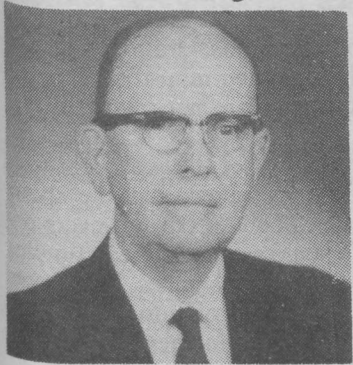


SPEAKING IN TONGUES

by E.G. Cook

Now that so much interest is being shown concerning speaking in tongues, you and I need to study the subject seriously and prayerfully. If the adherents of the tongues movement are right, it behooves us to join them. We want to be right, and we should be able to learn what is right. If true Baptists, who have had an indisputable succession from the days of Christ's earthly ministry, cannot learn the truth concerning this question, who under Heaven can do so? If the tongues move-



E.G. Cook

ment is wrong, we certainly need to know that. This question is on the minds of many sincere saints. So, may it please our dear Lord that we study it humbly and prayerfully together.

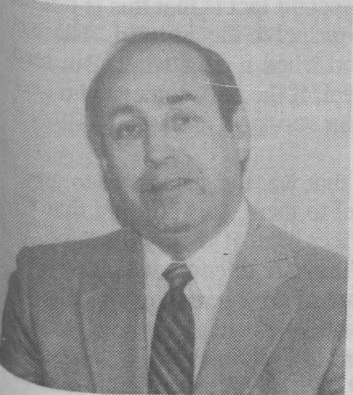
All the adherents of this movement that I know anything about tie it in with a second work of grace, usually called the bap-

(Continued on Page 6, Col. 2)

THE DAY CHRIST DIED

by Jim Wilmoth

If you were to stand on any street corner in this country and ask all who passed by if they could tell you the day that Christ died, the overwhelming response would be that He died on Friday. Although the answer you would receive is incorrect, the vast majority of the world believes it to be true. It has been difficult to establish the exact beginning of "Good Friday," as it is called, although it is believed to have



Jim Wilmoth

started around the fourth century. Whenever it was started, it was started without Scriptural proof. On what day did Christ die? The Scriptures reveal that the day was Wednesday. Christ was crucified on Wednesday, not Friday as most people believe.

The time of the crucifixion of Christ is a repeat mirror image of an observance commanded to Moses by God. The observance that God commanded Moses and the Hebrew people to observe forever is that of the Passover. The Passover, a time of remem-

(Continued on Page 10, Col. 1)

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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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RETHINKING THE ATONEMENT

Was Christ's Atonement for All Men?

by T. P. Simmons

Was Christ's atonement for all men? Baptists stand in great need of a fresh and careful examination of the atonement. I do not believe that the last word has been written on this question.

The words "all men," as used in the title, mean, of course, all men without exception—every descendent of Adam. The burden of proof rests properly upon the one who contends that Christ died for all men in this sense rather than upon the one who denies it. It must be admitted by all honest and capable Bible students that the words "world" and "all" are not always used in the Bible in the absolute sense as comprehending the totality of the human race. Quite truly and much to the point does J. M. Sanger say: "The so-called Scripture proofs of universal redemption depend upon human assumption, not upon the

simple Word. Thus, as regards 'propitiation for the sins of the whole world,' we are told that the word 'world' must mean every worldling. But why must it mean this? That is the unan-

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swered question. The word 'world' means many different things in Holy Scriptures, on which see Cruden's Concordance. Connection alone is its true interpreter. To rule that it must mean this or that is but to indulge in rash and idle talk. So by the word 'all' Connection only can decide whether it means every one in the world, or every one in the church, or every one in a city, or every one in a room. Moreover, it sometimes fails to individualize and denotes simply all manner of people. Yet whenever it is wanted to prove universal redemption, we are dogmatically informed that it must mean every human being" (The Redeemed, p.7).

Most Baptist theologians for over one hundred and fifty years have ignored these facts in advo-

(Continued on Page 6, Col. 5)

A HEAD COVERING IN PUBLIC WORSHIP?

by Terence H. Brown

I Corinthians 11:13 - "Is it comely that a woman pray unto God uncovered?"

The question is often asked -- Does this passage of Scripture require that women present at a service of worship and prayer today are required by God to wear a hat or some kind of headcovering? Some assume that the instructions given in I Cor. 11 were only relevant to the place, the age and the community to which they immediately refer, and that they do not apply to women in our own country today. Others retain the custom, but may have great difficulty in explaining the passage on which it rests. All

who respect the Bible as the Word of God must acknowledge that this portion of it is meaningful and designed for the guidance and instruction of the Lord's people.

Verse 1 may be regarded either as a conclusion to chapter 10 or as an introduction to chapter 11 -- "Be ye followers of me, even as I also am of Christ." In either case it reminds the reader that the epistle was written by an apostle who "followed Christ" in his life and teaching.

In verse 2, Paul commends his readers for their remembrance of him and for their attention to the "ordinances" which he delivered

to them. The word could be rendered "traditions" -- meaning instructions handed down, first by the Holy Spirit who inspired him, and then handed on from Paul to his readers.

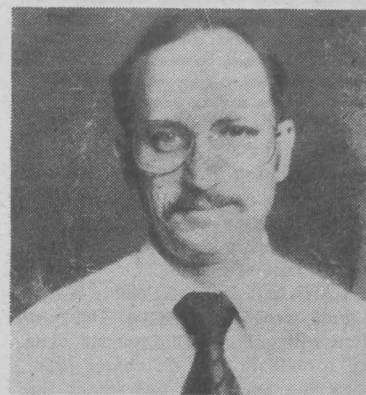
In verse 3 the Apostle lays the foundation upon which his instructions are to rest. All things stand in a certain order in relation to each other and to God. That order is part of God's design and an expression of the perfection of His own Being. "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." The second clause does not separate Christian

(Continued on Page 4, Col. 5)

THE HISTORY AND ORIGIN OF SECULAR HUMANISM

by John Pruitt

In the latter half of the 19th century, a man by the name of Charles Darwin authored a book called "The Origin of Species." This started a revolution in the field of science and biology. Based on Darwin's evolution, the doctrine of "Secular Humanism" was launched and began to overtake the minds of many intelligent thinkers. Up until this



John Pruitt

time, the Word of God was the primary basis for the way the American public, as well as the rest of the so called civilized world thought.

In 1933, 34 prominent educators and authors organized a humanist society. They drew up a doctrinal statement called the

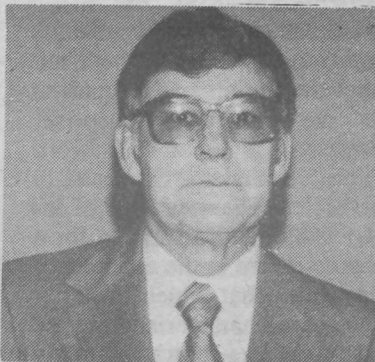
(Continued on Page 9, Col. 5)

THE JUDGMENT

by Ray Brown
Box 203

Cannelton, WV 25036

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die"



Ray Brown

(John 12:31-33).

We see in these verses of Scripture Christ separating God's world by the death of the cross. You hear people all the time saying, (they use John 3:16), that God loves everybody. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Christ died for the "whosoever will". He died for those that will believe, those that will receive, those that will come. You go and ask them. If Christ died for everybody and some are not saved, then wasn't the blood of Jesus Christ wasted? They will say that they don't believe any of the blood of Jesus Christ was wasted.

(Continued on Page 3, Col. 4)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE CHURCH AND THE EARTHLY MINISTRY OF JESUS CHRIST

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt.16:18).

The church is that institution that the Lord has placed here through which believers are to show their love to the Lord by serving Him through His church. Proper serving and honoring of the Lord begins with being a good church member. These

things being true, it is important that the believer understand, believe, and practice church truth.

What is the church? It is very important that the believer understand the nature of the church. If the church is universal and invisible (which it certainly is not), it will affect the life and work of the believer in one way. If the church is local and visible, this truth will affect the life and work of the believer in a far different way. Few things are more

important in learning church truth than to learn the truth as to this matter. No man can even begin to learn the rest of church truth until he is sound on the nature of the church. Truth about the nature of the church will affect how one relates to a church, the ordinances of the church, how one honors or ignores the church in serving the Lord, how one becomes a member of a church, and many other very important mat-

(Continued on Page 2, Col. 1)

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MINISTRY

(Continued from Page 1)

ters. The nature of the church is first-truth as to the church, and one cannot go on to learn more about the church until he learns this. One who is wrong on the nature of the church will of necessity be wrong on many other things. The doctrine of a universal invisible church is the seed ground in which many harmful and hurtful heresies take root and flourish.

A church is a local, visible assembly of Scripturally baptized believers, Scripturally organized for a Scriptural purpose. "Ecclesia" is the Greek word which is translated "church" in our Bibles. The meanings of local, visible, and organized for a purpose inherent in the meaning of this word. That which does not have these characteristics is not and cannot be a church according to the inspired Word of God. A universal invisible church would contradict the essential meaning of the Word chosen by the Holy Spirit to refer to the New Testament church. Did the Holy Spirit inspire a word which necessarily involves these characteristics in referring to a church? He certainly did. Then to make the word "church" refer to that which does not possess these characteristics (local, visible, organized for a purpose) is to tamper with inspiration.

The New Testament church is to have certain officers; deacons and elders. Does any man - can any man hold an office of any

kind in a universal invisible church? He cannot. Therefore that which cannot have Biblical officers cannot be a Biblical church.

What did the Lord tell His churches to do? They are to assemble, receive members, receive offerings, send out missionaries, discipline members who deserve such, restore disciplined members who repent, observe the ordinances, and other things. A universal invisible church cannot do anything that the Bible says a church is to do. If there is such a thing as a universal invisible church, it is the most useless thing on the face of the earth. I often say that the universal invisible church is like cotton candy. It looks pretty, but when you get a mouthful and bite down on it, you don't have anything. I have observed a strange (maybe not so strange) thing; universal invisible church preachers sure do like local visible salaries from local visible churches.

After we learn that the church is local, visible, and organized for a purpose, we need to learn which of the multiplicity of so called



Joe Wilson

churches are the true churches of Jesus Christ. It is very important for the sincere believer who wants to properly glorify the Lord to learn this, for it is in and through a true church that the believer gives proper glory to God. It would seem to me to be beyond argumentation that all the organizations today that call themselves churches cannot be true churches of Jesus Christ. These organizations, started at different times and in different places, preaching vastly different doctrines, and practicing so differently from one another in so many ways; surely cannot all be true churches of Jesus Christ.

I assure you that Christ did not organize one church to sprinkle infants, and another to immerse only professed believers. He did not organize one church to teach the blessed doctrines of sovereign and saving grace, and another church to teach the heresies of Arminianism. He did not organize one church to keep the women silent in the church, and another church to have women preachers. One could go on and on, but there is no need thereof. Anyone who can believe that all the churches in the world today, teaching and practicing different things, are true churches of Jesus Christ, could believe any lie the devil might originate.

It is very important to a sincere believer to know which are the true churches. I have often said that we can learn this by applying the P.H.D. test to all that claim to be churches. P is for practice. Baptist churches practice according to the Word of God, while other churches practice the traditions of men; as to government, the ordinances, and other things. H stands for history. Baptist churches can trace their

history back to the earthly ministry of Jesus Christ. They have Jesus Christ for their Head and Founder. Other churches were started long after the earthly ministry of Christ, started in places other than Palestine, and started by men rather than by Christ. D stands for doctrine. Baptists teach the truths of the Word of God. Other churches teach some truth gotten from true Baptist churches, but they also teach much false doctrine gotten from men and devils. Only Baptist churches can pass the P.H.D. test; therefore, only Baptists are true churches of Jesus Christ.

My subject in this message is important as to learning which is the true church. The churches that go back to the earthly ministry of Christ will surely be the true churches. Any churches that started since that time (and all except Baptists did) cannot be true churches of Christ. Baptist churches are the only churches that can even claim to be the churches started by Christ. We know who started all the other churches and when and where they were started. By process of eliminating all churches started since Christ's earthly ministry, we arrive at the truth that only Baptist churches are true churches of Jesus Christ.

The church did not begin on the Day of Pentecost. Among those whom I know better than I know others, this is the most popular theory of the origin of the church. But it is a theory without a verse of Scripture anywhere in the Bible to back it up - search and see. Many false doctrines have some semblance of Biblical support by the perverting of a few Scriptures, but this doctrine is without any semblance (perverted or otherwise) of Scriptural support. One can only wonder how such a Scriptureless doctrine became so popular. One could give a multitude of proofs that the church did not begin on the Day of Pentecost. A most compelling proof is that the church was already in existence on that day. This will be clearly seen by my subject, as I now set it forth.

Jesus Christ started His church during His earthly ministry. This is so clear that only the willfully blind will fail to see it. There are three acceptable theories as to when during His earthly ministry He started His church, with which I disagree. One says that the church started with the call of Peter, Andrew, James, and John in Matthew 4:18-20. I believe that this was a call to them to start following Him full time - maybe their call to the ministry. Another theory is that the church was started in Mark 3:13-19 when Jesus ordained twelve of His disciples to be apostles. I believe this was more what we could call an ordination service. Many use I Corinthians 12:28 to substantiate this position, and they do have an argument here. Still, I reject this. Another view is that the church was started in Matthew 16:18, but I consider this a promise of perpetuity and not the origin of the church. I consider that "I will build" does not refer to origin, but to a continual building up which guarantees and secures perpetuity. Now, understand that all three of these theories place the beginning of the church during the earthly ministry of Jesus Christ.

I believe that the church was started in John 1:36-37. Here we have a local visible assembly

gathering around the person of Jesus Christ. We have Scripturally baptized disciples. We have Christ as the head. These are the essentials of being a church, and I believe this is the beginning of the church.

Understand that all four of these views of the beginning of the church relate to the earthly

ministry of Christ. I can live peaceably with any of these theories because of this. I cannot and will not accept any theory of the origin of the church that does not have it during the earthly ministry of Christ. The true church was started at this time.

(Continued on Page 3, Col. 1)

FROM THE EDITOR

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa.126:6). "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mk.16:15). "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4).

Our preachers are concerned. Most of our churches are in bad shape. Some of them seem on the verge of soon dying out. I talk with many of our preachers about these things. Many of them are very, very troubled about conditions in their churches. Our preachers believe the doctrines of grace. They will not compromise those truths. And our preachers desire to see sinners saved through their ministries. It is the major grief of most of our preacher that they are not seeing people saved, at least not many.

What is the problem? What is wrong? Most of the preachers with whom I have talked concerning these things believe that the above Scriptures point out the problem with us. Many of our preachers are trying to correct this problem, at least to some extent. These Scriptures set before us the evangelistic responsibility of the churches. Please note that these Scriptures do not deal with the sinner going to church. We say, "Not many people are being saved in our churches." Well, how many sinners were saved in Bible days "in church"?

