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**The Devil**

by John R. Gilpin  
(Now in Glory)

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).  
There is a being at the head of the spiritual forces of good called God. There is a similar being at



the head of the spiritual forces of evil called the devil.  
I. In the very outset of this  
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**WHETTING THE EDGE OF OUR SERVICE**

by Doug Newell  
Assistant Editor

Ecclesiastes 10:10, "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct."  
In this message, I will use the iron to represent our service to the Lord. The first thing I want to say



Doug Newell

is that all Christians need to whet the edge of their Christian service from time to time. We all, from time to time, become lax as to our service and are simply not what we ought to be as children of God. In order to more magnify the glory of God, we need to whet our edges, so to speak, that we be the tools for Christ our Lord desires us to be. Romans 12:11 says we are to be, "...fervent in spirit; serving the Lord." Now, in order to do this, we cannot be the dull Christians that many of us have become today. Many, as far as being useful, are about as useless as a dull tool.  
(Continued on Page 6 Column 5)

Many go to Hell from seats in places of worship.

**FIRST CHURCH--CATHOLIC OR BAPTIST?**

by Andy Proctor  
Pastor  
Providence Baptist Church  
Port Richey, FL

Life magazine has portrayed the common fallacy the Roman Catholic was the first church. Actually, there has always been great conflict between the Roman Catholics and the Landmark Baptists concerning which was the first church. The Catholics claim to have direct linkage to the first church ever established; on the other hand, the Baptists assert

their claim to having the only linkage to the church Christ instituted at Jerusalem, which was the first church. In order to discover



the truth in this matter one must be involved in intense investigation and research. The doctrinal test, the historical test, and the practical test simplify and organize the search for the original church. As an introduction, a quotation from "Crossing the Centuries," edited by William C. King states "Of the Baptists it may be said that they were not Reformers. These people, comprising bodies of Christian believers, known under various names in different

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**The Baptist Examiner**

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

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**OCTOBER'S HALLOWED EVENING**

by Bob Belanger  
704 Liberty Hall Rd. 22  
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I Thessalonians 5:22 - "Abstain from all appearance of evil." Some points of interest we ought to consider in our reading before we begin to apply our text to our subject matter in I Thessalonians 5:14 we read, "comfort the feebleminded, support the weak, be patient toward all men." These things fall into the hands of church members as responsibilities, thus making us obligated by the Word of God to perform in love to one another. We, as members of the family of God are to comfort, support, and be patient with each other; but what's further is that patience is to be towards all men for the pitiful ignorance and blindness of them. To comfort,

support, and be patient, beloved; requires a heart of love. Only love will promote such things in us. for love, "seeketh not her



own." We are to give comfort to the "feebleminded". I daresay that we may consider such a statement as an insult, for it seems to imply one who is weakminded. The word "feebleminded" however, is a very

poor rendering of the Greek, and it should read "fainthearted." This is descriptive of one who is often discouraged or depressed. It is a weakness or an undisciplined and untaught brother or sister, that is not able to sustain heavy burdens. The strong then are to bear with the weak and seek to lift their burdens with them; and oftentimes, for them; for even so has Christ also done for us. "Support the weak;" that is, brace them up on every side that they may gather strength. This is done by words of encouragement and the holding forth of sound doctrine.

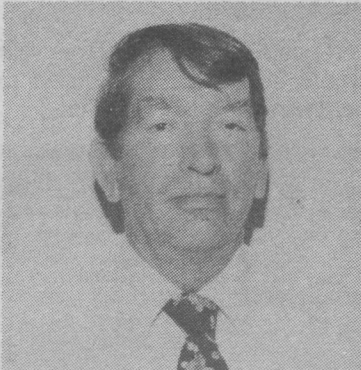
In v:15 Paul adds, "but ever follow that which is good, both among yourselves and to all men." That is, Follow Christ, not deviating from His Word for the mere sake of pleasing

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**CONFESS**

by Ray Hyatt  
P. O. Box 156  
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The poet, Samuel Taylor Coleridge, withdrew from Cambridge University in his second year because of a disappointed romance and enlisted in a British cavalry regiment where he spent most of his time falling off his horse. As a private soldier he had to personally groom his horse. His horse was a kicker and a biter and Coleridge



hated him and wondered why the idiot horse couldn't groom himself. His drill sergeant, an unsym-

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**STUDIES IN JUDE**

C. T. Everman

In verses 5-7, Jude called to our attention three examples from the Old Testament of rebellion against God. The sin of the Israelites was that of unbelief, that of the angels was to rebel against God's authority, and that of Sodom and Gomorrah was that of fleshly immorality. In verse 8 he states that the false teachers who were invading the churches and leading others astray were guilty of the same sins as reported in the three



Clyde Everman

examples. In verse 11 he states that they had followed the way of Cain, which is a false religion. They "ran greedily" after the error of Balaam, which is a false ministry and their doom was sealed. They "perished in the gainsaying of Core". a false worship.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by

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**The Baptist Examiner Pulpit**

A Sermon by Pastor Joseph M. Wilson

**THIS IS THE DAY WHICH THE LORD HATH MADE**

"The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it" (Psa. 118:22-24). The 24th verse is my text.

I have often said that T.V. and open Sunday have done more to injure the work of the Lord than

anything in our lifetime. I truly believe that the opening of the Lord's Day, as we have it today, is a number one enemy of the work of the Lord. We live in a time of almost total desecration of the Lord's Day. This has come about, or at least increased greatly, in the last several years. Few things we could do toward turning this country around would accomplish more than an enforced proper observance of the

Lord's Day.

Let us expound my text somewhat. Many refer the words, "the day which the LORD hath made" to each and every day, no matter what day or what kind of day. They say that each day is made by the Lord, and that it is made the kind of day it is by the Lord. They say we are to recognize that every day belongs to the Lord, and that we are to regard it

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## DAY

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as such and worship the Lord on every day and be glad therein. They say that no day of the week is to be regarded as in any way a special day unto the Lord.

I recognize that there is some truth in this opinion. Surely, we are to worship, honor, and serve the Lord every day. But there are great errors involved in this position that do great harm to the work of the Lord. Man must have his days. Man must work to provide for his family. Man can do on one day of the week, as a special day unto God, what he cannot do every day of the week. God gives man six days for this. This theory I am opposing leads to the treating of the Lord's Day as just another day. It sounds good. It sounds like a real worshipping of the Lord. But the outcome of it is the desecration of the Lord's Day by treating it as just another day.

I heard a preacher preach that he and his church did not observe any one day as a special day (a lie, because I know that they meet twice on Sunday and once on Wednesday for services), but observed every day unto the Lord. Oh, he sounded so holy. He said he and his church did not believe in tithing, for they believed that it all belonged to the Lord. Oh, how pious he sounded. Some men seem to want to appear more pious and holy than the Word of God requires, but all such leads to hypocrisy. Beware of the man who does not believe that the

Lord's Day is a special day because he believes they are all alike and he worships the Lord every day.

Look at my text again. Let me expound it. Jesus is God's special stone. Men rejected Him and crucified Him. God raised Jesus from the dead and made Him the headstone of the corner of God's saving gospel. God did this on the first day of the week. This day, the first day of the week, the Lord's Day, is the day spoken of as the day the Lord hath made. This day is the day that we are to observe in a special way unto the Lord. We are to rejoice and be glad in this day in a special way.

This is a continuation of the law principle of the Fourth Commandment. I believe that the Ten Commandments of God are for all men of all time. I believe that all men are under the law of God. When men tell me that we are not under the law, I have a stock answer. I ask them, "Which one can we break?" Usually they spit and sputter and go on their way. I ask you who say that we



Joe Wilson

are not under the law in any way that same question. What will you answer me? You will tell me that the Bible says that we are not under the law. Yes, it does. It also says that we are under the law to Christ (I Cor.9:21). I answer arguments on this matter by the following statement. Read it carefully. A statement may be true or false according to the subject under discussion. To illustrate: Fifty miles an hour is a very fast speed. True, if you are talking about a bicycle rider. False, if you are talking about a jet plane. A statement may be true or false according to the subject under discussion. We are not under the law, but under grace. True, if you are talking about salvation. False, if you are talking about conduct, behavior, or a rule of life. Study these things carefully.

Now, let me make this even stronger. You cannot, you do not believe that it is all right to worship idols, make graven images, take God's name in vain, dishonor your parents, kill, commit adultery, steal, lie, and covet in this age in which we live. You do not believe that. You believe that it would be sinful for us to do those things today. You cannot and you do not believe that before the Ten Commandments were given on Mount Sinai it was all right to worship idols, have graven images, take God's name in vain, dishonor your parents, kill, commit adultery, steal, lie, and covet. You do not believe that. Then why all this argument about the law of God? Men tell me that we are not under the law. I ask them if it is all right to commit adultery now. They say that it would be wrong to do this. Still, they tell me that I am not under the Seventh Commandment. Now this just does not make any sense to me. I am not under the Seventh Commandment, but I cannot commit adultery. What on earth are these men

saying? I wish some Antinomian would explain to me how it is that I am not under the law, but at the same time it is wrong for me to break the law.

Now, let us get down to the nitty gritty. Men say that we are not under the law. I ask "Which one can I break?" Listen carefully, I cannot break any of nine of them. But I can break the fourth. I say again that all this cry against the law of God is not against nine of the commandments. Every Christian will readily admit that we should not break any of Commandments 1-3 or 5-10. But, we can break the fourth. Now, understand this clearly. Men may foolishly, absurdly, using words without meaning, say we are not under the law. But they do believe that it is wrong for us to break nine of those commandments. This whole argument is for the purpose of doing away with the fourth Commandment. I want it to be very clear as to what I am saying. I am saying that all the arguing today against the law of God is a camouflaged attack against the Lord's Day as a special day to be observed unto the Lord. The law of the Fourth Commandment continues in force today. The day has been changed, but the law remains. From creation to the resurrection of Christ, men were to observe the seventh day of the week as a day unto the Lord commemorating creation. From the resurrection of Christ to the end of time, the first day of the week is to be observed as a special day unto the Lord, commemorating the resurrection of Jesus Christ.

Someone will say that there are things that Israel could not do on the Sabbath that we all do today, even things that it seems we must do. I answer this thusly: The Ten Commandments are eternally binding upon all men, but to some of them some things were attached that were only for Israel. I illustrate with the Sixth Commandment, and the capital punishment that was closely related thereto. There were crimes for which men were to be put to death in Israel that do not apply today. I doubt that few men will argue with this. I illustrate with tithing, though it was not part of the Ten Commandments. Tithing has always been binding upon all men. However, Israel was to give a double tithe, and every three years, a third tithe. That does not apply to us today. Look at the First, Second, Third, Fifth Commandments. Men were killed for breaking these in Israel, but we would not advocate doing that today. There were things relative to the laws of God that applied only to Israel, but the law itself applies to all men of all time. Read that again and again.

The Sabbath law was given, I believe, in Genesis 2:3. Surely, this is not just a historical statement of fact. Surely, it is the establishing of the Sabbath law. Do you really believe that God sanctified the Seventh Day, blessed it in a special way, and that is it?

It means nothing else to anyone at all until over 2500 years later on Mount Sinai? Do you really believe that even then it meant nothing to any except Israel, and since the death of Christ, it means nothing to anyone. Do you really believe that?

The Sabbath was not made for Israel, it was made for man. The Bible is clear on this. If it was made for man - all men - why was it given (as some say) only

to Israel? Answer that for me. The Sabbath is good for man. It is needed by man. Man needs a day when industries and businesses close down, a day when

men are as it were forced to consider God and spiritual and eternal things, when there is nothing else to do, and when they can

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## FROM THE EDITOR

"...the disciples whom Jesus loved...." (John 21:20). I have heard a few people insist that this expression means that Jesus loved John better than He loved any of the other disciples. Please notice that the words do not say that. They say that Jesus loved this disciple, and that is all they say. To make them mean that Jesus loved John better than He loved the others is adding to what the words actually say. Jesus loved John. He loved ten of the other disciples. He loves all of the elect. All John said was that Jesus loved him. John did not make any claim to be the favorite of Jesus. One might as well use Galatians 2:20, "...the Son of God, who loved me...." to prove that Jesus loved Paul better than He loves anyone else. John did not mean to set himself above the other disciples as the best loved of the group. He simply was so glad that Jesus loved him that he delighted to speak of himself in this way. My friend, every saved person can say, "Jesus loves me, this I know."

Jesus loves all of the elect the same. There is no evidence anywhere that refutes this statement. If so, I am willing to have it pointed out to me; but it must be Biblical evidence. I know that the Lord appoints some of His elect to special offices, such as calling some to preach. I know that the Lord gives varying talents to His elect. I know that the Lord blesses the efforts of some of His servants more than those of others. These differences are according to His sovereign will, but none of them proves that He loves some more than He loves others. One might as well say that because He saves some earlier in life, or because some have more of material things, or because some live longer, or because some have better health, or a multitude of other differences; that He loves some more than others. There are many differences in the Lord's dealing with His elect. These are according to His sovereign will. None of these prove that He loves some more than others.

Jesus loves all His elect the same. He died for them all. He suffered for each one according to the total sins of that one, but He died for all the sins of all the elect. In His dying for the elect, He did not love one more than another. His death is the greatest manifestation of His love. He did not do more for one than for another in His dying for them. I know that some sin more than others, and that Jesus suffers the exact equivalent of the total of what all the elect would have suffered in hell. Believing this, and believing in degrees of punishment in hell; I must believe that Jesus suffered more for some than for others. However, He suffered and paid for all of the sins of each one of the elect; therefore, this does not show that He loved some more than others. It only shows that some sinned more than others.

