

Man's security is the devil's opportunity.

GOD WROUGHT REPENTANCE

by Wil Bang
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"Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth" (Jere. 31:19).

Oh, would to God I might be ashamed, yea, even confounded, because of my sins. Then



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said I — woe is me, for I am undone because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts. Oh, yes, but I also see me—the real me. Woe, woe, woe is me. Surely after that I was turned, I repented. When Almighty God, by His grace, was pleased to turn me in His direction, quicken the man which was dead and give me life, I could

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TEACHING CHILDREN

by C.H. Spurgeon
(Now In Glory)

"Come, ye children, hearken unto me: I will teach you the fear of the Lord" (Psalm 34:11).

Children are capable of being taught the fear of the Lord. We have heard it said by some that children cannot understand the great mysteries of religion. We even know some Sunday school teachers who cautiously avoid mentioning the great doctrines of the Gospel, because they think the children are not prepared to receive them. Alas, the same mistake has crept into the pulpit, for it is currently believed among a certain class of preachers that many of the doctrines of the Word of God, although true, are not fit to be taught to the people since they would pervert them to their own destruction!

Whatever my God has revealed ought to be preached. Whatever He has revealed, if I am not capable of understanding it, I will still believe and preach it. (I do hold that there is no doctrine of the Word of God which a child, if he be capable of receiving,) I would have children taught all the great doctrines of truth without a solitary exception, that they may later hold fast to them. I can bear witness that children can understand the Scriptures, for I am sure that when but a child I could have discussed many a knotty point of controversial theology, having heard both sides of the question freely stated among my father's circle

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THE RIGHTEOUSNESS OF GOD

by T.B. Freeman
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"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God" (Romans 3:21-23).

The eminent Bible commentator, Robert Haldane in his exposition of the Epistle to the Romans says, "The righteousness of God is to be contemplated at three different periods: first, as to when it was purposed; secondly, as to when it was promised; and thirdly, as to when it was revealed." The righteousness of God then was purposed in the eternal decree of God before the world began. As someone has well said, "Long ere the echoes awoke the solitudes, while the unborn forests lay in the acorn cup, before the stars looked down

upon the silent hills and sleeping valleys, long before the un-navigated ether was fanned by the wing of an angel, before the day spring from on high blazoned her proud stellates upon earth beneath and gilded the grass and drank her dew." Yes, before the morning stars sang together, and all the sons of God shouted for joy, (Job 38:7), our eternal God of all grace purposed this everlasting righteousness. "That in the ages to come he might shew



T.B. Freeman
the exceeding riches of his grace in his kindness toward us through Christ Jesus"

(Eph. 2:7). The righteousness of God was promised after the fall of man. First in (Gen. 3:15), then followed by the long procession from there to (Mal. 4:2), through the intervening books of the Old Testament. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). Then the righteousness of God was, and is, revealed through the Gospel of Christ. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:16, 17).

That mankind could not be saved by the deeds of the law, or their own righteousness, is clearly declared in (verse 20) of this chapter, that is Romans chapter 3, which reads as follows, "Therefore by the deeds of the law there shall no flesh be

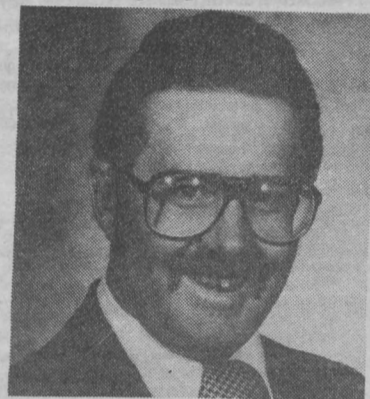
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WHAT'S RIGHT WITH THE GRACE BAPTIST CHURCH

by Sam Wilson
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Acts 17:11: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

I use this as a text because I feel we have some "more noble" people who are



Sam Wilson

members of the Grace Baptist Church here in Gladwin Michigan. I do not write this article just to praise the Church here, but all churches that have as many things right as the church here does. I do not write this because there are no faults or problems that ever arise at the church here. God knows we are not a perfect church. I preached this sermon because I felt the members of the church

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SOVEREIGN GRACE PRODUCES A HOLY LIFE

by J.C. Settlemoir
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"Without holiness no man shall see the Lord!" (Hebrews 12:14).

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," (Romans 9:18).

Writing with indelible ink the Holy Spirit penned these two doctrines — God saves sinners without any merit of their own, and — those whom He saves live holy lives.

As long as men bow to Jesus Christ and Holy Scripture, no contradiction appears between

these two truths. But when lovers of error misrepresent truth, God calls on lovers of truth to faithfully represent error for what it is, the Devil's broad way to destruction, (Matt. 7:13).

It is therefore necessary for us to sketch the error about holiness and God's sovereignty in order to present the truth. This error system has two sides.

First, certain groups teach that after salvation one must advance out of Romans seven into Romans eight. They quote several verses of Scripture to give an air of authority to their position. Foremost in their line of things is "Whosoever is

born of God doth not commit sin..." (I John 3:9).

From this sort of Scripture (and there are several more passages so used) they go on to build an inverted pyramid. The whole top heavy structure sets upon man's ability to live in the presence of sin, under sin, with sin in him and yet to live above sin!

No matter what group you think of, if they deny sovereign grace, at bottom they must hang all upon the feeble efforts of a depraved, fallen, corrupted will. This is true even of so-called Baptists who deny sovereign grace as vehemently as do the

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MERRY CHRISTMAS

by Chuck Talley
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No day like Christmas can be found in all the world. It is marked as a holiday, complete with the closing of stores, feasts, gift exchanges, special liturgies and other religious festivities, revelry, drunkenness, parties, profane observances and paganism.

Its popularity is not to be questioned — it is here, and seemingly here to stay. But there is one question that needs to be answered: Is the Christian to observe it? In order to decide this issue, the background of Christmas must be analyzed. Ample information is available to the student.

The name, Christmas, is of Roman Catholic origin. It is made up of two words: Christian Mass. The mass is a special service conducted by the papists for the purpose of worshipping their gods, of which Christ is but one (mariolatry and some select saints are also worshipped). The name has become so universally known that its form has been shortened to Christmas since the sixteenth century. Many folk today refer to it as simply Xmas, since in the Greek language the first letter in Christ is "X", and many make reference to Christ in writing by that mark. Any child of God should revolt at the mere insinuation that he observe anything with a mass, especially the Christ Mass. The word does not appear in the Bible, since it is of such recent origin.

The date, December 25, has a direct tie-in to the idolatrous

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A Sermon by Pastor Joseph M. Wilson

THE PERMISSIVE WILL OF GOD

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psa. 103:19).

I realize that this sermon might get me into trouble with some of our readers; that I may receive some objecting letters about it. But surely, with most of us, any difference on this subject is a matter of terminology. I realize that many of our kind have a distaste for the word "permissive" as applied to the will of God. I am willing to bend somewhat as to terminology. If someone who agrees with me on the subject matter of this sermon will suggest a more appropriate

terminology, I am most willing to consider such. However, I will not budget a hair's breadth on that which I mean by this term or on what I preach in this sermon. Brethren, bear with me on this. Do not be offended by the word "permissive" so as to refuse to even consider what I say. Surely, you will agree with the substance of what I say in this message. Let me know if you think we could find a better word for what (I surely hope) we both believe. However, let me make it clear that I am not apologizing for the word "permissive." I feel that it is a good and proper word for what I am

teaching in this sermon, and I really doubt that we will be able to find a better one. Still, I am open for suggestions on this point.

Let us look at some Scriptures. "But he is in one mind, and who can turn him: and what his soul desireth, even that he doeth" (Job. 23:13). "Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and all deep places" (Psa. 135:6). "The Lord hath made all things for himself: yea, even the wicked for the day of evil" (Prov. 16:4). "The Lord of

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WILL

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hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24). "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). "...he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doeth thou?" (Dan. 4:35). "...being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11).

These Scriptures (and many more could be given) teach that our God is in sovereign control of all things that ever come to pass. He has predestinated all things. He controls all things. Nothing ever comes to pass contrary to the eternal purposes of the sovereign God of the Bible. Let it be clearly understood that I believe these Scriptures, and that I believe the doctrine of God's sovereign and absolute predestination of all things. I have been accused by a reader of not believing in absolute predestination, but he falsely accused me. Now the question arises, is the doctrine of a permissive will of God in harmony with these Scriptures and the doctrine they teach? I believe that it certainly is, and I hope to be able to prove and illustrate this fact in this sermon.

Now please note this. There are many cases in the Bible where we cannot apply the same definition to every occurrence of a word. This should be very clear to all. One cannot adopt a single, set definition of the word "flesh" and apply it to every usage of that word in the Bible. Sometimes the word applies to literal flesh, but at other times it

applies to the sinful nature within man. The same is true of the word "world". Anyone can look this word up in a concordance, check the Scriptures, and see that the word often means different things. The same is true of the word "kingdom." Surely, we all know that no set definition can be applied to every usage of this word in the Bible. For instance, sometimes it refers to God's sovereign and eternal rule over all beings and things; while at other times it refers to the born again ones.

Now, please note this. The same statement may be true or false according to the subject under discussion. Please read this statement several times and note the following illustrations. I might say, "thirty miles an hour is a fast speed." This is true if applied to my jogging. The same statement would be utterly false if applied to the flight speed of a jet airplane. I might say, "We are not under law, but under grace." This is



Joe Wilson

true if I am talking about the way in which men are saved. It is totally and utterly false if I am referring to the responsibility and accountability of man, for all men of all time are always under law to God.

Now the above two things are true as to the will of God. You cannot adopt a set, pat, simple definition of "the will of God," and apply it to every Biblical usage of these words. The will of God does not always refer to the same thing. I might say, "The will of God is always done, nothing ever takes place contrary thereto." This is true when applied to the secret and sovereign will of God. I might say of a certain thing, "That is contrary to the will of God." This is a true statement when properly applied. It is contrary to the will of God for women to have their heads uncovered in the church meeting according to I Corinthians 11:1-16, but many women do this. It is the will of God according to Romans 12:1-2 that, "...ye present your bodies a living sacrifice, holy, acceptable unto God... And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." But none of us completely do this revealed will of God. All of us, every day of our lives, do much that is contrary to the revealed will of God. I do not see how any man can argue this point.

Now, let us note some Biblical distinctions as to the will of God. There is the Preceptive or Revealed will of God. This is that which God has revealed as that which men ought to do. Every man is responsible to obey the revealed will of God in all things. However, this will of God is never done perfectly by any man upon the earth. Every sin committed by man is contrary to the

will of God as that term refers to the Preceptive or Revealed will of God.

Then there is the Decretive or Secret will of God. This is God's ordaining or predestinating of everything that will ever come to pass. God hath foreordained all things that shall ever take place. Nothing ever takes place contrary to the will of God when the term is used in this sense.

There are many things that come to pass which are according to the Decretive or Secret will of God, but are contrary to the Preceptive or Revealed will of God. Now, please read this several times and note some illustrations thereof. When Absalom committed adultery with David's concubines in II Samuel 16:21-22, he acted contrary to the revealed will of God which says, "Thou shalt not commit adultery." At the same time and in the same act, he acted according to the secret will of God for God had purposed to punish David's sin with Bathsheba by this act of Absalom's, according to II Samuel 12:11. Now note that the same act was contrary to the will of God and was also according to the will of God. We see that the will of God cannot refer to the same thing everywhere the term is used.

When Judas betrayed Jesus Christ, and when, "the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Isarel, were gathered together" (Acts 4:26-27). Truly, when this took place, and Jesus Christ was crucified, it was against the revealed will of God which said, "Thou shalt not kill." At the same time this act was according to the secret will of God, for these only did, "For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:28). Do you not see that it was against the revealed will of God for men to betray, condemn, and crucify Jesus Christ; that this was a great sin? But, at the same time, this was according to the secret will of God and was for the eternal salvation of the elect. Many, many illustrations could be given wherein the same act was, at the same time, contrary to the revealed will of God and according to the secret will of God. Let me add here that these distinctions in the will of God are set forth by many sovereign grace theologians of days gone by. These distinctions are not an invention of mine.

God has eternally and absolutely predestinated all things that will ever come to pass. This is a Biblical doctrine, and I subscribe whole-heartedly thereto. This eternal and absolute predestination applies to the weather and all inanimate creation. It applies to all animal creation. It applies to all the political events of all history. It applies to the salvation of some from among fallen mankind. It applies to all the good acts of good men. It applies to all the evil acts of bad men. It applies to everything and everyone. Now, please note this. God's predestination is "controllative" not "causative." Please read and study this statement several times and note the following explanation and illustration. This distinction is the key to the proper understanding of the Biblical doctrine of

predestination. Predestination does not mean that God causes everything that ever comes to pass. It does not mean that He puts forth His power, forcing men to do everything that they do. It does not mean that God causes everything much as one would control a puppet on a string. Predestination means that God controls everything that ever comes to pass. Actually, predestination refers to God's plan concerning everything that would come to pass. Providence refers to his control of all things. This control is according to His plan, so we might refer to predestination as God's control of all things according to His eternal plan and purpose.

Now please read this paragraph several times and study it carefully. God absolutely and eternally predestinated all things. He predestinated that

He would cause some things. He predestinated that He would permit some things. He predestinated that He would control all things. God causes some things. God permits some things. God controls all things. Within the absolute predestination of God there is His predestination to put forth His power and cause some things to take place and also His predestination to allow some things to take place; also His predestination to control all things that take place. Absolute predestination does not mean that God causes all things of that He is the author of all things. It means that God planned and controls all things. I have said the same thing several times in this paragraph because I want to make it crystal clear to what I am trying to say. Now

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FROM THE EDITOR

"...God hath made that same Jesus, whom ye have crucified both Lord and Christ" (Acts 2:36). Receiving Jesus Christ as Lord is not a second work of grace. Please read that sentence several times. Receiving Jesus Christ as Lord is not a second work of Grace.

There are many Bible teachers who adamantly oppose the Holy-roller and Charismatic doctrine of a second work of Grace. However, many of these teach about the same thing by the following. Many teach that one can receive Jesus Christ as Saviour while at the same time, rejecting Him as Lord. They teach that one who receives Jesus Christ, simply as Saviour, is eternally saved. This one will live his life on a very low spiritual level. He will be constantly defeated by sin. He will do very little Bible reading, praying, witnessing for Christ. He will, in the main, live pretty much as he pleases. He will live pretty much as he did before being "saved." He will live pretty much as the unsaved live, sometimes even worse. Still, he is eternally saved. He has received Jesus Christ as Saviour but has not yet received Him as Lord. This one will be chastised somewhat, will miss many blessings of the Christian life, will lose rewards; but still he is eternally saved.

Then, this one who has received Jesus Christ as Saviour but not as Lord, may decide to surrender to Jesus and let Him be the Lord of his life. Now, he will live a better life. He will be more dedicated to the Lord. He will be spiritual instead of carnal. He will have more blessings, be more of a blessing to others, and earn many rewards. He is not only saved, but is now a surrendered Christian. He has received Jesus as his Lord.