Brothers, we must deal with this matter. Listen, if every sinner who attends our church were saved, we still would not have many saved. How many lost people attend your church with any degree of regularity? How many different lost people have you had in your church services the past year?

Is the Biblical answer to our problem the matter of getting the unsaved into our church services? Now I am all for that. I would truly delight to have a large number of unsaved sinners in every service in our church. I think we should try to get the unsaved to come to church. I think we should invite them, should provide them a way to attend services if this is needed, should make them feel very welcome in our services, and should frequently have evangelistic songs, evangelistic sermons, evangelistic parts of sermons, and evangelistic atmosphere in our services. I am all for anything that is Scriptural and right that will get the unsaved to attend church. I think we should make every effort to accomplish this.

Are we going to succeed at this? Well, we are not at present succeeding in this. And it is not only Sovereign Grace Landmark Baptists that are not succeeding at this. Many preachers come into our book store. I talk with many of them. Most of them are having the same problems that we are in this respect. Are we going to succeed at getting large numbers of the unsaved into our church services? Well, we are not succeeding. Maybe we are not trying hard enough. Let us try. Let us make a real effort to accomplish this. Let us do all that we can to do this. If we don't succeed, maybe we will get a few; and at least we will have tried. I think we should try to accomplish this. Surely, visiting and inviting the unsaved to our services might help accomplish this; it certainly won't hurt anything.

But the fact is, (and it has been proven again and again), that most of those whom we visit and invite to church will never come. This does not mean that we are not to do this. But we might as well be realistic and face the facts about this matter. A second fact is that this is not the Biblically designated way of getting the gospel to the unsaved. There is nothing wrong with this way; praise God when it does work. But read again the Scriptures that head this editorial. If the only sinners who ever hear the gospel are those that come to our services, not many will ever hear.

What do my texts teach? They teach that we, the saved, are to go to the unsaved sinner and preach the gospel to them. It is not said that we are to invite them to come to our services, and if they will come, to give them the gospel. It is not said that they are to come where we are. It is said, and said many times, that we are to go where they are. We are to go after them. We are to find them. And when we go to them, we are not to just invite them to church; we are to give them the gospel then and there. Brethren, is this right or not? We are to go with the seed of the Word of God. We are to go with tears of compassion. We are to go constantly. All of us are to go. You can't spell the gospel without "go", and you can't give the gospel without going. But we are not going, are we? Not many of us are going. We who go are not going often. Many of us who go do not go with tears. Many who go do not give the gospel when they go. Everybody (the saved) is to go everywhere and every day. We are not doing this.

Is this the reason for our slowly dying condition? Is this the reason for our failure? Is this the answer to our problem? I believe that it is. If it is not, it is still worth a try. Let us not complain of our condition, let us not say that it is useless to go, let us not say that it won't do any good; until we try it. Let us give the program set forth in the Bible, in the Scriptures that head this editorial, a sincere try before we say that it will not work. It is given by God; what right do we have to say that it is no good, that it won't work, and that it is a failure? At least, let us give it a good try before we say it won't work.

I appeal to churches, to believers, and especially to preachers, (and I preach most strongly of all to Joe Wilson) let us go forth with weeping, bearing precious seed, and see what the Lord will do.

MINISTRY

(Continued from Page 2)

Baptist churches are the only churches that started at this time (It is common knowledge that all others originated after this time). Therefore, Baptist churches, and only Baptist churches, are the true churches of Jesus Christ. Jesus started the church during His earthly ministry.

In Matthew 16:18, our text, Jesus promised perpetuity to His church. He implied that there would be much persecution against His churches, but stated that they would continue to exist until His coming again. Brother, He has kept this promise. The heathen, the Catholics, and the Protestants have fought against Baptist churches, but Baptists are still here. Let me say that other churches have persecuted Baptists, but there is not a case on record where true Baptists have persecuted other churches. Baptists are still here, and they have always been here since Jesus started them. Other churches have come and gone, but Baptists have been here in every day since the ministry of Christ. More than that, they will always be here until Jesus comes again.

What does this say as to the origin of other churches? It says that men should have found one of these true churches and joined it, and not have started their own churches. It says that every saved person should find and join a Baptist church. It says that John Calvin, Martin Luther, Alexander Campbell, John Wesley, and other human founders of churches evidently did not believe the promise of Christ as to the perpetuity of His churches, else why did they start churches of their own? Every church started by man is a witness that, that man did not believe Matthew 16:18. Every church started by man (and that includes all except Baptists) is a rival to, and enemy of, the true churches of Jesus Christ. Jesus promised perpetuity to His church, and He has kept that promise.

Jesus placed the ordinances in His church during His earthly ministry. I believe that His disciples, baptizing on His authority in John 4:1-2, were acting

as His church. I believe that Jesus Christ had this early established Baptism in His church, though so long as John the Baptist lived and administered Baptism; it too was Biblically authorized baptism.

Jesus established the Lord's Supper in His church in Matthew 26:26-30 and other Biblical accounts of the same event. He did not give this ordinance to individual believers, but to His church. I Corinthians 11:2 is further proof of this.

Jesus instructed His church as to discipline in Matthew 18:15-18. The epistles expand on this, but the fact and principle was established personally by our Lord. He established the doctrine of the authority of the church here. The church is to exert its disciplinary authority when the circumstances call for it and in the way set forth by Jesus Christ. The church that fails to exercise its disciplinary authority when it is called for is rebelling against the Lord. Jesus taught that the proper exercise of church discipline was bound, not only in the one church, but in all the earth. All other churches are to recognize the disciplinary authority of any and every church. What one church binds in the exercise of its disciplinary authority is bound in every other church, and any church that fails to respect the authority of any and every other church is in rebellion against the Word of God.

What is bound by the disciplinary authority of one church is also bound in heaven. It is a sin against heaven to fail to respect the disciplinary authority of another church. That disciplined member is disciplined in the sight of heaven. No other church can change that fact. Although a church may refuse to recognize the disciplinary authority of a sister church, and may receive as a member or use in some way such a disciplined member; that does not change the fact as recognized in heaven. That person is still, in the sight of God, a disciplined member, is not recognized by heaven as a church member, and cannot be in the Bride of Jesus Christ. The only way for a disciplined member to be again recognized by heaven as a church member is to repent and

confess his or her sins before the disciplining church and be restored to the fellowship of that church. Oh, how often do churches sinfully fail to recognize the disciplinary authority of sister churches, but I assure you that such is recognized in heaven.

Jesus Christ gave the Great Commission to His church during His earthly ministry in Matthew 28:18-20. Oh, what a wonderful Scripture is this. Baptists rightly make much thereof. It contains our authority and our marching orders until the end of the church age with the rapture of the saints of God. It was given only to the church that Jesus organized during His earthly ministry, and that could only have been a Baptist church. It was also given to all true churches which have descended from that church by link chain succession. These are the only churches - the only organizations of any kind - that have a commission and have authority to do the Lord's work in this age. Individual believers only have authority to do the Lord's work as they are members of true churches and work in, through, and under the authority of one of the Lord's true churches. Preachers have no authority to exercise their God given ministry gifts except as members of, in, through, and under the authority of true churches of Jesus Christ. Churches have authority over the Lord's work on earth during this age, and have authority over those who properly serve the Lord during this age. Jesus did not give His commission to individuals as individuals. He did not give it to preachers as individuals. He did not give it to false churches such as the Catholics and the Protestants. He did not give it to mission boards. He did not give it to Christian schools or other Christian organizations. It was given to, and restricted to true Baptist churches.

Jesus did not leave room or authority for the existence or activities of other churches. All such are acting contrary to the revealed will of Jesus Christ and to the Word of God.

During His earthly ministry: Jesus started His church, premised it perpetuity, set in it His ordinances, instructed it about discipline and authority, and gave it the great commission. Jesus baptized this church with and in the Holy Spirit on the Day of Pentecost, but that is another story. I preach now on the church in the earthly ministry of Christ.

What does this mean and what should it mean to every believer? It means that the saved man or woman should find one of these true churches, should join it, should give tithes and offerings there, should pray for it, should live a life that would bring it no reproach, should attend it as faithfully as possible; and should serve God in, as a member of, and through that church. Every believer should in these ways show his love for the church that Jesus started, a Baptist church if you please. Being a member of other churches, giving to them, serving in and through them is not obeying the Lord and is not pleasing to the Lord. Should a Methodist be a good Methodist? No, he should get out of the Methodist Church and join a Baptist church, and then be a good Baptist. This goes for all other churches. May the Lord bless you all.

JUDGMENT

(Continued from Page 1)

But it would be if He died for the whole world, redeemed the whole world, and washed the whole world from their sins in His precious blood, and yet they would not come and receive the atonement of Jesus Christ which He made on the cross of Calvary for the pardon and remission of their sins. Then His blood, His suffering and all the work and plan of the God-head was wasted.

It takes all three of the God-Head to save a sinner from his sins. God the Father is the author of eternal salvation. God the Son is the purchaser of our eternal salvation. God the Holy Spirit is the administrator of eternal salvation.

We see His innocent nature that is spoken of in John 12:27. "Now is my soul troubled; and what shall I say?..." The innocent nature spoke words first, but divine wisdom and love spoke the last words. "Father, save me from this hour: but for this cause came I unto this hour." By the death of Jesus Christ Satan would be conquered. He spoke with a divine authority and triumph. He says the time of your redemption has come as has the time of the bruising of the serpent's head. Now is the time that the great work is to be done which has been so long talked about in the divine Word of God, which had been so much the hope of the saints of God and the dread of the demons. Now is the time for the judgment of this world. This time has come that I might gather all my redeemed and a death blow might be struck against sin so that they might be released from the power and clutches of Satan. Jesus Christ is going to pay the sin debt in full.

This is the day of crisis for this world. It is the critical day upon which the trembling scales will turn for a life or death to the human race. All that are not recovered by this will be left helpless and hopeless. Judgment has entered in and has been executed against Satan and sin. The death wound has been struck by the sword of God's justice, bathed in the blood of Jesus Christ on the cross of Calvary. The satisfaction of the divine holiness and the divine wrath of Almighty God has been rendered in the person of Jesus Christ. Jesus Christ has a world. They are the believers here upon this earth. Jesus Christ says now as my redeemed are set free Satan has lost his power upon those that God gave to Me.

"Now is the judgment of this world; Now shall the prince of this world cast out" (John 12:31). We see the sword of justice bathed in the blood of Jesus Christ. We see the Son trembling and crying out under the wrath and indignation of God as He thrust His sword of justice in the depths of the soul of the Son of God and held it there until it rendered out satisfaction. It is done as Jesus Christ cried on the cross of Calvary.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh:" (Romans 8:3).

There was no covenant of the grace of God and the release of the power of sin under the

covenant of works. The law never had a covenant of grace. The law never had any release. The law left me as it found me, held and bound in chains of darkness and under the control and power of Satan. The law of God showed me the wound of sin, but didn't show me any cure. God sent His own Son in the likeness of sinful flesh and condemned sin in the flesh; the condescension of God, the humiliation of Jesus Christ, the Son of God. The righteousness of the law makes us a justified person, sanctified and set apart by the power of God. The atonement of Jesus Christ imputed to us this righteousness that we might have a standing before God.

We see how the world of the believers were lifted up between heaven and earth in their substitute, the Lord Jesus Christ. It looks like people could see that their sins were placed on the body of Jesus Christ and He was their substitute dying between heaven and earth. Jesus Christ died for their sins and has taken their sins out of the way. He did it on the cross of Calvary. God loves me. When His love went out and embraced His Son, it embraced me, because I was chosen in His son before the foundations of the world. To some the cross of Christ is foolishness, to others it is the wisdom and power of God. It is a judgment of discovery and distinction. The cross of Jesus Christ sets forth the characteristics and character of a man.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

The cross of Christ to some is foolishness and to others it is the wisdom and power of God. By this men are judged, by what they think of the death of Christ. The great separation time. The great lifting up by the preaching of the cross of Jesus Christ. It is the judgment of love to the chosen ones that are in this world. Christ, upon the cross, intercedes between a righteous God and a guilty world as a sacrifice for sin.

"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21).

He became our legal substitute. It was placed upon Him in the halls of eternity. Jesus Christ was to be the legal sacrifice for the pardon and remission of sin. In John 1:29, John saith, "Behold the Lamb of God, which taketh away the sin of the world." The Lamb of glory, the supreme sacrifice for our sins, delivered for our offenses and raised again for our justification. It is the judgment of love to the chosen ones.

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:6). The Lord has laid on Him, that is Christ, all our iniquity, our sins, our short comings, and our failures.

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Peter 2:25).

(Continued on Page 4, Col. 3)

HE HAS FLUNKED THE COURSE

by Oscar Mink
IF A PERSON STUDIES:

1. GEOLOGY: and does not see Christ as the Rock of ages, he has flunked the course.
2. ASTRONOMY: and does not see Christ as the bright and morning star, he has flunked the course.
3. BOTANY: and does not see Christ as the Rose of Sharon and the Lily of the Valley, he has flunked the course.
4. HYDROGRAPHY: and does not see Christ as the water of life, he has flunked the course.
5. ACROBIOLOGY: and does not see Christ as the bread of life, he has flunked the course.
6. METEOROLOGY: and does not see Christ as the One who sovereignly controls the wind, clouds, and rain; he has flunked the course.
7. ARCHITECTURE: and does not see Christ as the omniscient designer of the universe, he has flunked the course.
8. MEDICINE: and does not see Christ as the Great Physician, he has flunked the course.
9. PSYCHOLOGY: and does not see that the natural mind is enmity against God, he has flunked the course.
10. ANTHROPOLOGY: and does not see that all men have sinned and come short of the glory of God, he has flunked the course.
11. INFLEXIBILITY: and does not see Christ the same yesterday, today, and forever, he has flunked the course.
12. THEOLOGY: and does not see Christ as God in the flesh, and as the determiner of all destinies, he has fatally flunked the course.

The Baptist Examiner Forum I

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

Who established the first true Baptist church in America? What church was its mother church? Would you consider it still a true church as I understand it is now called "The United Baptist Church?" Can true churches in America today trace themselves to this church?

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I must admit that this is a question that I have very little knowledge of; especially the last few questions. I also must say that I am in a current debate with the editor about the fact that he likes to put five or six questions in one. But as he likes to say; "I am the questioner and you are the answerer." I would recommend that if you are interested in the truth about the first Baptist church in America then you should buy and read the book; "The First Baptist Church in America" by Graves and Adams. It will not answer all of the questions asked here but it will make clear which was the First Baptist church in America.