Jesus saves all His elect for eternity. He does not save some more than others -- an impossibility. He saves all of them, and He saves all of them for ever.

Jesus will forgive the sins of any of His elect when they confess them. I refer to the sins of a child of God, and forgiveness in order to restore fellowship. He plays no favorites here.

He plays no favorites as to chastisement, but, "...whom the Lord loveth he chasteneth...." (Heb. 12:6). He chasteneth according to His sovereign will as to how this is done, but He does not have special "pets" in this matter.

Jesus will answer the prayers of any of His people. He does not show partiality here. He does not answer the prayers of some, and then fail to answer those of others. Of course, He exercises His sovereignty in this. But all of His children have the same wonderful and precious privilege of prayer. Children will sometimes get one of the group to ask father or mother for something for them all because they believe the parent is partial toward that one. This is not so in the family of God.

Jesus will bless any and all of His children, and does bless them. He blesses according to His sovereignty, but this is never to be thought of as meaning that He loves one better than another.

Jesus will use any and all of His children. Again, He shows His sovereignty in this. Still, variety in this is no evidence of more love for one than another. We cannot and we surely do not use every difference in the Lord's dealing with and working through His children as evidence of how much He loves each one. We do not say that health and sickness are evidences as to who Jesus loves the most. We do not say that the size of the church a man pastors shows how much Jesus loves him. We do not say that the money in a man's billfold shows how much Jesus loves him. We recognize differences in the Lord's sovereign dealings with His children, but we do not try to use these differences to determine how much He loves each one.

Jesus does not love His good obedient children any more than He does those who are disobedient and failing. He does not love a saved person better when that one is obedient than when he is not. I do not believe that Jesus loves me any more now that I am a Baptist than He did when I was a Holy-roller heretic. He does not love saved Baptists any better than saved Methodists, etc.

Jesus loves all of the elect the same. There is no Biblical evidence to the contrary of this statement. When I say that Jesus loves me, I do not mean to say that He loves me more than He loves you. When John said that Jesus loved him, he certainly did not mean to say that Jesus loved him more than He loved Peter, or any of the other ten saved disciples. I wonder why some few men seem determined to interpret John's statement that Jesus loved him to mean that Jesus loved John more than the rest. John said that Jesus loved him. That is all he said. Search and see.

"I am so glad that Jesus loves me," yes, I am. I praise God for this. This is the greatest of all blessings. But, knowing that Jesus loves me, does not give me reason to believe that He loves me more than others of His children. You will sing, "Jesus loves me, this I know", and you do not mean that Jesus loves you better than others. Why then do you insist that John referring to himself as one whom Jesus loved meant that Jesus loved him better than the other true disciples? Not so, my friend, not so. Jesus loves all His elect the same. Comments welcome.



Many are too busy to seek the Lord; yet we know of none who go starving because they have not time to eat.

## DAY

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have bodily and mental rest from the labors of the week and can think on God and spiritual needs.

God set this day apart from the other days of the week. It is a different day. It is not to be used as the other six days are. God blessed this day. Oh, how He has blessed this day. No computer can begin to calculate the blessings that this day has meant to man.

This day was observed from creation to Mount Sinai by those who sought to honor and worship God. The "process of time" in Genesis 4:3 is really "the end of days." The only end of days they knew anything about was the Sabbath Day at the end of the week. When man left Eden, God had given him these three things as to worship: 1. A place - the East end of Eden. 2. A time - the Sabbath. 3. A way - animal sacrifice. Do you still want to argue? Go to Exodus 16:23. This is before Israel reached Sinai and before the Ten Commandments were pronounced there. But what have we there? We have a Sabbath Day. Israel already knew about the Sabbath Day. They were already observing a Sabbath Day. So the Sabbath Day was established, in Genesis 2:3. It was for all men of all time. It did not begin at Sinai. With the resurrection of Christ, the day was changed to the first day of the week. This day will continue as a special day to be observed in a special way unto the Lord until the end of time.

I do not at all object to calling this day "The Christian Sabbath." I am satisfied that Hebrews 4:9 tells us that there remains (in this age) a Sabbath keeping for the people of God, for "sabbath keeping" is the meaning of the word "rest" in that verse. The seventh day Sabbath was the Lord's Day of the Old Testament. The first day Lord's Day is the Christian Sabbath of the New Testament.

Often, when I talk to people about coming to church on the Lord's Day, they will say, "That's the only day I have." Wrong! My friend, that is the only day that you do not have. God gives man six days in which to labor and do all his work. The other day of the week is the Lord's Day and is to be observed in a special way unto the Lord. The man who uses God's tithe for himself is a thief as to God's money. The man who uses the Lord's Day for himself is a thief of God's time. It is as plain and simple as that.

There are some works that are Scripturally allowed on this day. They are: 1. Works of a spiritual nature as to true religion. 2. Works of necessity such as feeding the body, and getting the ox out of the ditch. 3. Works of mercy such as treating the sick. The Bible does not authorize or approve of other works on the Lord's Day. You are not to do your shopping on this day. Let the stores be closed down. You are not to do your family visiting to the neglect of the Lord's house. You are not to wash your car, mow your lawn, or do your housework on this day. God gives you six days in which to do all your work. The other day is for the special doing of His work.

Shopping and entertainment are the two greatest enemies of the Lord's Day. There are some industries and some business that carry on their work on this day, but it seems to me that shopping

and entertainment are the major matters in this great sin of the desecration of the Lord's Day.

Most people who do a good bit of their shopping on the Lord's Day do not attend church before and after doing this. They must hurry and be at the store as soon as it opens. They are too tired after all their shopping to go to church in the evening service. Furthermore, shopping on Sundays keeps the multitude of people who work in the stores from going to church on Sunday. This whole thing is a great evil and should be legally, forcefully, and immediately stopped. Those responsible for this are so greedy for financial gain that they will disobey God, promote sin, and destroy souls in order to obtain filthy lucre. There is absolutely no excuse for or justification of this sin. Men, highly respected in their churches, will keep their places of shopping open - thus sinning themselves and promoting sin on the part of their employees and of those who shop in their stores. I wonder if the store owner who keeps his store open on the Lord's Day witnesses to his employees of their need of being in church, I wonder! I know that the unsaved of the world do much of this shopping, but I wonder; if church members would absolutely refuse to shop on Sundays, would the stores stay open?

Entertainment is the twin to shopping in the matter of desecrating the Lord's Day. Sports, what about sports? I have long been interested in sports more than many people are. Sadly do I say that this country has gone overboard on the matter of sports. The emphasis made on sports by the country and the media is not wise at all. The money paid to professional athletes is simply outrageously sinful, when compared to what many other people make. This over emphasis on sports, this matter of foolishly outrageous salaries paid these performers (which has led to Sunday sports events in order to get enough money from the spectators to pay them) all this has led to the making of Sunday a big day for sports. This is a curse. How many of those at a ball game on Sunday afternoon were in church that morning, or will be that night? How many of those who engage in professional sports are faithful to any church?

Close Sunday down! Close Sunday down! Back to the "Blue Laws." Legislate them, and then enforce them. You say this is not the proper province of government. I beg to differ with you. Government is an ordained ministry of God (Romans 14:4). Government exists for the good of the people and the glory of God. It is the duty of government to pass and enforce laws that are in harmony with the Word of God. Separation of church and state is a true doctrine - when it is not carried too far - and it certainly has been in America for the last many years. It is not a true doctrine when it encourages, aids, and abets disobedience to the Word of God. Close Sunday down! Close Sunday down! Every Christian should be for this. Every decent man and woman should be for it. Every politician and government official should be for it.

God gave us the Sabbath (or Lord's Day) for a day of physical rest. Let the wheels of industry be silent. Let the stores be closed. Let men rest their bodies on this day from the work of the

other six days. God also gave us this day to be observed in a special way unto Him. Let men think about God on this day. Let them consider spiritual and eternal things. Let them do this in a special way by faithful attendance at a true church of the Lord. The Lord frequently connects His Sabbath and His sanctuary as two matters of great importance. Oh, the church attendance of today compared with forty to fifty years ago. When I started preaching in Winston Salem, N.C. we always had a good number of unsaved young people in the night services. The movies could not open until after church hours and had to close before the time for the night services. Praise God! Praise God! Of course, I think it would be better if movies closed down completely - there is so much God-dishonoring filth on these. Back then, it was go to church or stay at home. And, praise God, there was no T.V. to encourage staying home. Back then, Sunday was almost totally closed down. And it should still be that way.

Also, it is the Lord's Day and not the Lord's 1 to 3 or 4 hours. I don't mean, go to church Sunday morning and night, but work on the yard or house, or whatever the rest of the day. God gives you six days in which to do all your work - He said "all" - the other day of the week is His day and to be used as He has set forth.

Now, quickly to a point about which no one can argue. The moral and spiritual ruin of America has gone hand in hand with the opening up of and the desecrating of the Lord's Day. Is it not so? Who would even dare to argue with this? This opening up of the Lord's Day has emptied and even closed many churches. It has promoted sin to the utmost. It has been all and totally evil. No good thing can be said in its defence. Its results have been all bad. No good ever has or ever will come of it. Why don't we wake up? Why continue this monster of iniquity? Because of this great evil, multitudes die and go to hell without ever attending any kind of church or hearing the saving gospel of Jesus Christ. Don't talk to me now about predestination. I will deal with that when I preach on that - and I do. But now I am talking about the desecration of the Lord's Day - and I am talking about professed Christians who encourage, aid, and abet in this great evil. America, your young people used to be in church on Sunday night, where are they now?

Then consider what great blessings God has given to the proper respect for this day. Bodies have been rested, souls have been blessed, multitudes have been saved on this day of days - the Lord's Day. Let me examine my life. Is it not true that the Lord has given me many, very many blessings on the Lord's Day as I observed it in a way pleasing to Him? Man and beast have been greatly blessed when men have properly respected and observed the Lord's Day.

My friend, the Lord's Day is the day that the Lord made to be a different and special day. One is to rejoice and be glad on this day. It is not the merriment of hell, but the spiritual joy of the Lord that He is talking about. Week-ends (specifically Sunday) were not made for Michelob (that most hellish of a multitude of hellish T.V. advertisements). They were not made for visiting and entertaining. They were not made for industry or business. They were

not made for sporting events. They were not made for catching up on work not done during the week. They were made for the rest of the body and the nourishing of the soul. They were made for God. They were made that men might retire from the activity and rush of the work week, and have a time for God. (Of course, I speak of Sunday, not the total week end).

Well, what do you do on and with the Lord's Day? What will you now begin and continue to do with it? You will not - I say "not" most emphatically - rejoice and be glad therein unless you observe it as a special day unto the Lord. I do not know where I got this: A Sabbath well spent, Brings a week of content. With strength for the toils of the morrow. But a Sabbath profaned, whatever may be gained, is a sure forerunner of sorrow. Yours for closed Sundays.

## THE DEVIL

(Continued from Page 1)

message I want to emphatically declare that the devil actually exists. Many do not believe this. The world has been educated to think of the devil as an allegory, a phantasm, or a myth. He is usually considered as on the plane of Rip VanWinkle or some character of A Esop's fables. A few years ago one of the editors of the Cincinnati Post who produces the column, Cincinnati, challenged me to debate him on the question of the devil. In his challenge he said that the only devil he knew was one of poverty and disease. He declared that if I would take the first letter off the word devil, it would leave the only devil he knew, namely, evil. My reply was that if evil were the only devil, then good would be the only God.

I once knew of a young preacher who, on graduation from school went into a community of country folk, and in his first sermon, he declared that he didn't believe in the devil. It wasn't long before those folk of simple faith and rural simplicity, raised him one.

Two boys were talking one day about the devil. One of them said, "Now, there ain't no devil, it's like Santa Claus; it's your paw." Not only is that rather hard on the paw; it just is not true, for the devil actually exists. He is just as real to me as the Lord Jesus Christ. The only difference is, Jesus is real for good while the devil is real for evil.

II. I want not only to declare that there is a devil, but I want to tell you likewise where he came from. He was not created by God. God never created anything that was originally evil. Consider man as an example. He is not today all he was originally created, for then he was created in the image of God. Man has become a sinner by choice.

Thus with Satan. Since God never created anything evil, He never created Satan. His original condition and his fall are described in Ezekiel 28:12-17, "Son of man, take up a lamentation upon the king of Tyrus, (Satan is thus referred to) and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty (this could never be said of any human being). Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the

beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: (these ten items describe his beauty) the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: (Satan was originally subordinate to God) thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou has sinned: therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." The Lord Jesus described this fall of Satan in Luke 10:18, "And he said unto them, I beheld Satan as lightning fall from heaven." "And what was the sin for which he fell?" you ask. It was that of disowning the supremacy of his maker. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? (Isa. 14:12-17).

III. If it is interesting to notice that there is actually a devil and that he was originally an angel, then it should be just as interesting to notice the devil's present place of abode. Perhaps it may be a surprise to many when I say that the devil is not now in hell. The false conception which the world holds that Satan lives in hell comes from Milton's "Paradise Lost" and not from the Bible. The Bible goes so far as to declare that the devil has never been in hell and will not be in hell until the judgment of the great White Throne. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and

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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 Christ crucified on a pole or a cross? If on a pole, why do we so often refer to the "cross"?

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"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:" John 19:16, 17.