Brethren, there is very little difference between this teaching and the Holy-roller teaching of a second or even a third work of grace. Actually, this teaching is that of a sort of second work of grace. This teaching is totally contrary to the Word of God, and it is exceedingly dangerous. It leads many to think they are saved while still on the way to hell. It encourages, promotes, and excuses sin. It is a God-dishonoring doctrine.

This is basically a new doctrine. One can drop back in time a few years, then go from that point back to the days of the New Testament; searching all the books and sermons of men — such a one will be hard-pressed to find this doctrine therein. The old writers knew nothing of the divided Christ of this new doctrine.

The Bible, and the old writers on the Bible, spoke of salvation as an experience in which the rebel sinner laid down his arms of rebellion, and surrendered unconditionally to the Lordship of Jesus Christ. Please read that again and again. So long as the sinner continues in his rebellion, refuses to bow to the authority of Jesus Christ, so long is he a lost man on the way to hell. Unconditional surrender to Jesus Christ as Lord and Saviour is an essential ingredient of saving faith. To take this out of faith is to turn saving faith into an empty, unreal, ineffective profession.

I spoke of a divided Christ. This new doctrine teaches such a Christ. Jesus Christ is Prophet, Priest, and King. He is not divided. One cannot receive Him as a Priest to save Him without, at the same time, receiving Him as a Prophet to instruct him, and as a King to rule him. Be not deceived about this vital matter.

Search the Bible and see. There is not place in all the Word of God where Jesus Christ offers Himself to man as a Saviour from sin apart from His Lordship over that saved sinner. Jesus never says that one can receive Him as Saviour, be saved forever from the penalty of sins; but, at the same time reject Him as the Lord of one's life. He will be your Lord and Saviour, or He will not be your Saviour at all.

This new doctrine divides salvation into parts of which a person can receive one part while rejecting the other. This new doctrine teaches that one can be saved from the penalty of sin while still living totally under the power of sin. It teaches that one can have justification while continuing as a stranger to sanctification. It teaches that one can be delivered from hell while refusing to be a partaker of holiness.

My friend, receiving Jesus Christ as Lord is not a second work of grace. It is of the very essence of salvation. There is no salvation apart therefrom. May the Lord deliver you from any delusion about this important matter. You should examine your hope of salvation by the fact of your surrender to the Lordship of Jesus Christ. I know of few, if any, more God-dishonoring, soul-destroying, Bible-denying doctrines than this one that a man can receive Jesus as Saviour, be saved from hell, and go on in total rebellion against the Lordship of Jesus Christ. He is Lord and Saviour. He saves all those who bow to Him as Lord. He is Lord of all those whom He saves.

WILL

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I may budge somewhat on terminology, but I will not budge on the truth that I have stated in this paragraph.

Now, here is the heart of the matter. Here is that upon which I sincerely hope we will all agree. Here is that upon which I will not budge. Here is that upon which, if you disagree with me, you are terribly wrong; and your disagreeing would be very unscriptural and highly dishonoring to God. Read the following sentence several times. There is a difference in God's part — God's activity — relative to good and evil. Oh, I do hope no one will dare to disagree with this. God causes good. God is the author of good. God puts forth His mighty power and causes men to do that which is good. It is by the irresistible power of God that men repent of sin and trust Jesus Christ as Lord and Saviour. It is the Lord that worketh in man to will and to do of His good pleasure. Man is totally depraved. Any good that man does is from a working in and through him of the mighty power of God.

But this is not true as to sin. God does not cause men to sin. God does not put forth His mighty power and cause men to sin. God does not work in man to will and to do that which is evil. Let me use Psalm 76:10 to illustrate. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." There is wrath in man. Wrath here is a synonym for the sin and wickedness that is in man. There is in every man the possibility of any and every sin. No man in this life is as wicked as he could be — as the possibility that lies within his depraved nature. God allows to come out of the depravity of man that which pleases Him. God controls that which comes out of man's depravity according to God's eternally predestinated purpose. God does not cause that wickedness. It does not come from God. It comes from man. But God does control that wickedness. Wickedness is in man. God restrains some of it. God permits some of it to come out into activity. God controls all the wickedness that is possible in man. God restrains some of it. God permits some of it. sin comes from man, but it is controlled by God; and this control is according to His eternal and absolute predestination. Let me say again, and say emphatically, there is a difference between God's activity relative to good and evil. God causes good. God permits evil. God controls all things.

Now let me say several things about the permissive will of God. God's permissive will is a part of His eternal predestination. He predestinated that He would permit certain things to come to pass. God's permissive will is an act of His sovereign will. By this term I do not mean that God cannot help certain things coming to pass, and so He permits them. I mean that God wills to permit certain things. I do not mean that God is like the hen-pecked husband who finds out what his wife wants to do, and then decides to "let" her do it. God does not permit because He cannot restrain or stop. He permits because He wills to permit. God's permissive will is an eternal will. God, from all eternity, willed to permit these things to come to pass.

God's permissive will is for a purpose. Oh, to realize this — to put our faith down on this point. Why do the wicked live? Why are terrible, wicked, hurtful things permitted to come to pass? Why do the godly suffer? We could go on and on. Nothing comes to pass apart from God willing to permit it to come to pass. God could have kept it from taking place. Why does God permit so much sin in this world? Well, we do not and cannot know the answer, but we do know that God has a purpose in everything that He permits to take place. We rest in this truth. We know that God is in control, that He has all power, that He is all-wise. We know that, in His wisdom and love, He allows evil to come to pass. We know that He has a purpose in this. We rest here in faith and wait for that time when He will make all things plain.

Now I want to point out the great danger and the terrible heresy of teaching contrary to what I have taught in this article. To deny the permissive will of God as I have taught it here would be to blame God for man's sin. Oh, the horror of such a thought! It is almost unbelievable, even unthinkable, but there are men who make God to be the author and cause of the sins of man. I have heard it and read it. Men, in a mistaken desire to exalt the sovereignty of God, make God responsible for man's sin. One man in prison said that he could not help his crimes, he was predestinated to do them. How sinful! How false! How awful! Then, to teach contrary to what I have taught in this article is to give man an excuse for his sins such as the one I just mentioned.

Man, you do not sin because you can't help it. You do not sin because God predestinated it. You sin because you are depraved, and because you love sin and you want to sin. Man would be better off to go on in sin, die and go to hell as he is; rather than to try to excuse his sin and to blame God for his sin. Man adds sin to sin when he seeks to excuse such or to blame God for such. The prisoner said, "Judge, I could not help killing that man, I was predestinated to do it." The judge replied, "And I was predestinated to sentence you to be hanged by the neck until dead, which I now do." Good for the judge! The good that men do comes from God working in and through them. The evil that men do comes from themselves. God controls both according to His own eternally predestinated purpose.

Now, brothers and sisters, here I stand. I will not budge. I will not propagate a doctrine that will excuse men's sins, or that will blame God for them. The thrice holy God of the Bible is not the cause or the author of sin. I urge you to beware of any tendency to blame God for sin. I said to start with that I would consider any different terminology one might suggest. I realize that "permissive" is odious to many when used in reference to God. But I do not know of a better term. And I will not give an inch as to the doctrine I have proclaimed in this article.

I do not find that even Satan blamed God for his sin, and I do find that even Satan realized that he must have permission from God in order to do the wickedness that was in his own heart towards Job. Surely, this is an illustration of the permissive will of God. I never read of even a demon blaming God

for his sins or excusing them. It is left to man to invent the doctrine that will excuse man's sin and lay the blame thereof at the door of God. Brethren, beware.

Comments on this article will be welcomed. Any suggestions as to how we can hold the doctrine I have proclaimed and use a different term will be considered prayerfully. However, I do not believe we will find such. I do believe and preach the Permissive Will of God. God causes some things. God permits some things. God controls all things. All of this is according to His own sovereign and eternal will. May God bless you.

MERRY

(Continued from Page 1)

worship of the sun, and that date is universally known as the birthday of the sun. Prior to that day, the days are getting shorter and the nights longer. But, on December 25, the sun is born, and the days begin to get longer again. In Babylon and other lands where such worship existed, much prayer was given to the sun-god, and the birthday of the sun was a day of joy, laughter, and reveling. Some of the gods worshipped on this day were Mithra, Osiris, Horus, Hercules, Bacchus, Adonis, Jupiter, and Tammuz of Babylon. In Rome, the day was known as Saturnalia, "The Feast of Saturn", and was celebrated much like the modern Christmas with much ungodliness.

The reason for the date, December 25, is because of the merging of Catholicism with the other religions of this world. As Papalism began to grow, it acquired riches, armies, lands, worldly honor, and strength. With these it began to expand its borders into the lands of pagans. Many of these pagans were quite unwilling to give up the worshipping of their gods, but since the papists demanded that there must, either be an annihilation of the conquered, or a good compromise satisfactory to both parties was needed. That compromise was found by simply adapting the parts of the pagan worship the pagans refused to abandon and incorporating them into the papal system.

Since December 25 was worshipped as the birthday of the sun-god (and is not Christ the "light of the world") that day was set apart as the Christ Mass, the birth of Jesus. In this way, both pagan and papist could worship together, and though both were directing their adoration to the same image, each had a different god in mind. This was done by Pope Liberius in 354. All people celebrating Christmas celebrate on this day with but very few exceptions, among them the Armenians, who still observe January 6, and the Russians on January 7.

Was Christ born on December 25? The odds are against it, but as surely as it cannot be proved that He was, it cannot be proved that He was not. There are reasons that seem to show that He was not, and none to show that He was. Among those that show He could not have been born on this day is the fact that there were shepherds in the fields watching their flocks on this night, and this was almost unlikely occurrence for December 25.

It also stands to reason that the Romans would not schedule a tax collection during the roughest part of the year, for the

men were making trips across the country and back to their hometowns. If any should wonder as to the severity of the weather in the Judean winter, let him remember that Jesus Christ said when speaking of the travail of the latter days, "But pray yet that your flight be not in the winter." (Matthew 24:20), for the winters are quite severe.

It was more than likely in the fall of the year, since taxes were usually collected after the harvests. Since Bethlehem was so crowded at the time of His birth, the feast of tabernacles was probably taking place. This would explain why Mary went with Joseph, as only the men were compelled to go to the taxings. No reliable evidence points to His birth as late as December 25. Therefore the evidence points to these facts: the date is pagan in origin, the papists incorporated it into their religion, and most Christians today go along with the idea, never questioning the real origin of the holiday.

The Christmas tree, another pagan god, is also a part of many Christian's Christmas ritual, even though God's Word expressly forbids it. "Thus saith the Lord, learn not the way of the heathen... for the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman with the ax. They deck it with silver and with gold; they fasten it with hammers and with nails, that it move not." (Jer. 10).

It is said that Adonis the sun-god, had a mother that became a tree and while in that state, Adonis grew out of her (does that qualify him as "the branch," a name for Jesus Christ)?

The worship of tree gods is common to many lands. In fact, almost every group of people worshipped trees in some fashion, but the practice of the Christmas tree goes back to the origin of idolatry in Babylon, where it was believed Semiramis, the mother of Tammuz, claimed that overnight an evergreen tree sprung up from a dead tree stump. The dead stump supposedly symbolized her dead husband Nimrod; the new evergreen tree was the symbol that Nimrod had come to live again in the person of Tammuz! This belief and tree worship spread to other lands, and the papists incorporated it into their system.

Do Christians worship the trees? They say that they do not, but the act of approaching the tree, kneeling, and putting gifts under it must appear very familiar to the pagans that have been doing this for centuries. And, what is the difference in having a Christmas tree and observing the accompanying ritual and having a statue of Budah or some other pagan god and observing a like ritual? There is none whatsoever, except they may feel that the Christmas tree is now "Christianized."

Gift exchanging is likewise of pagan origin, deeply a part of the Roman Saturnalia, who borrowed it from the Greeks (along with the giving of freedom to the slaves for a period, wax candles, and others). This pagan practice was easily incorporated into Papalism when it was observed that the Magi brought gifts to the Christ child. But, in almost every Christmas play, the biblical account is misconstrued so that to have the shepherds represented as bearing the gifts.

Actually, the Magi did not arrive to see the child until some time after His birth. By that time, Jesus was living in a house, not a stable (Matt. 2:9-11), and there they presented (not exchanged) their gifts. Our modern practice of exchanging comes from the papal incorporation of a pagan practice, which permitted the pagans to continue as they had and introduced the practice to the papist subjects as being the biblical thing to do. There is nothing wrong with the exchanging of gifts, but when it is done in this manner, it is simply the continuation of a pagan practice.

Santa Claus is yet another pagan form, though probably one of the most recent. Santa Claus and St. Nicholas are usually taken to be the same person, but of different lands. The Norwegian counterpart is Kris Kringle, whose name is corruption of Kristkindlein, the "Christ Child" ("corruption" is putting it mildly).

Santa Claus is an anti-christ in the flesh, complete with the attributes of the Almighty Jehovah. As Jehovah's foremost attribute and demand is holiness ("Be ye holy for I am holy"), so is Santa Claus because a popular song about him says:

"You better watch out, you better not cry, you better not pout, I'm telling you why Santa Claus is coming to town."

Many mothers get their little children to behave prior to the season by telling them that they won't get anything for Christmas if they don't. Santa Claus is also omniscient, because

"He sees you when you're sleeping, He knows when you're awake, He knows if you've been bad or good so be good for goodness sake."

He is likewise omnipotent, for he can take a sled and eight reindeer through the sky. He is also omnipresent, for at midnight on Christmas Eve he is in every chimney. He also performs miracles, and at one time when a young boy was cut up, this man found the pieces and put him back together again. Any child that believes in Santa Claus has no need for God.

Other pagan forms borrowed from and incorporated into the papal system, and eventually borrowed by the Christians include kissing under the mistletoe, the yule-log and others.

Should the Christians celebrate Christmas? Reasons for celebrating Christmas are usually either "because it is traditional (i.e. 'I always have,' or 'everyone else does') or 'because it is so romantic and full of feeling.'"

As to the above, the tradition is pagan and papal. If one has no quarrel with observing those kinds of traditions and he can justify himself for observing it, I have no quarrel with him. But, the tradition of the Baptists (anabaptists) has been to disdain it. Oliver Cromwell and the Puritans banned it in England in 1642 as being anti-Christian, and the American Puritans banned it in 1643. It did not become a legal holiday in the United States until Alabama first declared it in 1856, when the traditions of other lands overcame the religious spirit that had prevailed before. As for the latter reason, no biblicist should be caught using sen-

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41105-0071

Some men are teaching that sins of the flesh such as adultery, lying, stealing, etc. are not sins against God. That only sins of doctrine and sins against the church are sins. What do you think? Give Scripture.