The easiest question asked here is the first one. I know that it is popular opinion to say that Roger Williams founded the first Baptist church in America. Our enemies like to propagate this theory because it casts many questions on our doctrinal beliefs. Certainly at the front of these questions is the fact that it is doubtful concerning the baptism of Williams and his followers. I believe that ample proof is present to prove that the first Baptist church in America was founded by John Clarke and not Roger Williams. This church was founded in Newport and not in Providence, Rhode Island. This church was founded in 1638, and is one year older than the church started by John Williams. I might close this section out by mentioning that I do not find it of any importance as to which was the first Baptist church in America.

My answer to the second question is that I do not know. If a reader out there does know, then I would greatly appreciate you informing me or telling me where I can find this out.

My answer to the third question is, I do not know. I know nothing about the doctrines and practices of this church today. I believe that even if a church is started correctly, that church can cease to be a church by practical or doctrinal heresies. I do not have sufficient information concerning this church's origin or their current practices to answer this question yes or no.

My answer to the last question is maybe, and no. Maybe there

are some true Baptist churches in America today than can trace their origin to this church. I certainly do not think that is a requirement to be a true church in America. I remind you that there were many churches that moved to America as a church. No doubt these churches are the mother churches of many in America. There were missionaries from other churches that are responsible for the organizing of churches (By their home churches authority). I will add in closing, that you do not have to be able in America to trace your church back to this first one, but you had better be able to trace it back to a sound mother church.

You do not have to trace it all the way back to Christ. I am sure you have all heard the story about the train that went through the tunnel. If I stand on top of that tunnel and watch that red train enter the tunnel and then a few minutes later I see a red train come out of the other side of that tunnel, I think it is safe to assume that it is the same train. Some Baptist records may be lost, but since I see Baptist churches today that hold to the same truths as our Baptist forefathers, then I am content we are the same thing.

I wonder as I read this question, What is the querist after? Are you after legitimate information brought on by curiosity or are you trying to refute and argue the great doctrine of Landmarkism. Let me state dogmatically, that I believe one church must come from another church. Let me state that I only recognize today; Landmark, Sovereign Grace, Missionary Baptist churches as true churches of Jesus Christ. I feel this way because I am sure that these are the only kind of churches that God recognizes. May God bless you all.

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Many historians have given Roger Williams credit for establishing the first Baptist church in America, but a careful search of historical records shows this to be untrue. The records show that in 1639 Ezekiel Holliman, an unbaptized man, immersed Roger Williams, who in turn immersed Holliman along with ten others. It is from this group that history gives credit for the first Baptist church. Even if by the farthest stretch of the imagination, this could be called a church, it was only about four months that Williams saw his folly and repudiated his act and deserted the

group and the organization, as it is reported by Cotton Mather, the historian, "In four months came to nothing."

A careful study of the records shows that John Clarke, a doctor and minister, who came from the first church of Particular Baptist in London was the founder and pastor of the First Baptist Church of America. It was at Newport, Rhode Island in March 1638, almost a year before Roger Williams' group was immersed. Dr. Clarke was pastor of this church until his death in 1676.

This church is now called the United Baptist Church, John Clarke Memorial. The name comes from a reunion of the First Baptist Church John Clarke Memorial and the Second Baptist Church which took place in 1946. The church is now affiliated with the American Baptist Convention. As to it being a true church today I do not know, as I know nothing as to what it teaches and practices. If it holds to and teaches the articles of faith as adopted by the church when formed in 1638, I would consider it a true church, but I question why it is affiliated with the American Baptist Convention.

As to the last question, I am sure that many of the true Baptist churches in America today could, if the records were available, show a lineage back to this church. But history shows that other churches in America were started by other Baptists coming from Europe, and many churches today trace back to these. According to "Orchard Baptist History" whole churches moved from Wales to America. In "Baptist History and Succession" by Chas. B. Stovall many Baptists who moved to America started churches in Massachusetts, Virginia, North Carolina, Pennsylvania, and others. From these early churches many of the true churches of today trace their origin.

JUDGMENT

(Continued from Page 3)

The great design of Jesus Christ being lifted up between heaven and earth was that He might bring us to God. The great design of God in Christ Jesus was to draw His people to Him. The design God had for His people was in the person of Jesus Christ.

"...If I be lifted up from the earth I will draw all men unto me." (John 12:32). All men of God's elect world, all of them that had their sins placed on Jesus Christ. God has given Him power over all flesh that He must give eternal life to as many as were given Him. We see here that Jesus Christ on the cross was the power and exercise of the arm of almighty God. The power

exercised in the gospel of Jesus Christ.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

His being lifted up from the earth, the exercise and the arm of the Lord, the power exercised in the gospel. God chose the people and gave them to His Son. He gave His Son power and promised His Son success in the atonement.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2).

The method that God took to accomplish His design was Jesus Christ being lifted up. He told Nicodemus, as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up. This is the power of the gospel. This is the design. This is the power and exercise of the arm of the Lord in the gospel of Jesus Christ. While Christ lived in the flesh we see thousands fed at a sermon. After the death of Christ, at a sermon thousands were saved and added to His glorious church.

Paul talked about the gospel of Jesus Christ in I Corinthians chapter 15. The plain and simple design of the gospel, nothing complicated, nothing rendered, and nothing to be done, only believe and acknowledge is what Paul said to these believers.

"MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;" (I Cor. 15:1). He said "I preached the gospel to you. I preached Jesus Christ and Him crucified. I preached to you the power of the gospel of Jesus Christ." People, let me tell you, you better be standing in the gospel of Jesus Christ. You better be standing in the infallible Word of God and trusting in the death, burial, and resurrection of Jesus Christ. Anything else will not save you.

"By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (I Cor. 15:2). You are saved if you believe it and acknowledge it, unless you have believed in vain. "For I delivered unto you first of all that which I also received, how that Christ died, for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures;" (I Cor. 15:3-4).

The death burial and resurrection of Jesus Christ. How do I know I'm saved? According to the Scriptures. What is the gospel? According to the Scriptures it is death, burial, and resurrection of Jesus Christ. Does the gospel say you have to repeat a prayer, shake the preacher's hand, open your heart and let Jesus in, join an organization? No. The gospel is the power of God in the person of Jesus Christ. It says that Christ died for our sins according to the Scriptures. It says that Jesus Christ died on the cross, that He was buried, and that He rose again the third day, according to the Scriptures. That is the gospel, not the frill and fancy of

some man, some denomination, the wisdom of the world, wisdom of man, the traditions of man handed down from year to year, or what grandpa and grandma believed. They believe what some preacher said, whether he preached the truth or not. If he doesn't go to heaven no one else will. There is no use for anyone else to try; if he was trying to get to heaven and trying the best he could to get there. Let me tell you dear people he is not there. If you follow him and believe him you are going to the same place he is. To an eternal fire to suffer forever.

A born again believer knows he is saved. He knows he is washed in the blood of Jesus Christ. He knows Christ is coming for him. He knows if he dies and goes by the way of the grave that God will bring him out and glorify his body. Jesus Christ said "if I be lifted up from the earth, I will draw all men unto Me." "I will draw all God's elect unto Me, all of those that I died for and shed my blood for".

God has released in this old world a power unmeasured by any power that the human race ever has combined together. That is the kind of power it takes to save an old dirty sinner from his sins, not doing the best you can. Not walking the saw dust trail for Jesus Christ. Not going anywhere or doing anything. It's coming to Christ in your heart. The heart doesn't have a door that Jesus Christ is knocking on and wanting someone to open the door and let Him in. That is for a church; it wasn't to an individual person.

In John 3:14-15 it says. "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."

Can you believe in Christ? Can you believe in the cross? Can you believe the gospel of the death, burial, and resurrection of Jesus Christ? If you can believe that, come to Christ. Acknowledge Him and come to Him as your Lord and Saviour. May God bless you.

HEAD COVERING

(Continued from Page 1)

women from the Headship of Christ, but asserts the position which God has designed that the woman should occupy in relation to the man. The third clause does not assert that Christ is less than God or inferior to Him. In His person, Christ is equal to the Father and could say, "I and My Father are one." In taking upon Himself the office of Mediator and in undertaking to redeem His people Christ humbled Himself -- "Though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:8).

There is a place in the Divine order for the acknowledgment of the headship of the man by the woman. This acknowledgment is made in words and in conduct and in the attitude of the heart and of the mind. The Apostle proceeds to demonstrate that it also has a bearing upon the use of a head-covering in public worship.

Verse 4 plainly states that a man who prays or prophesies with his head covered dishonors his Head -- Who is Christ (verse 3). This is hardly ever the cause

(Continued on Page 5, Col. 2)

The Baptist Examiner Forum II

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

Should a woman wear a head covering when praying with her husband at home?

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I Corinthians 11:5 "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven".

I really don't understand why anyone would have a problem with this. Paul, under inspiration wrote this to the Corinthian church. He said that men must not pray with a covering, a hat if you please. He went on to say that a woman is to have her head covered while attending the church. This seems very plain to me. I realize that many churches do not practice this and are out of the will of God and His orders to the church. There are at least two religious bodies that men wear a cap on the head while they pretend to worship their God. This is contrary to the Word of God. Most churches today, (a lot of them claim to be Baptist) do not require their women to wear head coverings in church.

Should a woman wear a head covering when praying with her husband at home? She sure can if she wants to. However, she is not required to do so since this is not a church. If she had to wear a head covering while praying at home, she should also not be permitted to speak at home, I Corinthians 14:34 says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." You see that this is while in the church, not the home. There are a lot of churches out of the will of the Lord concerning the woman's place in the church. Beloved, we need to get back to the Bible and practice Bible doctrine, preach the Word, obey the Word, submit to its teaching. I'm afraid that there are not many churches keeping the faith today. The church is too worldly and the world seems to be winning. Wake up preachers! Wake up church people!

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In the eleventh chapter of first Corinthians we read of the order of service concerning prayer. We learn in this chapter if a man

should wear a head covering in the assembly of the saints. We also learn if a man should wear a head covering while praying. While we learn this we can also learn if a woman should wear a head covering in service. We also learn whether the woman is to pray in the assembly with men and women, that is in the regular worship service.

In verse four of First Corinthians eleven we read, "Every man praying or prophesying, having his head covered, dishonoureth his head." But on the other hand every woman praying or prophesying with her head uncovered dishonoureth her head (husband).

This praying and/or teaching does not have reference to the assembly, when the church is gathered for regular service, but rather, when she is teaching a class of children or women. It is plainly taught in the Scripture that it is not permitted for women to speak in the church, that is, in the assembly. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34). This truth is taught again in I Timothy 2:11, "Let the woman learn in silence with all subjection."

HEAD COVERING

(Continued from Page 4)

of argument among Christians today, but it has not always been interpreted in the same way, even by "reformed" scholars. In some of the continental churches at the time of the Reformation it was not unusual for the minister and male members of the congregation to wear their hats during a public service. Today, however, Christian people would feel a sense of outrage if their minister entered the pulpit wearing a hat, and they would say that it was dishonoring to Christ. Obedience to this precept as far as the man is concerned is unquestionably regarded as a mark of reverence, humility and subjection to God.

Verse 5 makes it clear that the woman praying or prophesying should have her head covered, and that if she does otherwise she "dishonoureth her head" -- that is, she dishonors her husband. The covering of the head was a mark of subjection, not servility. "...the church is subject unto Christ..." (Eph. 5:24). In that relationship to Him the church occupies a place of high dignity and honour and is loved by Him. The woman is subject to the man, and in that relationship she is honoured and loved by the man. If the headcovering is a token of that relationship, can she discard it

The Scriptures given above should be sufficient for anyone to see and understand the place of women in the church relative to speaking in the service and whether she should wear a head covering. The Scriptures certainly teach that the women should be in the service and wear a head covering in the regular services of the church.

All that I have said in this answer has to do with the woman in the assembly of the saints in the worship service. The instruction for both men and women is found in God's Word as to how they ought to behave in the house of God. But the question has to do with praying at home. I do not believe that we have any specific instructions in the Scripture as to a woman praying with her head covered at home. The instruction is for the woman in the assembly. It is for a witness and a testimony in the presence of the worshippers and God and while the angels are looking on.

I fail to see any reason for a woman to wear a head covering at home while praying in the presence of her husband. If a woman wanted to wear a head covering while she was praying and asking the Lord to bless the food that she is about to partake of, wearing a head covering in prayer at night before retiring, I would have no objection. But I think that this is not required.

without dishonoring him? Paul makes it clear that she cannot. Shaving a woman's head was the punishment meted out to an adulteress, and a woman so shorn would be ashamed to appear anywhere in public, least of all among an assembly of Christian people at worship, for she would be known by all to have "dishonoured her head". In verses 5 and 6 the apostle says that to discard the head covering is just as dishonoring -- "let us be covered."

Verse 7 forbids the man to cover his head while at worship, because "he is the image and glory of God." His Divine "Head" is not visibly present, and if the man veils his face or covers his head it might be interpreted as an indication of subordination or subjection to men, to the minister or elders. The last part of verse 7 is closely connected with the statements of 8 and 9 -- "For the man is not of the woman; but the woman of the man." This refers back to the creation -- Genesis 2:23. "...she shall be called Woman, because she was taken out of Man." Paul continues, "Neither was the man created for the woman; but the woman for the man" -- a further reference to Genesis 2 verse 18 "...I will make him an help meet for him."

Upon these truths of Holy Scripture Paul establishes the in-

struction given in verse 10. "For this cause ought the woman to have power on her head because of the angels." This verse has been a difficulty to many readers. "For this cause" -- because the woman was taken out of man and was made for man -- the woman ought "to have power on her head..." Our English word "power" stands for two different words in the Greek, one meaning "might" or "physical power" and the other meaning "right" or "authority". The context has already shown that the covering of the head was a mark of subjection, and this verse emphasizes that in public worship the woman should wear upon her head that covering which was symbolic of her relationship to her husband and her acknowledgment of this authority, which she must not usurp. (See I Timothy 2:12 "...nor to usurp authority over the man..."). The woman worships God in the presence not only of men but also of His invisible ministers, the angels -- "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). The woman is reminded that she is in the presence of God and of holy angels, and that in honouring her husband she honours God who made them both.

Verses 11 and 12 remind the man that in another respect he is dependent upon the woman, and although in the order of creation and of nature she is subordinate to him and subject to him, he is not to tyrannize over her. "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." They are dependent upon each other and are exhorted to love one another -- Eph. 5:21, "Submitting yourselves one to another in the fear of God. Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church... Therefore as the church is subject unto Christ, so let the wives be to their own husband in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it... Nevertheless, let every one of you in particular so love his wife as himself; and the wife see that she reverence her husband. "The woman is of the man... the man also by the woman; but all things of God." The relative position of man and woman was not ordained by men, but by God and He has not made one a master and the other a slave, but He has made both to be dependent upon Him and upon each other, to love Him and to love, honour and respect each other. Where there is such love, honour and respect, can it be a very great burden to show it in such a small thing as an article of dress?