The Greek word for cross is "stauros". Although it means an "upright stake", a "pole", or a "pole", it is also used to refer to a two part instrument (cross stake) as well. In the early history of the use of a cross, an upright stake alone was used for either impaling a person for a quick and painful death, or for tying them on the pole with thongs and leaving them to the agonies of exhaustion, exposure, the abuse of passers-by, and even wild animals. The oldest known reference to impalement is in the Code of Hammurabi in 1700 B.C. The oldest known reference to the more familiar crucifixion in the T shape is the 6th century B.C. The most notable employers of the cross as a method of capital punishment were the Persians, Phoenicians, Egyptians, Greeks, and perhaps most cruelly, the Romans. They appear to have used it with great abandon when they felt an opportunity warranted its use. The Romans appear to have added several innovations and variations to the use of the cross. Centuries before they took up its practice, other cultures had used at times, a natural tree (xylon) and often, but by no means always, a horizontal piece was attached to the vertical pole. In N.T. times, the Romans had several forms of the cross; the single pole (crux simplex), the cross shaped like an X (crux decussata), the cross shaped like a T (crux commissa), and the Latin cross (crux immissa) where a vertical piece rises above the cross-beam (patibulum). The cross was used on the lowest, vilest of people and often they were placed in grotesque positions to add to their suffering. Being the horrible death that it was, the cross was used on any but a Roman citizen, as Roman law exempted Roman citizens. In 337 A. D., we are told that Constantine outlawed the use of the cross for punishment out of respect for Christ.

The Romans generally used a cross with the crossbeam. After scourging a victim, he was made

to carry the crossbeam to the place of crucifixion. There he was stripped and affixed to the cross-beam with nails, or thongs and raised to the vertical pole. If a quick death was desired, no horn, or peg (sedile) was provided to help support the body and asphyxiation would come quickly. To draw out the agony, a peg was used between the legs to prolong the suffering by adding support and slowing the death process. The earliest fathers mention four ends to the cross and early Christians seem to have favored the T shape. The Latin cross, which I believe to be the one used, had a cross-beam slightly lower than the top of the vertical pole. Thus, Luke 23:38 says of the sign written in three languages, that it was "written over him"; while Matthew 27:37 says that the inscription was placed "over his head". While most crosses held the victim not very high from the ground, I believe that the pole holding our precious Lord was a little higher than most, for Mark 15:36 says a reed was used to reach the sponge to the Lord's lips. All could see His shame and suffering. The exact shape, or form of the cross is not the important thing, however. The precious and important thing is that we the elect, are, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).

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Perhaps this question is more important than one might think at first. The word "cross" is used several times in the new Testament and to my knowledge none in the Old Testament. During the time of our Lord's ministry, crucifixion was a common method of execution. The Phoenicians probably invented crucifixion, which was later adopted by the Greeks and Romans. It was, no doubt the most horrible means of execution ever invented by man. For details, you might refer to Smith's Bible Dictionary under "crucifixion". Along with the literal use of the word, it is also used in Matthew 10:38 and 16:34 as a symbol of the believer's total surrender to the will of God as Christ was totally surrendered to the will of the Father. In Galatians 6:12-14 the cross typifies consequences of being a true disciple of the Lord Jesus Christ. In I Corinthians 1:18 the cross represents the gospel which is the power of God

unto salvation. The literal word in the Greek is STAUROS meaning a stake or post, (as set up-right); Strong's Exhaustive Concordance. There is no indication in the Greek definition that it was anything but an upright pole on which our precious Lord suffered and died in our stead. According to Vine's Expository Dictionary of New Testament words, the two-beamed cross is commonly identified to be the cross that our Lord died on. This cross is seen either on the top of, or in front of ninety-eight percent of all church buildings and has been the "Christian emblem" since about the middle of the third century. This emblem was also used by the ancient Chaldean pagans to represent the god Tammuz, son of Astorte, the so-called mother of heaven, and queen of the universe. It was later adopted by Roman Catholicism, after the crucifixion of Christ in an effort to win the pagans over to "Christianity". However, the ecclesiastical system was a product of a separation by the true disciples of Christ, (Ana-Baptist) who refused to compromise any of the precious doctrines for anyone. It is sad to realize that over the years, Rome has gradually won the majority of Baptists over to their Pagan practices. Even sadder is the fact that the Baptists don't even realize what has happened. They follow along with Rome, thinking that that is what they are supposed to do. Thank you for your question.

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"And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst" (John 19:17, 18).

Until very recent times the cross (a pole with a cross piece) has almost universally been recognized as the instrument upon which Christ was put to death. It is true the Greek word that was used means a stake or pole. Whether this pole had a cross piece or not, I do not know. The Columbia Encyclopedia, 3rd Ed., states that with the oldest Christian remains, dating as far back as 200 years A. D. were drawings of crosses and cruciform artifacts. All six of the translations which I own list the cross as the instrument of death for Christ.

Even if Christ was put to death on a pole, (without the cross piece) the fact that the cross is almost universally understood to be

the instrument, to be understood when talking of the death of Christ it would seem to be necessary to use the word "cross". To drop the word "cross" would mean we would have to drop the word "crucify" as it comes from the same root word.

As the word "cross" is almost universally understood to be the instrument upon which Christ died; I am satisfied to use that word, and I am thankful to God that it was on that cross my sins were judged and paid for. To drop the use of the word "cross", we would have to stop singing many of the old songs that contained that word.

It would be unthinkable to drop such songs as:

Beneath the cross of Jesus I faint  
would take my stand,

The shadow of a mighty  
Rock with in a weary land,

Upon the cross of Jesus mine  
eye at times can see

The very dying form of One  
Who suffered there for me:

And from my smitten heart with  
tears,

Two wonders I confess,  
The wonder of His glorious love  
And my own worthlessness.

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Galatians 6:14; "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The question before us is one that has been asked many times. I think the reason we use the term cross in our modern preaching and religion is simply a matter of semantics. Let me go back though and answer the questions one at a time.

First of all, Christ died on a pole or stake and not on the Roman Catholic cross or "T". This cross or "T" is actually the symbol for the first letter in the name of the idol god, Tammuz. I am convinced that Christ was crucified on a straight up and down pole. His hands were not stretched out to the side, but were nailed over His head. The reason for breaking the legs was that the body might sag, and the one being crucified would then die of suffocation. Thank God that Scripture was fulfilled and Christ had already given up the ghost; thus not one of His bones was broken.

You would be hard pressed to find any notable lexicon that does not give the primary definition of the Greek word for cross as being a pole or stake. Let me give you a few examples. Unger: a stake; Liddell and Scott: upright pole or stake; Thayer: upright stake, especially a pointed one; Vine: a stake; Strong: a stake or post; Young: a stake; Vincent: originally an upright stake or pole. These should suffice in proving that Christ was not crucified on a "T" cross, but on a straight up and down pole or stake. Let us do away with the heathenistic, idolatrous catholic "T".

The second question asks why we use the term cross. The reason is that the English translation is cross. There certainly is nothing wrong with saying Christ was

crucified on a cross. If people understand that to be a "T", that is their problem. I think the how of His crucifixion is far less important than the why. The main thing is that you believe that when Christ died on that cross, pole, or stake that He died for your sins. May that thought stay with us. There are other things we could go into, such as the heathenistic sign of the cross and other Catholic rituals, but we will omit them for now. Christ was crucified on a pole, not a "T" cross. May God bless you all.

## THE DEVIL

(Continued from Page 3)

night for ever and ever" (Rev. 20:10).

Where then, is his abode? Right here on this earth. Long ago in the first book of the Bible ever written, the devil came into the presence of God and was asked by the latter, "...Whence cometh thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it" (Job 1:7). A little later the devil came back a second time before the Lord in order to accuse Job and at that time the following conversation occurred, "And the LORD said unto Satan, From whence comes thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it" (Job 2:2). Yes, his place of abode and work is right here in this earth. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:" (1 Peter 5:8). Both Jesus and Paul refer to him as the god of this world. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me" (John 14:30). "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" II Cor. 4:4). As the "god" of this world, he walks about in it.

While the devil's place of abode is here in this earth, he does have access to heaven. It is thus that he appeared in the book of Job, coming up even into the very presence of God. However, his greatest work is done here on the earth.

IV. It is very interesting to notice how the devil works. Of course it would be expected that he would work under cover--that is he deceives. He does not go about with a forked tail, cloven hoofs, horns on his head, and a pitchfork in his hand, but rather as an "angel of light." "And no marvel; for Satan himself is transformed into an angel of light" (II Cor. 11:14). Revelation 12:9 it was "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." It was thus in the case of Job. He deceived Job, for he worked through the fire, wind, the Chaldeans, and the Sabeans. From that time down to this he has never changed his tactics or way of work--he still works under cover.

In order to carry on his work the devil lies. The first lie that

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## The Baptist Examiner Forum II

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

What do you believe about the number of the finally saved compared to the number of finally lost?

Assistant Editor



they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death". Now, not only are those who gather around Jerusalem going to be cast into the lake of fire, but all of those who have been in hell these thousands of years that man has been on the earth. There will be millions upon millions burning and screaming in that lake of fire. I could not imagine the horror of hearing that many people weeping and wailing. How great a joy it will be to hear the praising of God in heaven with the millions on high.

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"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate: and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13-14).

The above Scripture reference is speaking of those who have reached an age and have come to such knowledge to search for life, that is eternal life. Such search for life by the drawing power of the Spirit of God. These are few in comparison with those who are in the broad way that leads to destruction. The phrase, "Enter ye in at the strait gate:..." is preaching to those who may be able to hear and receive the instruction.

"For many are called, but few are chosen" (Matthew 22:14). The called here mentioned is an outward call as the preaching of the gospel by the ministers of God as they proclaim the word of God. The few called is the inward calling of the Spirit of God. All of those who are called with this inward call will come to Christ. This is taught in John 6:37. All that the Father gives the Son in the eternal covenant of redemption will come to Christ. Not any of those will ever be cast away or out. So, in comparison, the number that is outwardly called is more than the number that is inwardly called. Again, this is speaking of those who can hear and are able to receive the preaching of the Word. It is not speaking of infants or those who are not mentally able to perceive the right or the wrong, or the things of God.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to

enter in, and shall not be able" (Luke 13:23). Again, this Scripture is speaking of those that have come to a time in life when they know right from wrong.

May I ask the question, "Why is it that many will seek to enter and shall not be able?"

It is because many will seek to enter upon their own good works and not what Christ did for sinners. No one will ever be able to enter heaven's gate unless he go by the way of the cross. It is an insult to God for any to seek some other way than the blood bought way.

I believe that very few adults will be saved. There will be many who are on the broad road which leads to destruction.

It is my firm conviction that all infants will be saved. I also believe that there are many children, that is small children, who have not reached a time and age in their life where they know the right and wrong concerning sin and righteousness and the way of salvation and that when such die the Lord takes care of them. Those who die in infancy and little children go to make up a large percentage of those who are born into the world.

Then, again when we think of the many millions that will be saved during the thousand years of Christ's reign on this earth, this added to the infants and little children that die before they are accountable; and this added to the adults that are saved will make a great multitude of people finally saved. It is my belief that more will be saved than lost.

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There are basically only two ways of salvation presented in the world; that way which has come from the heart of man, and that which has come from the Heart of God. In Matthew 7:13, 14 our Saviour presents two gates, two companies, two ends, and two ways. One way leads to destruction, the other to life. Man's way is unto destruction; God's way is unto eternal life. Christ said many go the way of man; few go God's way. We see this illustrated in the religious world today. Multitudes flock to hear a lie whereas few there be that endure sound doctrine.

The way of destruction is a broad way suited to the likes of sinners and man-pleasers. There is no stripping needed. A person can travel this way holding to all he pleases. There is room for his pride. There is room for his lusts and selfish nature. There is even room for his worldliness and hypocrisy. He can pile on all his self-righteousness and easily travel

this way! The broad way is a downward path, the path of least resistance; therefore, it is crowded. It is easy to go this way if the heart is carnal. The flesh enjoys the fellowship of demons and sinfulness over the fellowship of God the Holy One. Many just follow after a multitude to commit evil. They reason that everyone seems to be going this way, so it must be right.

The gate that leads to life is narrow, and few find it. This is God's way, the way of grace. There is no room for pride or self-righteousness, only repentance and faith in the blood of Christ, given out of love not debt by a gracious God to whomsoever He pleases. There will be no boasting on man's part.

As to the question how many are lost compared to how many are saved...In Christ's own words. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Mt. 7:13, 14).

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The number of the saved will be small compared to the lost. I think the Bible is very clear on this.

Matthew 7:13-14 says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Here, our Saviour tells us that few will enter in at the strait gate; and many, the majority, will continue on the broad way that leads to destruction. As we look around us this is not hard to believe. We have so few that attend church any more, and few that are interested in discussing the Scriptures in a true sense. Most want to argue the Scriptures and lean to their own understanding.

It would seem that the parables in Matthew thirteen teaches that only a fourth part of mankind will be saved.

Let us look at Matthew 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

We read these Scriptures and think why so few, and how many is few? We need to remember, a few to God is more than we can count. Let us look at a Scripture found in II Peter 3:8, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a

thousand years as one day". This changes our outlook a little bit, doesn't it? If a thousand years with the Lord is as a day, a few can mean a lot; a few to Him, a lot in our estimation.

Let us look at a final and last Scripture, Revelation 7:9 "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Beloved, this should settle the matter of how many will be saved. We can calculate and do all we can with our modern equipment to count those who will be saved and never know how many. If we cannot count those saved during the tribulation period; how, tell me, can we know the whole of the number saved? Will there be few? Will there be many? Beloved, do not worry about it, Jesus said that all who come to Him, He would not cast out. He said that the elect shall come.

## THE DEVIL

(Continued from Page 4)

was ever told in this world was told by Satan when he said to Eve, "...Ye shall not surely die." (Gen. 3:4). Jesus described him as a liar in John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Yes, the biggest liar in Russell today or in all the world is the devil.