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Such a teaching is in and of itself and rankest blasphemy, and the Christian should be as far removed from it as the east is from the west. All sin is against God, be it immorality or doctrinal heresy, and every believer needs to clearly understand that God is against all manner of evil.

Jesus is set forth in Scripture as the supreme example or ideal of human life, and He by word and model condemned everything that ran counter to the moral law of God. The life of Christ is the standard or criteria for fellowship with God. The more a believer patterns his life after Christ, the greater is his fellowship with God. Conversely, the more the believer deviates from that exalted standard, the less is his fellowship with God, for there is no communion between light and darkness.

Christ not only taught that physical adultery is sin, but that even the thought of committing it is sin (Mt. 5:28). And we are admonished by Paul to "Abstain from all appearances of evil" (I Thes. 5:22). Along with heresy, Paul mentions in Gal. 5:19-21 seventeen "works of the flesh," including adultery and drunkenness. And he emphatically states: "They who do such things shall not inherit the kingdom of God."

Baptists are the original Puritans, and have all through their history contended that salvation is by God given faith alone, yet they know the Scriptures teach that saving faith will not remain alone, but will produce good works (James 2:14-26). Out of the ground of Divine preservation grows the inseparable graces of perseverance and sanctification. And all who say "Lord, Lord," in truth are progressively enabled to restrain their old nature. Not that any will in this life become sinless, but is it not the consensus of saints that all should sin less.

They who teach that "adultery, lying, stealing, etc., are not sins against God," have taken the grievous error of Antinomianism a step further down than their historical counterpart. While contemporary and historical Antinomians hold much in common, it is only the modern Antinomians who directly encourage sin.

Christ in His perfect obedience, substitutionary death, and triumphant resurrection has freed His people from the curse and penalty of the law, but He did not remove the moral code

as rule of life. The moral law is an unchangeable reflection of God's character, and Christ says: "He that hath my commandments, and keepeth them, he it is that loveth me..." (John 14:21). We are not under the law as a method of salvation, but we are yet obligated to express our love for God, and there is no better way to do it than by obeying His commandments. "For this is the love of God, that we keep His commandments: and His commandments are not grievous" (I John 5:3).

While the believer is free from the law, that is, its curse and penalty, he is not, never was, nor shall ever be free to sin. And everything that is dishonoring to God is sin. Adultery, lying, stealing, are exceedingly sinful, and God hates sin in His children as well as in the reprobate. Beware beloved, lest Satan beguile you (Rom. 6:16).

"What shall we say then? Shall we continue in sin, that grace may abound?... What then? Shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:1 & 15). "And let us consider one another to provoke unto love and good works" (Heb. 10:24).

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This is something that has just come up in the last few years. It is beyond my imagination that anyone could really believe such a thing as this. To believe such a thing is to say that God allows and condones sins of the flesh. Anyone who believes such a thing is in for a rude awakening.

The ten commandments alone tell us God's position as far as the flesh is concerned. Such commandments as thou shalt not kill, commit adultery, steal, bear false witness, or covet tells us plainly how we are to live and act. The rest of the book of Exodus and Leviticus give details as to how we are to feel concerning such sins. God does not change. He is just as much against sin now as He was then.

It is for this reason that Paul wrote as much as he did in Ephesians. "But ye have not so learned Christ; if so be ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:20-24). He goes on to tell in detail some things such as lying, being angry, stealing, using corrupt

communication, bitterness, wrath, fornication, filthiness, etc. In Chapter 5 and verse 3 he says "...let it not once be named among you, as becometh saints."

Whether some like it or not, we are given the responsibility of living godly and holy. Some people would try to blame God for their sins. If anyone truly feared God he would not dare to do such a thing. "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, we are delivered to do these abominations? If this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord" (Jer. 7:9-11).

I close with these words from Malachi. "Ye have worried the Lord with your words. Yet ye say, wherein have we wearied him? When ye say, everyone that doeth evil is good in the sight of the Lord, and he delighteth in them; or, where is the God of judgment?" (Mal. 2:17).

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Galatians 5:16: "—This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

I am probably not as familiar with this teaching as some of the other Forum Writers. I do however, know all I wish to know about this teaching. This teaching is a damnable heresy against all of the Word of God. This doctrine is a damnable heresy against the very character of God. I personally have no desire to fellowship with those who hold this belief. I am sure the feeling is mutual.

This doctrine gives men freedom to commit all sorts of sins against God without feeling that God is offended. To say that adultery, or stealing, or lying is not a sin is to deny the plain teaching of the Bible. Those who hold this position do not have a leg to stand on from the Bible. They have mutilated the teachings of the Bible. I do not wish to slight doctrinal sins. I believe strongly that there are sins that can only be committed against the church. I do not believe for a moment though, that these are the only sins in existence today.

To say it is a sin to "forsake the assembling of yourselves together"; but not a sin to go out on Monday and commit adultery is not only heretical but foolish as well. Yes, it is a sin to

miss church, but it is also a sin to go against God's law. I would urge anyone associated with this movement to run as fast as you can from it. Flee to the truth of God's Word; that sin of the flesh is, always has been, and always will be sins against God.

In closing I will give a few verses of Scripture you can look up and read. I would urge you to just get your concordance and look up the words: sin; flesh; and lust. These should satisfy any honest person with the Scriptures that sins of the flesh are indeed sins against God. Read the following: Matt. 15:18; Mark 7:21; I. John 2:16; especially read Galatians 5:19-21. May God open the eyes of those who propagate this doctrine and keep safe those who do not. May God bless you all.

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Sin is disobedience to God. Any act of disobedience to God is sin against God. This includes acts of the flesh as well as those against doctrines and the church. Joseph's reply to Potiphar's wife, when she requested that he lie with her, "—how then can I do this wickedness, and sin against God?" (Gen. 39:9). King David committed adultery and then tried to hide it by murder. When confronted by Nathan he said, "—I have sinned against the LORD,—" (II Sam. 12:13). In Psalm 51:4, David said concerning his wicked acts, "Against thee, thee only, have I sinned, and done this wicked evil in thy sight."

We find in Acts 5:1-9 that God killed two people for lying (sin of the flesh). Also, concerning the man who had committed fornication with his father's wife, Paul wrote the church at Corinth, "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, — I wrote unto you in an epistle not to company with fornicators: — Therefore put away from among yourselves that wicked (sinful) person" (I Cor. 5:5-13).

We are told that sin against a brother is sin against Christ, "But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ" (I Cor. 8:12). "Wherefore putting away lying, speaking every man truth with his neighbor: — Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:25-32). Failing to do this is disobedience to God, which is sin.

In Ephesians 5:3-7 we are told, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, — For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph.

5:3-5).

Many other passages of Scripture could be given to show that all sins of the flesh are sins against God. Paul, after listing some of these sins, warned, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). This warning is for us today just as much as for the people in Paul's day, therefore, "Let no man deceive you."

MERRY

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timents as a reason for celebrating something so diametrically opposed to Jehovah's Word.

Some celebrate in ignorance, but "ignorance of the law is no excuse." Checking into any reliable encyclopedia, or other reference material easily accessible at your local library will confirm the conclusion of this paper, and therefore the reader can no longer plead ignorance.

Reasons for not celebrating have already been discussed in the body of this paper, and will not be elaborated here except to say that the whole ritual is pagan, and without any biblical basis whatsoever.

The above has been written for my fellow born again Christians, if any of my friends that are not born again Christians read this I hope you are not offended, as this paper is intended for born again Christians only. If you are a Christian and are offended, my prayers go out to you. May the Holy Spirit open your ears and heart to the Holy Scriptures.

RIGHTEOUSNESS

(Continued from Page 1)

justified in his sight: for by the law is the knowledge of sin."

What then is this righteousness of God so frequently mentioned in the Bible, and especially in this great book of Romans? For instance, notice chapter 1 and verse 17; chapter 3, verses 5, 21, 25, 26; chapter 10 and verse 3.

To answer this question, then let us first consider what this righteousness of God is not. It is neither an attribute of God, nor the changed character of the believer in Christ. It is not man's conformity to do the declared will of God. It is not based on anything man can do. Not by works of righteousness which we have done or ever shall do. No, not by baptism or church membership, or by any rites of any church, or prelate. It is not the righteousness of man in any respect.

It is Christ Himself, who fully met in our stead and behalf every demand of the law, who is made unto us righteousness. (I Cor. 1:30). Before Christ came to earth, He was the law giver. After coming to earth in the flesh, He was the law keeper in the behalf of every person who will ever be saved as our representative. He not only kept the law, but died under its penal demands for us. He bore the penalty of the law in our behalf. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed" (Isaiah 53:5). Christ has given justice

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Please explain the teaching about widows in I Tim. 5:3-16. What is meant by "honor widows" and "taken into the number?"

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Someone said a church is not to go into the old age pension business. However, if a widow meets the conditions laid down in Vs 9-10, she should be supported by the church. This has nothing to do with the widows in the community, but the widows of the church. Widows in the Old Testament are regarded as being under God's special care (Ps. 68:5; 146:9; Prov. 15:22). From early times they wore a distinctive garb. The Hebrews were commanded to treat them with special consideration and they were punished if they did otherwise (Exoc. 22:22; Deut. 14:29; Isa. 1:17; Jer. 7:6). The church looked after widows in apostolic times (Acts 6:1; James 1:27). Now Paul gives instructions to Timothy about the care of widows by the church. Paul cautions against lack of wisdom in the disbursement of the church's charity funds. Paul said, the widows must be properly cared for with genuine compassion, but they must be in real need. To "honor" in Paul's mind, meant to respect and support (5:3). By "Widows indeed" he means, not simply women who had lost their husbands, but those who had lost all kinfolk who would have been obligated by family ties to provide for them. Widows indeed must not only be without children or grandchildren, even nephews who could support her, but she must give herself faithfully to supplications and prayers night and day. If she is "desolate" (all alone) and trusteth in God and is faithful in her service for him, she has a right to be supported by the people of God, the church. However, remember, widows that are to be supported by the church must not be under sixty years old, have a reputation for good works, have reared children, shown hospitality to strangers, washed the saint's feet, and cared for the sick and poor — therefore, a life full of every kind of good work. How many widows do you know that would qualify for the support of the church?

"Taken into the number" simply means if she qualifies under these stipulations, she will be taken into the number of widows to be supported.

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Some churches and some Christians disregard the instructions laid down in the Word of God as to how to take care of the

members of the church. Some churches have a special collection of funds to go to anyone who may be out of a job temporarily. I do not think this is the thing for a church to do. I do not believe a church has the authority from the Scripture to collect money for such purposes. If a famine comes or a burn out and because of this some people are suddenly put in a destitute condition, then the church or churches may take collection to help such people.

A widow that is to be honored is one that is a widow "indeed". Such a widow is one that is three-score years old, having been the wife of one husband, done all things that becometh a Christian woman and besides all that, must be desolate. And furthermore if she has a brother or kin folks that can take care of her then she is not considered to be a widow indeed. The widow that has no one to take care of her (no relatives) and one that fills all the qualifications laid down in verses 5, 6, 9, and 10, then such a widow is a widow indeed.

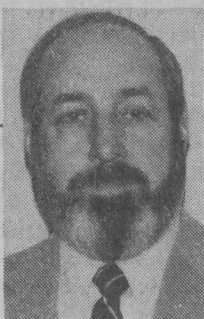
A widow indeed then is a widow that is desolate, trusteth in God, continues in supplication and prayers on Sunday No! night and day. Doing good works, having brought up children, washed the saints feet, lodged strangers, relieved the afflicted and diligently followed every good work. Who would deny seeing that such a widow was taken care of.

To "honor" widows that are widows indeed means for the church to see that they are taken care of. Honor them because of the good work that they have done and are doing for the Lord. To "take into the number" means to count with those that are already being cared for. In verse eleven of this chapter the church at Corinth is instructed not to take into the number. "But the younger widows refuse, that is; let them take care of themselves.

Now I have already mentioned that if a widow has kin folk they are called upon by the scripture to take care of them. Verse 4 and verse 8 of this chapter is very plain on this.

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The teaching contained in these verses is about aid or assistance that is to be given widows by the church. The teaching and practice stems from Mosaic Law in the Old Testament. "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; (Deut. 26:12)." And church history in

the New Testament. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. (Act 6:1)." The command is to honor widows that are widows indeed. The word honor means a valuing. The word indeed means that there is no other means of assistance available. She is desolate (V. 5). If a widow has relatives, it is their duty to relieve (aid) her (V 16). A widow is very valuable because of the contributions she has made. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. (V 10)." There is a further restriction or qualification by age. A widow is not to be taken into the number, meaning the number of widows receiving aid, if she is under three score (60) years old. I do not believe that this entirely excludes a widow that is younger because there may be special cases in individual churches. There may be a widow that is crippled or blind under that age.

There are some exclusions; younger widows that are still able to work and care for themselves. They are to be refused (V. 11). If they are provided for when they can still work, they will cause more problems than helping them will solve (V. 13-15). I believe that verse six shows that there is a complete exclusion of widows that are outside the membership of the church. This shows or teaches us that church is not to enter the outside world in the administration of aid. The church is to care for its own.

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Because widows had no husband to care for them, they enjoyed certain privileges in Israel. Under Jewish law widows were allowed to glean the fields after the harvest. (Deuteronomy 24:19-22). Also they shared a portion of the third year tithe with the Levite. (Deuteronomy 26:12). Thus they were taken care of. Their needs were met, so they did not have to beg to keep from starving.

After our Lord founded His Church during His personal ministry on earth, His disciples cared for those in the Church that could not care for themselves. James said... "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspot-

ted from the world" (James 1:27).

Luke tells us of a "murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration" (Acts 6:1). This murmuring brought about the appointment of deacons in the early church.

In I Timothy 5, Paul is giving instructions to Timothy as to the proper care of widows as far as the church is concerned.

First their next of kin, their children or their nephews, were to care for them, not the church. Those that were young were to re-marry, not to be kept by the church and be idle. Because they would have too much time to gossip and tattle, "speaking things which they ought not."

Those who had no one, and were Godly women, were to be cared for by the church. Those widows that have families, according to New Testament instruction, their families should relieve them. That the church may not be over-taxed in Her care for them. Thus Her resources could be used to care for the neediest of all, those in need of salvation.

RIGHTEOUSNESS

(Continued from Page 4)

all it could demand in our behalf. Jesus said on the cross, what no sinner in hell will ever be able to say, "It is finished." He had answered to every demand of Divine justice forever in our behalf, so that nothing can be laid to the charge of God's elect. (Romans 8:33). Thus, Christ honored the law, obeyed every precept of it, and died under its penalty for us. Here the law shines conspicuously. (Romans 3:31). "Mercy and truth are met together: righteousness and peace have kissed each other" (Psa. 85:10). In this, God shows mercy to the believer in Christ, in honor to His justice not at injury to His justice. (Romans 3:26). It is written that God is love, yet it is also written that God is light. (I John 1:5). God being light, reflects His law and justice. His holiness, and righteous nature which are inflexible and unchanging. God being love, reveals His mercy and grace. Only through the suffering death of our Lord Jesus Christ as the sacrifice for our sins could justice and mercy meet together in peace. Light and love are met together at the cross - God in Christ reconciling the world unto Himself. (II Cor. 5:19).