In verse 13 the Apostle is moved by the Holy Spirit to address the consciences of his readers -- "Judge in yourselves: is it comely that a woman pray unto God uncovered?" This does not refer to her private approach to the Throne of Grace, but to her appearance and conduct in public worship -- when the

congregation at large are in a position to judge in themselves. The verse does not suggest that the women prayed audibly in the course of public worship and the contrary is clearly established in other passages such as I Tim. 2:8, "I will therefore that men pray everywhere" (Greek "the men"). The Apostle asks in effect whether his readers' minds were entirely at rest when any of the women of the congregation appeared with their heads uncovered. He knew that it must have caused more than embarrassment to many, and he has written enough to stir the conscience of some who perhaps had accustomed themselves to accept conduct which they would have censured a few years ago.

In verses 14 and 15 he shows that they were almost instinctively aware that some things which are becoming in a woman are offensive in a man. They would frown upon a man who appeared in their assembly with excessively long hair like a woman's. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" They would know it and admit it, and would not even argue about it. It would be clear to them that such a fashion was not suitable and becoming for a man. On the contrary... if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

Verse 16 has been explained in many ways and many students have adopted in good faith quite erroneous interpretations. One serious danger involved in the use of commentaries is that the student may devote more time to the commentary than to the Scripture and close his mind to any interpretation that is not adopted by his favorite commentator. One interpretation is "If any man seem to be contentious, we have no such custom..." It is not our custom as Christians to contend about such matters. This is a very weak exposition, as contention can hardly be described as a "custom". Another interpretation attaches verse 16 to what follows rather than to what goes before. In this case the verse is made to relate to the disorders at Corinth in the administration of the Lord's Supper, but there is no grammatical or structural link between verse 16 and verse 20 and this cannot be the apostle's intention.

A third interpretation is that Paul asserts that for a woman to cover her head at public worship is not a Christian custom and is not of sufficient importance to become a matter of contention. This cannot be the apostle's meaning, for he himself has devoted an important section of his epistle to contend for reverence and order to public worship and his whole presentation of the subject makes it clear that it was not a trivial matter, but one of great importance, related to God's own design in the order of creation of man and woman and His purpose concerning their relationship to one another.

The correct interpretation is the most obvious and direct one. Paul has touched upon two things in the immediately preceding verses -- verse 13 "is it comely that a woman pray unto God uncovered?" (Continued on Page 6, Col. 1)

HEAD COVERING

(Continued from Page 5)

it comely that a woman pray unto God uncovered?" and verse 14 "If a man have long hair it is a shame unto him." Now the inspired writer brings the matter to a concise conclusion in verse 16 by telling his readers how to deal with any man who wants to argue about it. Tell that man, says the Apostle, that "we have no such custom, neither the churches of God." It is not a custom in the churches of God for a woman to pray with her head uncovered, any more than it is our custom for a man to have long hair.

Who are "we" in this verse? Paul and Sosthenes, I Cor. 1:1 "Paul... and Sosthenes our brother". The pronoun may be more inclusive and refer also to the Corinthian Christians to whom the epistle was addressed -- "We -- Paul, Sosthenes and the Corinthians -- we have no such custom, neither the churches of God (in other places)".

Some professing Christians today would agree that the interpretation given in the present article would have been appropriate only to the time, the place and the circumstances immediately referred to in the epistle, and that in a later age, in another country, and in a community long accustomed to a concept of equality of status of men and women, the teaching of this part of the epistle no longer applies. Against this accommodating view it should be stated that the principles set forth by the inspired Apostle are traced back to the sovereign purpose of God from the foundation of the world, and the mere passage of time does not nullify the purpose of Him Who changes not.

In asserting the relative positions of men and women the Scriptures elevate the woman to a place of dignity, honour and respect, and these will be preserved only where those portions of His Word which require modesty in apparel and behaviour -- "that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." (I Timothy 2:9). In public worship "Modest apparel" includes the head covering, and Paul shows that to discard it implies a lack of respect toward man and toward God.

Although I Cor. 11:1-16 appears to refer primarily to the dress and conduct of the married women in the assembly, it is evident from the context that it applies with equal force to all of the women, whether married or single. At the present time many who genuinely profess to have no desire to be irreverent or careless with regard to what is taught in the Word of God may contend that so many women are seen hatless in the churches that those who conform with the precepts of this chapter will appear conspicuous. To this we must reply that it is better to conform with God's Word than to conform with the world. "Be not conformed

with this present world: but be ye transformed by the renewing of your mind..." (Romans 12:2).

Today many may brush these requirements aside with amusement or with angry contempt, but it must be remembered that the precepts did not originate in the mind of man, but are set forth in the Word of God, being designed for His glory and for the spiritual well-being of His people.

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SPEAKING

(Continued from Page 1)

tism of the Holy Spirit. As to this Holy Spirit baptism I know absolutely nothing. Though I have searched the sacred pages prayerfully, I have never been able to find such a baptism in the precious old Book. On the day of Pentecost our Lord baptized His church in the Holy Spirit. But there the Holy Spirit was the element in which the church was baptized (should be immersed). So far as I am able to see, the Holy Spirit has never baptized anybody or anything.

It seems that most, if not all of the adherents of Holy Spirit baptism, hang their all on I Cor. 12:13. And though this verse, like all the others, is stronger than Gibraltar and Thor combined, it still will not support this teaching. It is true that our translation says, "For by one Spirit are we all baptized into one body." Now if we say the Holy Spirit is doing the baptizing here, we must also say the "one body" is some universal, invisible thing. But there cannot be any such thing as an invisible body. Even our Lord and His accompanying angels took unto themselves bodies in Gen. 18 in order that Abraham might be able to see them. Our language just simply cannot accommodate an invisible body, whether it be a human body or whether it be a body made up of a group of people. There is just no way for a group of people to be an invisible body. They must be assembled in order to be a body. So any one who teaches an invisible body made of people is showing his ignorance of what a body is.

Some may say, why does this verse say "by one Spirit"? That is a good question. And I must say I simply cannot see why our translators put it this way. I can understand why they say, "baptize with water" in Mt. 3:11 and also in Mk., Lk., and John, because that supports their homemade mode of baptism. But so far as I am able to know, the Church of England did not espouse the teaching of Holy Spirit baptism. So I simply cannot understand why they say "by one Spirit." This word "by" comes from the little Greek word EN. And in our King James version some authorities say this word EN is translated "among" 114 times. It is translated "with" 139 times, "by" 142 times and "in" 1863 times. So you see this word is translated "in" more than thirteen times as many times as it is translated "by." In a case like this it is the responsibility of the translator to use the meaning that will make the passage under consideration harmonize with the plain teaching in other places. With that in mind, let us compare this verse with Rom. 8:9, where we read, "But ye are not in the flesh, but in the Spirit, if so be that the

Spirit of God dwell in you." Here we see that they had to use "in the Spirit" simply because none of the other three meanings of EN would make any sense. So in order to make I Cor. 12:13 harmonize with Rom. 8:9, we simply have to say "For in one Spirit are we all baptized (immersed in the original) into one body." If we are in the Spirit (Rom. 8:9) we are eligible to be immersed into one body, the assembly.

In Luke 8:35 we see the man, out of whom our Lord had cast the demons sitting at the feet of Jesus clothed and in his right mind. But it seems that when people get this so-called Holy Spirit baptism they go completely out of their mind. They are in a state of frenzy and frustration, and seem to be ready to climb the wall. It is my firm conviction that it is some other spirit that brings about such a state of mind as this. It doesn't even resemble the workings of the precious Holy Spirit. In Isa. 32:17 we read, "And the work of righteousness shall be peace; the effect of righteousness quietness and assurance for ever." The effect of something causes these people to lose control of themselves and to act as if they were having an epileptic seizure. But righteousness causes quietness and assurance for ever. Paul says in I Cor. 14:40, "Let all things be done decently and in order," but those who do this so-called speaking in tongues seem to be devoid of either decency or order.

Now with all this in mind, let us see what the Book has to say about the tongues. Does it say anything about the jabbering these people do? The first reference that might be used by those who are devoid of quietness and decent order, so far as I am able to see, is Acts 2:4. Here we read, "And they were all filled with the Holy Ghost (Spirit), and began to speak with other tongues, as the Spirit gave them utterance." Here Peter and the other apostles were speaking in other tongues. But in verse 6 we read, "every man heard them speak in his own language." In this chapter, and in 21:40, 22:2 and 26:14 the word is DIALEKTOS in the Greek, and it means a language. It is so translated in 2:6. Here we see a miracle among miracles. In Gen. 11:7 God confused the followers of Nimrod by causing them to speak languages that others of the group could not understand. Due to this they were not able to finish what they had started. But those who were in the group that was speaking could understand what was being said. But these people who jabber like frustrated jay birds do not understand what they are saying themselves. That is confusion, pure and simple. In fact, that is the very worst kind of confusion when the one who is speaking does not know what he is saying. And in I Cor. 14:33 we are told that "God is not the author of confusion." So, since God is not the author of all this confusion, who is?

I Cor. 14 seems to be the little Bible to those who adhere to the tongues movement. In verse 2 we see the expression "unknown tongue." But this word "unknown" is not the Word of God. It is the word of the translators. If you notice, it is in italics which means it is not in

the original Greek. The original says, "For he that speaks with a tongue." The word "tongue" here is from "Glossa" which can mean the tongue in your mouth with which you speak or sing, or it can mean the ability to speak in another language. During the early stages of church history, and especially on the day of Pentecost, the Holy Spirit enabled the apostles to speak in other languages. If you check Acts 2:7-10 you will find there were some seventeen language groups present on the day of Pentecost. And in verse 8 we are told that they all heard in their native tongues.

So in I Cor. 14 when you see the word "tongue" just remember, it is speaking of another language. Several years ago, before Castro took over Cuba, my family and I were vacationing in Clearwater, Florida. One afternoon while we were enjoying the lovely beach, a group of people from Cuba came to the beach. They were a few yards away from us, but we could hear them as they all seemed to be talking at the same time. They sounded to us like a drove of black birds. We could not understand a word they were saying, but they could. That is what is meant in I Cor. 14:4 where we read, "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." If a preacher from some foreign country were to get up in your pulpit and preach in his native tongue he would be built up himself, but he would not help the congregation in the least, because they would not know what he was saying. However, in the case of someone speaking in what is commonly known as "tongues" in our day, no one is edified, because no one, not even the old devil himself knows what is being said. In fact, nothing is being said unless you express your thoughts in somebody's language.

Paul was a well educated man. He could speak in several different languages. Still in I Cor. 14:19 he says, "Yet in the church I had rather speak five words with my understanding, that by my voice

I might teach others also, than ten thousand words in an unknown tongue." He is saying that the congregation will get more good from five words they understand than they would from ten thousand words in a language they do not understand.

The word "unknown" is found one time in the New Testament in the original. And there (Acts 17:23) it is speaking of God. It comes from AGNOSTOS, and is never used in connection with the tongue. There is no such thing as a tongue, or language that nobody knows.

We should stop and think who it is that speaks in the so-called tongues. Are they a people who stand for the whole counsel of God? Have they been speaking like this from the days of Christ's earthly ministry? If so, we should join up with them. But if we find they had their beginning less than one hundred years ago, in 1886, and that they are made up of false cults, and in these last few years, false Baptists, we should shun them as if they were a rattlesnake with small pox.

RETHINKING

(Continued from Page 1)

cating a general atonement. They have offered the usual proof texts with blind abandon and with the unwarranted assumption that there can be no question as to the scope of the key words. Thus they have approached the question in a prejudicial manner.

There is a historical reason for this characteristic approach. There came a time in the history of Baptists in England when the doctrine of a limited atonement was allowed to keep men from addressing "the invitation of the gospel to the unconverted." Of one of the leaders of that day it has been said: "He would declare, proclaim, announce to men their sin and danger; but he would not call upon them to return to the Lord. That would be interfering with God's work!"--Cramp. This sentiment in "a time of general decline in religion among Englishmen, which began with the

(Continued on Page 8, Col. 2)

THE KINGDOM

by H. Bonar

Peace! Earth's last battle has been won:
Its days of conflict now are o'er;
The Prince of Peace ascends the throne,
And war has ceased from shore to shore.

Rest! The world's day of toil is past:
Each storm is hushed above, below;
Creation's joy has come at last,
After six thousand years of woe.

Messiah reigns! Earth's King has come;
Its diadems are on His brow,
Its rebel kingdoms have become
His everlasting kingdom now.

This earth again is paradise;
The desert blossoms as the rose;
Clothed in its robes of bridal bliss,
Creation has forgot its woes.

O long expected, absent long,
Star of creation's troubled gloom.
Let heaven and earth break forth in song,
Messiah! Saviour! Art Thou come?

For Thou hast bought us with Thy Blood,
And Thou wast slain to set us free;
Thou mad'st us kings and priests of God,
And we shall reign on earth with Thee!

STUDIES IN ACTS

by Willard Willis

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). Heaven had already touched and filled Stephen in that he was "full of the Holy Spirit." He had God under him, in him, and around him. He had all the forces of heaven backing him. Jesus even stood up at the right hand of the Father in behalf of Stephen. I'm sure that in our own battles in behalf of Christ Jesus, He is moved as He was with Stephen. We, after all, serve the same Jesus that Stephen served. He loves us just as much as He loved Stephen. Let us, then consider just how important we are to Him, and how important He considers our work for Him to be. Let us, as was true of Stephen, never grow weary with well doing.

The leaders of Israel had gnashed on Stephen with their teeth, but the ruler of the world stood up and, in a sense of speaking, saluted him. He said, in essence, "Well done, thou good and faithful servant." He said, in essence, "Leap for joy, Stephen, for great is your reward in heaven." Stephen had done a great work, so God called him to come on home where pain or tears will never mar his joy.

The fact that Jesus stood at the death of Stephen shows clearly that He was the first to meet him when he arrived home. All of these things, summed up, say to me that God considers our work down here to be very important.

Stephen saw the glory of God as he looked steadfastly toward heaven. One who visits a king sees the king's glory. That is, one sees his environment, his dignity, some of his wealth, and his subjects who are at his constant disposal. Stephen saw much more than these, yet he did not even begin to comprehend or measure God's glory. He, of course, did not need to. One who needs a drink doesn't need to drink an entire well of water.

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). God the Holy Spirit, who had inspired Stephen's every word, now goes a step further and gives him the ability to see the Lord Jesus standing at the right hand of the Father. Stephen, in a few moments, would be home; and as he looked toward home, he saw the Lord Jesus standing on or at the right hand of the Father. The inhabitants of earth would soon cast Stephen out, but heaven was waiting with open arms to receive him. It would soon become dark here, but Stephen could already see the eternal lights of his eternal home. He was about to say "good night" here and "good morning" up there.