A few years ago when Amy Semple McPherson Hutton was on trial in Los Angeles, she announced that she would preach on "The Biggest Liar In Los Angeles." Every one expected it to be the prosecutor who was prosecuting her case. Instead, for once, she told the truth for she declared that the devil was the biggest liar in Los Angeles. She need not have been so modest though as restricting him to that city. She might have included Ironton, Russell, Ashland, Huntington, or even the whole world. This is how he carries on his work. He lies. He lies about men's characters. He lies about the Bible; he lies about your Christian duty; he lies about the plan of salvation; he lies about the sermons that you hear. That's why it is that whenever I preach I always quote Scripture for everything I have to say. Then it is not Gilpin opposing the devil, but God versus the devil.

Likewise in carrying out his work, the devil lays snares. "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:26). No boy ever set a snare expecting to deceive a rabbit in a more subtle, crafty, deceptive manner than does Satan when he sets snares for the souls of men. With things both legitimate and illegitimate, we are snared.

It is the devil who puts wicked

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## THE DEVIL

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purposes into men's hearts. Who was it that caused Ananias and Sapphira to lie relative to the amount of money which they had received from their land? It was none other than Satan. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land" (Acts 5:3). It was Satan who caused Judas Iscariot to betray Jesus. "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him" (John 13:2). There has never been a wickedness of any type put into the mind of anyone that did not come through Satan.

In carrying out his work, the devil does not give up very easily. He tried to get Job and failed. He had Job's oxen stolen by Sabeans, his wheat burned up by fire, his camels carried away by the Chaldeans, and his children killed by a cyclone. Though he failed here, he does not admit defeat. He came back a second time to ask God to put Job in his sieve. "AGAIN there was a day when the sons of God came to present themselves before the LORD" (Job 2:1). Even in the days of Jesus, Satan worked in an identical manner for we read that he tempted Jesus for forty days. "THEN was Jesus led up of the Spirit Unto the wilderness to be tempted of the devil" (Matt. 4:1).

V. In carrying out his work, the devil has three great agencies whereby he does his greatest work. The first agency is preachers. Satan's greatest apostles are not saloon keepers nor white slave traffickers, but preachers of religion. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:14). Not every man who claims to be a preacher is called of God. Not every one who prefixes a ministerial title to his name is God's man. Judging by the doctrines preached the devil has a far greater number of preachers than has God. He uses Baptist preachers, many Protestant preachers, and almost every Catholic priest. A drunkard or a harlot is a poor advertisement for Satan, but a fine, moral, cultured minister of religion who preaches everything except the truth is his greatest advertisement.

The second greatest agency which he uses is that of churches. "Behold, I will make them of the synagogue of Satan," (Rev. 3:9). This text was written less than 100 years after the days of the Lord Jesus. If there were synagogues of Satan then, we surely have them by the multiplied thousands today. So long as an organization calls itself a church, the average man thinks it must be alright. Yes, in the vast majority of instances, the organization is purely a synagogue of Satan. That which is not patterned after the New Testament model is a synagogue of Satan.

Running hand in hand with Satan's apostles and Satan's churches

is also Satan's gospel. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9). This shows that Satan's gospel was being preached even in the days of the apostle Paul. Whenever you hear a man say that God is too loving to send people to hell, remember he is preaching the devil's gospel for the Lord Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33). Any preacher who preaches salvation by works or salvation by the city's water works is preaching the devil's doctrine. These are the devil's chief imitations of God's glorious doctrine,--salvation by grace. While these may seem alright, they are only the devil's counterfeits. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Any preaching which ignores Christ's atonement is of the devil. If a preacher talks much of Christ's life and deeds, but ignores His vicarious death and says nothing of His blood shed for our sins, that man is preaching Satan's gospel. It is thus true, that through these three agencies--preachers, churches, and a false gospel, Satan carried on his work in a most effective manner.

VI. How we thank God that there is a way that you can get a victory over Satan. That victory comes through Jesus. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). When even one ray of the light of the glorious gospel of Jesus shines into a clouded heart, that soul is redeemed. Listen again! "And they overcame him by the blood of the Lamb..." (Rev. 12:11). The only way that Satan can be overcome is through the blood of the Lord Jesus Christ.

Listen, beloved, to the devil's doom as pictured in the Scriptures. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). If the devil cannot arise up against God without being cast into hell, why, oh, man, will you attempt it? Remember his doom. Yours will be identical if you listen to him. May God help you to depend upon Jesus who came to destroy the works of the devil and thus get a blood-bought victory over Satan.

(copied from August 5, 1939 issue TBE)

## STUDIES

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the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved

the blackness of darkness for ever" (Jude 12, 13).

In verses 12 and 13 we are given five more descriptions of these false teachers. Jude draws from the realm of nature to give us word pictures of these. He states "These are spots in your feasts of charity"... The Greek word for "spots" carries the meaning of hidden rocks as hidden rocks lying below the surface of the sea, upon which a ship could be wrecked if it hit them. They are found in the churches as pastors, teachers, and other members, "...in your feasts of charity (love)", that is they fellowship with you, the church, as if they were followers of Christ. The fact they are "hidden rocks" tell us that the true Christians do not know them for what they are. This makes them as dangerous to the church as hidden rocks in the sea are to ships. While the true Christians are unaware of the true identity of the false teachers, they are "feeding themselves with out fear" As shepherds of the flock, instead of feeding the sheep the Word of God, they are feeding their false doctrines. They are active in the church only that they might get across their doctrine and to satisfy their own lusts.

"Clouds without water" is another picture that is drawn of these false teachers. From clouds we generally expect rain. These men seem to be able to teach the truths of God's Word, but like clouds without water, they are void of the Word. They claim to have answers which they do not possess. "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Prov. 25:14). The phrase, "carried about of winds" shows that they are moved by a force or forces not their own. Without realizing the fact they are the bond slaves of Satan and are moved at his will.

Still another picture, they are, "...trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;" When Christ was warning against false teachers He said, "Wherefore, by their fruits ye shall know them" (Matt. 7:20). Jude said these have withered fruit, no fruit, they are twice dead, to be plucked up by the roots. The fact that they are without fruit proves that they are spiritually dead, dead in trespasses and sins. Even while they try to teach others, they are as if already, "...plucked up by the roots". Their doom is already settled and it is as sure as if they were already uprooted and cast into the lake of fire which is the second death (Rev. 20:14).

The next picture given of these false teachers is that of "Raging waves of the sea, foaming out their own shame:". Several places in the Scripture the sea is used as a symbol of those who are ungodly, those who know not God. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). Jude said the men who have departed from the truth are as "raging waves" as they dash themselves against the Rock, Christ Jesus. As one stands on the sea shore and watches the angry waves dash themselves against the rocks on the shore time after time, leaving behind only foam, dirt, and trash, one is reminded of what Jude has said of these false teach-

ers. They hurl their shameful accusations against God and His Word. But the only result of their raging is foam, and as Isaiah said, "mire and dirt" of their own shameful and helplessness. They can rant and rave all they want, but God is in control for we are told, "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them" (Psa. 89:9).

As the waves of the sea hurl themselves against the rocks on the shore and accomplish nothing, these false teachers cast themselves in vain against the churches and the truths for which they stand. Christ said His church would stand against the gates of hell (Matt. 16:18).

Jude is not through yet, he has still another picture of these men. He said they are, "...wandering stars, to whom is reserved the blackness of darkness for ever". Wandering stars are what we call shooting stars. They are not in an orderly orbit as the planets and stars that revolve around the sun. They just wander through space. They are lawless in that they follow no set path. They appear as a flashing light for a moment of time then disappear in the darkness never to be seen again. This is the picture given of these false teachers. They have their day in the lime light, but at God's appointed time they will go to the place reserved for them, "...the blackness of darkness for ever". The final abode of the wicked is described not only as an eternal fire, but also a place of total darkness, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:12).

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude 14).

This is the only passage of Scripture that tells of prophecy made through man before the flood. It amazes me that so many Bible scholars have advanced the cries of how Jude got this information. They seem to have lost sight of the fact that the same Holy Spirit that inspired Enoch to prophesy is the same Holy Spirit that inspired Jude to tell of this prophecy. His source of information was not from some apostate book as some claim, but direct from the Holy Spirit. Enoch, even back before the flood, prophesied concerning these false teachers of whom Jude is now describing that will be in the last days. It seems that Enoch looked down through the ages to come and what he saw made him exclaim, "Behold the Lord cometh with ten thousands of his saints". Why is He coming? "To execute judgment upon all, their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 15).

From a study of the Scripture we learn that this will take place after Christ returns for His saints, which we call the rapture. After the rapture comes the great tribulation which is described in great detail in Revelation. During this period of the tribulation these false teachers will have full sway; but at the end of this period, Enoch's prophecy will be fulfilled and one can say, "Behold the Lord has come". Not only will Christ

come "...with all his saints" (I Thess. 3:130, but He will be accompanied with "all the holy angels" (Matt. 25:31).

The purpose of His coming is to convince (convict) the ungodly of their sins. It is for the purpose to execute judgment upon the ungodly. He came the first time to bring salvation, but now He will come to bring judgment (Heb. 9:26-28). This judgment is to be upon all who are ungodly, who have committed ungodly deeds. They will be judged for their "...hard speeches which ungodly sinners have spoken against him." Yes, the pastor of that large Baptist (?) church who said Jesus was not God but just a man who knew God will stand before that One to be judged for those "...hard speeches". Also the man who said Jesus was no doubt a son of a German soldier will be there. Those men in the seminaries who teach young preachers that the Bible is not inspired of God and that Christ was not virgin born will be in that court to stand trial. All the ungodly will be convicted of their ungodly deeds. Their conviction will be final. There is no higher court to appeal their case. In Revelation 20 we have a description of this court. The books will be opened and they will be judged out of those things written in the books. In them will be all the "hard" things which they have spoken against the Lord Who is now their judge. Their sentence will be to be cast into the lake of fire and remain there for ever.

Jude has much more to say of "these men", but I must stop for this time.

## WHETTING

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In considering this whetting of the iron, or our service, let me say that a blunt edge on the iron simply does not produce good results. In my line of work, raising apples, I am accustomed to using many different kinds of tools. I use axes, mowing scythes, pruning saws, etc. In using these different kinds of tools, I have learned that if I send the work-hands out to work with blunt edged tools, there will not be much accomplished. Even when the men I send out are good men, if their tools are blunt, they will not get much done. The end result will be the men will have used a great deal of strength to get little done. Thus it is in our service to the Lord. If we have allowed our edges to become blunt, then we will not see the results in our lives that we might normally see.

Let us think of some of the ways our edges are become blunt. The first thing we will look at is our dealing with others. Romans 12:10 tells us how we as Christians ought to treat others. Listen, "Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend

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## INTERCOMMUNION: INCONSISTENT, UNSCRIPTURAL AND PRODUCTIVE OF EVIL

J. R. Graves  
Chapter II

Facts and axioms, with their logical inferences demonstrative of the one fact, that, of the thirty-four sects in America, only one can be an Evangelical Church.--"The Branch Church," "The Army Church," "The Breastplate Church," "The Rainbow Church," "The Currency Church," and "Universal Church," theories refuted.--The admission that opposing sects are Evangelical churches fraught with disastrous consequences--(1) It yields the claims of Baptist churches to be evangelical; (2) It must have a direct influence to infidelize the nation.--Infidel France.

That the reader may clearly apprehend the objections I am about to make to the statements of most Baptists authors who have preceded me in the discussion of the communion question, it will be necessary for me to lay down a few fundamental facts, which every intelligent, unprejudiced Christian will, I think, admit.

First fact: That Christ, while upon earth, did set up a visible kingdom, of which each local church is an integral or constituent part.

It is enough to refer the reader to the fact that all the prophets which foretold the coming of Israel's Messiah and the world's Redeemer, declared it to be a part of His mission to "set up a kingdom" on this earth, unlike earthly kingdoms in the beneficence of its mission, the character of its subjects, and the unchangeableness of its duration. Daniel says: "...in the days of these kings"--the Roman Emperors--"the God of heaven shall set up a kingdom,"--but one kingdom and visible--"which shall... not be left to other people, but... it shall stand forever." Christ did appear on earth in the days of the Caesars--the kings of the fourth Universal Empire--and His herald announced this fulfillment of the prophecy in these words: "The kingdom of heaven is at hand," and, subsequently, the king himself, in the same language.

From this we learn that this visible kingdom of visible saints did not exist upon this earth prior to or in the days of Daniel (600 B.C.); and, since it is composed of visible churches as its constituents, we decide that Christ had no visible Christian church or churches prior to His advent. We learn from His own lips that He did have a visible kingdom on earth. He could say in truth, that "the publicans and harlots go into the kingdom of God before you," which would have been impossible if that kingdom had then no visible existence. He could in truth declare that "from the days of John the Baptist until now the kingdom of heaven suffereth violence", i. e., was assaulted, "and the violent"--His enemies--"take it by force"--violent persons are endeavoring to ravage or destroy it. Christ explained what He meant in the next verse, but the translators have put other words in His mouth than those He used. "For," said Christ, as recorded by Matthew, "all the prophets and the law prophesied until John"--and Luke finishes the sentence in 16:16--"since that time the kingdom of God is preached, and every man

presseth into it," [The natural force of the terms *biazo* and *harpazo*, in Greek usage, is to indicate the violent action of an enemy, and not the loving movement of friends, e.g., *bi-azesthai ton parthenon* and *bi-azesthai auton*, to do oneself violence--to kill oneself. *Eis* before the accusative, with *biazo*, indicating hostile intent, means to force against, i.e., to assault, to violently assail. See Harrison on *Eis*, with verbs of hostile motion, p. 213.]--not all men are pressing



into it, which would make Christ contradict His statements throughout the whole chapter and the preceding one, but His general statements throughout the Gospels (read especially vs. 16:26). John the Baptist bore direct testimony to the statement of Christ, that all men (comparatively) opposed His kingdom. "He that cometh from above is above all:... And what he hath seen and heard, that he testifieth; and no man receiveth his testimony" (John 3:32).

