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

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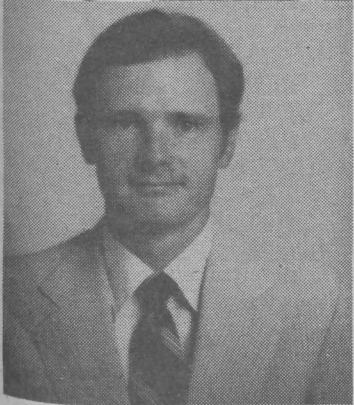
ASHLAND, KENTUCKY, DEC. 14, 1985

WHOLE NUMBER 2474

THE DIFFERENCE LOVE MAKES

by George R. Sledd
Ocala, Fla.

I have often thought of the condition of our churches and of my own personal ministry in the Gospel. I have often thought to myself: why are we so cold and indifferent? Why is it that we lack the sweet freshness of the Saviour's presence in our midst?



George R. Sledd

Now I am sure that this same thought concerns the minds of other ministers. It seems that we have developed the peculiar habit of forgetting to worship our Lord as well as entertaining fellowship with one another. Just consider the average church service as an example. It is all so

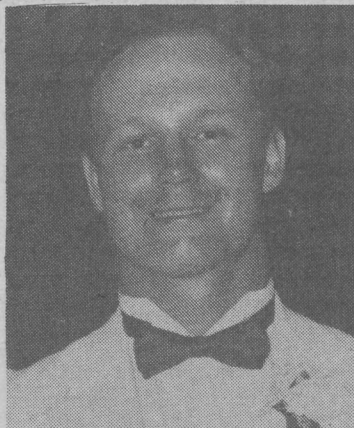
"cut and dried." We sing three or four hymns, take up the offering, then we hear the message; after which we give an invitation. At the close of the service there is a mad rush to see who can vacate the premises the quickest! It reminds me of a brother who was telling me of a certain church; they were just about to start their evening service — the men were gathered outside the door. One man said, "Well, it looks like we are about ready to start our services. Let's go ahead and get it over with." Now this is sad to say the least. If we really loved the Lord would we not say, "I can hardly wait until the next time I meet with my brothers and sisters; oh, how my soul longs to hear Christ exalted from His word!" Now I ask you all, what kind of testimony is it to the world if we are so cold to Christ and God's children? What does it say when you do not come to the Lord's house on His day? Beloved, we need to be stirred about this thought! Now I am sure some of you are thinking that this is going to be another one of those preachers who complains and gripes at you. No, I'm finished

(Continued on Page 8 Column 5)

HAPPINESS IS BEING SAVED FROM SIN

by Andy Proctor
Ft. Meyers, Fl.

What does it mean to be truly happy? This is a very misunderstood subject today. To understand and experience salvation from sin is happiness. I am happy because the Lord Jesus Christ has saved me from



Andy Proctor

my sins and from an everlasting, flaming hell! Love, peace, and trust flows from the salvation experience. These feelings are all a part of true and complete happiness.

Pure love is the type of love which is above all. God is pure

love — He loved me enough to pay the price for my sins. Yes, I deserved to suffer and agonize the death Christ underwent! He was sinless and just, and I was sinful and unjust! Yet, Jesus' love is so great — I cannot fully comprehend it; but, I joyfully accept it. Eternal suffering was endured by Christ on my behalf. Ah, this love makes me so happy!

In addition, eternal love begets eternal peace. This everlasting peace is more than a mere temporal peace. This peace calms me in the most raging storms. Though I be outnumbered and surrounded by my spiritual enemies, this blessed and beautiful peace sustains me. My adversaries marvel and wonder how I can be at peace through their persecutions. Well, I understand and rejoice in the fact that my God is the God of peace! Peace floods my soul as I realize my eternal destiny. There is no need to worry, nor is there any place for uncertainty. Oh, what peace it is... to know what was once unknown! The persistent fear of death has been slain by everlasting peace. The Lord God Almighty provides peaceful happiness by choosing me to be with Him forever! As a result, I am delivered from my sins to perfect peace!