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord." (Acts 7:57). Heaven and earth, through Jesus and Stephen, had touched each other. This was a great event in the history of the entire world, yet Stephen's enemies "stopped their ears." It is a sad day for the unbeliever when he fails to see and hear. It is even worse when

he goes a step further and destroys the one who has brought the good news to him. Stephen, of course, is just one of millions who has been killed because of the Word of God. Stephen was stoned while others have been burned, drowned, hung, pulled apart, etc.

"And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58). Stephen, before being stoned for blasphemy, was cast out of the city, or outside the camp, as directed in Leviticus 24:14. The "witnesses" were the ones who claimed to have heard him blaspheme Moses and the temple. These witnesses laid down their



Willard Willis

clothes at the feet of Saul who later would be called the apostle Paul.

The witnesses laid down their clothes because it was the law that the witness always begin the execution (see Deuteronomy 17:7). They had to cast the first stone. Witnesses were required to cast the first stone so as to make them honest in their witnessing. The clothes of the witnesses were laid at a young man's feet. He, in other words, was to guard their belongings while they began and helped continue the execution. Paul, in Acts 22:20, refers to this incident. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit!" (Acts 7:59).

The rabbis advise us that, after the criminal's hands were bound, he was to be led to the scaffold -- the scaffold which was to be twice the size of a man. One of the witnesses was to then smite him with a stone upon his breast so as to knock him down. A second witness was to then throw another stone at him, that is, if the first stone did not kill him. If he was still alive, then all the people were to stone him until he was dead. The body of the criminal was to then be suspended until sunset.

Stephen spent his last moments speaking, by way of prayer, to His Savior and God. He was not asking his Savior and Lord to spare him but only to witness the event. His act of prayer, then, was an act of worship, with Jesus being the recipient of that worship. In the original, it is not "calling upon God," but it should be rendered, "invoking or calling upon, and saying, Lord Jesus, receive my spirit."

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:60). Stephen, with his hands tied behind his back, kneeled down. The first stone, as the rabbis advise

us, was cast by the first witness, but it did not kill him. It knocked him from the scaffold, but he was still able, from an upright position, to kneel down before His Savior and Lord. The stone to his chest did not collapse his lungs since he was still able to cry with a loud voice.

Stephen did not cry out because of the pain in his body, but he cried out for those who were stoning him. He, in his loud cry, said, "lay not this sin to their charge," or fix not this sin upon them. Don't fix it as one writes an inscription in stone so that it can never be altered.

There was a loud cry, and then there was a sudden peace that fell upon Stephen. Our text, in fact, states that "he fell asleep." He fell from a kneeling position with his hands tied behind his back, into a peaceful sleep. His body lay upon the ground with blood all over it, but his soul was immediately caught up into Paradise. He, perhaps, was able to look back and observe the house, or body, which he had just left -- the body to which he will one day be reunited.

The body of Jesus, after His resurrection, still had in it the prints of the nails and the mark from the spear. Perhaps Stephen's resurrected body will have in it the prints made by the stones.

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (Acts 8:1).

We, throughout the first seven chapters of this great book, have been reading of one obstacle after another which the Lord's church had faced. We, however, have noted that the church was victorious over every obstacle. We have noted that not once did they retreat or take one step backward.

The church, in the text before us, has now encountered "great persecution." Their great soldier Stephen has just been killed, and the rest of them are under attack. It appeared that the Lord's church would fall apart. The members, after all, were "scattered abroad."

We who believe in the sovereignty of God know that our God ordered the scattering. They, after all, were to go into all the world and preach the gospel, and this is what would be accomplished by their being scattered.

War had been declared against Christians by the Sanhedrin. A young man by the name of Saul was assigned by the Sanhedrin to bring the culprits in for trial. Saul, after all, was on their side. He was convinced that the Christians, as they had charged Stephen, were trying to do away with the temple worship and the law of Moses. Saul, no doubt, in his heart, cheered when Stephen died and was now determined to put an end to those who honored Jesus of Nazareth as the Messiah. Saul was determined to see all the cohorts of Stephen stoned if they failed to repent. Saul, of course, as was true of the rest of Judaism, was convinced that he was right.

We are to see, then, that the Lord's church, through Stephen, was on trial. Stephen simply witnessed to that which the entire church at Jerusalem believed. The death of Stephen, therefore, was just the beginning of the great

the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only."

We are informed that all were scattered except the apostles. The apostles had already fled once when their Savior was put on trial. They, I'm sure, were very ashamed of themselves for having done such a foolish thing. They, therefore, were not about to fall twice into the same ditch. They had heard and seen too much to be afraid of puny man. They knew from His Word and experience that, if God was for them, then no one could be against them.

It needs to be pointed out that the believing Jews, aside from persecution, would never have left Jerusalem. The temple, after all, was there; and even though they had the right belief about it, they were, no doubt, prone to any precious memories relative to their growing up and worshipping at the temple. It was necessary that they be driven to other lands since worship of God was to extend far beyond the temple complex.

"And devout men carried Stephen to his burial, and made great lamentation over him." (Acts 8:2). We know what Stephen believed. He, in fact, was killed because of his faith in Jesus Christ and his witnessing to the same. These men who carried him to his grave site and made great lamentation over him show clearly that they were one with Stephen. They treated Stephen as one would treat a close brother in the flesh. Stephen, after all, through Christ Jesus, had become a beloved brother to them. It was not so much Stephen as a person that prompted their love and action, but it was what he stood for and the manner in which he stood up for what he believed.

"As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison." (Acts 8:3). One can be fairly certain that some of those Saul arrested were the very devout men who had buried Stephen. These men, after all, had stepped out in the open and by action declared that they were in full agreement with Stephen.

It is said that Saul "made havoc of the church." The word "havoc" is commonly applied to destruction wrought by lions, wolves, etc. Saul, then, went against the church in the manner that a wild beast goes against its prey. He went in among the sheep as a wolf is prone to do, causing the sheep to scatter.

It is said that Saul entered into every house. He, of course, was trying to destroy the Lord's church down to the last member. He was after anyone and everyone who agreed with Stephen. The Sanhedrin was behind him. They represented the courts of the land, and Saul was their policeman. He had all authority and, in a sense of speaking, was quick with the gun. There was no compassion for believers to be found in the heart of Saul.

Our text informs us that Saul hailed men and women. I'm informed that the word "hailing" means dragging or compelling them. Saul went beyond what an ordinary officer would have done. He, in fact, in Galatians 1:13 states that he went beyond mea-

sure. "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it." Paul in Acts 26:11 states that he was "...exceedingly mad against them..."

"Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). The word "therefore" says it all. Saul and his cohorts thought that they were causing the Lord's church to retreat, but the fact of the matter is that they didn't take as much as one step backward. They, in fact, "went every where preaching the word." This was like trying to get rid of wheat by casting the grains of wheat into a windstorm. The wind simply spreads it everywhere. The action of Saul did the very same thing. The Greek word for "preaching" in the verse before us is the word "evangelizing," or announcing the good news regarding the gospel.

"Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8:5). This was not Philip the apostle but Philip the deacon (Acts 6:5). It is said in John 4:4 regarding the fact that Jesus "must needs go through Samaria." It was there that He met the woman at the well. She, after conversing with Him, went into the city and brought many back with her to visit with Jesus. The Lord Jesus, in fact, abode in the region of Samaria for two days according to John 4:40. The result was that many believed on Him.

Philip, then, in going to this region of Samaria, was visiting with many who had already believed. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did" (Acts 8:6).

This was quite a turnaround from what had happened back at Jerusalem. Stephen had preached and was stoned to death for what he had said. Philip now sows the same kind of seed, and it is received with "one accord," or by the rank and file of the people.

Many from the church at Jerusalem were still locked up in prison, but through Philip and others, the hands of the church had not been tied. Philip, in Acts 21:8, is called an evangelist. He, according to this scripture, was living in a house in Caesarea. Paul, in fact, visited him there in his home. We must not overlook the fact that God the Holy Spirit led Philip to Samaria and empowered him while he was there. This is the reason that he was able to perform miracles or perform acts beyond man's power to achieve.

"For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed." (Acts 8:7). Those back at Jerusalem, who drove Philip away to others, certainly missed a great blessing. I'm sure many of them and their

(Continued on Page 8, Col. 1)

STUDIES

(Continued from Page 7)

families had the same physical needs as those in Samaria. They, however, drove away the doctor who could have helped them. They not only missed out on eternal life but a better life on earth.

"And there was great joy in that city." (Acts 8:8). There was great hatred and frustration back at Jerusalem. There was anger and the shedding of blood, but there was great joy where Philip preached. The faces of the unbelievers back in Jerusalem were long and sad. The faces looked hard, but those in the region of Samaria were smiling. There, in fact, was "great joy" there. The song says that "It pays to serve Jesus," and those at Samaria found such to be very true.

"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one." (Acts 8:9). There are more "Simons" in the world than many people are aware of. The "Simons" to which I refer are those who consider themselves to be "some great one." These are people who think very highly of themselves. They don't believe in God, but only in man and, particularly, in themselves. They refuse to give God credit for anything; and, of course, they would not think of bowing to God. Their god is money and their own intellect. They are what is termed "humanists."

Simon, in order to sway his subjects, used "sorcery," or what we know as magic, hence the name Simon Magus. I'm told that the ancient magi had their rise in Persia where they were first addicted to the study of philosophy, astronomy, medicine, etc. Later on the name "sorcery" related to those who used their knowledge of philosophy, astronomy, and medicine to deceive people. The word "sorcery," in fact, included fortune-tellers, soothsayers, astrologers, etc. These people pretended to predict future events by the position of the stars and to cure disease by cantations.

Simon, according to the scripture before us, had been very successful in convincing the people, by way of sorcery, that he was some great one. He was so successful, according to our text, that he was able to bewitch the people or, as the Greek renders it, amazed the people or confounded their judgment. The statement "giving out that himself was some great one" literally means that he boasted that he was some great one.

Men such as Simon have been guilty of building great bonfires in order to heat up the sun so that the days would be longer. These men knew that the days grew longer in late December so they pretended to be the ones who caused such to occur. They, of course, were considered to be "great ones."

"To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." (Acts 8:10). There are some so-

called preachers, even today, who are considered as some great one because of their deception regarding their healing of the diseased. People give heed to these people by sending them millions upon millions of dollars. They do so because they, as was true of the people in Simon's day, believe them to the "great power of God." Television has become a great means for these men and women to trick the people.

"And to him they had regard, because that of long time he had bewitched them with sorceries." (Acts 8:11). Oral Roberts, if he were to visit this area, would receive and captivate thousands of people. He would leave town with thousands of dollars in his pockets, and the people would be pleased that they were privileged to be a part of the entire ordeal. Simon had the same effect upon those of his day. They, in fact, considered him to be "the great power of God."

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12). Here is an excellent example of people who passed from darkness into light -- from error into truth -- from a downward path to an upward path -- from eating chaff to eating wheat.

There was nothing in that which Simon gave them which would cause them to grow. They, by way of his doctrine, would always be stunted. They, however, had now entered into the kingdom of God and joined the Lord's church. They would now begin to grow in grace and knowledge. They now had a hope that could not fade away - a faith to remove mountains - a pardon which was full and complete, a love that would never let them go, grace greater than their sins, and peace like a mighty river. Now they could sing, "Amazing Grace, how sweet the sound that saved a wretch like me."

RETHINKING

(Continued from Page 6)

Restoration" (Vedder) helped very materially to confirm and prolong among Baptists "a time of stillness--of slumber--of comparative inaction" (Cramp), with the result that "our churches were far more prosperous and numerous at the revolution in 1688, than at this period (1753), sixty years afterward" (Ivimey).

It was only proper that good men should deplore this paralysis and declension and seek for a remedy. But it is to be regretted that they turned in the wrong direction for the remedy. Instead of turning to the Word of God, they turned to a denial of truth. Robert Hall came forth to refer to the writings of John Gill as "a continent of mud." Gill, under the necessity of dealing a death-blow to Arminianism, leaned backwards and, in his preaching, erred in abstaining "from personal addresses to sinners by inviting them to the Saviour" (Cramp); yet in general his exposition of the Scriptures is eminently scholarly, correct, and unsurpassed. It was a colossal mistake to seek relief by turning back in the direction of the mean and beggarly elements of Arminian-

ism. Yet this is just what the denomination did.

Others contributed to this counter deflection, but none perhaps so much as Andrew Fuller; who came forth with his theory of "a general atonement sufficient for the sins of the race" (Vedder), as opposed to Gill's "particular atonement for the elect only" (Vedder). The results were such that there has obtained since that day among Baptists a theological bias in favor of a general atonement. This bias is responsible for the present drift of Baptists toward Arminianism.

As a result of this drift the average Baptist church and Baptist preacher, not only have ceased to believe in the Calvinism of the great Philadelphia Confession of Faith, but that of the New Hampshire Declaration also. There can be no doubt that this latter declaration teaches eternal, unconditional election. This is taught, not only in the article on "God's Purpose of Grace," but in the one on regeneration (Article VII), in that the new birth is represented as securing "our voluntary obedience to the Gospel," as also in the one on repentance and faith (Article VIII), in that it represents these as "inseparable graces wrought in our souls by the regenerating Spirit of God," and not as acts that proceed from the natural man inducing God to regenerate the individual.

This drift toward Arminianism has opened the door for the second great historical apostasy. The first apostasy began in the second century. It produced first, the Catholic Hierarchy. Next it produced the divided hierarchy--Greek and Roman Catholicism. Following this came Protestantism and then the hundreds of man-made organizations that have sprung up to produce this age of consummate confusion in Christendom. Through all this apostasy God preserved New Testament churches. They are known today as Baptist churches. This second great apostasy began about the beginning of this century. Among Baptists its chief characteristics are Modernism, Arminianism, and Unionism. Arminianism opened the door for both Modernism and Unionism.

The time has come for a right-about-face among Baptists with regard to Arminianism. And it will never come with the teaching of a general atonement. Unconditional election and a particular or limited atonement, historically, as shown above, and logically stand and fall together. No group of people will continue to hold to one without the other.

I maintain that Andrew Fuller did not find the Scriptural solution for the lethargy of the eighteenth century. A denial of a limited atonement is not necessary in order to promote evangelism. One needs only to see that God saves only those accountable adults that believe; that one must hear the gospel in order to believe; that God is pleased "...through the foolishness of preaching to save them that believe" (I Cor. 1:21); and that He commands us to preach the gospel to all men (Mark 16:15); beseeching them to be reconciled to God (II Cor. 5:20), and calling upon them to repent and believe the gospel (Acts 17:30; Mark 1:15). There is absolutely nothing in the doctrine of a limited atonement that militates in the least against these facts, nor anything that encourages or justifies any man in

refusing or failing to address the invitations of the gospel to the unconverted.

