on even the least power in the sinner, it would never secure the least effect. --Lenski

"CHRIST OUR SHEPHERD." He is the GOOD Shepherd that laid down His life for the sheep (John 10:11). He is the GREAT Shepherd that was brought again from the dead (Heb. 13:20). He is the CHIEF Shepherd Who shall appear again (I Peter 5:4). He is the Shepherd and BISHOP of our souls (I Peter 2:25). He is the Shepherd of the sheep, Who gathers the lambs with His arms and carries them in His bosom.--John Bate.



# APOSTOLIC

(Continued from Page 10)

the Gospel of God! How many hearts have been broken and healed by the Gospel of God! How many despairing people have been renewed by the Gospel of God! And how much compassion and mercy and sacrifice and love have been poured out into a sin-cursed world because of the Gospel of God! It is beyond all computation. It is beyond all of our understanding. This Gospel, says the Word of God, is reliable in every generation, in every century. It is the power of God unto salvation still. Its promises remain firm. Its teaching is still trustworthy. It is a totally and absolutely reliable message. "Don't argue about it," says the apostle, "preach it; proclaim it; let it be heard in every day and every generation." This then is the message that the apostle proclaimed.

This was at the heart of his message — the Gospel of God. It is centered, as I have intimated, on the person and work of Jesus Christ. It proclaimed to sinners that salvation from sin is to be found in Him and in Him alone. It proclaimed that there was redemption in His blood. That there was forgiveness of sins to be had in Him. It proclaimed that there was a Holy Spirit who could make men and women anew; who could make them new creatures in Christ Jesus. It proclaimed that there was hope for the hopeless; and there was a future for those who thought there was no future; that there was glory to come. It proclaimed a message that embraced every phase of their life. It was a glorious message. It was nothing less than the gospel of God. Not human speculation, not human philosophy, not our own ideas but the gospel of God that He had given, in His Son and through His holy Word. And this is the same message that our graduates, our students must go forth and preach and that all of us engaged in gospel ministry must preach and we must keep to this as the central theme of our message, not being sidetracked by secondary issues and majoring in minors. We have to be sure that the centre of our message is the gospel of God Himself.

## THE MOTIVATION

Now then, look secondly, at the motivation that constrained this great man in terms of his preaching. Why did Paul preach? It is very clear that he had received hurtful accusations. He had suffered painfully and deeply at the hands of his detractors and his accusers. Why, then, did he bother? Why did he preach? Well, again, three things under the heading of his motivation and from the text. The first being that he desired to be faithful to the sacred trust that God had given to him. Look at his wording in verse 4: "But as we have been approved by God to be entrusted with the gospel, even so we speak." Entrusted with the Gospel. Now, that is a very interesting expression. It fits right in with what we have been saying, that his message was not his own, it was the gospel of God, the gospel from above. And he says, "We have been entrusted with the gospel." (We are trustees, if you like, of the Gospel). God said, as it were,

"Now Paul, you are my servant and here is my gospel and I give this gospel to you; I bestow it into your care. Paul, I give you this gospel that you might do with it what I want done with it. I give you this gospel that you might care for it, that you might guard it, that you might proclaim it, and that you might receive it as a sacred trust." And I believe that the apostle Paul was always conscious of this tremendous trust that God had given to him. You remember that at the very end of his life in the last epistle that he ever wrote in II Timothy 4 and verse 7 he made the memorable statement, "I have fought the good fight, I have finished the race, I have kept the faith." And I believe that when he says "I have kept the faith," he is not primarily thinking of the fact that he himself had continued to believe, though that was true, but I think he is speaking about the faith here in terms of that sacred deposit of truth of which the Gospel was the glorious heart and soul. And he is saying, "I have kept the faith in spite of all the long journey I have come in my life, in spite of all the opposition I have received, in spite of all of the pain and the trials and the tribulations, in spite of the shipwreck, in spite of being deserted by friends, in spite of being flattered by some and vehemently opposed by others; in spite of all of that", he says, "I have kept the faith, I have been faithful to the trust that God gave me." What a wonderful thing to be able to say that. I often think of these words and plead with God. "Lord, make me faithful; keep me faithful so that I'll be able to say on my deathbed those blessed words, 'I have fought the good fight, I have finished the race, I have kept the faith.'"