As I contemplate all the Lord has done for me — I can fully trust Him. In large and small matters humanity will fail me. Therefore, my unlimited trust cannot be dedicated to humanity. God will always do what's best for me; thus, I can completely trust Him in every aspect of my life. My Lord has given me miraculous, spiritual insight so that I am able to trust Him. Consequently, I trust He

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XMAS

Arthur W. Pink

"Who hath required this at your hand?" (Isa. 1:12). This question was asked Israel of old by Jehovah with regard to their "vain oblations," which He declared were an "abomination" unto Him. Well may He issue the same searching inquiry to the people of Christendom in connection with their annual carnal gratifications and financial extravagancies in the celebrating of "Xmas." Most certainly the Lord Himself does not require it. Nowhere in His Word has He

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SATAN'S MINISTERS AND THEIR MESSAGE

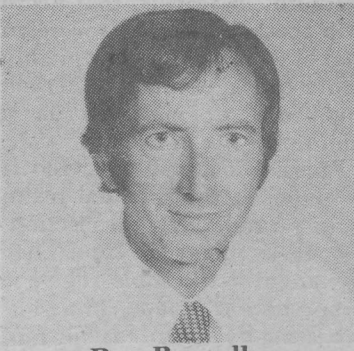
by Ron Boswell
Hagerstown, Md.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Corinthians 11:13-15).

I want to talk to you about

Satan's preachers and their message. In our reading, we

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Ron Boswell

OUR LORD'S DEATH

by John Alber
Commerce City, Col.

Would you please turn in your Bible to the Book of Ephesians and chapter one for our text. Our subject, the death of our Lord Jesus Christ, is a very important Bible doctrine that must be understood. In the eternal council of God Almighty, the salvation of man was worked out. Nothing was left to chance by Jehovah God, for His mercy



John Alber

towards us is great. God provided an atonement for the elect of God and no one else. That may seem harsh to some, but it is the only doctrine that is in agreement with the total teaching of Holy Writ. Sin was introduced into this world by Satan. He was waged, and is still waging a spiritual warfare in this sin cursed world. It would seem on the surface that Satan was winning the battle, but we who read and study the Bible know differently.

It was Satan who introduced sin into the human family. Furthermore, it is Satan who encourages individuals to rebel

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THE HATED DOCTRINE OF ELECTION PART III

by T.B. Freeman
Mims, Fl.

Shall we consider now the word "predestination" which election involves. Most people never stop to consider this word when they read God's Word. What is predestination? C.I.



T.B. Freeman

Scotfield defines it thus, "It is the effective exercise of the will of God, by which things before determined by Him are brought to pass." In simple language and Bible language it means that God "worketh all things after the counsel of His own will" (Eph. 1:11). There are many angels and ways in which we might apply predestination, but its application to the individual

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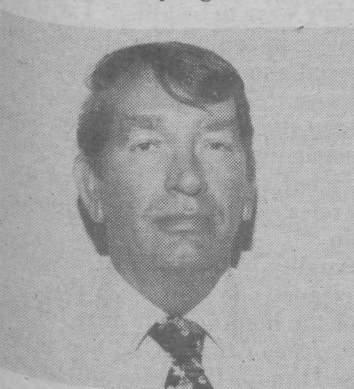
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LONGEVITY AND CONTINUITY — THE SAGA OF THE BAPTIST EXAMINER

by Ray Hiatt
Ft. Meyers, Fl.

"I have considered the days of old, the years of ancient times" (Psalm 77:5).

Credible longevity is to be respected simply because it exists. There is much to be said for good things of long standing. Let me then say a good word for



Ray Hiatt

The Baptist Examiner. Baptist papers are somewhat like the poor; you always have them with you, and they multiply and beget offspring. Some are good, some are fair, and some are trash. Yet, amid all the proliferating documents which Baptists print, the Examiner stands alone and unique, not only because of LONGEVITY, but because of CONTINUITY. The continuing miracle of the Examiner is that it is pretty much the same today as it has

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHAT PHARAOH LEARNED ABOUT GOD

"And Pharaoh said, Who is the LORD, that I should obey His voice to let Israel go? I know not the LORD, neither will I let Israel go" (Ex. 5:2).