Christ, in definite terms, declared that His kingdom was present; and upon the soil of Judea, and within the jurisdiction of Herod, "my kingdom is among you, not within you"--See Alford.

Second fact: Christ never set up on earth but one kingdom, which is a visible one, composed of His true churches as constituencies.

Third fact: Christ did not "set up" His kingdom of constituencies in deadly antagonism to each other, and in open rebellion to His authority also--a kingdom constitutionally divided against itself--of materials so heterogeneous and discordant that they could not be "fitted together."

Christ, the Founder, hath said: "Every kingdom divided against itself is brought to desolation." But Christ's kingdom is never to be brought to desolation, but is to stand forever; and, therefore, it is not divided against itself--composed of discordant and antagonistic constituencies--churches.

Direct Inferences From These Facts:

1. That these constituencies of Christ's kingdom are each and all the equals of each other in every quality that constitutes logical differentia--i.e., essential qualities.

In a Christian ecclesia--church--the essential features are: 1. The character of its members; 2. Organization; 3. Ordinances, with their respective designs or symbolisms; 4. Fundamental doctrines, etc.

I shall take it for granted that my readers will admit that the essential features of a visible church of Christ are clearly revealed to us by Christ and His apostles, so that we need not err in the description; and that no organization, however old, numerous or respectable, or however pious and saintly its members, can rightly be called a Christian or evangelical church, unless it possesses the divine essentials of a true church of Christ.

This statement of the late Bishop Doggett is in place here: "We do not suppose that any unprejudiced mind would call any body of men or women the true church--so particularly described by the inspired writers as the true church has been--unless it comes up fairly and fully, in every minute particular, to a description proceeding from that wisdom that could not err in the description in any remote or conceivable degree."

The churches of Christ, then, are not diverse the one from the other, but the equals of each other, having the same character of membership, the same form of organization, the same ordinances in form and design, and holding and teaching the same fundamental doctrines.

2. That the popular "church-branch theory" is a bald absurdity. This theory--which is so popular with all those ministers and members who pride themselves upon being "undenominational Christians"--is that all the leading popular "sects," at least, variant and antagonistic though they be, are branches of "The Church" of Christ--the constituents of His kingdom visible! Branch is a relative term, and necessarily implies a trunk or body; but these people are unable to tell us what or where the trunk of this tree is! The absurdity of this conception must be apparent to the dullest comprehension, when one thinks of a tree bearing natural branches of sixty-three different kinds of wood, and without a body!

3. That the "Church Army" theory is equally absurd with the former. This theory, so popular with the "broad-gauge" preachers and members, is that all the different denominations compose but one allied army, Christ being the "Captain," and the various sects the regiments, brigades, etc., and the different creeds the flags under which they fight, etc.

This theory sadly breaks down when we recall the fact that the various parts of an army are all under the same laws and regulations, drilled by the same tactics, and not in deadly conflict with each other,--regiment against regiment, and brigade against brigade, as the different denominations called "churches" have ever been from the day they were originated, are today, and must be to the end of time, so long as they hold and teach different and antagonistic doctrines. They are not fighting a common foe, but are endeavoring to betray and deliver each other over to a common enemy.

4. We learn that the "Breastplate theory," and the "Rainbow theory," (Dr. Burrows), and the "Currency-Church theory" (gold, silver, nickel and copper, representing the different churches of different values--Lorrimer), are all equally fallacious and God dishonoring, though so popular with all our "go-easy" preachers and members. The simple fact being, that paste, in a breastplate, or anywhere else, is not a gem, however illusive, no more than an unscriptural church is a ray of real light, or a counterfeit coin, currency, in any sense, but a cheat and a fraud.

5. The above facts equally lay bare the absurdity of the "Universal Church theory"--a church theory so popular with all pedobaptist theologians, and those Baptists who are their disciples.

This theory is, that all the different and opposing sects--the re-

spectable ones at least, taken together constitute "The Church and Kingdom of Christ visible." The fatal disease of this theory is, that it squarely antagonizes with the first fact--that the constituencies of Christ's kingdom must be concordant and equal the one to the other, else Christ would have a kingdom divided against itself. But the various denominations which "liberalists" call Christian and Evangelical churches, are discordant and irremediably divided against themselves, and engaged, like the men who sprang up from the dragon teeth, in destroying each other. If any one should succeed in obtaining the universality it is striving for, it would annihilate every other church of Christ from the face of the earth! One part of the kingdom destroying and swallowing up all the rest! As I have said, it is too preposterously absurd to be put forth by men who have any respect for the wisdom of the Divine Founder of the Christian institution called a church of Christ. Infidels could wish for no better argument against Christ or Christianity. I honestly believe that more infidels are made by those who teach these absurd and contradictory doctrines and systems than by all the speeches and writings of avowed infidels themselves. Convince a man that Christ did originate all these diverse sects, and that He really is the Author of all the absurd and contradictory doctrines and systems of faith, if not a fool, he must be an infidel. Christ has no more two churches, one visible and the other invisible, then He has two kingdoms.

Fourth fact: There are in America alone fifty-four distinct sects of professed Christians, all diverse, and most of them radically differing from each other in the essential elements of a church of Christ, but each claiming to be alone conformed, or at least, more than any other conformed--to the Scriptural model of a Christian church. Now the unthinking multitude is taught, from the pulpit and the press, to believe and to call all these antagonistic sects, Evangelical churches, which means Scriptural churches of Christ, and equally entitled to our Christian consideration; and that it is proof of "intolerant bigotry" to deny that they are not all churches of Christ, or that any one is more conformed to the Scriptural pattern than any other, or that one alone is so conformed. This is a plain statement of an existing fact.

The honest Christian has but one alternative, either to stultify his reason and common sense, and admit what he knows to be false, or he must dare the burning fiery furnace of a perverted public opinion, which modern and idolatrous liberality has prepared, heated to a sevenfold intenser heat by sectarian hate than it is wont to be heated for any other offense.

There is no proposition easier demonstrated than that two--much less two score--different and unequal things can not be equally true or equal to a third thing.

I will state two axioms that will apply to this subject as well as to mathematics.

First Axiom: Things equal to the same thing are equal to each other.

And its converse--

Second axiom: Things unequal to each other cannot all be equal to the same thing--one, and only one may be.

may be.

This is but the equivalent to the truth stated in another axiomatic form.

Third axiom: Of contradictory propositions, if one be true all the others are false.

Now apply these axioms. There are fifty-four sects in America, each claiming to be equal to the same thing--and Evangelical church--but are they equal to each other in all the elements essential to an evangelical church? Ask each one separately to testify concerning the others, and each will deny that they others are equal to itself or to the evangelical model. The question is thus answered by themselves: Try their claims by the second axiom. Are these fifty-four sects unequal to each other--any two of them essentially alike? Put the question to their respective representatives, and they will affirm that each is widely, if not vitally, unlike the others, and this unlikeness is their sectarian glory. It is the boast and glory of Methodists that they are radically unlike the Presbyterians in doctrines and organization, and in all the distinguishing features of Methodism. So it is of the Presbyterians, that they are unlike the Methodists, and so of each of the other denominations. They all cannot be equal to the same thing--an evangelical church; if one is evangelical, whether that one be the Catholic, or the Methodist, or a Baptist church, only that one is an evangelical or Scriptural church.

Try these sects by the third. That the creeds or faiths of those sects are diverse and contradictory needs no proof. Who could conceive of two creeds, touching the vital doctrine of grace, more contradictory than the Calvinism of Presbyterianism and the Arminianism of Methodism in common with Catholicism? or that of the Baptists and Campbellism? They are the very antipodes of each other. All these fifty-four contradictory sects, built upon as many contradictory propositions, cannot be equally true--if one is evangelical, only one can be. Now, if this be a fact, ought not every honest Christian--and can a Christian practice habitual dishonesty, falsehood, and deception?--to say so, though the burning fiery furnace stands in appalling fierceness before his eyes? Has he not a God able to deliver, if not to place on his brow a martyr's glorious crown?

I have said all this to prepare the reader to see the force of this irresistible mathematical conclusion. If I should affirm that the Catholic is an evangelical church would I not thereby affirm that Baptist churches, and all the other fifty-three sects, were not evangelical? And so of any other one, should I admit any one to be evangelical, it would be affirming that only that one is evangelical; while, if I should admit that all were evangelical, I would convict myself of--what? I will not say of hypocrisy, but of self-stultification.

The reader can now understand the force of my complaint, that so many--nearly all--Baptist authors, who have written on the commu-

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## UNSCRIPTURAL

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nion question, have admitted that Protestant denominations--if not Cambellites also--are "Christian denominations," "evangelical churches," "Christian churches."

I complain for two reasons: 1. The admission is fatal to the claims of Baptist churches to be evangelical, or Christian, as we have seen above. In attempting to defend strict communion, every one who has made this admission, has surrendered his denominations; 2. It is a concession to infidelity fatal to Christianity. (1.) It admits that Christ is the originator of fifty-four conflicting faiths, and that He, Himself, originated, or authorized the origination, of fifty-four antagonistic organizations, that must, from their very constitution, be in perpetual conflict until one shall have exterminated all the rest--a kingdom divided against itself, which the founders of earthly kingdoms would not think of doing; and (2.) It concedes to infidels, that the oceans of blood that have been shed in religious persecutions, all the martyr fires that have been kindled, and all the racks and instruments of infernal torture that have been invented, have been shed, and kindled, invented and used by the evangelical churches of Christ. Upon evangelical churches, Christians playing the role of infernal friends upon their fellow Christians! Make the world believe this, and will it be strange if it should rise up with demoniacal frenzy and spurn Christianity from the land as the red-armed butcher of innocence, a fraud upon human reason, and a damning curse to the race? It was the like of this that smote France with centuries of infidelity. It was the Catholic church, claiming to be the very embodiment of Christianity, while she proved herself the direst foe of humanity. Scarlet, but with the blood of saints and the purest and truest patriots of earth. Mother, indeed, but of those twin evils, and direst of all abominations, civil and religious tyrannies which she hung in double conjunction over the sky of Europe and France for half a century--like the plague-struck sun of the apocalypse, tormenting the nations. It was with respect to Catholicism, as Christianity, and not toward Christianity itself that France was infidel; and unless we would impregnate the veins of our populations with the virus of a like maddening unbelief, let us not, in God's name, teach them that Christianity has been the torture-armed inquisitor of the centuries; that evangelical churches have gored their spotless robes in the blood of their own children, or even denied to mortal man the divine and indefeasible boon of absolute religious freedom.

## WHETTING

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to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but

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rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." These verses tell us how we are to treat others. Many Christians today are not following these Biblical commandments as to their daily lives. Many are cold and indifferent. Many are unwilling to lend a helping hand to others. Many do not have a good report out in the world. All of this is due to the lack of whetting our edges. Living a good clean respectable Christian life requires some effort and practice on our part. It is something that we must deal with each and every day. The world will cause our service to become blunt and will make us useless in the work of the Lord. I am afraid many are becoming blunt as to their worship and attending the Lord's house. This is something that, if you are not careful, will ruin your Christian life; yet many forsake the assembling of themselves together. There are just so many ways we have become blunt that we cannot cover them all, nor shall we attempt it.

Let me say this about the blunt edge. We have the right tool, but it is blunt. Of course, in any job, if one has the right tool, he or she is on the right track. How very hard it is to attempt a job without the right kind of tool to work with. Well, in the Christian life, if one has been born from above, he has the right tool to begin the work. All who are born from above have been made into tools for the Lord Jesus Christ. All are responsible for working for and serving Him. Some however, have allowed their edges to become blunt, and they are not useful in the work. When this happens even the right tool does not produce good results. Let me give you a few examples. There are some who are very strong as to their beliefs of the Word of God. They know the truth and will not budge an inch on it. This is very good. They should not budge, and it is good they know much of the Word of God. But, even though they are sound in doctrine, they have such an obnoxious behaviour, or arrogant way that no one will listen to them. This is a blunt edge that is harmful to the Christian and others. Much strength is there but the results are few.

Another example of this is the strong preacher who is not much of a pastor. One may have studied the Bible for many years and have gained much knowledge and be a very able preacher of the Word of God. But he may be lacking in his responsibilities as pastor. Maybe as pastor he does not visit his members. Maybe he is unconcerned about them. Maybe he takes advantage of them. If so he has allowed his duty as pastor to become a blunt edge. The pastor of one of the Lord's churches needs to preach his best as well as pastor his best. Both are grave responsibilities, and then we think of the pastor who is not well liked in the neighborhood. Now, if he is not liked because of what he preaches then there is nothing to be done about that; but if he is not liked because of his poor attitude, then his ministry has a blunt edge in the community. Some preachers are

bad about not paying their bills. Some are bad to take advantage of people. Some are bad to tell off-colored stories. Beloved, this ought not be so. The preacher should earnestly strive to have a good report among others. His life should be blameless. I might add that anything which would harm his testimony the preacher should stay away from. Beloved, whether you are a pastor or not, you need to beware of these blunt edges.