Paul never took lightly his calling as a preacher. He never thought that this was a casual business, you know, that could be taken up or laid down, and it didn't really matter. If he felt like it, well, perhaps he'll dabble a little bit in the pastorate and when he got a little tired of that or if there were too many awkward people in the church perhaps he'd go off somewhere else and do something else. He never thought of it in that way. He was faithful, because he wanted to be a faithful steward. And one of the things he had to do as one entrusted with the gospel, was to proclaim it. He wasn't out to father his own nest, as we say; he wasn't out to gain; he was out to be faithful to God. He was moved by this desire and this ought to be true of every preacher. Oh, that it might be true of all our graduates this year, of all our students, of all our graduates of any year, of every preacher here this evening, that we might be faithful to the gospel of God entrusted to us.

And indeed, let me enlarge it, because obviously this is not only a gathering of preachers. If you are here tonight, my friend, and you are a Christian, you have some gift that God has given to you. God has entrusted you with something to do for His glory. He has given you abilities to be used for the extension of His kingdom and He calls on you, also, to be faithful to that which God has given you. We are living in a day of self-centredness. We are living in a day of unthoughtfulness. We are living in a day when self-

denial is considered strange by many who profess the name of Jesus. And we need again to recognize that we must be faithful and we need to be motivated by this tremendous desire — to be faithful to the task that God has committed to my care.

Another element of this motivation is found in verse 4 again. It is his *desire to please God*. "But", he says, "as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our heart." You see, Paul was so conscious of the many years that he had spent displeasing God. The years that he had spent, as the old hymn says, in vanity and pride. Years that he had spent opposing and blaspheming Jesus of Nazareth. Years that he had spent persecuting the Church. He refers to them more than once, they were bitter and humbling memories. "I am not worthy to be called an apostle", he says, "because I persecuted the Church of God. To me who am less than all the saints was this grace given." He is constantly aware of this awful past that he has, these bitter memories of his opposition to God in Jesus Christ. And now, more than anything else, he desires to please the Lord. For now he had come to know God. He thought he knew Him before. But he didn't know Him. But now he did. Now he knew Him. Now he understood. Now he could see. Once he had been blind but now he could see. Once he had been deaf but now he could hear. Once he'd been dead — now he was alive in Christ Jesus.

He could see. For as his physical eyes had been opened after that experience on the road to Damascus, so the eyes of his soul had been opened by the power of the risen Christ and he could see what he couldn't see before. And what did he see? What he saw was a God who spared not His own Son but delivered Him up for us all, and for him. What he saw was a Christ who had died for the ungodly and for him, for he could cry out with passion. "The Son of God who loved me and gave Himself for me." And you can almost imagine Paul saying, "Think of that — me — that bigoted, hardhearted Pharisee. Me — that opposer of the Church of God. Me — the one who tried to stamp out the very truth of Christ. He loved me," he said, "and gave himself for me." He saw that. He saw that God had had mercy upon him, he who deserved no mercy. He saw that God had saved him, he who deserved no salvation. He saw that God had loved him who was the most altogether unlovely. And his heart had been ravished and his heart had been conquered by the love of God in Christ Jesus the Lord. "The love of Christ", he said to the Corinthians, "constraineth me." And he wanted nothing more than to please God. He wasn't interested in pleasing himself. But he surely was interested in pleasing God and Jesus Christ. We make it our aim, he said to the Corinthians, to please him. And he uses words in that expression in II Corinthians 5 that mean he concentrates all his energies, he devotes all his attention. To use the language of the rifleman, he draws a bead on this one thing. We make it our aim, he says, to

please Him.

My brethren, can you not look back on times in your life when you displeased Him? Sometimes when I'm sitting on the platform like this, sometimes when I'm away in conferences and I am sitting on the platform and I'm waiting to be introduced and to preach, I sit there and my mind goes back to Liverpool and I think to myself, "This is unreal; this rebellious, wicked, vile person who didn't want to hear about Jesus Christ, who desecrated the Lord's day consistently, whose mouth was often full of cursing and uncleanness — here he is now, and he is the guest preacher at a conference or whatever." And I think to myself, "Lord, this is amazing."

Loved with everlasting love  
Led by grace that love to know

Spirit breathing from above  
Thou has taught me it is so  
I am His and He is mine.

You see, it was that realization that moved the Apostle Paul. Is it not true of you? Did you not spend years in which you opposed Him and grieved Him and hurt Him and pained Him, and yet He loved you still. Oh, in the light of the cross, surely we ought to say, like Paul, we make it our aim to please Him.