"In the cross of Christ I glory. Towering o'er the wrecks of time; All the light of sacred story, Gathers round its head sublime."

Back again to (Romans 3:21), and now we read these words, "Without the law." What does this mean? It means that the righteousness of God is not obtained by the law, law keeping, or any merits on the part of the person who is justified by faith in Christ. How do we know this? The answer is found in this same chapter in verse 28, which reads, "Therefore, we conclude that a man is justified by faith without the deeds of the law."

Following in verse 21, we read that the righteousness of God is manifested. That is, declared or made known, being witnessed by the law and the prophets. All the foreshadows of the law pointing to the cross of Christ, witnessed to this

righteousness of God. Also did the prophets witness to this provided righteousness of God. Here we shall quote a portion from two of the Old Testament prophets, namely, David and Isaiah.

Psalms 71:2, "Deliver me in thy righteousness, and cause me to escape." (Verse 15), "My mouth shall shew forth thy righteousness, and thy salvation all the day." (Verse 16), "I will make mention of thy righteousness, even of thine only." (Verse 19), "Thy righteousness also, O God, is very high." (Verse 24), "My tongue also shall talk of thy righteousness all the day long."

Now for a look at the book of Isaiah. Chapter 42:21, "The Lord is well pleased for his righteousness' sake: he will magnify the law and make it honourable." Chapter 45:8, "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." Just hold on now, and let us bear Isaiah again as he writes by the Holy Spirit, saying in chapter 46:13, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." Chapter 54:17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Now, let us hear one more cry from Isaiah concerning this righteousness of God. Chapter 61:10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Suffice it enough from these two prophets to declare from these Scriptures that this righteousness of God, is witnessed by the prophets.

But how can one obtain this righteousness? It is obvious as we observe from many places in the Scriptures. Let us consider a few of them. First from Romans 3:22, which reads, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." This righteousness is imputed, or put to the account of, everyone who has saving faith in Christ. Now notice Romans 4:5, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." David spake again of this righteousness as we note in Romans 4:6, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." We see by these Scriptures that we come into possession of this righteousness of God by the faith of Jesus Christ. (Romans 3:22). Why is this saving faith called the faith of Jesus Christ? Because we receive it from Jesus Christ, for we read in

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RIGHTEOUSNESS

(Continued from Page 5)

Heb. 12:2, "Looking unto Jesus the author and finisher of our faith." So we read in II Peter 1:1, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." How then do we obtain this faith? The answer is found in Romans 10:17, "So then faith cometh by hearing and hearing by the word of God." Now in the same chapter we read in verse 14, "And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" Then the following verse says, "And how shall they preach except they be sent?" Now, let us hear what God says in (I Cor. 1:21), "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Let us come back for a look at Romans, chapter 10 and observe verses 8-10, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Now, notice closely the following verse, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

This righteousness is unchangeable and rests on Christ's work for us as our surety. It is not affected by anything the believer has done before receiving it, or ever shall do after receiving it. Nothing of man can be added to it, mixed with it, or take from it.

This gives the true believer in Christ an unchanging standing in God's saving grace forever. God never deals with one who has received this justifying righteousness, as a judge dealing with a criminal, but rather as a father dealing with his son. The Lord Jesus Christ being judged for the believer's sins once for all, (Heb. 10:10), having paid their sin debt, in that He died for their sins and rose for their justification, (Romans 4:25), nothing can ever be laid to their charge. Payment, God will not twice demand, once from Christ our substitute, then at our hand. God will chasten His children as a faithful Father, but they will never come into condemnation. (John 5:24). When we are judged of the Lord, we are chastened of the Lord, that we should not be condemned with the world. (I Cor. 11:32).

The gigantic question is asked and answered in Romans 8:33, 34. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." God is the supreme Judge Who has justified and will justify all who receive this righteousness of God, and He is for them, and who can condemn those whom He has justified? "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

I hear someone say, "But does this not give a justified person license to go on living in sin?" Bear in mind here, dear hearts, that we are not dealing with the subject of the new birth which has to do with regeneration of life. We are discussing the subject of justification of life. While we do not have the one without the other, we have regeneration of life by the new birth, we have justification of life through faith in Christ. All who are justified have been born again and have the new nature in which Christ dwells in them through the Holy Spirit, to teach them to deny ungodliness and worldly lusts, and to live soberly, righteously, and Godly in this present world. (Titus 2:11, 12). You see, this has to do with the progressive sanctification of those who are justified by faith in Christ. Here then, we are not dealing with the subject of sanctification, be it remembered. We are not talking about the subject of how to live a Christian live, but rather how to be saved from the penalty of sin, and how to come into possession of eternal life. (John 3:36).

Somebody says, "But how about repentance?" Don't forget that repentance and faith are two inseparable duties, and that they are also two inseparable graces wrought in the justified person by the new birth through the preaching of the Gospel of our Lord Jesus Christ. There is no saving faith in the unrepentant heart, so, it is written in (Acts 20:21), saying, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." You see then that repentance and faith go together, and neither of them are a product of the Adamic nature, for the flesh profiteth nothing, "it is the Spirit that quickeneth," so said our Lord Jesus Christ. (John 6:63).

The blessed one who is a recipient of the righteousness of God then, is on the ground where the fire has already passed over. As years ago when the prairie fires threatened the herds and camps of the cowhands, in event they had time, they would burn off a space where they could move their belongings and cattle, etc. So, when they had gotten safely on the ground where the fire had already burned, they had no fear of the coming destructive and devouring flames that would have otherwise brought to them misery, loss and death. So it is with those justified by the righteousness of God. They stand on the ground where judgment has been served, where the inflexible sword of God's judgment was unsheathed from the scabbard and bathed in the blood of the Lamb of God in their behalf. "Who died for their sins according to the Scriptures, was buried, and rose again the third day according to the scriptures" (I Cor. 15:3, 4). His resurrection is the ratification of the atonement He made for them in His death. It is the receipt for their justification. This gives the justified one an anchor of the soul, both sure and steadfast. (Heb. 6:19).

In the light of this great truth of God, the falsehood of salvation by works vanishes into oblivion forever. Strange indeed it is then, that so many people who claim to believe and love the Word of God, yet support and belong to denominations that preach and advocate salvation

by works. No wonder that the Bible says, "Touch not, taste not, handle not... Which all are to perish with the using after the commandments and doctrines of men" (Col. 2:21, 22). Through the righteousness of God, Christ is glorified for both His mercy and His law. Hallelujah, What a Saviour!

In conclusion, my friend, I declare to you in the name of my Lord Jesus Christ, that apart from the righteousness of God, there is no escape from the wrath to come. (Romans 5:9). Alas! the many religious people, who know nothing of this righteousness, as Paul writes of Israel saying, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth" (Romans 10:3, 4).

Remember the words of our blessed Lord, "But seek ye first the kingdom of God, and his righteousness; and all of these things shall be added unto you" (Matt. 6:33).

"My hope is built on nothing less, than Jesus' blood and righteousness; I dare not trust the sweetest frame, but wholly lean on Jesus' name."

"When He shall come with trumpet sound, Oh, may I then in Him be found; Dressed in His righteousness alone, Faultless to stand before the throne." Amen.

GRACE

(Continued from Page 1)

Pentecostals. Only these Baptists (who deny the book and the faith) gladly implement a safety catch which they call "security of the believer." Outside of this distorted "preservation of the saints" they join together with all the Arminians, hanging eternity upon a will which Jesus said "will not," (John 6:40).

Secondly, let a few quotes suffice for the opposite side which is, if possible, even more pernicious and anti-scriptural. ...Listen well to the lisp of the serpent in these words!

a. An elect person is not in a condemned state while an unbeliever; and should be happen to die before God calls him to believe, he would not be lost. Repentance and confession of sin are not necessary to forgiveness.

b. Art thou steeped in sin — an adulterer or a thief? If thou believest, thou art in salvation.

c. As the elect cannot fall from grace nor forfeit the divine favor, the wicked actions they commit are not really sinful, nor to be considered as instances of their violation of the divine law; and that, consequently, they have not occasion either to confess their sins or to break them off by repentance.

Reader, have you not read and heard these same quotes before? Several papers now attempt to entwine the souls of our people with this deadly web.

But these quotes are three and four hundred years old!

(a). Tobias Crisp 1600-1642. Quoted in McClintock and Strong Cyclopedia, Vol. II. p. 566; (b). John Agricola, died 1566. A co-laborer of Martin Luther, M & S, I, p. 264; (c). English antinomians, M&S, I, p. 264. Cf. Encycl. Americana, art. "Antinomian").

Thus with these two sides in mind, lovers of error charge the truth of God as the breeding

ground of such pestilential extremes. In our answer we will show how sovereign grace and holiness go to heaven hand in hand.

Biblical Holiness: "Follow peace and holiness without which no man shall see the Lord," (Hebrews 12:14). This text does not stand alone. It is concise and climatic. It describes a pursuit (follow) and apprehension which if we fail of, we shall not see the Lord. No hammering on this verse will forge it into anything but a blessing for the people of God.

What about imputed holiness? Whenever holiness is found in the Bible the antinomian quickly categorizes it as "imputed holiness." Does God impute holiness to His people? Certainly! (I Cor. 1:30; Heb. 13:12). But imputed holiness does not alter the character of the believer. Like justification, it is an outside-of-me transaction. Imputed holiness is our presentation holiness. We are bidden to eat and drink in the kingdom of God and the great King would have us appropriately clothed. Thus we are given this presentation holiness, which is perfect. It shows the fine needle work of Jesus Christ.

But the holiness of the text is not imputed holiness: We are commanded to pursue this holiness. Imputation is a once only thing. This is a lifetime chase. This holiness is to be acquired, to be worked out, and to be daily honed on the law of God. And in spite of what men say, without this holiness we shall not behold the King in His beauty! The Bible calls the believer to practical holiness, (II Cor. 7:1). It is not a question of choice. It is a command (imperative mood). Constant disobedience discovers a rebel not a servant. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Holiness is not negative only: Holiness is negative. But holiness goes beyond the negative. Holiness is positive also. It does things, goes places and "Follow(s) peace with all men." We know the error of those who think of holiness in terms of don't, don't, don't! To these misguided people holiness consist of no smoking, no drinking, no make-up, no short dresses, and no TV.

Great error lurks in this attitude. The error is that they are looking on the outside of the cup. Their holiness is external like a garment on a bronze statue. They whitewash the pump and think to cleanse the cistern where six black dogs rot. They are stuck in the bog of Pharisaism with a sepulchre white heart, clean hands and a pious look. While holiness is far away the flames like perilously close to their broad phylacteries.

Others believe holiness is a subjective experience in which one feels that he is filled with God's Spirit. A Mormon missionary had this "feeling" concept in mind when he asked me to pray and ask God to put a burning sensation in my heart if Joe Smith was a prophet of God. I replied, heartburn cannot elevate a liar and deceiver into a prophet of God!

Holiness is not a beautiful shroud on a dead body. Neither is it an emotional glow that may be on today and off again tomorrow. Holiness: a gracious skill. The text word (follow) signifies that effort is required to catch holiness, (press, Phil. 3:14; a perseverance, ensue, I Peter 3:11). This gracious pursuit re-

quires a zeal in working out our own salvation with fear and trembling, (Phil. 2:12).

Holiness looks, first of all toward God. God is holy. Absolutely holy! This the believer sees. Because he sees God as indescribably holy, he fears Him (Neh. 5:15). He prays to God but not as the wicked prayer songs where sinful men "talk to Jesus" as a peer. God's children petition Him humbly, sorely, heartedly. They delight in God, wait for Him, long to be like Him and to enjoy Him fully. They confess that these silver desires contain dross inclusions.

No sigh from the believer is half as loud as that which he sighs for his sins. With grace touched eyes he sees how holy God is and ever his eyes fall back to his own foulness. His heart says, I see Jesus and in the same sentence, I see my sins. "Lord, I believe; help thou mine unbelief," (Mark 9:24). Without knowing God in holiness, without knowing how He hates sin and without knowing that we are sinful and unholiness, there is no holiness and no Heaven for us.

Holiness has eyes: At the feast of unleavened bread, (Lev. 23:6-8) the Jews went through their houses with a lamp searching for leaven. Leaven typified sin. In the same way Holiness prowls through the castle of Mansoul. She passes no closed door. At every locked chamber she stops and weeps until the occupant opens the bars and exposes the infamous thing. No will she leave till all is blood sprinkled in humble confession (I John 1:8-10).

Many an artifact that is excused by the householder is frowned upon by Holiness. She hears no argument for keeping any sinful word or deed. No rest will be found in the Castle until the decor meets her blessed approval. She frequently has recourse to the Law of God written on the sensitive parchment of the new heart by the same hand that wrote on Babylon's wall and in Palestine's sand. Her finger traces the Word of God like a photograph needle. The Master's voice reverberates through all the house, like Sinai's trumpet, waxing louder and louder, (Ex. 19:19). She never ceases her tours. She asks more and more. Her eyes never miss a sin.

Holiness makes demands. The character of Holiness may be illustrated by the demands she makes. When sin began Holiness set her heart upon weeping. Nothing would alleviate her grief until God created Hell. Then her hands clapped in joy.

When Christ came to redeem His people, Holiness made great demands of the Redeemer. Among the many, remember Gethsemane. The bloody sweat in the garden, the intense agony. He prayed to His Father. These things Holiness insisted must be done. Scarce had she left the garden until her thoughts turned to Calvary. There she would require not only the nailing, crucifixion, and mocking, but also paternal forsaking in a heart-pounding death. Never was Holiness more beautiful, never more elated, never more satisfied than when Mount Calvary ("was altogether on smoke." (Ex. 19:18)).

Holiness made her demands. Jesus Christ obediently cried, "My God, My God, why hast thou forsaken me?" (Lk. 23:46).

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"The word of the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus" (Ezek. 27:1, 2).

Tyrus, at the time of Ezekiel's prophecy, was still a great power with great influence among her neighbors. She was still trading in silver, iron, tin, lead, emeralds, wheat, brodered work, fine linen, coral, agates, honey, oil, balm, etc. Ezekiel, however, at the time of Tyre's splendor, was to take up a "lamentation for Tyrus." The word "lamentation" means to feel or express great sorrow. You and I, as was true of Ezekiel, should mourn because of the miseries which befall others. We are to say, in essence, "were it not for the grace of God, their miseries would belong to me." Let one and all know that we are what we are only by the grace of God. We too would be forever lost if God had not chosen us in Christ Jesus before the foundation of the world. It is as stated in the following passage: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

God, in chapter twenty-six, denounced the sin of Tyre and declared that which the future held for the sinful Tyrians. We now come to chapter twenty-seven where God commands Ezekiel to "take up a lamentation for Tyrus." A lamentation can be considered as a funeral dirge or an elegy which Ezekiel delivered in behalf of the city-state of Tyre.