What do some of our leading theologians mean when they say that "the atonement of Christ was for all men" (Mullins); that "Christ's atoning death made it compatible with the divine justice that all should be saved if they would accept it on that ground" (Broadus); that "the atonement...is sufficient...for each one of the numberless sins of every sinful man on earth in all time" (Sawtelle); that "the ransom was paid for all" (Harvey); that "in its sufficiency the atonement of Christ is universal" (Bancroft); that "the atonement of Christ has made objective provisions for the salvation of all, by removing from the divine mind every obstacle to the pardon and restoration of sinners, except their willful opposition to God and refusal to turn to Him" (Strong)? Do they mean that Christ made a real and proper substitution for the whole race (II Cor. 5:14); dying in their room and stead (Rom. 5:6); paying the price (ransom) of their deliverance (Matt. 20:28); taking away their sin (John 1:29); making propitiation (involving expiation), thus satisfying the justice of God for them (Rom. 3:25,26; Heb. 2:17); taking upon Him their guilt and paying their penalty (Isa. 53:6; II Cor. 5:21; I Peter 3:18); becoming a curse in their stead (Gal. 3:13); making a just recompense for their every transgression and disobedience (Heb. 2:2); perfecting them forever by the one offering (Heb. 10:14); putting an end to the power of the law to condemn them (Rom. 10:4; 8:33,34); covering all their sin so that God would not impute it to them (Rom. 4:7,8; II Cor. 5:19)?

Do they mean that Christ did this for every son of Adam? If they do not, then they cannot say with any logical force that His death was sufficient for the salvation of the race. If they say that He did all of this for all, they have no ground left for the condemnation of any. If God's justice was satisfied for all, then justice demands that all go free. Does man's turning to God in repentance and faith add anything to the value of Christ's death? Can a man's faith make of Christ's death something that it was not? If not, then the fact that one man believes and another disbelieves does not explain why the death of Christ is effective for the one and not effective for the other if His death was sufficient for the salvation of all. Since man is dead (Rom. 5:23; Col. 2:13), cannot please God as long as he is in the natural state (Rom. 8:7,8), cannot turn from sin to Christ except as God gives him the ability (Jer. 13:23; John 6:65), and God must, therefore, turn him by His regenerating power, as He does in the case of all that believe; the continuance of a man in sin does not explain why he does not profit from the atonement if the atonement was made for him. If God had laid the sins of the race on Christ, then He would owe it to Christ to save all the race; and His purpose in saving men would demand that He give them repentance and faith, as He most surely does in the case of all that come to Christ. Any man that believes in a universal atonement should be consistent and believe in universal salvation. The only way he can avoid this is to bid adieu to

logic.

If a believer in the theory that Christ died for the whole race wishes to escape the logical implication of his theory and refuse to believe in universal salvation, then, to retain even a semblance of logic, he must deny that Christ offered a real atonement for anybody. He must deny that He made a real and proper substitution. He must believe that the justice of God was not actually satisfied for anybody in the death of Christ. He can believe only that Christ did something that God may accept as satisfactory if He pleases or reject if it pleases Him to do that. In which case, justice ceases to be justice, "For God to take that as satisfaction which is not really such is to say that there is no truth in anything. God may take a part for the whole; error for truth, wrong for right...If every created thing offered to God is worth just so much as God accepts it for, then the blood of bulls and goats might take away sin, and Christ is dead in vain" (Hodge, Syst. Theol.).

Therefore, since the Scriptures teach that Christ made a real substitution and satisfied the justice of God, reason and logic can rest in no other conclusion than that He died for none except those to whom the benefits of His death are imparted in their deliverance from sin and death.

The utter inconsistency of a general atonement with the justice of God can best be realized, perhaps, by considering those who, like the rich man of Luke 16, were suffering hell, while Christ was suffering on the cross. The theory of a general atonement has Christ bearing their sins the same as the sins of all other men. Thus at the same time God was punishing two men for the sins each man had committed: making Christ a substitute for men that were already suffering the torments of the damned! Was that necessary? If not, then it was not necessary that Christ make atonement for anybody that is not going to be saved.

Before we have finished we will give further attention to those passages thought by many to teach a general atonement. But before we do that let us note in detail the passages that prove that the atonement is limited. Note the following:

1. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). In the light of this passage, if Christ laid down His life for every man without exception, then He had the greatest love for each one--loved the ones that perish as much as the ones that receive eternal life. Christ could never be satisfied with some of the objects of His greatest love in hell.

2. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). This passage argues that God's greatest gift of His Son guarantees all lesser gifts. Hence it follows that God delivered up His Son for none except those to whom He freely gives all other Spiritual blessings (see Eph. 1:3).

3. "Who shall say anything to the charge of God's elect? It is God that justifieth...It is Christ

(Continued on Page 9, Col. 1)

RETHINKING

(Continued from Page 8)

that died..." (Rom. 8:33,34). Here the argument is that no charges can be placed against the elect because Christ died for them. This passage would be robbed of all logical force if Christ died for some that He some day will condemn in judgment.

4. "...if one died for all, then were all dead" (II Cor. 5:14). There is here the undeniable assertion that all for whom Christ died, died representatively in Him. Hence death has no power over them, and none of them will suffer it; but all will receive justification and eternal life through the faith that God works in their hearts. A. T. Robertson believed in a general atonement and he dodged discussion of election wherever he could. Yet he felt compelled to comment on this passage: "Logical conclusion...the one died for all and so the all died when he died. All the Spiritual death possible for those for whom Christ died" (Word Pictures). Note the use of the word "all" in this passage. We shall have occasion to refer back to it later.

5. "God was in Christ, reconciling (katalasso) the world unto himself, not imputing their trespasses unto them..." (II Cor. 5:19). This tells us what God was doing in the death of Christ and it tells how He was doing it. He was reconciling men to Himself and He was doing it by laying their trespasses upon Christ and, therefore, not imputing, reckoning, charging them to those for whom Christ died. There is here but one proper conclusion and that is that the "world" (mark the word!) for which Christ died consists only of those men of all nations "to whom the Lord will not impute sin" (Rom. 4:8).

We turn now for an examination of the passages relied upon by the advocates of a universally sufficient atonement:

1. Passages in which the word "world" is used: John 3:16; I John 2:2. These passages must be interpreted, if interpreted right, in the light of the following facts:

(1). The Bible frequently uses the word in senses other than the absolute one. We find it used of

the Roman Empire (Luke 2:1; Acts 17:6; 19:27; 25:5; Rom. 1:8; 10:18; Col 1:6)- By no stretch of the imagination can the scope of these passages be extended beyond the Roman Empire. Thus the "world" here has no reference to vast areas of Europe and Asia outside the jurisdiction of Rome, where lived numerous teutonic and slavonic tribes, whose history is known to antedate the birth of Christ, as well as the Chinese, whose annals go back to 2627 B.C. Moreover it is used of the generality of known people (John 12:19); of Gentiles in distinction from the Jews (Rom. 11:12,15); and of unbelievers in distinction from believers (John 7:7; 12:31; 14:17; 15:18; 16:20; 17:14; I Cor. 4:9; 11:32; Eph. 2:2; Heb. 11:7; I John 3:1; 3:13; 5:19).

(2). More particularly do we have the limited use of the word, as already pointed out, in II Corinthians 5:19. That this passage alludes to what God was doing in indwelling Christ in His death is shown by the phrase "not imputing their trespasses unto them," and by the contrast made by Paul between what God was doing in Christ and what he and others were commissioned to do. (If our opponents assert that the passage refers to Christ's preaching ministry rather than to His death, they thereby surrender the universal scope of the word "world," and even its application to the whole Roman Empire; for Christ's preaching ministry, including that of the apostles, brought actual reconciliation to only a very small remnant of the people then living in the Roman Empire.) Now, if it be admitted, as it generally is by advocates of a general atonement, that the passage has reference to what Christ did in His death, then only blind prejudice and slavery to a theory can keep any man from seeing that the "world" reconciled by Christ is that innumerable host out of all nations that receive reconciliation and, therefore, do not have their sins imputed to them.

(3). The Jews, through its use in the Talmud and other Jewish writings, were familiar with the limited use of the word "world," and believed that the Messiah's coming would benefit only the Jews and bring destruction to all Gentiles. This first fact made it easy for the Jews to understand such use of the word as here contended for and explains why Jesus and the apostles could properly use it thus without explanation or fear of being misunderstood. The second fact shows their reason for using it, that is, to contradict the Jewish idea that only Jews would benefit from Christ's coming. In the light of these facts the application of the word to peoples of all nations rather than to every individual is clear. The advocates of a general atonement want to interpret the word in the light of modern use rather than in the light of its use in the first century.

(4)- The real nature of the atonement as a satisfaction of the justice of God: To make way for their theory, the advocates of a general atonement must tone down the justice of God and Christ's satisfaction of it. So they hold that that "propitiation" means that which renders God favorable and makes it possible for God to save men, but does not guarantee that He will. But I reply, how could a holy God be-

come favorable and find it consistent with His nature to save men until the full penalty demanded by the law was met? And when that full penalty was met, how could a holy, covenant-keeping God fail to pardon those for whom it was meant? I challenge any advocate of a general atonement from the most ignorant person to the most eminent scholars of the world to answer these questions. "Can a God of infinite ethical perfection, who with His own hand laid the awful burden of the sinner's guilt upon the adorable Surety, repudiate His own covenant engagements and withhold from Him the reward purchased at the cost of His most precious blood? To say so, is tantamount to an impeachment of the truth and justice of our covenant-keeping God" (Prof. Robert Watts, Belfast, Ireland, in one of a series of articles solicited by T. T. Eaton and published in the Western Recorder during Eaton's editorship)

(5). A love that would cause God to give His Son for the race would cause Him to save all. I challenge any believer in unconditional election to show any basis for God's discrimination in saving men if He loved all of them enough to send Jesus to die for them.

(6). There would be no real expression of love in sending a Saviour to die vainly for men. What kind of love is it that performs an act that cannot benefit? Would there be any real love shown by a father in buying an expensive picture for a totally blind son?

(7). The Scripture states unequivocally that God does not love all men: "Jacob have I loved, but Esau have I hated" (Rom. 9:13). The advocates of a general atonement can wrestle with this passage from now on, but they will never be able to reduce its meaning to less than the truth that God loved Jacob and did not love Esau.

2. Passages where the word "all" is used: I Timothy 2:6, Titus 2:11. These passages should be interpreted in the light of:

(1). The variety of uses of the word in the New Testament: A great number (Matt. 3:5; 4:24); all kinds and classes (Luke 2:10; Rom. 15:14; II Thess 2:9; I Tim. 6:10); all with manifest exceptions (Mark 11:32; Acts 2:47; I Cor. 9:22; 10:33; Titus 1:15); all or every one of a certain class (Luke 3:21; I Cor. 8:1 compared with vs. 7; Col. 1:28).

(2). The use of the word in John 12:32: "And I, if I be lifted up... will draw all men unto me." Here Alvah Hovey, an advocate of a general atonement, is forced to admit that the drawing alluded to is "an effectual drawing, by means of which the servants of Satan are led to become the servants of Christ; not an attempt to draw men to Himself, which is resisted and rendered unavailing." It is interesting to note, then, how this writer seeks to avoid the evident meaning of "all" in this passage as referring to all men without distinction, men out of all classes "all nations, and kindreds, and people, and tongues" (Rev. 7:9), by placing its fulfillment at some future time, "when a great majority of the living will be subject to Christ-so large a part, indeed, that it will seem as if all were His friends." See to what lengths good men will go to avoid the evident truth! But, let it be noted well, that this

eminent Baptist theologian and commentator admits that here the word "all" does not refer to the race. He does this because he sees that every member of the race is not being drawn to Christ, but, when the word alludes to the ransomed, he cannot see that all have not been ransomed!

(3). The use of the word in II Corinthians 5:14: "...if one died for all, then were all dead." This passage furnishes the key for the interpretation of all passages using "all" with reference to the atonement. The "all" for whom Christ died is the all who shall be reconciled through Him, the totality of the redeemed.

(4). The real nature of the atonement as providing a ransom (antilutron), "a corresponding price," a price corresponding to the debt we owed to the law, the price of our deliverance. "Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:6), should be interpreted by Christ's own words: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28)...He certainly did not mean every sinner of Adam's race; for it would be notoriously untrue; but He meant all conditions and races of men, and savingly, only all men given Him by the Father" (J. R. Graves, The Seven Dispensations, p.102)- "If law can yield to all, if the universe created and uncreated can afford to have law in its higher realms melt like wax, if God's love can in any respect be shown to violators of law at the expense of justice, if Christ having done all and having suffered all He was raised up to do and to suffer, justice, exact justice, pure and mere justice, did not permit, require, demand, necessitate the deliverance of those whom He represented and whom He came to redeem, then indeed, 'Christ died in vain,' then is the 'offense of the cross' taken away, then 'the wages of sin' is not 'death,' that we are all at sea as to the necessity for Christ's intervention, then we are ready to disperse on voyages of discovery that we may find good reason for Christ's coming into the world at all, and especially for His suffering in Gethsemane and on the cross" (John M. Armour, Atonement and Law, p.129).

3. Other passages: I Timothy 4:10; II Peter 2:1.

(1). I Timothy 4:10. The mere provision of possible salvation for men does not make God their Saviour any more than it saves them. This does not satisfy the meaning of the word "saviour" as applied to the soul. The Greek is "soter," and this word means "deliverer" and "preserver," as well as saviour. This, no doubt, is the meaning here. God delivers and preserves all men (so long as it pleases Him to do so). What He does in a general and limited way for all men in general, He does in a special manner for believers.

(2). II Peter 2:1. The word for Lord in this passage is not "kurios," which is used either of God or of Christ. It is "desptes," which is never used of Christ. Hence the reference here is to God. Peter wrote especially to Jews. Doubtless the false teachers were Jews also. And Deuteronomy 32:6; Psalm 74:2; Isaiah 63:11 explain in what sense God bought the Jewish na-

tion.

I have finished. Suffer a closing word. A general atonement is no atonement, it is but a miserable makeshift and a misnomer. It makes void God's law, it destroys His justice, and impugns His faithfulness. It dishonors the Son of God by making His blood an unholy thing, no better than the blood of bulls and goats. It detracts from His glory and gives glory to man. It leaves no logical basis for the security of the believer. It promotes the arrogance of man in assuming that he can add to the atonement. It opens the door for unscriptural schemes to wrest professions of faith from men by human artifice. Bringing into our churches an uncircumcised throng that still speak the language of ashdod and lust after the fleshpots of Egypt. It leads to laxity and apostasy, modernism and division. I implore all believers to turn away from it, especially Baptists. Turn back, my beloved brethren, to the former historical Baptist position. It will not kill your evangelistic spirit, as it did not kill that of Spurgeon and scores of other worthy men who have held it. A limited atonement and Biblical evangelism belong together. A limited atonement will keep men from unscriptural excesses in evangelism, but it will not weaken their interest in the salvation of souls. God has committed unto men the "word of reconciliation" (II Cor. 5:19). This is His preached Word, which He uses as the instrument of the Spirit in regeneration (I Cor. 1:21; Jas. 1:18; I Peter 1:23)

HISTORY

(Continued from Page 1)

"Humanist Manifesto" which outlined their position as well as their goals for the future.