Now let us consider the whetting of the iron, or our service. What should we use to whet our service? Why the Word of God of course. The Word of God will keep us in a good useable condition. If we whet our service to Him with it often, then we will be in good shape. It is no wonder many are becoming more blunt every day. There is such a lack of the study of God's Word. Going to church services three times a week is not enough to whet your service. It takes a daily whetting to keep yourself in the top condition in the Lord's work. Let me say this about whetting; it takes practice and skill to whet. Many a man has tried to whet mowing scythes on the farm and have failed to sharpen them. They were unskilled in the art. They had not practiced it. The Christian needs to develop the art of Bible study and practice that art until he has mastered it. For whetting will always be necessary.

Whetting shows wisdom on the behalf of the worker. It is a wise man who will take time to whet the iron that it be more useful. A wise man knows he can mow twice as much grass with the scythe that has been whet than on that is dull. Some, though, will not take the time to whet the iron, and they don't get as much done. Did you know that you lose no time in whetting the iron? Some may be beating the brush thinking that they are getting ahead, while you stand whetting the iron, but they are not. They will soon beat themselves into a state of uselessness, while you continue on in your service.

Wisdom gets more done than strength. Ecclesiastes 9:16 says, "Then said I, Wisdom is better than strength". I used to be amused at the young boys who would work on the farm for us. They would grab a scythe and beat the brush like they were fighting fire, while my dad, who would whet his scythe, would mow five times as much as they. Why in just a short time they were worn out even though they were many years younger than he. Strong men who are blunt do not get done what others who whet the iron get done. It is our responsibility to whet the iron. We are to examine our service and seek out those parts of it that need working on, and then take care of the problem. Some, who are mean or hateful might tell you God made them that way, and that's the way they are. I think that is a pretty sorry excuse for anyone to give. If you are mean you need to work on that blunt edge. Any attitude that we may have that is not God honoring should be gotten rid of, for surely it is a blunt edge. Do you wonder what has happened to your service to the Lord? Are you wondering why you are not seeing things done? Maybe you should check your edges to see if they need whetting.

In closing let me say to the lost, that Jesus believes in keeping a whet sword. Psalms 7:12 says, "God is angry with the wicked every day, If he turn not, he will whet his

sword, he hath bent his bow, and made it ready." Lost sinner, the Lord will judge all lost sinners in that awful day. Believe on the Lord Jesus Christ and be saved. May God bless you.

## CHURCH

(Continued from Page 1)

countries, are entirely independent of and distinct from the Greek and Roman churches, and have an unbroken continuity from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from the New Testament faith, doctrine, and practice. This statement casts doubt upon the Roman Catholic belief of the church. Also, "The Edinburgh Encyclopedia" is in harmony with "Crossing the Centuries," as to casting doubt on Catholic tradition. Therefore, it is necessary to proclaim that the first church established was a Baptist Church. Further support of this thesis shall be noted.

The doctrinal test for the authority of being the first New Testament church is absolutely essential for proper exposure of the first church. There are two basic doctrines which must be examined--the doctrine of salvation, and the doctrine of the church.

According to Joseph Zacchello, a former Roman Catholic priest, the Catholic Church preaches salvation by the works of mankind (210). Such teaching produces all kinds of heresy. As a result, Joseph Zacchello is no longer a Catholic (164).

In contrast, the Baptists proclaim that salvation from sin is wrought by the grace of God, as John Bunyan states (917-920). John Bunyan, by the way, was a Baptist preacher during the 1600s. His convictions concerning salvation were based upon the Word of God. The Holy Bible says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8-9). The Baptists say they believe the Word of God, and they preach accordingly. The Catholics say they believe the Word of God, and they preach the opposite.

Next, the doctrine of the church must be investigated. Thomas Paul Simmons notes that the Romish Church defines the word "church" as a universal, visible assembly (348). There is not even a hint to indicate this is the true meaning of the word.

The Baptists, on the other hand, interpret the word "church" to be a local, visible assembly of saints (349). In "An Expository Dictionary of New Testament Words; W. E. Vine translates the Greek word "ekklesia" as the word "church" in the King James Version of the Bible. Mr. Vine's definition of "ekklesia", is a local, visible assembly of saints (83-84). Once again, the Baptists are victorious as to their doctrine, and the Catholics found wanting in their doctrine. Since the Catholics do not even know the meaning of the word church, nor true salvation--how can they claim to be descendants of the original church?

History tells a much clearer story than one would expect, as touching the first church. Dr. D.

B. Ray, a staunch Baptist, says: "Baptists have with one voice denied any connection with the Romish apostasy, and claimed their origin as a church from Jesus Christ and the apostles".

Protestants such as Robert Barclay, a Quaker, has this to say about Baptists and Catholics: "We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Catholic Church."

What do the Catholics say about the Catholics and the Baptists? Well, Van Gent, a Roman Catholic responds to the Baptists' claim to be the first church as such; "The Anabaptists are 'locusts, which last, as apes of the Catholics, boasted as having an apostolic succession'. Van Gent was obviously upset over the issue; he was frustrated in that he could not prove the Baptists wrong...so--Van Gent called the Baptists names.

Many more theologians, historians, and philosophers could be quoted as to their leaning toward the true Baptist origin. The serious scholars of history see Baptist roots in the church at Jerusalem.

Finally, the practical test administers to both the Catholics and the Baptists the --"action speaks louder than words" concept. During the many debates between the Romish Church and Baptists Church, there arose great conflicts. For the most part the Catholics were persecuting the Baptists as Cardinal Hosius (Catholic, 1524), President of the Council of Trent admits: "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than in the Reformers". Cruelty and hatred flowed through the majority of Catholicism.

Yet, the Baptists generally were glowing with kindness and love! The Roman Catholic pastor at Feldsberg, A.D. 1604, says: "Among all of the sects none had a finer appearance and a greater external sanctity than the Anabaptists. Among themselves they call each other brother and sister; they curse not, they revile not, they swear not, they use no defensive armor, and at the beginning had no weapons. They never eat or drink immoderately, they use no clothes that would indicate worldly pride, they have nothing as individuals, but everything in common. They do not go to law before the magistracy, and endure everything in patience, as they pretend, in the Holy Spirit". The Catholics have great contradictions in their beliefs. How can one display such cruelty (The Inquisition), and say they believe in love? As cited, the Baptists far exceed the Catholics in the practice of pure love. God is love. Can anyone who presumes to be one of the Lord's churches (Not to mention the first church) manifest more hatred than love?

In short, the Roman Catholic Church has fallen short in their feeble attempt to claim authority as the first church. They have

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## CHURCH

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failed miserably the test of doctrine, the test of history, and the test of practice. Nevertheless Landmark Baptists have rightfully claimed victory by virtue of pure, positive proof in the areas of doctrine, history, and practice. So much more evidence could be presented; however, one should be persuaded that the first church was a Baptist Church.

## OCTOBER'S

(Continued from Page 1)

men. To do otherwise is to follow evil. Notice beloved, that the expression leaves no room, no excuses; no deviation, or allowances to follow evil. The goodness we are to follow is not determined by our opinion, but by the Word of God. Paul, as led by the Holy Spirit of God, exhorts, "ever follow that which is good." Thus we are here reminded not only to continually follow good, but that we are to hold on to it. Nail it down within our hearts that it should remain. The results of such is found in v:23: "And the very God of peace sanctify you wholly." By the following and holding fast, we therefore sanctify or set apart our lives unto God with nothing between. Notice Paul's closing in v:27: "I charge you by the Lord that this epistle be read unto all the holy brethren." Holy is simply another word for sanctified or separated brethren. He already sees these brethren as sanctified to the Lord, yet writes to them an encouragement to separation. As elect of God these were indeed holy or set apart by Christ; but as men in the flesh, these needed to be watchful over the flesh.

This now brings us to our text of 5:22. "Abstain from all appearance of evil." I have, at times, been accused of not having the proper attitude regarding the Bible's teachings on abstinence for I contend that there is not a Scripture that totally condemns the use of strong drink or wine. The fact that we are bid to use wine in the observation of the Lord's Supper proves the Bible does not teach total abstinence in this light. Yet beloved, sad to say, when we hear of "total abstinence" these days, the first association we place with the words is strong drink. But it is obvious from our text that total abstinence in the Biblical sense is to "abstain from all appearance of evil." We now ask, Who makes the determination on what is evil and what is not evil, God or man? Suppose for example, that the church needed wine to observe the Lord's Supper and designated one of the men to go to market and purchase some. Well, there stands the church deacon in the checkout line with bottle of wine in hand. It just so happens that down the aisle comes the deacon's lost and drunken next door neighbor. My, my, you say; such a bad dilemma for the deacon. Will the deacon put the wine back? Too late, he's already been seen! To try and hide the wine would be an admission of feeling guilt. What should the deacon do? We need to step back a bit and ask ourselves who has the appearance of evil? The drunken neighbor or the deacon? Both you say? How was such a conclusion reached? Who determined that the deacon had the appearance of evil, God or man? Was not the deacon on the Lord's business caring for

the needs of the church? Alas, and sad to say, we even have some among ourselves who would be more severe on the deacon than they would on his drunken neighbor. Isaiah 5:20 declares: "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter!" The world beloved will judge that which is evil as good and that which is good as evil. The crucifixion of the Lord is a testimony to this terrible fact. We cannot abstain from all appearance of evil unless we know what is evil and what is not! The world's distinctions and opinions of evil is based in the manner in which their conscience is trained or taught. The world determines what is evil by corrupted hearts and seared consciences. Such is most evident today in America, with its liberal and humanistic thinking in such as abortion and gay right's movements. The child of God is even unaware of the desperate wickedness of his own heart, therefore, we have but one standard by which we are to judge a matter or thing as evil; even alone, the Word of God. If we are to "abstain from all appearance of evil" or every form of evil; we need to search the Scriptures daily that we may understand exactly what is evil and what is not. If we do not know or cannot determine if a matter is evil, the wise thing to do is not to do it. To know of certainty that a matter is evil or has the form of evil, and participate therein, puts a child of God in a very dangerous position. One who participates in what God has clearly declared as evil is hindering his own growth; not to mention the fact that it will also effect your family and the church. As a church we are to support the weak that the church might not be weakened. In so doing we comfort and strengthen each other in love and patience, and thus we experience growth. Let us seek to bear these things in mind as we enter our main subject matter.

Let us observe the word "abstain," as seen in our text. It is defined as; to hold off from, to hold one's self from. To keep back. See how well this goes with V:21? "hold fast that which is good." Hold off from all forms of evil. It is impossible to serve these two masters beloved, even as our Lord forewarns us in Luke 16:13. Since evil be a master in this world, we need to hate and despise it. There are many issues of our day beloved, that we might discuss as being evil, but we here limit ourselves to one. Our text tells us to "hold off" from all appearance of evil. That is, not only are we to keep away from evil doings and evil ways, but we should not give an evil impression to the eyes of others. The Greek for "appearance" according to Vine, is "properly that which strikes the eye, and that which is exposed to view, signifies external appearance, form, or shape." He adds however as concerning our text, "i. e., every sort or kind of evil." In other words, not just evil we observe with the eye, but that which we hear with the ears, speak with the mouth, and think with the heart. For what lies within the heart of a man is known by his appearance, his words, and deeds. Our subject matter, which openly has a form of evil, leaves us without excuse for such conduct when we stand in the presence of Christ to give account of faithfulness.

Soon, October 31st will be

upon us. It is the time when Baptists must look upon the gleeful eyes of their children with compassion and torn hearts. For faithful Baptists it may prove, as Xmas a time of the testing of faith and faithfulness. It will be what is known as Halloween. Beloved, if it be said that the white man, the Anglo-saxon, has ever brought a curse upon the human race, Halloween is the day they are responsible for. One author states: "The American celebration rests upon Scottish and Irish folk customs which can be traced in direct line from pre-Christian times. The earliest Halloween celebrations were held by the Druids in honor of Samhain (or Saman) Lord of the dead; whose festival fell on November 1st. Encyclopedia Britannica adds; "It was a Druidic belief that on the eve (Oct. 31st) of this festival, Saman (Samhain), Lord of death, called together the wicked souls that within the past twelve months had been condemned to inhabit the bodies of animals." World Book Encyclopedia states: "The Druids, an order of priests in ancient Gaul and Britain, believed that on Halloween, ghosts, spirits, fairies, witches, and elves came out to harm people. They thought the cat was scared and believed that cats had once been human beings, but were changed as a punishment for evil deeds. From these Druidic beliefs came the present day use of witches, ghosts, and cats in Halloween festivities." Funk and Wagnalls Encyclopedia adds: "Druidism was a religious faith of the Celtic inhabitants of Gaul and the British Isles. It flourished in the second century BC until the second century AD. The Druids were well versed in Astrology, magic, and the mysterious powers of plants and animals. They held the oak tree and the mistletoe in great reverence. Supposedly, this so called religion disappeared due to conversions to "Christianity." Among the practices of the Druids was the custom of lighting great fires on Halloween for the purpose of warding off evil spirits. the Celts also believed that the spirits of the dead revisited their earthly homes on Halloween evening. Halloween, to the Druids, according to another author, "was the night for the universal walking about of all sorts of spirits, fairies, and ghosts, all of whom had liberty on that night." Hence the origin of such things as the black cat, and the wearing of hideous apparel which persists to this hour.