The first half of Exodus has much to say about the word "know." It was a major purpose of the "little tribulation" in Egypt to make the Egyptians learn some things about God. In fact, it is a major purpose of all the providences of God to make Himself known to the children of men. Exodus 7:5 tells us, "And the Egyptians shall know that I am the LORD, when I stretch forth mine

hand upon Egypt, and bring out the children of Israel from among them." 9:14 informs us, "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth." 14:18 tells us, "And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, and upon his chariots, and upon his horsemen." There are many more examples, but these will show the truth that I am seeking

to set forth.

Egypt was the greatest nation and greatest power on earth at the time of this story. Pharaoh was the ruler, the absolute ruler of Egypt. He was intoxicated with the sense of his great power. Israel was a slave people at this time, under the control of Egypt and of Pharaoh. This was not the Pharaoh from whom Moses fled forty years earlier, but it is entirely possible that there had been some earlier connections between Moses and this Pharaoh.

Now note the interview (Continued on Page 2 Column 1)

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PHARAOH

(Continued from Page 1)

recorded in Exodus 5:1-9. What an amazing scene. There sits the greatest human power on earth upon his throne, surrounded by fawning flatterers and obedient servants. Into the throne room comes one browned by the sun of the desert, likely clad in shepherd's clothing — no crown upon his brow, no mark of authority upon him. He may have been known to some there, but likely forty years had changed his appearance til they knew him not; this intruder into the king's palace. This rough clad stranger comes in and in the name of God demands of Pharaoh that he let Israel go. What a miracle of God's grace and power. Forty years before, this same Moses had fled in fear from Egypt. Now, strengthened by the Spirit in the inner man, he speaks in the name of God.

Pharaoh, in the haughtiness of his position, in his ignorance of God replied: "Who is the Lord? I know not the Lord. I will not let Israel go." Well, Pharaoh soon found out who the Lord was. It was a costly lesson and a hard lesson. But likely in less than a year, he learned these things. He did let Israel go and he was glad to be rid of them. In Exodus 12:30-33, after the night of death for all the firstborn of Egypt, Pharaoh sent and learned that there was not one dead of Israel and he sent for Moses, urged him to begone, and to take the women and children and all their possessions with them. Psalm 105:38 tells us, "Egypt was glad when they departed." Let us note some of the things Pharaoh learned about God.

He learned that God meant what He said. God's Word is unchanging and will surely be brought to pass. God said, "Let Israel go." God meant that. Pharaoh learned that. Oh, how men need to learn this lesson. God means what He says about

sin. Men may change their standards so that awful sins of yesterday are boasted accomplishments of today. How standards of morality have changed since the days of our forefathers. However, God has not changed and His Word about sin has not changed. Man will one day be judged — not by the standards of Hollywood or T.V. or the news media of today — but by the unchanging Word of God. God means what He says about hell. The Jehovah's false witnesses, the Seventh Day Adventists (those second-hand Jews), and the multitude of liberal Protestants may deny hell; but man's denial of hell will not lower the temperature of that awful place by even a part of one degree. There is a hell and men who live and die without Jesus Christ will learn that God means



Joe Wilson

what He says. God means what He says about Jesus Christ being the only Saviour, and about repentance, faith and salvation.

Pharaoh learned some things about the power of God. Pharaoh had his knowledge and thoughts about the power of Egypt and his own power. He surely thought there was no greater power anywhere. But he learned. He learned that God's power is unlimited and that God can do anything He wants to do. The Word informs us in Job 23:13 that whatsoever His soul desireth even that He doeth, and in Isaiah 14:27 that God's hand is stretched out and who can turn it back. Pharaoh learned God's power stands behind God's Word, and God's power backs what God says. He learned that God's power was greater than that of the gods of Egypt. God said in Ex. 12:12, "...against all the gods of Egypt I will execute judgment." He did, and there was nothing anyone could do about it. God allowed the magicians of Egypt — the servants and representatives of their idol god — to imitate the first two plagues. However, God stopped them in their tracks when they sought to imitate the third one. They were forced to tell Pharaoh "this is the finger of God."