In this document they openly and freely denounced the existence of God, and denounced the worship in God or any supreme being as foolish, declaring that moral principles based on the Word of God as being harmful to the advancement of the human society.

Article nine: In place of the old attitudes involved in worship and prayer, the humanist finds his religious emotions expressed in heightened sense of personal life and in a cooperative effort to promote well being.

Article ten: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural.

One signature you might recognize on the 1933 humanist Manifesto is John Dewey. John Dewey introduced public education to this country as a means of developing an altogether humanist society in America. As the most prominent and influential philosopher of his day and a longtime professor at Columbia University, John Dewey is credited as the principle author of the 1933 Humanist Manifesto.

Later, in 1973 a supplement as it was called, which was a bold expansion of the 1933 Manifesto was published, called "Humanist Manifesto II." It was signed by 283 prominent educators, (Continued on Page 11, Col. 1)

YOU WON'T DIE LAUGHING

"The state comes into existence that man may live." -- Aristotle.

The first duty of government is to protect your life. If the state can "legalize" the murder of some, it can "legalize" the murder of many.

If an innocent baby's life is not protected -- neither is yours. Abortion today "justifies" euthanasia tomorrow. Killing innocent babies who reside in the womb could "justify" the killing of elderly or the handicapped or you!

Nazi "government approved" gas chambers killed innocent Jews.

American "government approved" abortion chambers are now killing innocent babies. Your tax dollar helps pay for the killing.

Write your newspaper, state legislator and congressman. Talk to your doctor.

THE DAY

(Continued from Page 1)

brance of God's deliverance, began in Egypt. It was a time when God slew the first born of each household in Egypt. The Hebrews were protected when a lamb was slain and its blood was placed on the door posts and lintels. This day was to be observed each year in the first month of the year. That month in the Jewish calendar is called Nisan. The day of the month is the fourteenth. "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even" (Ex 12:18). This day is also at the beginning of the feast of unleavened bread. "In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread" (Lev 23:5-6).

There appears to be some confusion about these days in some Scriptures, but careful study will reveal that they are in harmony.

It is also important to know that the Hebrew day begins at evening, not in the morning. The day started when it got dark. This is the way that God began when he created night and day. "And God called the light Day, and the darkness he called Night. And the evening and morning were the first day" (Ge. 1:5). This idea is emphasized over and over in the Scripture. Another important point to remember is the reference to the Sabbath. The Sabbath was not just the seventh day of the week, it could be any day that was designated a special or holy convocation day. In this case, this Sabbath day was on Thursday, the fifteenth of Nisan. On the day that Christ died, it was the day of preparation, the day before the sabbath. "And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus" (Mk 15:42-43).

It is a Scriptural fact that Christ arose on the first day of the week. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils" (Mk 16:9). To find the exact day that He died, we have to count backwards for three days and three nights. This will bring us to the day that He died. The key to understanding this is given by Christ as He spoke to the Sadducees and Pharisees concerning a sign to instruct them as to this time. "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). This was the Master's sign concerning the

death, burial, and resurrection of Christ. This is the only sign that has been or will ever be given. This sign was given for understanding, but man has perverted this sign into a very great misunderstanding. By counting backwards for three days and three nights, we arrive at Wednesday, the fourteenth of Nisan. From there, we can examine this great event more closely.

The Day of the Preparation, Passover, Wednesday, this day begins at evening. In this evening some of the greatest events ever recorded take place. "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" (Mt. 26:17). He instructs them to go to a certain house, and a certain man, and to tell him to make ready the passover. "Now when the even was come, he sat down with the twelve" (Mt. 26:20). As Jesus sat with the twelve disciples to observe the passover, He took the bread and the wine and instituted the Lord's Supper. This ordinance is observed today by His church. It was given the first time to those in the closed upper room who were the members of the first church. Having gone out into the Mount of Olives, they came to a place called Gethsemane. It was at this time that Jesus became sorrowful, even unto death. He went three times and prayed to the Father that His will might be done. Then Judas came with a great multitude that included the chief priests and elders of the people, and they took Him. Then Jesus was brought to the high priest, Caiaphas, and He was questioned concerning who He was. Then two false witnesses were called to testify against Him. He was accused of blasphemy and found guilty and sentenced to death.

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor" (Mt. 27:1-2). This is the morning of the day of preparation, the day of the passover, Wednesday, the day Christ died. Jesus stands before the governor, Pilate, and is questioned; but He does not answer. It was a custom on this feast day, a Sabbath day, to release a prisoner of the people's choice; and the governor offered to release Jesus or a man called Barabbas. The people chose Barabbas and called, even cried, that Christ be crucified. Then, releasing Barabbas, he delivered Christ to be crucified. For the next two to three hours Christ was put through a time of humiliation and mistreatment. And then they led him away to crucify him.

"And when they were come unto a place called Golgotha, that is to say a place of a skull" (Mt. 27:33). They crucified him. The Greek word for this place is "Calvary". The time that He was crucified was at the third hour of the day, which was nine o'clock. Crucifixion was one of the cruellest ways devised to put men to death. There have been volumes written concerning this type of death and the extreme torture that the body goes through as it hangs

on the cross. Along with the physical torture the people still mocked and reviled Jesus. This treatment went on for about three hours, and then at noon God cast the land into darkness. This was the time of the greatest pain and agony that Christ was ever to suffer. Not only was there great physical pain, pain that ordinary man could not stand, but there was the knowledge that the Father had forsaken Him. This darkness lasted three hours, from the sixth hour until the ninth hour. Our time of noon until three o'clock. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that

is to say, My God, my God, why hast thou forsaken me?" (Mt. 27:46). Jesus called out in the flesh as the Son of man, a servant, unto God the Father as the wrath of God was poured out upon Him for the sins of His people. At this time, Jesus suffered what was the equivalent of all our sins, sins that will never have to be paid for again. Jesus did this willingly for His people, for no man could have taken His life if He had not consented to giving it up. There was one last cry from the cross of Calvary before this great transaction would be complete. "Jesus, when he had cried again with a loud voice,

yielded up the ghost" (Matt. 27:50). A loud voice means a voice of strength, not one of weakness. What Christ cried shows that the redemption of His people is complete. "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (Jo. 19:30). Jesus was dead. It was necessary that He be buried before the day ended. There was also a custom that was observed following a crucifixion that called for the legs to be broken to hasten death. The legs of the two that were crucified with Him were broken; (Continued on Page 11, Col. 4)

WHY IS SALVATION BY FAITH?

by C.D. Cole

The Scriptures not only tell us that salvation is by faith in the Lord Jesus Christ, they also tell us why salvation is by faith. Do I need to establish the fact that salvation is by faith? Then this is easy to do. "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5); "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39); "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "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" (Eph. 2:8, 9).

1. Salvation is by faith on the part of the sinner that it might be by grace on the part of God. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all seed; not to that only which is of the law, but to that also which is of the faith of Abraham who is the father of us all" (Rom. 4:16). Grace is the source and faith is the channel or way of salvation. If salvation were by works on the part of the sinner then it could not be by grace on the part of God. If salvation was the reward for works, then the reward would not be reckoned as a matter of grace but of debt. Salvation by works would be God paying off, God meeting an obligation, and could not be a matter of grace. The miner does not think of his pay check as a matter of grace on the part of the company -- he thinks of it as a debt or obligation. He considers the company in debt to him for his work, and the pay check is the company meeting its obligation. The pay check is what he has earned. And so salvation by faith means salvation by grace; salvation by works would be salvation by debt as something earned. "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain." (Gal. 2:21). Now the Bible consistently teaches that salvation is by grace and as to source by grace only. "In whom we have

redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). "Being justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. 3:24).

2. Salvation is by faith so that the motive of works might be that of love. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). Faith does not do away with works; it puts works in their proper place and gives to them the motive of love. Saving faith is a faith that works by love. If salvation were by works, then the motive of service to God would not be the motive of love, but of slavish fear. If salvation were something earned, there would be no occasion for or demand for love. Why, we hardly say thank you when we get paid for what we do. But a gift calls for thanks, and a great gift calls for much thanks and for a lot of love. The miner feels no obligation to love the company that pays him for his work. Now God's love is a gracious love -- an undeserved love -- and calls for love in return. God's love for sinners is a costly love -- He so loved that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. If salvation were by works -- something the sinner earns -- it would not be an expression of the love of God, and would not call for any love in return. We love Him because He first loved us. People who are trying to earn salvation cannot in the very nature of things serve God out of love.

3. Salvation is by faith that Jesus Christ might be the Saviour. Salvation by works would be self-salvation -- every man would be his own saviour. Peter was speaking of Jesus Christ when he said, "for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Salvation is in a person and that person is the Lord Jesus Christ. A saviour is a person who saves and if the sinner is saved by what he does, he would be his own saviour, and Jesus Christ would not be in the picture so far as salvation is concerned. He might be an example, but He could not be the Saviour. "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain" (Gal. 2:21); "And ye

will not come to me, that ye might have life" (John 5:40).

4. Salvation is by faith so that the law of God might be established. "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). Those who believe in salvation by works do not establish the law, or they believe the sinner keeps the law -- and the only way to keep the law is to keep it perfectly. To offend in one point is to break the law, and the law is not established by breaking it, even in one commandment.

5. Salvation is by faith so there can be no boasting. "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" (Eph. 2:8, 9). Folks who get to heaven will not be boasters; they will give all the credit and honor for their salvation to the Lord Jesus Christ. The Bible says that if a sinner was saved by his works he would boast -- and he would have ground for boasting. He could, like the Pharisee in the parable, parade his works in heaven and say, "see what I have done".

6. Salvation by faith gives meaning to the ordinances of baptism and the Lord's Supper. The ordinances do not save, but tell in symbol or picture what does save. In defining the gospel, Paul does not mention baptism and the Lord's Supper. He says the gospel is how Christ died for our sins and was buried and rose again.

The ordinances give us the gospel in two acts: They point to the death of Christ and to His resurrection. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). Baptism supposes the believer's death to sin and pictures or symbolizes what he is in Christ -- dead to sin and alive to walk in a new life. Baptism is a burial and a burial is for dead people, not in order to kill them. "Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

If water saved the sinner, a little might be as good as much. But if baptism symbolizes a burial and a resurrection, there must be enough water to bury a person in. Baptism is both an immersion and an emersion -- it is a planting and a resurrection.

Many sinners appear in the garb of saints, but "The Lord knoweth them that are his."

HISTORY

(Continued from Page 10)

philosophers, authors, doctors, professors, scientists, physiologists, and clergymen. It states more boldly, "As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival."

The goals of these two documents are now being carried out by universities, colleges, high schools, elementary, and pre-schools. What are these goals? Again quoting from their document, "...it is our conviction that humanism offers an alternative that can serve present-day needs and guide humankind toward the future."

Time would not permit me to cover all the history of this movement, and though it has taken on many forms, fashions, and faces over the centuries, humanism is not a new thing. It has been around as long as Satan himself.

Satan is the bedrock and infrastructure of human nature. As a matter of fact, the term "human nature" would be more accurately described as "Satan nature." Secular humanism takes its fundamental laws from human nature and human reasoning.

Human nature is the essence of humanism philosophy. Ezekiel 28:15, "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee."

What was this great iniquity found in this wonderful, and beautiful anointed Cherub? Isaiah tells us in Isa. 14:13-14 "Thou has 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."

Satan, in the garden, tempted Eve with the religion of Secular Humanism. Genesis 3:4, 5 "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

All that is in the world, the lust of the flesh, and the lust of the eyes, and pride of life is found in the philosophy and practice of the secular humanist.

"We affirm a set of common principles that can serve as a basis for united action-- positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale." H.M. II, Page. 15.

Now, in recent years we are seeing the religion of secular humanism being mixed with Christianity. The Christian society has latched onto the philosophy that "Man is the measure of all things", and "I am the captain of my soul."

According to Encyclopedia Britannica, Humanism is defined as "any attitude exalting man's relationship to God, his free will, and his superiority over nature." This best defines "Christian Humanism." Some Christian theologians refer to Christianity as "humanist." Karl Barth, a Swiss protestant theologian affirmed that, "there is not humanism without the gospel." Roman Catholic theologians have claimed that Catholic Christianity is humanistic in that it emphasizes the uniqueness of man as a being created in the image of God.

By and large, Arminianism and secular humanism are second

cousins. The one major difference being that Arminianism is monotheistic, recognizing one God, while humanism is for the most part Atheistic.

Both agree that, (1) Man is a free moral agent. (2) Man alone decides his own destiny. Arminianism is harmful because it is a perversion of true Christianity. Humanism is harmful because it not only denies God, but attempts to reasonably disprove the existence of God.

While the average Christian religion attempts to reach the masses through certain outreach ministries of churches and church organizations, humanism has infiltrated our thinking gradually through social avenues. Our laws have been modified and amended to accommodate the humanist philosophy. Consequently, immorality of every sort now falls under the protection of "civil rights." The "new civil rights" movement now underway has very little to do with real civil rights. Instead, it is a vicious wolf in sheep's clothing. Civil rights as interpreted by the humanist means that all people should have the right to do that which seems right in their own eyes. "To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies." Article six: H.M. page 19.

What is called separation of church and state is really separation of God and state. Our forefathers who brought forth this new nation never intended to eliminate God from government or education, but protect the rights of the Christian society, so that people could worship God without the threat of persecution from organized dominating religions such as the Church of England and the Roman Catholic Hierarchy. Notwithstanding, we are to the point now where it is a violation of the law to mention God, church, prayer, salvation, or anything else having to do with the Christian religion in the public schools.

However, the doctrine of secular humanism can be freely taught, and is being taught in all public and some private schools. Here is how it is:

(1). Evolution as fact: creation as fiction and myth. (2). Situation ethics as opposed to moral ethics. (3). The promotion of the kingdom of man instead of the kingdom of God. (4). Free sexual expression without restraint replacing the godly moral principle of abstinence from any sexual activity except in marriage. (5) Homosexuality being accepted and portrayed as a normal alternative lifestyle.

What has any of this to do with you and me? Much in every way. We stand ready to accept Satan's proposal to Eve as an interesting alternative to holiness and dedication to the laws of God.

The humanist philosophy has changed the way we look at the Word of God. Christ and His kingdom is no longer the single most uppermost thought in our minds. We are no longer pre-occupied with serving God, seeking and doing His will, dying to self, or letting the Word of God dwell in our hearts by faith.

The humanist philosophy has changed the way we look at sin in the world, and in ourselves. We have grown more and more tolerant toward sins which in earlier days were intolerable. We see and hear so much about adultery and other forms of fornication

that we hardly think anything about it anymore. The "homosexual community", as it is called, is becoming so commonplace that we think nothing of it if the musicians we listen to, or the Hollywood crowd we watch happens to be that way.