John R. Gilpin, when speaking on this twenty-seventh chapter of Ezekiel, said, "...we have the stateliness of the city's beauty, the splendor of the city's fleets, the skill of the city's mariners, the valor of the city's armies, the vastness of the city's trade, the abundance of the city's wealth, the glory of the city's renown, and at the same time, sorry to say, the shallowness of the city's prosperity" (Baptist Examiner, Aug. 7, 1954).

"And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty" (Ezek. 27:3).

Tyre, as this passage states, was a "merchant of the people for many isles," that is, she had a vast system of trade which involved an export and import trade. The chapter before us however, goes much further than the system of trade of the Tyrians. This chapter, in fact, likens Tyre herself to a well outfitted ship — a ship that was wrongly piloted and ultimately shipwrecked. The chapter before us is so vivid, that many place this chapter without parallel in the history of literature. Tyre, as the passage before us states, was situated at the "entry of the sea." The reference here is to her two harbors, the Sidonian in the north and the Egyptian in the south. Her location, in fact, made her the gateway for Mediterranean commerce to Asia.

"Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

They have made thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee" (Ezek. 27:4-7). These passages all look back to verse four where it is said, "thy builders have perfected thy beauty."

The business men of Tyre were obviously very skilled in planning, trading and building. They were great engineers-engineers who knew of the most durable and beautiful materials



Willard Willis

and where they could be located. They, in fact, obtained cypress from Antilibanus, cedars from Lebanon, oaks from Bashan (region east of the sea of Galilee, which is still famous for its oak forests (Isaiah 2:13). They obtained their ivory from the isles of Chittim which included Cyprus and probably other areas too. They obtained their linen from Egypt. Byssus (a fine linen) was one of the products for which Egypt was famous. The Tyrians obtained purple from the murex shells which are found in large quantities near Tyre.

The "isles of Elishah" where they obtained "blue and purple," is thought to have been Italy, Sicily and other places. Purple dye, however, which was obtained from murex shells, was common throughout the Mediterranean region.

"The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots" (Ezek. 27:8).

This passage obviously has a double application. The reference is, no doubt, to the city-state of Tyrus as well as the reference to the management of the Tyrian fleet.

The mariners were brought from Zidon and Arvad, since such was common and routine work, but the pilots; that is, men who made the decisions, were from Tyre.

"The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise" (Ezek. 27:9).

Gabal was the Greek Byblos or modern day Jubayl (Joshua 13:5). Gebal was also famous for its builders (1 Kings 5:18). The wise men of Gebal were the calkers or men who repaired leaks. This work, of course, was as important as the building of a ship, since a beautiful ship with a hole in her side was of no value. "They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet

in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect" (Ezek. 27:10, 11).

It is interesting to note that the army of Tyre, in part, was made up of men from the countries of Persia, Lud, Phut and Arvad. This means that Nebuchadnezzar, when he invaded Tyre, had to fight against the Tyrians and the countries mentioned. The probable reason for the make up of the Tyre's army was because the Phoenicians were a commercial people and depended largely on merchants for their army.

The men of the countries mentioned, when they were not engaged in war, hung their shields and helmets in Tyre. This fact means that they felt very much at home in Tyre and mingled well with the people there.

"Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meschec, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules" (Ezek. 27:12-14).

God has made all nations of one blood. Blood is one thing we all have in common. God, however, has not provided all nations with the same riches. Providence has dispensed its gifts of riches so that nations need to trade with each other and communicate with each other.

You will observe that verse twelve refers to men from Javan, Tubal and Meschec as being slave traders. They also traded vessels of brass. Javan was the Ionians or Greeks while Tubal and Meschec were from Asia Minor, north of the Black Sea.

The brass referred to was most likely copper, since brass is an alloy (mixture of metals) and was not known, as far as it can be determined, throughout the Old Testament.

We note from verse thirteen that Togarmah traded horses, horsemen and mules. Togarmah was probably Armenia, since Armenia was noted for their horses and mules.

"The men of Dedan were thy merchants; many isles were the merchandise of thy hand: they brought thee for a present horns of ivory and ebony" (Ezek. 27:15). Dedan is believed to have been an Arab tribe. These people brought their wares, not as a tribute, but as payment in merchandise. The horns of ivory were tusks of elephants. Ivory and ebony, in fact, were products which were found in India and Ethiopia. There have been objects of ivory found in Cyprus. "Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate" (Ezek. 27:16).

The question that arises, after reading of all these wares, is,

what else could they have needed? It appears that they had it all. The answer is that they were well prepared for this world, but they stored up nothing for the world to come. These people have been dead for about twenty five hundred years. They, in fact, have been dead for about twenty four hundred and thirty years more than they lived upon this earth, that is, if they lived to the age of seventy. They had their ivory, emeralds, agates, etc., but they missed it all when they lost their soul. The following passage says it all: "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:17). Note also the following passage:

"The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). We read in Ezekiel 27:16 regarding the various wares from Syria. It is believed that the Syria mentioned here is Aram rather than the present day Syria. "Judah and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm" (Ezek. 27:17).

You will note that Judah and Israel traded in those things which are essential for one's livelihood. These items being wheat, Pannag (a type of sweetmeats made from honey), honey, oil and balm. Other countries brought merchandise which was more expensive, but none brought merchandise which was more necessary. This fact shows how our God provided for His people Israel. They, in fact, may not have had agates and coral, but they did have a full stomach. God's people today may not be rich in this world's goods, but they have bread which the world knows nothing about. They also have hope that fadeth not away and pardon which is full and complete. They also have dreams which will never be wrecked on the shores of oblivion.

Judah and Israel had plenty of wheat and honey. Their land, in fact, was a land which flowed with milk and honey. Ample milk, of course, requires ample wheat and they had ample wheat. It is as stated in the following passages:

"A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. 8:8, 9).

Remember that we too are bound for the promised land — a land where there will be no scarcity of any good thing — a land where there is the tree of life which bears twelve manner of fruits — fruits which she yields every month.

"Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool" (Ezek. 27:18).

The wine of Helbon (or Aleppo) was produced from a vine growing region northeast of Damascus. This particular wine was mentioned as a choice wine in the Assyrian inscriptions and wine which was prized very highly by the Persian kings.

Missionary To
New Guinea
Eld. Fred T. Halliman



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"Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots" (Ezek. 27:19, 20). The name "Dan" probably refers to Vedan, a place in Arabia, since the tribe of Dan had been carried into captivity long before this writing.

The "bright iron" was most likely the sword blades for which Yemen was noted. Cassia and calamus (aromatic cane) were a well known south Arabian export.

The "precious clothes for chariots" produced by Dedan were saddle-clothes. These were marks of luxury and minence. "Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants" (Ezek. 27:21).

Keep in mind that Ezekiel gave us this most accurate record while being in captivity down in the land of Babylon. How could he have known all of these facts in such minute detail except by divine revelation? The same truth, of course, holds true relative to all of the holy Scriptures. Kedar was most likely a Nomadic tribe - a tribe noted for their large flocks (See Jeremiah 49:28-29). "The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold" (Ezek. 27:22). Sheba was located in southern Arabia (1 Kings 10) and Raamah was most likely located on the Persian Gulf (Gen. 10:7). These two cities traded in spices, precious stones and gold. They, of course, would be a large attraction at

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EZEKIEL

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any of our fairs today.

You and I, when reading of spices, precious stones, gold and all the other riches of earth, must be careful to give credit for these where credit is due. Credit, of course, is due our God and Father. He is the one who has created every good thing and set it in its place. It is as stated in the following passage:

"O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches" (Psa. 104:24). You will observe from that which we have been reading that God has dispensed His riches so that, as a rule, each country has something which another country is in dire need of. The result is that there is trade and communication among nations. God, by this action, has provided for the well being of all people upon the earth.

"Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise" (Ezek. 27:23, 24).

It is likely that the fairs which were conducted in Tyre, occurred more than once a year. The various countries, no doubt, prepared all year for the fairs. It is likely that the largest fair was held a short time after the wheat and barley were harvested. There, of course, had to be sufficient time after harvest for the ships to be loaded and the goods transported to Tyre. All of the merchants, of course, returned home with a variety of good which they had purchased at the fair.

"The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes. And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the

multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more" (Ezek. 27:25-36).

These passages liken Tyre to a ship in a turbulent sea—a ship whose pilots and calkers cannot save her.

The ship of Tyre did not sink in the shallow waters where she might be retrieved. She, in fact, according to verse thirty two, sunk in the midst of the sea. Tyre's great sin was that she worshipped Baal, but more than this, she was a worshipper of beauty. You may recall from verse three that she claimed to be of "perfect beauty." Tyre, therefore, worshipped creation rather than the Creator.

May you and I enjoy God's creation today, but may we never forget that the rivers, fields, streams, all the wares in our state fairs, sun, moon and stars, have come to us from the hand of God. May we, therefore, never fail to give Him thanks for every good and perfect gift. The greatest gift for which we are to be thankful is God's Son — the Lord Jesus Christ. May we always give God thanks for Him and may we hear and heed His every word to us.

GRACE

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Strange it is, then, that men should think that in their own case they have no responsibility. They believe holiness has demands. But they think these requirements fly over their heads. Whether they live a holy life or not is not important.

But the text says those without holiness shall not be found in Heaven!

Daily closer: Biblical holiness is not living above sin but daily moving closer to Beulah land, (Isa. 62:4). The pilgrimage is filled with toils of the road. Setbacks and wandering out of the way make sore the feet. Yet, in order for us to be holy we must day by day take down our little tent and move forward, closer. This traveling to Heaven is like driving an old road in the mountains. To ascend one must wind around the hairpin turns, and traverse almost the exact ground all over again. It is slow laborious driving. The road is hazardous. Extreme caution must be exercised. Yet, looking back from a resting place one can see how necessary each curve, each apparent retrogression. So it is with the believer and holiness. A little closer, a little progress, "Without which no man shall see the Lord."

If we are holy we must change. Our lives must be pruned. Our path lighted by the Word of God. What we tolerated yesterday as "a little one" we sacrifice today. An adamant heart is melted. Cold prayerless lives become burning prayers of communion with God. Unconcern is immersed in fervent consideration. Shady conduct is confessed as sin. Gracious resolutions are renewed every morning. Evil thinking and lust are bridled. Seductive apparel is exchanged for modest clothing. Patience is acquired.

Love is manifested. All the Spirit's graces are cultivated. Holy men are never stagnant puddles. They are running streams, (Jn. 7:38).

Never perfect: Well, then, is not this just the same old thing as sinless perfection? Absolutely not! Believers who are sanctified or holy, sin; but believers do not live a life of sin. The believer cannot sin as a course of life. This is the truth of I John 3:9. The big cats do go into the water, but they do not live in the water. So believers do sin. Romans seven was written with the same pen that wrote Romans eight. Paul was holy. He also was a sinner. But he did not live a life of sin. This cuts through perfectionism on one hand and antinomianism on the other.

A sheep in the same place with the hogs may fall into the wallowing hole, but he will not frolic there! As long as he is in the wallowing hole he looks like a hog, he smells like a hog, he feels like a hog, and knows not but that he is a hog! Thus, sin hacks and hues at assurance. No man living in sin can be sure of Heaven, visions and experiences notwithstanding. Those who drive on in sin and say they know they are saved know a lie. Without holiness no man shall see the Lord!

The holy man never thinks of himself as holy. He sees his own unworthiness. He thinks others better than himself. He has constant experiences with failures and can, therefore, sympathize and pray with others who fall. He spontaneously forgives those who sin and confess, (Mt. 5:14, 15).

Conclusion: We come back now to sovereign grace and holiness. Some will misunders-

tand these truths. Others will misrepresent them. To set these things in clear light so that even a fool need not err therein we will use another illustration.

Sovereign grace is the locomotive. Behind it are all the cars necessary for the salvation train. Immediately behind the engine is regeneration, then repentance, then faith. Many other cars are also in the train. Holiness is one of them. Last is preservation of the saints. A train without holiness is not the Lord's train, seeing He says without holiness no man shall see the Lord.

Holiness is essential to salvation, just as are faith and repentance. But holiness, as well as faith or repentance, cannot draw us to Heaven. Holiness is a consequence of God's sovereign grace wrought in our hearts by the Holy Spirit. Whoever grace touches will develop holiness. H. Boyce Taylor said, "Works come from an outside pull, fruit from an inside push."

This is no new doctrine that we present. Jesus said, "Blessed are the pure in heart: for they shall see God" (Mt. 5:8). A sinful life and Heaven do not go together, (I Tim. 6:3-6). God's Word everywhere warns that those who live unholy lives shall not inherit God's kingdom, (I Cor. 6:8-20).

Alexander Cruden died while praying. His maid found him on his knees in his closet. Let us live so that if, before we say "Amen" to our next task, the Lord says "come up here" we shall be spiritually in a humble, and prayerful posture. When we see Him we shall be perfected in holiness for we will see Him as He is, (I Jn. 3:2).

As the Lord set angels to keep the way of the tree of life, (Gen. 3:24), so He has posted a solemn

warning in this text. "Follow peace with all men, and holiness without which no man shall see the Lord." May God give us grace to heed.

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The Baptist Armour

WHAT'S

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needed to be recognized for their right actions as well as admonished for their wrong ones. Much of a preacher's job is that of seeming criticism. The preacher seems to be often times exhorting and rebuking for wrong things. The Holy Spirit seemed to impress this idea on me, that though everything was not exactly as it should be all the time; there was an awful lot "right" about the Grace Baptist Church. This sermon was preached both to praise the members of the church here and also to strive for even more "rightness" in our church.

I do wish to point out that even though a lot of the preacher's sermons may seem critical, they are meant to be constructive. It is not the goal of the preacher just to condemn but through condemnation to urge you to a higher plane of godliness.

I say most emphatically, and without apology, that we have a great church here in Gladwin Michigan. It is not because of the members only, but because of the God behind the members. We live in very difficult times, and I believe faithfulness in these times should be recognized. That will be my attempt in this article. To recognize many of the "right" things about the church here. May you be able to make the same recognition of your church.

I do want to remind you, that your church will only be as right as you are right. You will be a great help or a great hindrance to the work of God in your church. You are responsible for the church being or having many things right therein.