Pharaoh learned some things about the sovereignty of God. Oh, that glorious doctrine of God's sovereignty over all things. What a joy and delight it is to the child of God. It thrills him as few doctrines do. It is the rock upon which he stands in the storms of life. It is the tonic he takes when his spiritual life is low, and it lifts him to new heights of joy and of living for God. But, oh, how the world hates this doctrine. Well, it is true no matter what your attitude towards it might be. Pharaoh did not get the blessing out of it, but he learned it just

the same. He learned that God is sovereign over inanimate nature and over the elements. He saw God's mighty hand stretched out in sovereign power over the mighty Nile, and its waters became blood. He saw God's sovereignty over the hail as it beat upon Egypt and touched not the land where Israel dwelt. He saw God turn out the light of the sun, moon and stars, and put Egypt in a terrible darkness that could be felt, so that they stayed in bed for three days and nights; yet all the children of Israel had light in their dwellings.

He learned that God is sovereign over animal life. The frogs moved into and over Egypt at God's command, accomplishing the eternal purpose of God, and departed to the river at God's command. The lice moved onto man and beast at God's command. The flies covered the land of Egypt and made life miserable for the Egyptians. Yet they flew against the wall of God's predestination if they attempted to enter Goshen, and there could not be found one fly among the children of Israel. The locusts have not a king—yes they do—the God of the Bible is their king and they march at His command, do His bidding, and are agents of His judgment upon the earth. He learned that God is sovereign over sickness and disease. A very grievous murrain fell upon the cattle of Egypt. This dread disease destroyed the cattle of Egypt. Yet not one symptom thereof came upon the cattle of the Israelites. Then the boils came — those terrible painful sores. They came upon man and beast. They came at God's command and under His sovereign control; but not even a small one upon the children of Israel.

He learned that God is sovereign over life and death; that there is a time to be born and a time to die, and that men have no control over this matter at all. As Pharaoh heard the horrible screams of Egypt that sad, sad night and likely held in his arms the still form of his firstborn, he learned that death is in the hands of the sovereign God of the Bible. All the mighty power of Egypt and of Pharaoh could not prolong even for a minute the life of a man.

Pharaoh learned that God is sovereign in the spiritual realm as to reprobation and election. Yes, these things are true. They are taught in the Bible. There is a reprobation — God sovereignly passing by a man, leaving him in his sins, and ordaining that man to an eternal hell for his sins. There is an election of God's sovereign grace. God chooses some from among fallen — I said fallen — mankind and predestinates them to be the recipients of saving grace and power. Pharaoh learned this. He learned that there is a reprobation and that he was one of the reprobate. God told him in Ex. 9:16, "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." Paul uses this in Romans chapter 9 as he is teaching the sovereignty of God in election and reprobation. Paul says that God hardens whom He will and has mercy on whom He will. Yes, God does just that. The Arminian can hate it, deny it, try to change and get around it; but the truth remains unscathed and un-

changed by the attacks of mere men.

We can trace the matter of Pharaoh's hard heart through this story and we see that he was a reprobate, given life and raised to a prominent position by God that God might make His wrath and power known. Before Moses went back to Egypt God told him that He was going to harden Pharaoh's heart so he would not let Israel go so God could bring the ten plagues upon Pharaoh and Egypt, so that God's power would be known; and men would know that He is the Lord. God said in 7:3, "And I will harden Pharaoh's heart, and multiply my signs and

my wonders in the land of Egypt." Oh, do read Exodus 4:21; 7:3; 9:12; 10:1; 10:23, 27; 14:4, 8, 17. Learn of Bible reprobation. Pharaoh was a reprobate, sovereignly left by God in his sins and to the just punishment thereof. God could have saved Pharaoh as easily as He saved Moses or Paul, or you, or me. But it did not please Him to do so. I know that Pharaoh also hardened his own heart. However, I also know that God could have taken out the heart of stone and given him a heart of flesh if it had pleased Him to do so. Now, God did not just leave Pharaoh alone and let the same

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FROM THE EDITOR

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet" (Rom. 1:26-27). I wonder who can read this Scripture and not see that AIDS is a partial fulfillment thereof.

HOW TO TREAT THE HOMOSEXUAL PERSON. We need to know how society should treat the homosexual. When I was a boy, I never dreamed that homosexuals would come out in the open and demand to be treated just like everyone else. Most of them seemed to realize they were not fit for decent society, and so they hid themselves and their black sins in the gutter and under the darkness of the night. Now they demand to be treated like decent human beings, and wonder of wonders, they are being so treated. One would think that the entertainment world was determined to make a hero out of Rock Hudson by some of the things written about him. Let us see how we really should treat the homosexual.