The word "Halloween": Is known to Catholics as All Hallow's Eve or "eve of the holy one's day." This supposedly is the name preceding the feast of Hallowmas, All hollows or All Saints Day. All Saints Day is a festival celebrated on November 1st in the Roman Catholic and Anglican Churches to honor all saints. It was established as a festival in the seventh century and was given official authorization in 835 AD by pope Gregory the fourth. Funk and Wagnalls adds: "November 1st may have been chosen because it was the day of one of the four great festivals of the heathen nations of the north, and it was Church (Catholic) policy to supplant heathenism by Christian observances." These heathen nations referred to were the Celtic nations that had been conquered by the Roman Empire. After Rome conquered Great Britain, they added to Halloween features of the Roman harvest festival held November 1st in honor of Pomona the goddess of fruits. Traces of this

Roman festival yet survive in the U.S. and Britain in the playing of games involving fruit such as ducking for apples and the use of pumpkins. Once Catholicism was firmly entrenched they established All Saints Day in order that the pagans could continue to celebrate their festivals. On October 31st the Catholics observed what became known as All Hallow Evening or e'en. Hence, Halloween, meaning hallowed or holy evening. (World Book Ency.) Catholicism, being unable to halt pagan practices, received them and merely changed the name of the customs.

The origin of "Trick or Treat." On October 31st wicked spirits were believed to haunt the living; therefore it was necessary to devise a means to be free of them or exorcise them. To appease them, food was set out. This was the treat. If the ghosts were satisfied, they would depart in peace. If they were not satisfied, they would cast a spell upon you to bring you harm. This was the trick. The modern custom originated in Ireland as farmers went from house to house begging food for Halloween festivities in the name of ancient gods. Those generous to the cause received well wishes, but those not so generous were threatened. Consider however, that the origin and purpose for Halloween was a celebration of everything wicked, evil, and dead. Sacrifices of animals and sometimes the celebrator was offered to pagan deities.

The pumpkin, or Jack-O-Lantern, according to World Book, is an ancient symbol of a damned soul. These were so named for a man named Jack who could neither enter Heaven nor Hell, and was doomed to wander in darkness until Judgment Day. Another author states: "Fearful of spooks...folks began hollowing out turnips and pumpkins and placing lighted candles inside to scare evil spirits from the house." Evil spirits were frightened away by the grotesque faces carved in the pumpkins.

Halloween Colors. Orange, black, and red are colors associated with Halloween and are believed to be the devil's colors according to occultists. Spiders represent the devil's followers.

What we have in reality, not only is paganism, but also Satanic worship and Occultism. It is true beloved, that most seldom consider the origin of Halloween nor its practices. It is thought to be merely a day of fun for children. The world calls it good and not evil. What saith the Lord of such matters? (See Deut. 18:10-13) Here in this reference we have the use of divination or fortune telling; astrology, spell casters, practitioners of witchcraft, users of "good luck" charms, consultants of evil spirits, false prophets and those who summon demons. The world sees not an association with these things as evil. But God does! Notice the endearing manner in which John closes his epistle with a solemn warning: (1 John 5:21) "Little children, keep yourselves from idols." He closes with this warning beloved, because such is an easy snare. This is a "general epistle" sent out for all believers. Beloved, the fact that the Lord has many elect out there in false churches declares that some, if not many of His children, have not kept themselves from idols; have not kept themselves from all forms of evil. Beloved, such is not a tall order if we loved God as we ought. Christ declared, "If ye love me, keep my commandments." By the

obedience of the good and not the evil, we prove our love for Him. The challenge is before us beloved. Either we honor our children and teach them evil, or honor our God and teach them good. Which do we love more?

"Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve...but as for me and my house, we will serve the LORD" (Josh. 24: 14-15). Will we all take this challenge of Joshua?

## CONFESS

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pathetic soul, explained the matter to him (as unsympathetic drill sergeants are wont to do). Coleridge solved the problem by bribing another private to groom his horse for him.

All this has a point. When faced with a displeasing task it is our nature to enlist someone else to perform it for us. We have all been guilty of this. No one likes unpleasant drudgery and we do try to place odious tasks upon others where possible.

Illness is always unpleasant. How do Baptists deal with illness? At the slightest twinge of pain or illness we rush to either the medicine chest or the physician. This is our first response. Therefore, like Coleridge, we employ others to perform a service for us which we should properly do ourselves. I am not denying the place and proper use of either medicines or physicians, but I am speaking of priorities. This is not really a paper on healing as you shall see.

What does God mandate concerning the illness of his saints? What is to be the order of things concerning their healing? First I shall say that all faith healers are shams at best and money-grubbers at worst. God has never ordained faith healers, but He has most definitely ordained a Baptist church ministered faith healing and given it top priority as our text tells us.

What is the first thing a Baptist should do when he is ill? First he should understand just who he is. He is a saint of God and an added member of Christ's body. The church to which he has been added is the center of his daily life, and it is to the church that he should bring his triumphs and defeats so that the church might either rejoice or weep with him. No part of a church member's life can be severed from the church of which he is a member, for being part of a living body all things he does touches this body in some manner. He takes his blessings and burdens to the church for mutual rejoicing or weeping. A properly functioning church cares for the members both comely and uncomely. So then, when a member falls under sickness his first responsibility is church directed. I do not say that he should never consult a physician but I am speaking of Christian priorities.

What does our text say? It says that if any be sick that they should summon the elders of the church

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## CONFESS

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who shall pray for him and anoint him with oil; and that the prayer of faith, being effectual and fervent, shall save the sick. Is this optional? Is James just offering this as a suggestion or mandating it as a command? Is this a procedure which a Baptist may utilize if he wishes or shun if he prefers? Surely not. It is a command. It is written in the language of command.

Has this command passed away? It has certainly passed into disuse but has it passed away and no longer required by God. I tell you, no. A command given to be performed by Christ's church is applicable so long as the church endures.

If my text is a command then it is a must for every Baptist. I say "Baptist" for this text describes a mandated church ministry because it is the elders of the church who are summoned to address the need of illness.

All good things are subject to abuse. The Christian Scientists and other religionists have abused this text but their abuse does not nullify its necessary value to God's saint. Faith healers of every variety have made fortunes out of this text, but their works of deceit do not make the command of God of none effect.

Ah, but there is an element of this command which men kick and bite at like Coleridge's horse. Strategically placed within these Scriptures is the command to "Confess your faults one to another". This is not optional. It is a command. But, as the bard has said, "There's the rub". Men balk at confessing their faults like a wild mustang fighting a bit. But, this was not always so. I have been a Baptist for 24 years. I remember meetings which were genuine revivals and where people in tears confessed their sins unto God and their faults one to another. I have seen personal breeches of fellowship healed and a spirit of refreshing take hold of Christ's church. I remember people seeking out others whom they had wronged and spontaneously seeking their forgiveness with tears. I recall times of healing and renewal in Baptist churches. I remember two-week meetings where no one tired or waned and where hearts were broken and confessions made. But, as another poet has said, "that was long ago and far away". I have not seen this in years, years, and years.

What in the world has happened to us Baptists? Have we become stiff-necked and hard-hearted people? I read Ezekiel Chapters 1 through 12 last week and found a great parallel between those stiff-necked Israelites and the Baptists of '87. When was the last time you saw a real revival in a Baptist church? Have we become so fearful of being accused of being Pentacostals that we fear to weep for our sins and confess our faults?

In Ezekiel 9:4-6 the Lord orders a man to go throughout Jerusalem and mark all those who sighed and cried because of the abominations being committed. Jerusalem was under siege because of this but the people were mostly so hard-hearted that they could not even blush over their sins.

What has happened to us? When was the last time you saw any Baptist voluntarily and sponta-

neously confess his faults to another? We confess our sins to God, but confession doesn't stop here. We confess our faults unto men. When was the last time you have heard a Baptist say, "I'm stupid and I've been acting like an idiot"? When? Have we not become a stiff-necked people? In truth it seems so. There is a bit of a poem which speaks of breaking horses and says that some horses are so stiff-necked that they "will fight fiends as the rope cuts hard, and die dumb-mad in the breaking yard". I have known some folks like this. Some people would rather face certain death under bitter torture than say "I am wrong".

Our entire attitude in this has become wrong. In aeronautics an attitude is the manner in which a craft stands in relation to something else. Our attitude is wrong in confessing our faults one to another. We bite and kick like a wild mustang rather than say those simple words "I am wrong".

It is this attitude which keeps men in false doctrines. If we Baptists lived in a constant attitude of confessing our faults one to another without stint or restraint, then those who have adopted false doctrines would be encouraged to say, "I am wrong." As it is, since no one seems willing to confess his faults to another, men who follow false doctrines find little encouragement to do so.

This paper is not so much concerned with physical healing as with spiritual dysfunctions. Baptists are commanded to go into the entire earth and preach, baptize, and teach. This we do and do well. We are also commanded to confess our faults one to another. This we do not do. Am I wrong in this? Then cite me some cases in even the last five years of a genuine revival in a Baptist church.

A great deal of our fault in this lies in our preaching. I give place to none in the preaching of the doctrines of the Bible. This must be done. But, there is a proper place for all things under the sun. If we designate a meeting under a particular title then let's be true to the title or forsake it. If we have a funeral service in a Baptist church we preach a funeral message, not a college lecture on Greek verbs. If we have a wedding service we do not preach a funeral message (though many marriages die sudden deaths). Why can we not preach the need of personal revival at a revival meeting? I'm not saying that doctrinal preaching has no place in a revival meeting; but if a church feels led to have such a meeting, then surely it feels in need of revival, not doctrinal instruction. The pastor preaches doctrinal messages to the church all year long. Is there not then a need in a revival meeting to preach the need of awareness of sins and confession of faults one to another? Should not the actual practice of these things be given emphasis in such a revival meeting? How can people be said to have been revived if they have no awareness of their faults and make no confession to God and man? If we do not preach the factors of personal revival at a revival meeting then we should forsake the title and call it a lecture.

Please understand that I am not trying to promote an emotional, Pentecostal type ministry, for I detest such things. I am speaking of a crushing need among us. David said so long ago that, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God thou wilt not despise". The Bap-

tists of '87 need to have their hearts broken. We need to be broken as a myrrh of old was crushed to give forth the fragrant odors. If we do not have our hearts broken unto confession of our faults we shall perhaps have our stiff necks broken in judgment. The old procedure remains true that if we judge ourselves we shall not be judged. But first there must be an awareness of need.

Please do not take offense at what I say now. Baptists are often a dull people. How can this be? I tell you that stiff-necked, pompous people are always dull. People who take themselves too seriously are always dull. People who cannot laugh at themselves are always dull. We seem more concerned about being right than about doing right. This is not paradoxical and I shall explain. We seem more concerned about the rightness of all things doctrinal than about our right standing with God and man. Surely we must be right in doctrine, and we preach and teach to this end; but you can be perfectly right in doctrine and be weak, infirm, hard-hearted, stiff-necked, pompous, and dull. You can also be sick and sickening. A pompous saint is a sick person. The Publican bowed his head and confessed his fault while the Pharisee proclaimed his rightness with head held high, and we find the Pharisee sickening.

Confessing our faults one to another is the hardest doctrine to perform on earth. There is a rebellious streak in men which restrains them from saying, "I am wrong." This is nothing but operative pride of course. A born again saint should be beyond such things, for he knows that before he was saved he was wrong in everything; wrong in his attitudes, and his performances. A saint is a man once wrong in everything, but who has been broken by God's grace and made right in God's rightness. A saint judges himself critically before he ever attempts to criticize his brethren's wrongness.

We Baptists who are so right on so many things are wrong on this one essential and this wrong has made us sicker than we know. We are sons of the King, but the light from the throne shows our fault clearly; and when this fault is seen we confess it to God and man, for we rejoice in the truth even when it touches our folly.

We are quickened at the regeneration unto life but our quickening does not cease here. A man is born again once, but after he has been made alive in Christ he needs the quickening power of God day by day lest he become stiff-necked and hard-hearted. There are more illnesses than that which afflicts the body. There are sicknesses of the mind and the soul which cry to be healed, but they must be healed God's way.

Strategically placed in the text on healing is the necessity of confession of our faults one to another. This is reciprocal; not a one-way operation. Many would be quite content to have others confess their faults to them, but will balk like a mule at doing the same. Confessing our faults will keep us humble, while correct doctrine will keep us right.

You cannot walk with God with a stiff neck and a hard heart. Israel tried this and went captive. The Pharisees tried this and perished. It seems that we Baptists are now attempting this, and we had best take heed lest we fall into ruin.

A true story. A pastor must comfort the distressed, but he must occasionally distress the

comfortable. A member of a church I once pastored was stiff-necked, pompous, proud, and sinful. I sat him down one day in my study and talked to him like Coleridge's sergeant talked to him. I told him his life was an abomination to God, and that his attitude was filthy. He looked death at me through his eyes and went away in great wrath. He called me several days later from another state and said, "Pastor when you talked to me the other day you broke my heart" I replied, "Brother, that was just what I was trying to do...I was trying to break your heart." A pastor must occasionally perform this service for those members whom he loves.

I pray a benediction upon the Baptists of '87. I pray that God might break our hearts. Pain frightens me, but if pain is necessary then be it so. I pray for healing unto humility, but healing can only come God's way; and his way is to see ourselves as we are and then tell it to God and man. I pray that we Baptists might be broken, and broken until in a contrite spirit we see ourselves as we are.

Dear reader of these lines I pray this benediction upon you. Yet, I pray that it might start with me. Do you recall the old song that says, "Lord send a revival and let it begin in me"? Let this be my benediction upon us all...let it begin with me.

I shall share with you a truth. If I preach this message unto you it must of necessity begin with me. It has. I confess unto you that I have acted like an idiot and behaved like a fool. I confess that I am more stupid than I could have ever imagined. I confess unto you an abysmal ignorance of God's Word, and I confess a folly which has mounted up to heaven. I confess myself to be the least of God's servants because of ingrained stupidity. My faults are legion. This I confess unto you.

Beginning must begin somewhere. If God has broken me, and he has, then I also pray for a breaking to come upon Baptist people unto a confession of sins unto God and faults unto man. I pray for revival, for we shall perish without it. I pray that a spirit of revival might visit our churches, and that we might be healed. I confess that I have not studied as I should or prayed as I should or worked as I should for God's glory. Lord send a revival, and for my sake keep it active in me.