Now, let us notice some things that are right about the Grace Baptist Church. First, we were started right. How very important is this! This is not thought much of in most religious organizations, but true Baptists recognize the importance of being started right. Let me briefly give a little history of the church. Most of the members here now, split from the Gladwin "Baptist" Church(?) were "re"-baptized and organized into a true Baptist church. This paper that you are now reading had a lot to do with there being a true church in Gladwin. The members of the church here learned many great truths through this paper. The reason for leaving the Gladwin Baptist "Church" had to do with the fact that it had no authority. The "man" that started it said as much in a meeting with many of the members of the church. He referred to it as "his baby." Beloved, I want to be a member of a church that is Jesus' "baby" and not some man's. I will mention that the church was in agreement with these truths until they found out it would cause them to cease to be a church. I have seen this circumstance more than once. I remember a preacher telling me that he would not accept Arminian baptism, but how quickly his opinion changed when he found out that was the very baptism his church had. His opinion changed in a hurry. Brethren, circumstances should not have a

bearing on doctrinal issues. What the Bible says should be our only guide. The members of the church here were then stripped of the privileges that go along with being members of a church. The men were stripped of their offices and the right to vote was denied to any that held the Landmark position. Little does that false institution recognize the great favor they did these who are now members of the Grace Baptist Church. After this, the group here left and sought Scriptural authority for baptism and organization. This was a great sacrifice. They left a large church that they had been very instrumental in building to seek proper authority. Thank God that one thing right with the Grace Baptist Church is that she was started right. How about your church? Don't you think it is important to be right on this matter? If you are not right on this, it does not matter what else your church is right on, they are not a church of Jesus Christ.

The story I have just told about the church here in Gladwin is a story that could be told about many true churches across our country. Thank God for people like this, who are willing to take a stand on the truth regardless of what the cost may be. I am sure that the members of the church here have no regrets. I am sure that if they had it to do over, they would do the same thing. We are not large, or rich, and do not have a nice building with the frills that go with it; but we were started right, and I would not trade that for all the frills in the world. Examine your church. This is a vital issue. Make sure you were started right.

The second thing I will mention that is right with the Grace Baptist Church is that we believe, teach and practice the truths of God's Word. If we did not do this, then we would place in jeopardy our very existence. The Bible describes a true church as a "pillar and ground of the truth." That does not mean the pastor believes some truth. That does not mean that a few of the members believe some truth. It means that the church believes the truth. If you can not go along with the teachings of your church, then why be a member? I say this with all sincerity, honesty and humility; I do not know of a church anywhere that is more sound in its whole membership, than the Grace Baptist Church here in Gladwin. You could ask any member of the church here what they believe about the way of salvation, the church, and they could tell you. Let me mention some of the truths this church is right on. Examine your church and see if she is right.

First, The Grace Baptist Church and that means every member of it, believes in salvation only by the sovereign grace of God. They are very strong against the heresy of Arminianism. They are not ashamed of this truth and gladly let anyone interested know that in this we are different.

Secondly, the Grace Baptist Church holds to the landmark position relative to the church. We believe in a local, visible church and not a fictitious universal invisible one. We believe that Jesus left His work here on this earth to be done by a true Baptist Church.

Thirdly, relative to the ordinances, we believe in closed communion, wine and unleavened bread.

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Fourthly, we believe in a Pre-tribulational rapture. We believe in a literal one thousand year reign of Jesus Christ here on this earth.

Fifthly, we believe in the use of the gospel by the Holy Spirit in bringing sinners to Christ.

Sixthly, we believe in the woman's place as it is taught in the Bible. The women at the Grace Baptist Church do not complain and cry "unfair" or refer to the Bible as a "bigoted" book. You will not have to worry about the women here speaking out in church. It makes me a very proud pastor to be able to say that there is not a woman member of the church here that does not wear a head covering. Let the world laugh or call us antiquated if they wish, but God will reward these women for their faithfulness.

Seventhly, we as a church have nothing to do with the heathen holidays of Christmas and Easter. As far as I know, there is not a member of the church here that has anything to do with these holidays. If they do, may God grant them repentance. These are just a few things that I am convinced the Grace Baptist Church is right on. How about you and your church? If it is not right on these things then you should seek a new church. I thank God for the people here and their stand for the truths of God's Word.

In the third place, the Grace Baptist Church is right in that they have read and studied God's Word and are a very knowledgeable people when it comes to the Bible. I find that one of the major differences between a true sound Baptist church and other churches is the amount of knowledge true Baptists have compared to that of false societies. It is not sufficient to have a sound and knowledgeable pastor; it is the obligation of every member to study and search the Scriptures for himself. Having ignorant church members was and is the idea of Catholicism. Baptist people must be a well-learned people. I think this is another thing that is right with the church here. They are well schooled in the doctrines of God's Word. How about you and your church? Can you defend the truths your church professes? Truths that cannot be defended will be defeated. Have a "right" church in that you are well learned in God's Word.

In the fourth place: the Grace Baptist Church is "right" when it comes to attendance. What a very vital part of being a right church. There are many so-called churches where if they have fifty percent in attendance they are happy. I am not happy with less than one hundred percent attendance. More important, God is not happy with anything less than one hundred percent. So, if you don't care about your pastor's feelings, then at least care about God's. We do not quite have perfect attendance at the church here; but I would compare it with any church I know of. We have sixteen members at the Grace Baptist Church. Of those sixteen, one lives away in Detroit. The fifteen that live nearby are here every Sunday morning. Of that fifteen, thirteen are here every Sunday night and Wednesday night. The other two are here every other Sunday night. The one that lives away is here about every two to three weeks. That is not perfect, but I

feel it is good enough to say that the Grace Baptist Church is right on the matter of attendance. I am hoping and working at improving it. I feel it should be better. God feels it should be better. What about your church? Are they right on attendance? If you are not there, then are you part of the blame? I hope the members of the church here read this and realize they are the reason we do not have perfect attendance. I hope the Spirit of God convicts them and makes them to be more faithful. There is no excuse for not being faithful to God's house. Is your church right when it comes to attendance?

In the fifth place, the Grace Baptist Church is right when it comes to tithing. I figure there are two areas that will show a Christian's dedication to God more than anything else: they are how they spend their time and money. Do they take the time to come to church and serve God, and do they pay their tithe and offering? One thing "right" about the church here is that we do not have a member that does not tithe. Many of you may think that I am wrong in this, but as pastor of the church here, I check the tithe book every week. I do not do this to be nosey, but because I think it tells a lot about the spirituality of a Christian if he is a tither. I thank God for the tithing habits of the Church here. If it were not for faithful tithers there could not be churches, pastors and mission work could not be carried out. Not to tithe makes one, according to the Bible, a thief and a robber. There is no better investment you can make than to be a tither. I will add that to just tithe is not doing according to Scripture. The Bible speaks of "tithes and offerings." This is another thing "right" with the Grace Baptist Church.

In the sixth place, the Grace Baptist Church is "right" in that She supports a Pastor. Beloved, if at all possible, this is The Bible way. I realize that many of our churches are small and cannot afford to support their pastor full time; but if you can and don't, then you are doing your pastor a wrong. The Lord has blessed me by placing me in a church where I am a full time pastor. I sympathize with my fellow pastors who must work all day and then try and do their church work. No one will ever know but another pastor the work, prayer, and study that goes into a sermon. We have only sixteen members here, and they support me full time. They pay me a good salary along with paying my house, utilities and insurance. I believe with all my heart that God will reward them for this kindness. Along with supporting me full time, we also support New Guinea missions and T.B.E. This is made possible by every member tithing. This is made possible by the church not thinking her pastor should remain poor. The Grace Baptist Church is "right" in that they support a pastor full time. How about yours?

The seventh thing "right" with the Grace Baptist church is that the membership thereof lives "right" in the main. This is not to say that we have never had any trouble with ungodly living. Since I have been pastor here we have excluded six people. We have had incidents of ungodliness. At this time, as far as I am able to ascertain, the majority of the members here live a good, godly life. I do not mean that we live without sin. I

do not mean that we do not have a lot of room for improvement. I do mean the most of the church here is concerned about the way they and the rest of the members of the church live.

The eighth thing "right" about the Grace Baptist Church is that it is a church that practices discipline. I just mentioned that as a church we have excluded six members in six years. This is a very hard thing for a small church to do; but we must in order to maintain the sanctity of the Lord's Church. I have seen the hearts of members broken as they vote to exclude members of their own family, but their love for God and His church left them with no other choice. A church that does not practice discipline is not much of a church. I know of a church that, after the departure of the pastor, voted to annul all the exclusions that had taken place while he was there. These exclusions were right, and voted on by the church and yet their lack of love for the sanctity of the church caused them to sell out God for members. thank God, the church here is "right" in that she practices discipline. How about yours?

The ninth thing "right" about the Grace Baptist Church is that the members have and manifest some love toward one another. Beloved, there are few things that bless a church more than having love among the members. The Bible has so much to say about this subject. No church is right in God's eyes when the members are bickering and back biting all the time. This is not to say there has never been any differences in the church; but their love for the truth and hopefully for one another has prevailed and the differences have been overcome. May God bless us with more love for one another.

Well, I have managed to once again, have too much material for the space desired. Let me mention a couple of more things "right" with the Grace Baptist Church. These are important things, but I will just mention them and hurry on.

The tenth thing "right" with the Grace Baptist Church is her determination to stick it out. There have been times when it would have been easier to quit, but God would not let them. It takes courage and faith to stick to being a small church. It takes love for God to stick it out in times of trouble and adversity. Thank God they have and hopefully will continue to stick it out for the truths this church stands for.

The last thing I will mention that is "right" with the Grace Baptist Church is that she shows a desire to see lost souls saved. We have a regular visitation program where we go door to door and witness to lost souls. You southerners who think visiting is hard down south ought to come up here and try it in the Catholic infested North. In six years of visiting, I think I have been invited into homes somewhere between five and ten times. Ten is a high guess. That does not change our responsibility to go. The men, or several of them go visiting in an effort to reach lost souls. May God give us an even greater desire to see the lost saved. They are not going to come to church. We must go out to them. Pray that God will reward this work with some souls coming to know Jesus.

I will stop with those eleven things. I do not brag on the church here. I thank God for it.

It is important to be a "right" church. It is important to be a member of a "right" church. It is important that you do your part in making your church a "right" church. These are some things right about the Grace Baptist Church, how about yours?

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GOD

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see. My eyes were opened and before me stood, in naked view, the wretched, diseased and polluted mass of deformed rebellion. I repented; heard the groans of a rescued soul.

That these words were drawn from God's Spirit, I could tell, for I uttered words that never before proceeded from my mouth. "Have mercy upon me, Oh God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me" (Psa. 51:1-3).

Repentance is truly of the Lord. Not just upon conversion, but as long as I live in the body of this death — Oh, wretched man that I am. Tell me, why is it that I so often think that repentance is a one-time thing? Slow to acknowledge my transgressions, stupid I am. When I pray, I oftentimes hold back from telling my God the glaring sins that reek, and it makes me ashamed to utter them. So, I generalize, thinking, I guess, that that ought to cover it. After all, God knows my heart. Yea, He does; and He sees that I'm trying to hide. David didn't do that. He acknowledged his transgressions and brought the sins, by name, I take it, before God.

You see, true repentance does not have any pride. So, the supplicant goes to God, knowing that His loving kindness and the multitude of His tender mercies, will blot out all his transgressions. Really, I know what the problem is. Prayer that hides sin, or fails to mention it when it keeps slipping into your thoughts, is just formal routine. It's my repentance — it's useless. When I find myself, by the grace of God, ready to pour out my whole soul, I know it is God wrought repentance. It turns me, I repent. God help me to be at least honest with You. I can't hide from Your presence.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psa. 139:7).

God's holy Word sends back the real image of me, like in a mirror. There I see the rotten, depraved, miserable and shameful heap of polluted deformity that I am. But I know that I am spiritually alive, because I can see, in the words of another, because I have spiritual sight, I also have spiritual feelings, and that's why I can feel the pain of the putrifying sores of my diseased and abscessed nature.

"There is no soundness in my flesh because of thine

rest in my bones because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee" (Psa. 38:3-9).

Paul said the whole truth when he said, "For I know that in me, (that is, in my flesh,) dwelleth no good thing..." (Rom. 7:18). No soundness; I can't be trusted.

Now, I'll have to admit that there are some times when I try to use the sins of others as relief for my own. But, soon I am led to see the truth about my depraved nature. That's of God, of course, which drives me to this truth.

When a child of God sins against his Father, he cannot be at peace about it. Or, even find satisfaction in the fact that he is depraved. An accusation the Arminian makes against me because I know what I am. He says I use verses like these to free myself from guilt. Stupid. That's a lie. It's plain dishonest, because that's not the way I really feel. The proof of these statements is found in the fact that sin makes me go mourning all the day long. I am troubled and bowed down greatly. My iniquities are a burden; so heavy I can't even bear them. Rest is gone. Peace has vanished and the fellowship between me and God is severed. Tis then that I am aware of this loathsome disease which fills my loins. I can smell the stench of my stinking wounds. So foolish I am, ignorant David said, "I was as a beast before thee" (Psa. 73:22). Oh, but I thank God that He has not left me alone. His arrows stick fast and grieve me, His hand presseth me sore (Psa. 38:2). Praise God that He deals with His children in correction, for it leadeth them to repentance (Prov. 3:12). That great agony of sin and the realization of what I have done, has by God's Spirit, cut me to the quick and I find that repentance is the only relief. The One that I have sinned against is the One I must run to for relief. Therefore, I acknowledge my transgressions. Truly, this is the work of God. So, I am content that those who would accuse me of using my depravity as an excuse for my sins are only ignorant about my repentance. Why wouldn't they be? They don't know anything else about the grace of God, so surely they wouldn't be correct here. The Arminian, like the Pharisee and modern day self-righteous hypocrite, is one and the same. They can see the sins of others while standing throat deep in their own, and are seemingly unaware of their desperate position.

When God by His wonderful grace gave me eyes to see Jesus wounded for my sins, when I saw my Champion smitten and afflicted, yea, even cursed, for my manifold aggravated crimes,

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It was then that the Spirit of God granted repentance which sprang forth like daily waters from the deep.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). Now here is a truth often forgotten, but it is truth still. If God does not pour out the spirit of grace and supplication, there just won't be any supplication. First, we are turned, then we repent.

Today, there seems to be the attitude by many that repentance is done chiefly on the day of conversion. The rest of Christian life does not deal with the same kind of heart-breaking remorse for iniquity. But, the Bible does not teach that. It teaches just the opposite. Surely after that I was turned, I repented. We need to understand, however, that the longer we study the Word of God, the closer one is drawn to God's holy nature; the more obvious then becomes our unholy nature, and our sinful and diseased desires brought to light.

And after that I was instructed, I smote upon my thigh. So intense becomes the convicting power of God through the Word, that hatred for oneself is the only scriptural attitude. Instead of a patting on the back for one's own high thought of self, there is a smiting upon one's thigh for the filth that remains and wars against the holy precepts of our God. It is after instruction then that one really knows the truth, and instead of it producing pride, it brings forth shame that ends in God wrought repentance. Pride with regards to one's own righteousness is a manifestation that true repentance has not appeared, and spiritual eyes are a foreign thing. Job said, "...I am vile, what should I answer thee? (nothing) I will lay mine hand upon my mouth (Job 40:4). When this old saint saw the master, he hated the servant. "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore, I abhor myself, and repent in dust and ashes. (Job 42:5, 6).