The third element of motivation in the chapter is that he simply loved the Thessalonians. He loved them. Look at verse 8. He says, "So affectionately longing for you, we were well pleased to impart to you not only the gospel of God but also our own lives, because you had become dear to us." And the word that he uses in the original language which he used here is the word that we translate in other places, "beloved." You have become beloved. It is a word of tremendous affection. "Accepted in the beloved." It is the same word. "You had become beloved to us," he says, "precious to us; you had become the objects of our warm affection." And Paul laboured amongst them not to get gain out of them, not to promote his own reputation, but because he loved them. and I am suggesting that the man filled with the Spirit of God will love the souls of men. God so loved the world that He gave his only begotten Son. Christ loved sinners and gave Himself for them. And if a man is filled with the Spirit of God and with the Spirit of Christ how can he therefore not love the souls of men? It is impossible. And Paul loved the souls of men. And when we are filled with the Holy Spirit we will love the souls of men also, and we'll be motivated by this love for the souls of men and women in their darkness, in their sin, because we once were in darkness and sin; in their confusion, because we once were in confusion.

In verse 2 he speaks about being shamefully treated, or spitefully treated as it is in the New King James Version. And we know the kind of things (if we read the Book of Acts) that Paul suffered. "Well", we say, "why didn't you go home, Paul? Why didn't you go off and find some place of safety and comfort? Why didn't you find somewhere where you would be appreciated?" And the answer is because he loved the souls of men; because he caught something of the Spirit of his Master who saw the multitudes

as sheep without a shepherd. The Master who wept over Jerusalem; he knew they were perishing without Christ. You see, this is the man who can write the words of II Timothy 2 and verse 10 and say, "Therefore I endure all things for the sake of the elect that they may also obtain the salvation which is in Christ Jesus with eternal glory." He was prepared to endure all things, as he says. "It doesn't matter what is thrown at me, I'll bear it for their sake, that they might be saved." This is his motivation.

## THE MANNER

Let me briefly just direct your attention to the manner in which he engaged in this ministry. Paul's words in this chapter are very well worth pondering. They're rich, they are very instructive. They teach us what a ministry should be and therefore, by contrast, what it should not be. As I pondered these words I thought, "Lord, what a tremendous contrast there is today with many of the ministries of this day to what we read here. You will see the contrast between this manner of ministry, and tragically, the manner of ministry portrayed to the outside world today via the TV and not the TV only. He expresses himself in the negative, probably because he was refuting point by point accusations of his detractors and accusers.

And so, for instance, follow me now in the second chapter, in verse 3 he says, "Our exhortation did not come from deceit." Now, the word "deceit" might better be translated "error" or "delusion." You see, his opponents were saying, "Well, this man is teaching error. He is a deluded man; he's an idiot; he's a fanatic; he's out of his mind." They said that about him. And Paul says, "No, what we are giving to you is the gospel of God. It is not the product of our own imagination. It is not of deceit. It is not of error. It is not a delusion. It is the truth."

He goes on and says in the same verse, "...or uncleanness. Our exhortation did not come from deceit or uncleanness." This may refer to sexual impurity. I find that commentators differ on this. But certainly it is true that there was an enormous amount of immorality attached to the religions of the first century. History gives us clear testimony of this, that sometimes the pagan religions, as a part of the religious rites and rituals themselves, promoted for nursing mother. Just as a mother with a babe at her breast. Have you ever seen anything more tender and more beautiful than that? A helpless babe at the breast of its mother, and oh the affection and the love of that mother for that babe she holds in her arms, so bound toward it as it feeds. A nursing mother. As a nursing mother cherishes her own children. And Paul says that is the way they were. We didn't want to be big shots. We didn't want to throw our weight about. We didn't order you around as though we were really something. No, he says, "We were gentle among you. We were like nursing mothers." And then he changes the image, of course, and says, "We talked

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THE BAPTIST EXAMINER

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## TUNE IN TO THE CALL TO CALVARY

Station: WEMM, Huntgn., W. Va. Time: Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

### WHO DID CHRIST DIE FOR?

Tell me then, who did Christ die for? Will you answer me a question or two, and I will tell you whether he died for YOU. Do you want a Saviour? Do you feel that you need a Saviour? Are you conscious of sin? Has the Holy Spirit taught you that you are lost? Then Christ died for you and you will be saved. Are you conscious that you have no hope in the world but Christ? Do you feel that you of yourself cannot offer an atonement that can satisfy God's justice? Have you given up all confidence in yourself? Can you say upon your bended knees, "Lord, save or I perish"? Christ died for you. If you are saying, "I am as good as I ought to be; I can get to heaven by my own works;" then remember the Scripture says of Jesus, "I came not to call the righteous but sinners to repentance." So long as you are in that state I have no atonement to preach to you. But if you feel guilty, wretched, conscious of your guilt, and are ready to take Christ to be your only Saviour, I can not only say to you that you may be saved, but what is better still, that you will be saved. When you are stripped of