He should not be treated like a normal human being, for he is not such. The Scripture above refers to this sin as "vile," "against nature," "leaving the natural use," and "unseemly." The homosexual is not a normal human being. He or she is sinning even against one's own natural desires. Do not believe the fairy tale about men and women being born with these desires for sex with the same sex. They are lies from hell. It is not nature — not even to totally depraved nature — for men and women to commit this sin. They should be treated like abnormal, unnatural, sinners; for such they are.

They should not be called "gay". This light, pleasant, joyful word should never be used to describe the vile creature who is guilty of homosexual sin. It is a misnomer. It is a wicked misuse of the English language.

The homosexual should not be treated as a brother or sister in Christ. They should most certainly not be allowed to be members of anything calling itself a Christian Church of any denomination. They should be branded openly and publicly as the wicked sinners they are. They should never be accepted as "Christian" no matter what they profess. Saved people will not continue practicing this terrible sin. Those who are not saved from the practice of this sin will spend eternity in hell-fire.

They should not be allowed to have any contact whatsoever with boys and girls. They certainly should not be allowed to teach our children. They should not be allowed to have any employment whatsoever that would bring them into contact with children. If they have children of their own, those children should be taken from them; and they should not even be allowed to see them until they cease their awful homosexual sin. We should protect our children from these vile monsters, even as we would from some terrible plague, or some wild beast.

In the days of the Old Testament they were to be killed. I will not say that we should do this today. I believe in capital punishment, but I do not know for sure just how many sins should be punished in this way. But I assure you that God looks on this sin as a very horrible one, else He would not have demanded the death penalty for it.

They should be treated as criminals against God and man. They should be arrested, tried; and if convicted, imprisoned for a proper length of time. They should never be released from prison so long as they continue in their homosexual sin.

However, let me add that homosexuality is not an unpardonable sin. The blood of Jesus Christ can cleanse one from even this sin. Therefore, we should love the soul of the homosexual, pray for his salvation, and give him the gospel of Jesus Christ. God has saved some from even this terrible sin, praise Him for His grace and power (see I Corinthians 6:9-11).

I have spoken the truth in this editorial. I defy anyone to even claim to believe the Bible and disagree with me on this matter. Brethren, we should take a strong stand for the morality of the Bible. We cannot afford to compromise on the moral standards of the Word of God. Men will be judged some day, not by the changing standards of depraved human society, but by the unerring, unchangeable ones of the Bible.

If you think I have been hard on homosexuals, wait until you see what God does with them. All of them who do not repent of their terrible sin, trust Jesus Christ and His shed blood, find deliverance from such sin by the power of the Holy Spirit — all such will be tormented in a burning hell forever and forever. God takes a hard stand against homosexual sin. Man should take a like stand. Christians certainly should take a hard, uncompromising stand against this vile sin.

PHARAOH

(Continued from Page 2)

sun that melts the wax harden the clay as Arminians like to teach. God put forth an active power and did harden Pharaoh's heart and if you don't believe that, you don't believe the Bible.

If you want to see an Arminian wiggle, stick him with this sword. He will wiggle like a worm on a fish hook. It cuts his Arminian heresy to the quick and he screams and twists every which way to get away from it. But it is the truth of God, and he will have to bow to it some day. Yes, he will.

Pharaoh learned that there is an election of grace and that God bestows special favors and exercises special power towards those favored ones. Pharaoh learned that God has a special people to which He shows special respect and regard. You will say that God does not show special respect to any man. You are wrong. You don't know your Bible. Read Exodus 2:25. God says that "He looked (the thought is looked with favor) upon the children of Israel and God had respect to them." There are a people to whom God shows respect. You will say that God is not a respecter of person. That is true. He does not show this respect because of anything about the person. He does not show respect to anything about the person. He does not show respect to their person. He is sovereign. His election is not because of anything in the individual but is sovereign and unconditional. But He does show respect and Pharaoh found that out.