Isaiah, after seeing the King, could only utter, "woe is me, for I am undone..." (Isa. 6:5). He had to go even further and declare that we are all as an unclean thing, and even the righteousnesses all of them, are filthy rags (Isaiah 64:6). It is as Paul said, "For I know that in me, that is in my flesh, dwelleth no good thing." David said about his flesh, "my loins are filled with a loathsome disease and there is no soundness in my flesh." Isaiah's opinion was the same, "from the sole of the foot, even unto the head, there is no soundness in it (flesh), but wounds and bruises and putrifying sores (puss running, rotten, of foul decay)" (Isaiah 1:6).

Abraham, after he believed in the Lord (Gen. 15:6), still considered himself but dust and

ashes (Gen. 18:27).

Jeremiah was ashamed, yea even confounded. Daniel's confession was that we have sinned, committed iniquity, and have rebelled. Ezekiel declares that because of evil ways, ye shall loathe yourselves in your own sight, for your iniquities and your abominations.

I would hope that none would be so ignorant and void of understanding as to place themselves more godly in their daily lives than Abraham, Isaiah, Jeremiah, Daniel and Paul. Please let us not be that arrogant. Our flesh, like all others, is depraved. Even though we are born again, the flesh has not changed. It's like it has always been — vile. The same things that the flesh lusted after before I was saved, it still does. The flesh is like it always was — at enmity with God — and it is my chief enemy. Now it's true that one day it will be changed. We see this in Phil. 3:21 and I Cor. 15:53, 54. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." However, that day is not yet here. So, we must needs be daily repenting and seeking God's help, through the Spirit, to keep the flesh under subjection, remembering always that the flesh will never be willing to be in that position. As a result — warfare.

Gal. 5:17; Rom. 7:23, 24: "For the flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would;" "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Some would rather speak of sinless perfection, but that is only obvious deception. Every day experience teaches us that the Christian life is a daily warfare, and the captain of the enemy's forces is me. God help us to remember the words of Jesus, "that which is born of the flesh is flesh; that which is born of the Spirit, is Spirit." (John 3:6).

How does God look at repentance? That spells out the whole filthy sentence. Job repented in dust and ashes and God said that he had spoken the thing that was right (Job. 42:5-8). David described it like this, "I acknowledged my sin unto thee and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; And thou forgavest the iniquity of my sin." Selah (Psa. 32:5). I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is recorded in Luke 18:10-14, the story of the Pharisee and the Publican. The Pharisee listed all that he had done, and it was no doubt true. However, he did, as is most common among men, become

the judge of his own righteousnesses. He satisfied his own position, never considering the Word of God. He may have been innocent of many of the sins he enumerated. But, he was proud of it, and as is normal among people of his nature, the high opinion they have of themselves blinds their eyes from seeing just how ungodly they really are. The Pharisee had not yet seen himself in the true condition in which he stood. The Publican on the other hand, like Jeremiah of old, did not brag, but smote upon his breast, saying God be merciful to me a sinner. God was pleased with this type of honest repentance. Please note, "But to this man will I look, even to him that is poor and of contrite spirit and trembleth at my word." Luke 18:14 says the following, "I tell you, this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased; and he humbleth himself shall be exalted."

It is a broken and contrite heart that pleases God. If we lived lives without sin, our hearts wouldn't be broken. There wouldn't be any contrite position, for we would please God. But when one servant sins against his three-times holy Master, it causes him to mourn. It grieves him because he has sinned in the face of his sovereign Lord. In Psalms 34:17, 18 we find the following, "The righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

We have still more to prove that these are the type of things that please God. In Psalms 51:17, in the same Psalm where David described his sinfulness and his repentance was poured forth, he made mention of his sin before God and God forgave him the iniquity of his sin. The Psalmist said, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." So, when we sin against our Lord, rather than hide and run from the only one that can help us, ought to dash quickly to the healing balm of our Heavenly Father. Surely, after that I was turned I repented, I smote upon my thigh. A true sense of sin will bring forth shame and sorrow. One knows that he has rebelled against his Master and that he has brought reproach upon the one that saved him. I was ashamed, yea, even confounded because I did bear the reproach of my youth. The convicting power of God will not allow His child to be indifferent about sin. Those that accuse the sovereign gracer of having a license to sin are as ignorant of our true feelings as they are of the doctrines of grace themselves. No body knows more fully the arrogance, the rebellion that is manifested in sin than the one who knows the sovereign grace of God. Truly, only a sovereign God could save those so demented and distorted and kept in bondage, a servant of sin; only God could free them from the chains of Satan. Praise be to His three-times holy name, this He does for all of the precious elect!

We see in Jeremiah 3:25 that sin against God produces the effects of shame, where we read the following, "We lie down in our shame, and our confusion covereth us; for we have sinned against the Lord our God,

we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God."

As we go to the book of Ezekiel, we find that the confession is the same. "Be ashamed and confounded for your own ways." Oh, I would to God that we might be led to see this truth. "Be confounded and set at shame for our own ways." Paul rebuked the church at Corinth for their iniquity and he thanked God for the repentance that the Lord sent them. It was painful, but it was truly God wrought repentance. II Cor. 7:9, 10: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death."

True, God-wrought repentance does not need to be repented of. Any other kind of repentance needs to be repented of. The repentance of the world is a remorse, not for sin, but for getting caught. It works death. But, God wrought repentance pleases God. Blessed are they that mourn. Thanks be to God for His mercy and His love which has sent repentance. Repentance is of the Lord.

"Surely after that I was turned, I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

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of friends. In fact, children are capable of understanding some things in early life, which we hardly understand afterward. (Children have eminently a simplicity of faith.) Simplicity is akin to the highest knowledge. Indeed, we know not that there is much distinction between the simplicity of a child and the genius of the profoundest mind. He who receives things simply, as a child, will often have ideas which the man who is prone to make a syllogism of everything will never attain unto.

If you wish to know whether children can be taught, I point you to many in our churches, not prodigies, but such as we frequently see — Timothy and Samuels, and little girls too — who have early come to know a Saviour's love. As soon as a child is capable of being damned, he is capable of being saved. As soon as a child can sin, that child can, if God's grace assist it, believe and receive the Word of God. As soon as children can learn evil, be assured that they are competent, under the teaching of the Holy Spirit, to learn good.

Never go to your class with the thought that the children cannot comprehend you; for if you do not make them understand, it is because you do not understand yourself. If you do not teach children what you wish, it is because you are not fit for the task. You should find out simpler words more fitted for their capacity, and then you would discover that it was not the fault of the child, but the fault of the teacher if he did not learn.

I hold that children are capable of salvation. He, who in divine sovereignty reclaims the

gray-haired sinner from the error of his ways, can turn a little child from his youthful follies. He who in the eleventh hour finds some standing idle in the market place, and sends them into the vineyard, can call men at the dawning of the day to labor for Him. He, who can change the course of a river when it has rolled onward and become a mighty flood, can control a newborn rivulet leaping from its cradle fountain, and make it run in the channel He desires. He can do all things; He can work upon children's hearts as He pleases, for all are under His control.

I will not take time to establish the doctrine, because I do not consider that any of you are so foolish as to doubt it. But although you believe it, I fear many of you do not expect to hear of children being saved. Throughout the churches I have noticed a kind of abhorrence of anything like early, childlike faith. We are frightened at the idea of a little boy loving Christ; and if we hear of a little girl following the Saviour, we say it is a youthful fancy, an early impression that will die away. I beseech you, never treat infant faith with suspicion. It is a tender plant — don't brush it too hard.

I heard an incident sometime ago which I believe to be perfectly authentic. A dear little girl, some five or six years old, a true lover of Jesus, requested of her mother that she might join the church. The mother told her she was too young. The little thing was grieved exceedingly; and after awhile the mother, who saw that faith was in her heart, spoke to the minister on the subject. The minister talked to the child, and said to the mother, "I am thoroughly convinced of her faith, but I cannot take her into the church, she is too young." When the child heard that, a strange gloom passed over her face; and the next morning when her mother went to her little bed, she lay with a pearly tear or two on each eye, dead for very grief. Her heart was broken because she could not follow her Saviour, and do as He had bidden her.

Take care how you treat young faith. Believe that children can be saved as much as yourselves. When you see the young heart brought to the Saviour, don't stand by and speak harshly, mistrusting everything. It is better sometimes to be deceived than to be the means of ruining one. May God give to His people a firmer belief that little buds of grace are worthy of our care!

II. I will give you two encouragements, both of which you will find in the text.

The first encouragement is that of example. David said: "Come, ye children, hearken unto me: I will teach you the fear of the Lord." You are not ashamed to tread in the footsteps of David, are you? You will not object to following the example of one who was first eminently holy, and then eminently great. Shall the shepherd boy, the giant-slayer, the psalmist of Israel, and the monarch, tread in footsteps which you are too proud to follow? Oh, no! You will be happy, I am sure, to be as David was. If you want, however, a higher example, even than that of David hear the Son of David while from His lips the sweet words flow: "Suffer little children to come unto me and forbid them not, for

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of such is the kingdom of heaven." I am sure it would encourage you if you always thought of these examples.

You teach children — you are not dishonored by it. Some say you are a mere Sunday school teacher, but you are a noble personage, holding an honorable office, and having illustrious predecessors. We love to see persons of some standing in society take an interest in Sunday schools.

One great fault in many of our churches is that the children are left to the young people to take care of — the older members, who have more wisdom, taking but very little notice of them. And very often the wealthier members of the church stand aside as if the teaching of the poor were not (as indeed it is) the special business of the rich. I hope for the day when the mighty men of Israel shall be found helping in this great warfare against the enemy. We have heard of presidents, of judges, men of Congress, and persons in the highest positions — not condescending, for I scorn to use such a term, but honoring themselves by teaching little children in Sunday schools. He who teaches a class in a Sunday school has earned a good degree. I had rather receive the title of S.S.T., than M.A., B.A., or any other honor that ever was conferred.

Then take heart, because your duties are so honorable. Let the royal example of David, let the noble, the godlike example of Jesus Christ inspire you with fresh diligence and increasing ardor, with confident and enduring perseverance, still to go on in your mighty work, saying, as David did: "Come, ye children, hearken unto me: I will teach you the fear of the Lord."

The second encouragement I will give is the encouragement of great success. David said, "Come, ye children, hearken unto me." He did not add, "Perhaps I will teach you the fear of the Lord," but "I will teach you." He had success; or if he had not, others have.

The success of Sunday schools! If I begin to speak of that I shall have an endless theme; therefore, I shall not commence. Many volumes might be written on it, and then when all were written, we might say, "I suppose that even the world itself could not contain all that might be written." Up yonder where the starry hosts perpetually sing His high praise — up where the white-robed throng continually cast their crowns before His feet — we may behold the success of Sunday schools. There, too, where infant millions assemble Sunday after Sunday to sing, "Gentle Jesus, meek and mild," we see with joy the success of Sunday Schools.

And in almost every pulpit of our land, and there in the pews where the deacons sit, and godly members join in worship — there is the success of Sunday schools. And far away across yonder broad ocean in the isles of the south, in lands where those dwell who bow before blocks of wood and stone — there are missionaries saved in Sunday schools, whose thousands, redeemed by their labors, contribute to swell the mighty stream of the tremendous, unexampled, incalculable, I had almost said infinite success of Sunday school instruc-

tion. Go on! Go on! So much has been done; more shall be done. Let all your past victories inflame you with ardor; let the remembrance of campaigns of triumph and of battlefields won for your Saviour in the realms of salvation and peace be your encouragement for fresh duty.

III. I give you three admonitions.

The first is to remember whom you are teaching. "Come, ye children." I think we ought always to have our audience in mind, not that we need care that we are preaching to Mr. So-and-so, because in God's sight that is a trifle. But we are to remember that we are preaching to men and women who have souls, so that we ought not to occupy their time by things that are not worth their hearing.

But when you teach in Sunday schools, you are, if it be possible, in a more responsible situation even than a minister. He preaches to grown-up people — men of judgment, who, if they do not like what he preaches, have the option of going somewhere else. You teach children who have no option to go elsewhere. If you teach the child wrongly, he believes you; if you teach him heresies, he will receive them; what you teach him now he will never forget. You are not sowing, as some say, on virgin soil, for it has long been occupied by the Devil; but you are sowing on soil more fertile now than it ever will be — that will produce fruit now far better than it will in later days. You are sowing on a young heart, and what you sow will be sure to abide there, especially if you teach evil, for that will never be forgotten.

You are beginning with the child; take care what you do with him. Don't spoil him. Many a child has been treated like the Indian children, who have copper plates put upon their heads, so that they may never grow. There are many who know themselves to be simpletons now, just because those who had the care of them when young gave them no opportunities of getting knowledge, so that when they became older they cared nothing about it. Have a care what you are after; you are teaching children; mind what you are doing. Put poison in the spring, and it will impregnate the whole stream. Take care what you are after. You are twisting the sapling, and the old oak will be bent thereby. Have a care! It is a child's soul you are tampering with, if you are tampering at all; it is a child's soul you are preparing for eternity, if God is with you.

I give you a solemn admonition on every child's behalf. Surely, if it be treachery to administer poison to the dying, it must be far more criminal to give poison to the young life. If it be evil to mislead gray-headed age, it must be far more so to turn aside the young heart to a road of error in which he may forever walk. Ah, it is a solemn admonition — you are teaching children!

The second is to remember that you are teaching for God. "Come, ye children, hearken unto me: I will teach you the fear of the Lord." If you, as teachers, were assembled to teach only geography, I am sure I should not interfere if you were to tell the children that the North Pole was close to the equator; or if you were to say that the extremity of South America bordered the coast of

Europe. I would smile at your error.

But you are not teaching geography or astronomy, neither are you teaching for business or for the world; but you are teaching them to the best of your ability for God. You say to them, "Children, you come here to be taught the Word of God. You come here, if it be possible, that we may be used of God to lead you to Him." Have a care what you are after when you pretend to be teaching them for God. Wound the child's hand if you like, but don't touch his heart. Say what you like about temporal matters, but I beseech you, in spiritual matters take care how you lead him. Be careful that it is the truth which you inculcate, and only that.

And now how solemn your work becomes! He who is doing a work for himself, let him do it as he likes; but he who is laboring for another, let him take care how he does his work. He who is now employed by a monarch, let him beware how he performs his duty; but he who labors for God, let him tremble lest he does his work ill! Remember you are laboring for God. I say so, because you profess to be. Many, I fear, even among you, are far from having this view of the matter.

The third admonition is to remember that your children want teaching. The text implies that, when it says: "Come, ye children, hearken unto me: I will teach you the fear of the Lord." That makes your work all the more solemn. If children did not want teaching, I would not be so extremely anxious that you should teach them right; for works that are not necessary, men may do as they please. But here the work is necessary.