everything but hope in Christ, when you are prepared to come empty-handed and take Christ to be your all, and to be yourself nothing at all, then you may look up to Christ, and you may say, "Thou dear, thou bleeding Lamb of God, thy griefs were endured for me; by thy stripes I am healed and by thy sufferings I am pardoned." And then see what peace of mind you will have; for if Christ has died for you, you cannot be lost. God will not punish twice for one thing. If God punished Christ for your sin, he will never punish you. "Payment, God's justice cannot twice demand, first at the bleeding surety's hand, and then

again at mine." Your only question is, "Did Christ die for me?" And the only answer we can give is, "This is a faithful saying and worthy of all acceptance, that Christ came into the world to save sinners." Are you a sinner? Then you are now invited to believe that Jesus Christ died for you; you are bidden to cast yourself upon this great immovable Rock and find eternal security in the Lord Jesus Christ.  
--C. H. Spurgeon

### NEVER ENDING

God never sleeps or never slumbers.  
The hairs on your head are even numbered.  
He sees the field of fresh mown hay.  
He watches the sparrow every day.  
When one falls to the ground,  
God knows where he can be found.  
So put your trust in Him my friend.  
For He's a God without an end.

Faye Moore

Under true conviction a sinner finds that he has no righteousness before God. The more he strives to make himself better, the worse he finds himself. Daily he discovers more of sin's guilt. He finds in himself a want of all good and an inclination to all evil. He is convinced that the law of God is holy, just, and good; but when he would keep it, evil is present with him. Sensible of his guilty, helpless state, he knows that by the works of the flesh he cannot be saved. His heart, like a fountain, is continually sending forth evil thoughts; and after all his efforts, he cannot quiet his conscience nor attain peace with God. The gospel of Christ finds him in this condition, as the Samaritan did the wounded traveler, and brings him good news. It discovers to him the way of salvation in Christ Jesus. Men who are accepted by God must appear at His throne in the perfect righteousness of the law and with a full release by God's holy justice! How can any son of Adam even hope to have such a standing and such perfect holiness? "In Christ" declares the gospel! The Lord Jesus, from all eternity, covenanted to stand as the Head and Surety of His

people, in their nature and in their stead. He assumed all their debts and all the requirements upon them. In the fulness of time He came into the world and was made flesh--God and man truly united in one person. This God-man lived and died as the representative of His people. The holiness of His life was to be their righteousness, and His suffering and death under the wrath of His Father was to save them from all the sufferings due to their sins. And thus the law and justice of the Father would be glorified in pardoning them. God shall be strictly just and yet the justifier of all who believe in Christ.

--William Romaine

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to you as a father his children." I suggest to you again, dear friends, that this is a tremendous apostolic model for ministry. It is a model for all of us who are in the ministry, that our message might be indeed the gospel of God. That our motivation might be those of the apostle Paul, and our manner also, that we might be able as those to whom we minister, to use the words of the 12th verse, to walk worthy of the God who called you into His own kingdom and glory. May God grant that we might follow the apostolic model, for Jesus' sake. Amen.



Sam Wilson and part of the congregation.



Elder James Hobbs preaches God's Word to our conference.



Eldon Joslin sowing the seed.



Eldon Joslin blowing the horn.



J.C. Settlemoir: A very able preacher.



What was that you preached? John Foor and Jim Hobbs.

### MY IMPRESSION

This was the best conference.

Amanda Wilson  
Gladwin, Mi.

Editor's note: My granddaughter is not prejudiced!

Psalm 18:30 "As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him." I am glad to attend another fine conference and I hope by God's grace to attend conferences until I leave this earth. I count it a great privilege to assemble with the saints of God. It is always a privilege to be in the hearing of so much fine preaching and to learn more about Jesus, His church and to have such great fellowship with the saints. Thank you, Brother Wilson and Calvary

Baptist Church.  
Terrie Lewis, Hagerstown, Md.

Bible Conference? for me it was a revival!! I urge every Christian to come and bring someone with you at the next revival and find out what soul food really is.

Chuck Talley, Huntsville, Ala.

I enjoyed the fellowship and messages very much. There was a spirit of agreement this year between the elders. The messages were on the subjects needed in these times. May God give America repentance so we can praise Him and live a peaceful life for Him.

O. K. Sevy, Goshen, Ind.

I am so thankful for God's Word that was preached. It always has a special effect on my heart. I love the fellowship with our Lord and with one another. We have something others don't. We have a Holy bond one with another through Jesus Christ our Lord.

Russell Shoemaker, Jr.,  
Greencastle, Pa.

We counted it a great privilege and joy to be at the conference. The preaching and singing were excellent and I especially enjoyed the practical messages. With God's help, these should provoke us all to a closer walk with our Lord.

Don Ryerson, Ft. Myers, Fla.