The more violent and sexy the programs are, the more we like it. There is more naked flesh, more immorality, more crime and violence, and more drugs shown on T.V. and the movies today, and more Christians watching that instead of keeping their eyes on heavenly things than ever before. Why? Because secular humanism has changed our way of thinking on these things.

We Christian people had better take a closer look at these things and fall on our knees before God Almighty and beg forgiveness. Christian people had better get back to the Word of God, and begin to walk in the path of holiness, or perhaps God will allow this enemy to smite us as He did many times with Israel for their departing from Him.

THE DAY

(Continued from Page 10)

but when they came to Jesus they saw that He was already dead, so they did not break His legs. Herein is the fulfillment of another of the many prophecies concerning him. "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken" (Jo. 19:36).

And now evening had come and Christ was taken down from the cross, wrapped in a clean linen cloth, and was laid in a new tomb that had been hewn out of the rock. A great stone was rolled up to the door of the sepulchre to make sure it was closed. Thus had ended the day of the passover and the Sabbath drew on. The first night in the grave had begun. That night was Thursday. The next day, Thursday, the chief priests and the Pharisees came to Pilate and requested that the sepulchre be guarded for three days because while He was alive Christ told them that He would rise in three days. "Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first" (Mt. 27:64). So they made the sepulchre secure by sealing the stone and setting a watch. This watch continued through Thursday, Friday, and Saturday. On the day that the world observes as the day that He was crucified, Christ had already been in the grave one and a half days.

In the end of the Sabbath, Saturday, as it began to dawn toward the first day of the week, Sunday, two of the women, Mary Magdalene and Mary came to the sepulchre. They were met by the angel of the Lord. The stone had been rolled away from the tomb, and those that had been assigned to watch became as dead men. The angel knew that they sought Jesus, and the words that he spoke to them must have brought great joy and excitement. "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Mt. 28:6). We are not told the

exact time that Christ arose, but we do know that it must have been between the end of the day on Saturday and the dawning of the first day on Sunday. Somewhere in that period of night, Christ arose. We do have an indication from the record that Mark gives in his gospel. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning;" (Mk 13:35). There are four watches in the Jewish night. Evening from the Greek word OPSE, which means at evening or end of day. This time corresponds to our times of six to nine in the evening. The next is midnight, from the Greek word MESONUKTION, and means towards the middle. This time corresponds to our time of nine until midnight. The third watch, the cockcrowing, from the Greek word ALEKTOROPHONIA, which corresponds to our time of midnight to three in the morning. This word means "On the coming of light". The fourth watch, the morning, from the Greek word PROI, means into morning. This corresponds to our time of three to six in the morning. This is the time that the women came, for the word early (PROI) is used in Mark chapter sixteen and verse two. It is used again in verse nine. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom the had cast seven devils."

The watch that ended with the cockcrowing was the coming of light. In John, Christ states that He is the light of the world.

(Continued on Page 12, Col. 1)

APPRECIATED LETTERS

Dear Brother Wilson:

I am sending money for my subscription as I sure don't want to miss a paper. I hope to attend your conference this year for the first time. Pray for me. God bless you from one who loves the Word.

Rose Young, Sardis, Ms.

Dear Brother Wilson

Please renew my subscription to The Baptist Examiner for four years, enclosed \$.... I really enjoy the paper. Keep up the good work. Thank you.

June Holt, Williamsburg, Ky.

Dear Brother Wilson:

The tapes are so good that you sent me. I had not heard any messages on Zechariah for years. You may not believe me when I say I never hear any sermons like you preach--only those I read in The Baptist Examiner--so I'm keeping all four of the tapes. I listen to these tapes again and again. These sermons are good for us and they never grow old--neither does any of God's Word. When I study God's Word over and over I understand it better and I get new light on each chapter every time. No wonder he said, "study to show yourself approved." The tapes and The Baptist Examiner are such a blessing to me. You will never know how I enjoy them.

Mrs. O. L. Young,
Bullard, Texas

THE BAPTIST EXAMINER
APRIL 14, 1990
PAGE ELEVEN

DOCTOR OR BROTHER

by Arthur W. Pink
(1886-1952)

What strange methods God sometimes employs in teaching His children much needed lessons. This has recently been the writer's experience. He has been approached by a "University" to accept from them a degree of "D.D." Asking for time to be given so that he might prayerfully seek from God, through His written Word, a knowledge of His will, fuller light came than was expected. He had very serious doubts as to the permissibility of one of God's servants accepting a title of earthly honour. He now perceives that it is wrong for him to receive it even complimentary. Various friends, as a mark of respect, have addressed us as "Dr. Pink." We now ask them to please cease from doing so. Let it not be understood that we hereby condemn other men for what they allow. No, to their own Master they stand or fall. The principal passages which have helped us we now mention, praying that it may please God to also bless them to others.

First, to the false comforters of Job, Elihu (God's representative) said, "Let me not, I pray you, accept any man's per-

son, neither let me give flattering titles unto man" (Job 32:21). Second, "Be not ye called Rabbi" or "Teacher" (Matt. 23:8), which is what "Doctor" signifies. Third, John 5:44 reproves those who "receive honour one of another," and bids us seek "the honour that cometh from God only." Fourth, none of the Lord's servants in the N.T. ever employed a title: "Paul, an apostle," but never "the apostle Paul." Fifth, the Son of God "made Himself of no reputation" (Phil. 2:7) is it then fitting that His servants should now follow an opposite course? Sixth, Christ bids us learn of Him who was "meek and lowly" (Matt. 11:29). Seventh, one of the marks of the Apostasy is "having men's persons in admiration because of advantage" (Jude 16). Eighth, we are bidden to go forth unto Christ outside the camp "bearing His reproach" (Heb. 13:13).

For these reasons it does not seem to us to be fitting that one who is here as a representative and witness for a "despised and rejected" Christ should be honoured and flattered of men. Please address me as "Brother Pink."

CAN YOU IMAGINE THIS?

Paul writing to a universal invisible church? "Paul, called to be an apostle of Jesus Christ ...Unto the church of God which is at Corinth..." (I Cor.1:1-2).

THE DAY

(Continued from Page 11)

What better time for Christ to arise than at the coming of light. There is another first recorded during this time. "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun" (Mk 16:2). A new word is used to describe this first day. The word in the Greek is PRO SABBA-TON PROTOS. It means the first day of its kind. The first Lords Day. This is the day that the resurrection is to be observed, every Lord's day.

On what day was Christ crucified? Wednesday. On what day did Christ arise? Sunday, the Lord's Day. In between is the span of the three days and three nights that Christ Himself prophesied. These are three literal twenty four hour periods of time, not the imagination of man. There is no possible way that Christ could have been crucified on Friday and risen by Sunday. Those that choose to believe this lie of the devil are simply not concerned with the facts, but wish to pay homage to the pagan system from which most heresy grows. That which the Passover Lamb portrayed was fulfilled when Christ, the Lamb of God, purchased the pardon of God for His people. If that day of passover showed this great event in a certain way; month, day, and time; is it not correct to assume and believe that the actual event was carried out in the same precise manner?

WHEN MATTHEW HENRY WAS ROBBED

That very night he prayed, I thank Thee, first, because I was never robbed before; second, because although they took my purse, they did not take my life; third, because although they took my all, it was not much; and fourth, because it was I who was robbed, and not I who robbed.

"It is not great talents or great learning or great preachers that God needs, but men great in holiness."

--E.M. Bounds

Augustus Toplady (1740-1778), writer, preacher, and author of "Rock of Ages," once said, "The conditions of fallen man's salvation are two and no more! Namely, (1) perfect atonement for sin, and (2) perfect obedience to the law of God. Both of these conditions Christ Jesus has completely fulfilled in the stead and for the eternal, infallible salvation of every soul that comes to His blood for cleansing and to His righteousness for clothing. He is able to save to the uttermost all that come to God by Him."

THE BAPTIST EXAMINER
APRIL 14, 1990
PAGE TWELVE

'I WILL NEVER GO BACK TO THAT CHURCH!'

An irate husband arrived at his home about 1:00 p.m. from church and raved at his wife, "Don't ever ask me again! I will never go back to that church."

The wife very calmly said, "Oh, you'll go back next Sunday."

"No, I won't," he shouted.

Cool and collected his wife reasoned, "Give me two good reasons why you should not go back."

"I could give a hundred," he shouted, "but here's a couple -- first, no one in the church likes me, and second, I don't like anyone in the church."

Very confidently his wife said, "You'll go back -- fact is, you will be there next Sunday."

"Give me two good reasons why I should go back," he snapped.

"Well, my dear, I could give you a hundred but here are a couple -- first, you are a mature person and you know it is right to go to church; and second, you are the pastor."

However, learned, godly, and eloquent a minister may be, he is nothing without the Holy Spirit. The bell in the steeple may be hung well, fairly fashioned, and of the soundest metal; but it is dumb until the ringer makes it speak. And in like manner, the preacher has no voice of quickening for the dead in sin nor of comfort for the living saints until the Divine Spirit gives him a gracious pull and bids him speak with power.

--C.H. Spurgeon

DOCTOR VOWS NEVER TO KILL ANOTHER UNBORN BABY!

An abortionist in Sweden vowed never to kill another unborn baby after a ten-week old baby he was aborting screamed. Air bubbles can occur during an abortion, and a baby of that age has functional vocal cords. All that was needed was for a bubble to locate over the baby's mouth during the abortionist's murder. Dr. Mats Waktel declared, "I won't perform another abortion as long as I live, and I'll never forget that scream."

--FLAG

FAITH IN CHRIST FOR CLEANSING

How sad our state by nature is!
Our sin how deep it stains!
And Satan binds our captive minds
Fast in his slavish chains.

But there's a voice of sovereign grace
Sounds from the sacred Word,
"Ho, ye despairing sinners, come,
And trust upon the Lord."

My soul obeys th' almighty call,
And runs to this relief;
I would believe Thy promise, Lord,
Oh! help my unbelief.

To the dear fountain of Thy blood,
Incarnate God, I fly;
Here let me wash my spotted soul
From crimes of deepest dye.

Stretch out Thine arm, victorious King!
My reigning sins subdue;
Drive the old dragon from his seat,
With all his hellish crew.

A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my all.

--Isaac Watts, 1709

THE SECRET OF STRENGTH

"When I am weak, then I am strong." "When" and "then" are the two pivots of the text -- the hinges upon which it turns.

"When I am weak." What does that mean? It means when the believer is consciously weak, when he painfully feels, and distinctly recognizes that he is weak, whether we know it or not; but when we not only believe this to be the fact, but see it to be the fact -- then it is that we are strong. When it is forced home upon us, that we are less than nothing and vanity -- when our very soul echoes and re-echoes that word, "Without me ye can do nothing" -- then it is that we are strong.

When a man is thoroughly weak -- not only partially, but altogether weak -- then is he strong. When apart from the Lord Jesus Christ, he is utter weakness, and nothing more -- then it is that he is strong. Let me persuade you to make a full confession of weakness to the Lord. Say, "Lord, I can not do what I ought to do; I can not do what I want to do; I can not do what I used to do; I can not do what other people do; I can not do what I mean to do; I can not do what I am sure I shall do; I can not do what I feel impelled to do; and over this sinful weakness I mourn." Then add, "Lord, I long to serve thee perfectly, yet I can not do it. Unless thou help me I can do nothing aright. There will be no good in my actions, my words, my feelings, or my desires, unless thou continue to fill me with thine own holy energy. Lord, help me! Lord, help me!" Brother, you are strong while you plead in that fashion. You can do all things through Christ who strengtheneth you; and he will strengthen you, now that you are emptied of self. How true it is, "When I am weak, then am I strong!"

C.H. Spurgeon.

ANNOUNCEMENT

Almond Katryan, in mission work in Guyana, South America, will be preaching at our Bible Conference. He will be available for preaching in other churches following this. If you want him, contact the editor.

BOOK ANNOUNCEMENTS

We have a new reprint in our book store. It is a "Commentary On Matthew" by John A. Broadus. This was once a part of a set of Baptist commentaries on the New Testament. It has been out of print for some time. I do not know how many times we have been asked if we had or could get this book. It seems that it was the most popular volume in the original set. I am so glad that it has been reprinted. I stand to be corrected, but so far as I know it is the best commentary on Matthew. The fact that the author was not a Premillennialist does injure some portions of the book, and this is a serious injury. Still, all in all, it is a great book. I highly recommend it. There are books on the Sermon on the Mount that are better. There are books on Matthew 13 that are better. But I do not know a commentary on the whole book of Matthew that I would consider better. It is a large book of over 600 pages. In paper back it sells for \$18.95. In hard back for \$24.95. The Publishers have done a great service in reprinting this book. Order from our book store. The profit goes into our book ministry.

We have a book in our book store. It is "Classic Sermons On The Prodigal Son." The book is compiled by Warren Weirsbe. There are two sermons here by Charles Spurgeon and eight by different authors. These are mostly good sermons by able preachers. Reading them should be a blessing and add to one's knowledge of this greatly beloved parable. The book is a paper back of over 150 pages and sells for \$8.95, a little high, but most books are that way today. Order from our book store.

ANNOUNCEMENT

There will be a Bible Conference at Grace Baptist Church of Gladwin, Michigan April 28-29. There will be food and fellowship for all who are there, at the church Friday night. Conference services will be on Saturday at 9:30 a.m., 2:00 p.m., and 7:00 p.m. on Sunday at 9:30 a.m. The church will serve lunch and supper on Saturday and lunch on Sunday. Speakers will be Dan Phillips, Medford Caudill, Jim Settlemyre, Jim Walters, Eddie Roberts, Joe Wilson, and Sam Wilson. Each speaker will bring two messages. Many sermons will be about the church. This great church has been meeting in the basement of the parsonage for several years. They now have a church building. They desire to begin their service for the Lord in this new building with this Bible Conference. Pray for this church and this conference. Attend the conference if you can. For further information, contact Sam Wilson at (517) 426-9019.

ANNOUNCEMENT

Elder T.B. Freeman will be the speaker in a revival meeting at Temple Baptist Church in Appalachia, Virginia. The meeting will be April 23 - 28. Services will be at 7:00 P.M. This meeting brings together a fine preacher, a fine pastor, and a fine church. Pray for this meeting, and attend it if you can. For further information contact Elder Reggie Moore, the church pastor, at 703 565 4604.

ANNOUNCEMENT

Pastor Steve Shelton, of Central Baptist Church, St. Petersburg, Fl. is compiling a church directory. If you would like to be included in this send him the following information. 1. Name of church. 2. Church's location, mailing address and phone number. 3. Pastor's name, address, and phone number. 4. If you desire, the name of any preacher in your church that is available for supply preaching or for a work. Send this to Steve Shelton, 14012 Fullerton Dr., Tampa, Fl 33625.