Your child wants teaching! He was born in iniquity; in sin did his mother conceive him. He has an evil heart; he knows not God, and he never will unless he is taught. He is not like some ground of which we have heard, that has good seed lying hidden; but instead he has evil seed within his heart. God can place good seed there. You profess to be His instrument to scatter seed upon that child's heart; remember, if that seed be not sown, he will be lost forever, his life will be a life of alienation from God, and, at his death, everlasting fire must be his portion. Be careful, then, how you teach, remembering the urgent necessity of the case.

This is not a house on fire needing your assistance at the engine, nor is it a wreck at sea demanding your oar in the lifeboat, but it is a deathless spirit calling aloud to you, "Come over and help us." I beseech you, teach "the fear of the Lord," and that only; be very anxious to say, and say truly, "I will teach you the fear of the Lord."

IV. That brings me to four instructions, and they are all in the text.

The first is to get the children to come to your school. "Come, ye children." Go and get them to come. A canvass is a good idea, and you ought to have a canvass of every community, and get every child you can. David says, "Come, ye children." My advice then is to get the children to come, and do everything to effect it.

Don't be particular how you get the children to school. Why, if I could not get people to come to my place by preaching in a black coat, I would have a uniform tomorrow. I would have a congregation somehow.

Better do strange things than have an empty chapel, or an empty Sunday school room. When I was in Scotland, we sent the bellman round a village to secure an audience, and the means was eminently successful. Spare no means, go and get the children in. I have known ministers who have gone out on Sunday afternoons and talked to the children who were playing in the streets, so as to induce them to come to the school. This is what an earnest teacher will do. He will say, "John, come to our school. You do not know what a nice school it is." Then he gets the children in and, in a kind, winning manner, he tells them some stories about girls and boys, and so on. And in this way the school is filled. Go and catch them anyway. There is no law against it. You may do what you like in battle. All is fair against the Devil. My first instruction then is, get children, and get them any way.

The next is to get the children to love you. That also is in the text. "Come, ye children, hearken unto me." You know how we used to be taught in school, how we stood up to repeat our lessons. That was not David's plan. "Come, ye children — come here, and sit upon my knee." "Oh," thinks the child, "how nice to have such teacher! A teacher that will let me come near him, a teacher that does not say 'go', but 'come'." The fault of many teachers is that they do not get their children near them, but endeavor to foster a kind of awful respect. Before you can teach children, you must get the silver key of kindness to unlock their hearts, and get their attention. Say, "Come, ye children."

We have known some good men who are objects of abhorrence to children. You may remember the story of two little boys who were one day asked if they would like to go to Heaven, and who, much to their teacher's astonishment, said they really would not. When they were asked, "Why not?" one of them said, "I would not like to go to Heaven because Grandpa would be there, and would be sure to say, 'Get along, boys; get along, boys.' I would not like to be with Grandpa."

If a boy has a teacher who always wears a sour look, but who talks to him about Jesus, what does the boy think? "I wonder whether Jesus was like you; if He were, I wouldn't like Him much."

Then there is another teacher who, if he is provoked ever so little, disciplines the child; and, at the same time, teaches him that he should forgive others, and how kind he ought to be. "Well," thinks the child, "that is no doubt very nice, but my teacher does not show me how to do it." If you drive a boy from you, your power is gone, for you won't be able to teach him anything. It is of no avail to attempt teaching those who do not love you. Try to make them love you, and then they will learn anything from you.

The next instruction is to get the children's attention. That is in the text. "Come, ye children, hearken unto me." If they do not hearken, you may talk but you will speak to no purpose whatever. If they do not listen, you go through your labors as an unmeaning drudgery to yourselves and your scholars too. You can do nothing without securing their

attention. "That is just what I cannot do," says one. Well, that depends upon you. If you give them something worth attending to, they will be sure to attend. Give them something worth hearing, and they will certainly hearken. This rule may not be universal, but it is very nearly so.

Don't forget to give them a few anecdotes. Anecdotes are very much objected to by critics of sermons, who say they ought not to be used in the pulpit. But some of us know better than that; we know what will wake up a congregation. We can speak from experience that a few anecdotes here and there are first-rate things to get the attention of persons who won't listen to dry doctrine.

Do try to learn as many anecdotes in a week as possible. Wherever you go, if you are really a good teacher, you can always find something to tell your children. Then when your class gets dull, and you cannot keep their attention, say to them, "Do you know the Five Bells?" And then they all open their eyes, if there is such a place in the village. Or "Do you know the turning against the Red Lion?" Then tell them something you may have read or heard just to secure their attention.

A child once said, "Father, I like to hear Mr. — preach, because he puts some 'likes' into his sermons — 'like this, and like that'." Yes, children always love those "likes." Make parables, pictures, figures for them, and you will always get on. I am sure if I were a boy listening to some of you, unless you told me a story now and then, you would as often see the back of my head as my face. And I don't know, if I sat in a hot schoolroom, but what my head would nod, and I would go to sleep, or play with Tom on my left, and do as many strange things as the rest, if you did not strive to interest me.

The fourth admonition is to take care what you teach the children. "Come, ye children, hearken unto me: I will teach you the fear of the Lord." Not to weary you, however, I only hint at that, and pass on.

V. To give you five subjects to teach your children — and these you will find in the verses following the text: "Come, ye children, hearken unto me: I will teach you the fear of the Lord."

Morality is the first thing to teach. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it."

Godliness, with a constant belief in God's oversight is the second. "The eyes of the Lord are upon the righteous and his ears are open unto their cry."

The evil of sin is the third thing. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

The necessity of a broken heart is the fourth thing. "The Lord is nigh unto them that are of a broken heart; and

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TUNE IN TO THE CALL TO CALVARY

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

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saveth such as be of a contrite spirit."

The inestimable blessedness of being a child of God is the fifth thing. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken... The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate" (Ps. 34:12-20, 22).

I have given you these divisions, and now let me refer to them one by one. Here, then is a model lesson for you: "Come, ye children, hearken unto me: I will teach you the fear of the Lord."

David commences with a question: "What man is he that desireth life, and loveth many days?" The children like that thought; they would like to live long. With this preface he commences and teaches them morality: "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Now, we never teach morality as the way of salvation. God forbid that we should ever mix man's works in any way with the road to Heaven; for we are saved by grace through faith, and that not of ourselves, it is the gift of God (Eph. 2:8). But yet we teach morality, while we teach spirituality; and I have always found that the Gospel produces the best morality in all the world.

I would have the Sunday school teacher consider the morals of the boys and girls, speaking to them very particularly of those sins which are most common to youth. He may honestly and conveniently say many things to his children which no one else can say, especially when reminding them of the sin of lying, so common with children; the sin of little petty thefts, of disobedience to parents, of disregarding Sunday as the Lord's day.

I would have the teacher be very particular in mentioning these things, one by one; for it is of little value talking to them about sins on the whole. You must take them one by one, just as David did. First look after the tongue: "Keep thy tongue from evil, and thy lips from speaking guile." Then look after the whole conduct: "Depart from evil, and do good; seek peace, and pursue it." If the child's soul is not saved by other parts of the teaching, this part may have a beneficial effect upon his life; and so far so good. Morality, however, is comparatively a small thing.

The best part of what you teach is godliness, a constant belief in God — I said, not religion, but godliness. Many people are religious without being godly. Many have all the externals of godliness, all the outside of piety — such men we call religious — but they have no thought about God. They think about their place of worship, their Sunday, their books, but

nothing about God; and he who does not respect God, pray to God, love God is an ungodly man with all his external religion, however, good that may be.

Strive to teach the child always to have an eye to God; impress on his mind, "Thou, God, seest me;" stamp on his books, "Thou, God, seest me;" beseech him to remember that: "Within the encircling arms of God; He evermore doth dwell."

The arms of Jehovah encompass him around, while his every act and thought is under the eye of God. No Sunday school teacher discharges his duty unless she constantly lays stress upon the fact that there is a God who notices everything. Oh, that we were godlier ourselves, that we talked more of godliness, and that we loved it better!

The third lesson is the evil of sin. If the child does not learn that, he will never learn the way to Heaven. None of us ever knew what a Saviour Christ is till we knew what an evil thing sin is. If the Holy Spirit does not teach us "the exceeding sinfulness of sin," we shall never know the blessedness of salvation. Let us ask His grace when we teach, that we may evermore be able to lay stress upon the abominable nature of sin. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the face of the earth." Don't spare your child; let him know what sin leads to; don't, like some people, be afraid of speaking the consequences of sin plainly and broadly.

I have heard of a father, one of whose sons, a very ungodly young man, died very suddenly. He did not say to his family, "We hope your brother has gone to Heaven." Overcoming his natural feelings, he was enabled by divine grace to assemble his children and say, "My sons and daughters, your brother is dead; I fear he is in Hell; you knew his life and conduct, and you saw how he behaved. God snatched him away." Then he solemnly warned them of the place to which he believed he had gone, begging them to shun it; and he was the means of bringing them to serious thought.

But had he acted, as some would have done, with tenderness of heart but not with honesty of purpose, and said he hoped his son had gone to Heaven, what would the others have said, "If he is gone to Heaven there is no need for us to fear; we may live as we like."

No, no; I hold it not unchristian to say of some men that they are gone to Hell, when we have seen that their lives have been hellish lives. But it is said, "Can you judge your fellow creatures?" No, but I can know them by their fruits; I do not judge them or condemn them; they judge themselves. I have seen their sins go beforehand to judgment, and I do not doubt that they shall follow after.

"But may they not be saved at the eleventh hour?" I do not know that they may. I have heard of one who was, but I do not know that there ever was another, and I cannot tell that there ever will be. Be honest,

then, with your children and teach them by the help of God that evil shall slay the wicked.

But you will not have done half enough unless you teach carefully the fourth point — the absolute necessity of a change of heart. Oh, may God enable us to keep this constantly before the minds of the taught — that there must be a broken heart and a contrite spirit, that good works will be of no avail unless there be a new nature, that the most arduous duties and the most earnest prayers will all be nothing, unless there be a true and thorough repentance for sin, and an entire forsaking of it through the mercy of God.

Be sure, whatever you leave out, that you tell them of the three R's: Ruin, Regeneration, and Redemption. Tell them that they are ruined by the Fall, and that if they are redeemed by Christ, they never can know it until they are regenerated by the Spirit. Keep before them these things; and then you will have the pleasant task of telling them.

In the fifth place — the joy and blessedness of being a Christian. I need not tell you how to talk about that, if you know what it is to be a Christian. When we get on this subject, our mind cares not to speak, for it would riot in its joys and revel in its bliss. Oh, truly was it said: "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7). "Blessed is he that trusteth in the Lord, and whose hope the Lord is."

Always lay stress upon this point: that the righteous are a blessed people — that God's chosen family, redeemed by blood and saved by power, are a blessed people here below and will be a blessed people above. Let your children see that you are blessed. If they know you are in trouble, come with a smiling face, if it be possible, so that they may say: "Teacher is a blessed man, although he is bowed down with troubles."

Always seek to keep a joyous face that they may know religion to be a blessed thing; and let this be one main point of your teaching, though "many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken... The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate."

Now, with all the instruction you may give to your children you must be deeply conscious that you are not capable of doing anything in the child's salvation, but that it is God Himself who from the first to the last must effect it all. You are a pen; God may write with you, but you cannot write yourself. You are a sword; God may with you slay the child's sin, but you cannot slay it yourself. Therefore always be mindful of this, that you must be first taught of God, and then you must ask God to teach, for unless a higher Teacher than you instruct the child, that child must perish. All your instruction cannot save his soul: it is the blessing of God resting on it.

May God bless your labors! He will do it if you are instant in prayer, constant in supplication; for never yet did the earnest preacher or teacher labor in vain, and never yet has it been found that the bread cast upon the waters has been lost.

MY IMPRESSIONS OF THE 1985 BIBLE CONFERENCE

"My meditation of him shall be sweet: I will be glad in the Lord" (Psa. 104:34). "What a fellowship, what a joy divine..." "What blessedness..." It has been a blessing for me to attend this conference and to hear God's Word proclaimed by faithful preachers. I thank God for this great conference, church and the Baptist Examiner. May God richly bless all the ministries of Calvary Baptist Church.

Terrie Lewis
Hagerstown, Md.

I thank the Lord and Calvary Baptist Church for the blessing I received at the annual Bible Conference. The preaching was Heaven sent, the fellowship was great. I enjoy the blessing of the Baptist Examiner. A brother in Christ Jesus, God bless you in your work.

Herbert Cole
King, N.C.

The conference had excellent preaching, great fellowship, wonderful music. We trust that God will continue to cause us to

be mindful of things we gleaned here for some time to come.

Elder Eldon Joslin
Birmingham, Ala.

I begin with a thank you to the Calvary Baptist Church. I thank you for the invitation to speak and for all the kindness and hospitality shown me and my family while we were here. I thought this was a great conference. The preaching was excellent and the singing and fellowship were superb. I enjoyed meeting some new brethren in the truth. Hopefully, the joys and revival experienced here will not end here, but may we each take it home to our churches. It is our prayer that God will bless all the efforts of Calvary Baptist Church. May His blessings be upon you. Pray for us and we will do the same.

Elder Sam Wilson
Gladwin, Mi.

I think the conference was prepared and done very greatly in the honor of our Lord. Nice job Calvary Baptist Church!

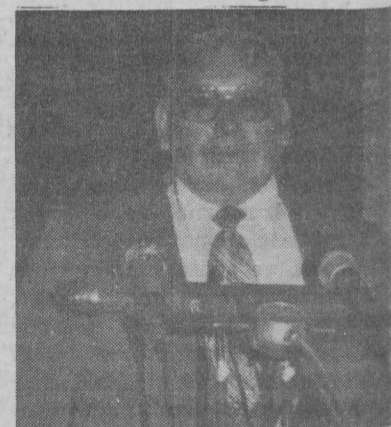
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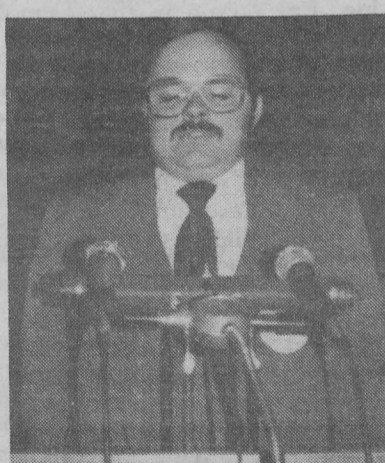
A welcome part of the conference... Eating.



Eldon Joslin blows his trumpet.



Walter preaches that the gospel is used by the Holy Spirit in regeneration.



Elder Kenneth Long, who plans to go to Africa as a missionary.



James Hobbs preaches against Arminianism.



Laura Faye Zammarroa and her daughter sing for the conference.