I do not pray for emotionalism for the sake of emotionalism but I do pray for broken hearts among us. If we cry unto God and man our faults and sins we shall be thought strange, but Baptists have always been thought strange by the world. If we are to be healed physically or spiritually we must first know we are sick and seek God's remedies. His remedy is given in our text. There we shall find balm and goodness.

Many a weakened church would be healed if men confessed their faults one to another. Many a dissolving marriage would be healed upon confession of faults one to another. Good health can be had at God's hands and at no other. Physicians and medicines are not without use but I prefer to be healed by God, and that through the ministry of his church.

How have you read this paper? do you imagine that I am trying to promote a form of emotional Pentecostalism? Then you have read it amiss. Do you imagine that I am promoting faith healers? Then read it again for you have missed the message. Do you think

I am trying to get the church of Christ in the healing business? If so then you have read it aright. The church of Christ was placed in the healing business by God Almighty unless the text in James is just a suggestion instead of a command. But beyond the temporal matter of physical healing I am trying to get the people of God to confess their faults one to another and so to be healed of infirmities which do not show on the flesh, but which are as deadly as any disease.

I preach personally and write personally and always from a real burden. Dear reader how long has it been since your heart was broken by God and you saw the register of your faults roll before your eyes? How long since you confessed your faults and wrongs to someone else? How long has it been since you spontaneously said to someone, "I am wrong"?

The Papists are an ignorant lot. Their concept of a confessional booth is the blasphemous abusing of a godly doctrine. Confession must spring from a burdened heart and be addressed to God and man in particular, not to a paid hireling in dark cloth. Any other confession is a sham.

I have been in churches which were cold in the heat of summer. I have been in churches which were so proud of their doctrinal beliefs, but which were stiff-necked and pompous. I have prayed for these churches. I have prayed a benediction upon them that God might break them and break them and break them until they learn to bow themselves in the dust and learn the lesson of God taught confession. I have prayed for their healing by God and by God's methods.

We show our faith by our works and we show our spiritual healing by our willingness to confess our infirmities to one another. We do not beat our breasts or rend our garments as do the heathen. When God rends our hearts it is cause of great rejoicing for it is a breaking which heals.

A Papist priest in a confessional booth will ask an alleged penitent, "When was your last confession?" Of course this entire Roman confessional farce is ungodly, but these very words used are not necessarily evil. We may all ask ourselves with profit, "When was my last confession"? How long has it been since I openly admitted my faults? How long since I was healed by God in God's way?

Mountain mothers used to say to their disobedient children "fess up now" when they were trying to find who had committed a transgression. This expression might also profit us. Dear reader are you stiff-necked, pompous, and hard-hearted; and do you refuse to acknowledge your faults? If so you are sick. You are sicker than you know. Yet, you can be refreshed and healed within and without. How? By seeing yourself as God sees you and then following his prescription for healing. Are you sick? Then, "fess us now" and be healed.

## ANNOUNCEMENT

The First Baptist Church at 5788 Madison Pike in Independence, Kentucky will be having a revival meeting November 1st - 6th. The speaker will be Elder T. B. Freeman of Mims, Florida. For further information contact Elder Ron Crisp, the pastor of the church, at 606-356-8135.



## WHO CHOSE THE MUSIC PART III

by Eldon Joslin

I hope some of you have enjoyed reading these articles on music as much as I have enjoyed bringing them to you. I have always had a great deal of interest in music. As I go back in time, I can see the great effect it has had on my friends and loved ones. I went to Church as a teenager with about 25 in the group. To the best of my knowledge most of these youngsters enjoyed the music of the world and most of these are not in Church today. This fact has always been a burden on my heart, and I am sure had a great deal to do with the study I have made on this subject. After reading the articles, I hope you will be more aware of music and its effects.

If you have never noticed, you might watch and observe the musical sounds that play a major part in these last two holidays of the year. The jingle of the bell with its little beat will have its part in causing more money to be spent for junk than The Church will see in many years. All of this is supposedly being done in the name of Christ. Do you remember when the first Rock Christmas Carol came out? There was a little protest from some but now this type is as popular as the Old Traditional. This is just another proof that this holiday is of and for the world.

As we concluded last months article, we were discussing the various music that The Church should avoid. We would like to continue in that thought and try to describe for you the way that the world would take advantage of good but unwise Christian people. When I hear a good Hymn, I ask myself two questions. One, was it done reverently and with the kind of musical sound that would honor the Lord? Two, did the one singing the song do it from the heart? I like to hear good Hymns sung by people that know and love the Lord. I am not at all interested in hearing songs of the Lord sung by people of this world, no matter how talented the singer is or how good the quality of the music. Now hold on to your hat. I do not believe that people make their living in Hollywood and the worldly T.V. and Movie making industry are Christian. The Bible says that a Christian can see the fruits of the saints of God and can judge concerning their salvation. Now I am not going to spend a great deal of time trying to tell you what the Movie Industry has done for this country. If you can not see the evil of this, I will be praying for you. It has caused this country much more harm than good. The point that I wish to make is that almost everyone of these worldly, God Hating, God Forsaking Movie Stars that has musical talent; at some point in time in their career, had a so called Christian experience. Have you ever asked yourself the question why they do this. My friend it is simply a matter of economics. They want to sell their records to a group of people that have not been buying their records. They have their salvation experience, make a record or two that they can sell to the Christian market and then go back to making their dirty movies and to the worldly crowd that can support them in the fashion they are used to. If they were really Christians, they would be willing to take the financial loss and serve the Lord;

but since they are not, they laugh all the way to the bank with our money. Tony Fontane was an example of one who became saved and testified that he could never have anything more to do with that crowd; whereas, men like Elvis, Andy Williams, Tony Bennett, and Jim Nabors are examples of those who have used gullible Christians to make money.



Let me use a poor fictitious but what should make a good illustration of what we have said. Suppose the Church of God in Birmingham offered me \$10,000 to hold a meeting for them. Now when I accepted the invitation only good logic would tell us that I would preach what they wanted to hear so that I would receive the money. If I preached what I believed is in the Bible, they would probably not let me finish the first sermon let alone an extended meeting. So why should Christians pay good money for what they should know is of no value.

Another thing I would like you to notice about these singers, they will sing some dirty songs suggesting that one is alright if they commit adultery, then they close the program with a Hymn. Some think that this is just glorious, I think that it is degrading to sing "How Great Thou Art" and drag the name of our Lord through the mud in a program like that. Another similar activity is when Churches and Evangelist will use these big name performers to help them get a crowd. One example of this is when a well known woman sings on Monday night for her favorite Evangelist and on Saturday night she is doing her little dance and singing "Ave Marie" for Lawrence Welk. The name of this song happens to mean, salute, hail or honor Mary. I find it very hard to believe a Christian could sing that song. I say that it is high time we Christians start letting the world support the world and give what we have to the Lord.

### ANNOUNCEMENT

Elder Wayne Cox has several copies of his book, "Marred Vessels" still for sale. Brother Cox is one of the finer preachers of our life time. These are his sermons. These sermons will be a blessing to the reader. He will sell the book for five dollars (\$5). and he will pay the postage. We will be stocking the book, but if ordered from us, you will have to pay postage. Order the book from Brother Cox at 4747 Violet, Memphis, Tenn. 38122. I thought the book had long since been all sold. Let us clean Brother Cox out of these books of fine sermons.

I close these articles on music praying that I have challenged you to examine the music you listen to, the music your family is listening to, and that you might ask yourselves one question. Does the music I listen to honor and glorify the Lord? Realizing our body is the temple of the Holy Spirit, and thus what we hear we are also imposing on Him. If the music is not good for us, let us also keep it out of the Church. If you would like to see what the power of God can do with the proper use of music, please read II Chronicles 20:1-30.

## GUN CONTROL

Text: "Now there was no smith found throughout all the land of Israel: for the Philistines said, 'Lest the Hebrews make them swords or spears.'" But all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

"So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan..." - (I Samuel 13:19-22).

According to "The Consumer

I can find thousands of reasons why the Holy God should damn me. But there is only one reason that will move Him to save me; that is, "for Christ's sake." The whole gospel lies in these three words, "for Christ's sake." This is substitution--saving the guilty through the innocent; substitution--blessing the unworthy through the worthy. In these three words lies this sinner's Whole hope of justification, forgiveness, and eternal glory--"For Christ's Sake!"

--David Adkins

The heart which will not be bent by the love of Christ shall be broken by the terror of His name. If Jesus upon the cross does not save you, Jesus even upon the throne shall damn you. If Christ dying be not your life, Christ living shall be your death. If Christ on earth be not your heaven, then Christ coming from heaven shall be your hell!

--C. H. Spurgeon

Our real freedom from sin and the bondage of sin is found in our enslavement, both body and soul, to Christ, the Lord of all.

--Thomas Brooks

This ministry must be owned and blessed of God or it will come to naught. The farmer plows and sows and then leaves the harvest to God! What else can he do? He cannot bring rain nor command the sun to shine nor make the seed to bear. So it is with us; true wisdom does what God commands and leaves the results in His hands. You can apply this principle to all that concerns you.

--Thomas Brooks

No persons appear less likely to be saved than religious unbelievers. They wear an armor of proof. You cannot tell them anything new and striking. Their heads are helmeted with religious knowledge. You cannot touch their hearts, for they wear the breastplate of gospel-hardening. They give assent to every truth and yet believe nothing; they attend to every observance and yet have no religion. No suit of plated armor is one-half so effective warding off the strokes of truth as that which is forged in the arsenals of religion. I have more hope for an avowed infidel than a gospel-proof hearer.

--C. H. Spurgeon

When a man, in his heart, truly believes on the Lord Jesus Christ, he is in that moment, in God's sight, as though he had NEVER SINNED IN ALL HIS LIFE. Nay, I will go further; he is that day in a BETTER position than though he had never sinned; for if he had never sinned, he would have the righteousness of man; but by being in Christ, he has the RIGHTEOUSNESS OF GOD IN CHRIST. We once had a cloak that is taken away; in Christ we have a robe of everlasting righteousness!

--C. H. Spurgeon

Product Safety Commission" firearms are less dangerous than bicycles, stairs, football, baseball, skates, lawnmowers, swimming pools, tables, chairs, sofas, floors, nails, bathtubs, liquid fluids, bleaches and dyes, cookware, desks, ladders, batteries, saws, bottles, fences, fishing equipment, furnaces, sleds, and electric fixtures. Why then is there such a fuss made about the registration and licensure of firearms? If we will not learn from History, then woe be unto us.

Czechoslovakia mandated the registration of firearms. When the Communists seized power, they easily disarmed the people. Today only the Russian occupation forces are allowed to have guns.

In Hungary, the police confiscated people's guns and when the Soviets invaded, the people had only rocks and bottles with which to fight against tanks.

England had no guns in civilian hands to repulse a Nazi invasion, so the United States sent them 20,000 guns after 1939.

It is interesting that of all the countries Hitler attacked, he did not attack Switzerland. Switzerland has a strong gun law: "Every draft age male is required to possess at least one gun in good working order."

Edward Davis, chief of the Los Angeles Police Department said, "To surrender the right to keep and bear arms is to become slaves."

Jim Smith, Attorney General of Florida said, "I can understand why so many people are buying guns for their protection. There

simply aren't enough police to protect them." Of the 719,000 calls for police assistance in the Miami area in 1980, only 200,000 were answered. Over 400,000 people had to protect their own lives.

Gordon M. Johnson, Chief of Police in Minneapolis said, "Police forces were never designed to provide general personal security. That reliance has, of necessity, rested with the people to provide protection before the squad car arrives."

Three London police commissioners, Sir David McNee, Coling Greenwood and Richard Chitty said, "Gun controls are simply not effective in controlling violent crimes. We blame the leniency of the legal system and the liberalized atmosphere of the times."

(Why then the talk of gun control? We believe traitors of our Republic have become a formidable force in Congress).

-Gleaned from **The Bible Believers Bulletin**, (October, 1985), Box 7135, Pensacola, Florida.

## BOOK REVIEWS

We have a new book in our book store. It is a Commentary on Jude by Thomas Manton. This is doubtless the best commentary on Jude. Thomas Manton was a Puritan. I have been greatly blessed by his books that I have read. It is an exhaustive commentary as much as one written by man can be. It deals with Jude verse by verse, almost word by word. I highly commend this book. It is a paper back of nearly 400 pages. It sells for \$13.95. Order from our book store.

We have another new book. It is a Devotional Commentary on Genesis by W.H. Griffith Thomas. Genesis is one of my favorite books in the Old Testament. I enjoy reading commentaries on this very important Bible book. Mr. Thomas was a spiritual giant in his day. He has written several books that have blessed God's people for many years. This book is a very practical and very devotional commentary. Sometimes commentaries are too technical and too dry. That cannot be said of this book. It has what I call "spiritual juice" in it. The chapters are well outlined. This book will be of great help to the preacher as he preaches sermons from Genesis. It would be a good addition to the believer's library, especially preachers. It is a large paper back of over 500 pages. It sells for \$14.95, not a bad price in today's book market. Order from our book store. The profit goes into our book ministry.

### ANNOUNCEMENT

The Editor will be preaching a revival meeting at the New Testament Baptist Church, near Bristol, Tenn., Nov. 7-13, 7:00 p.m. with services at reg. times Sunday. For further information call the pastor, Dan Phillips at (615) 764-3771.



Many listen to the Gospel, but it has run through them like water through a sieve, and they will recollect no more of it till the judgment day.

# BOOK SALE

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