Read the chapters of this story. Note 2:25; 8:21, 22; 9:4, 7, 25, 26; 10:22, 23; 11:6, 7. The frogs did not come upon Israel, nor the lice, nor the murrain, nor the hail, nor the boils, nor the darkness, nor the death of the firstborn. They were an elect people. God had respect upon them. God treated them differently from the Egyptians. All the Arminian heresy in the world about God treating everyone the same will not change the facts. Mr. Arminian: go to Pharaoh and ask him what he thinks of your "God treats everyone the same" doctrine. Go to the Red Sea and try your doctrine out there. God opened a way through the sea for Israel. Shouting praise to God, singing of Amazing Grace and To God be the Glory, they marched through on dry ground. But what about Pharaoh? There he goes into the opening between the waters. His armies follow him. Does God treat everyone alike? What happened? The waters closed over Pharaoh and his armies, and he learned in death that God has a special people whom He treats in a special way. Praise God! Praise God! There is an election of grace. They will all be saved.

Well, Pharaoh asks no longer, "who is the Lord?" He has found out. He has learned some things about God. In less than a year, Pharaoh learned more about God than most preachers learn in college, seminary, and a lifetime of supposed service to God. However, it was a hard lesson. Old folk used to say — "If you won't listen, you will have to feel." Pharaoh would not listen. He had to feel. He learned his lesson. He learned it well. He has not forgotten it to this very hour. But it was a hard lesson and will never be of any benefit to him.

Men need to learn these truths which Pharaoh learned. They need to know them in order to properly know themselves. We never see ourselves as we should and as we are until we see God as He really is. We need to learn these truths in order to properly know, worship, and serve God. No man can know God as he should, worship as he should, and serve as he should until he learns the truth about God.

All men will learn these truths. Man will learn these truths in the school of sovereign, saving grace. He may be saved and not yet know these things. But if truly saved, God will eventually teach him these things. Or, man will learn these truths in the school of judgment and hell. But learn these truths all men will. The only world that denies these things is the world here and now. In heaven, these things will be well known, and will be praised and rehearsed to all eternity. In hell, these things will be known. Man will at last have learned to eternal sorrow the truth about the God of the Bible.

How much better to learn these things here and now and in the experience of saving grace. May God bless you in this respect.

DOCTRINE

is the most important thing to consider. In such we behold (Romans 8:28-32). Here is the blessing of those elected in this wonderful doctrine. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Who can deny this plain truth without dishonoring the Almighty? There are some who try to get around this truth, by saying the Lord foreknew who would believe and He chose them because of their faith. They quote from I Peter 1:2, which says, "Elect according to the foreknowledge of God." They forgot, however, that Romans 8:29 says, "Whome he did foreknow, he also did predestinate." So predestination precedes foreknowledge in order. He did predestinate the elect, therefore, He foreknew them. It does not say, He foreknew what they would do, for the doing of men does not add one thing to Christ's death and resurrection as the means of the elect's salvation. It says He foreknew the elect. He knew them personally, as He says to Jeremiah. "Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jere. 1:5). How can we deny this and believe the Word of God? Yet this is what thousands and millions who vow they believe the Bible are doing. Let us break the word apart. Pre is a Latin word meaning before. Destination means the purpose or end for which anything is appointed. God before not only determined the destiny of nations but also the destiny of in-

dividuals. Whether this appeals to our carnal minds or not, it is true. His Word will never pass away. I do not prefer the carnal and perverted reason of sinful men to the infallible Word of God.

What can I say against God Almighty for electing in eternity before the foundation of the world whom He would and rejecting whom He would. I know He is too wise to make a mistake or do one thing wrong, to whom be glory forever. The Scripture says again in II Timothy 1:9, "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." Men may not like this and deny it, but it still remains God's Word.

My objector would say, but God is not a respecter of persons. In the sense of God choosing some from all nations to make up His elect He is no respecter of persons. He revealed this to Peter in the vision on the house top, and let him know that He had ordained Gentiles to eternal life as well as Jews. Then Peter opened his mouth and said, of a truth, I perceive that God is no respecter of persons. To stop here and fail to notice the following verse would cause misunderstanding. But he follows this verse by saying, "but in every nation he that feareth him and worketh righteousness is accepted with him (Acts 10:34, 35). All those who work righteousness are the elect; therefore, in every nation they are accepted. The Gospel must be preached to all nations, but only the believers will be saved: that is, the elect. They general call is to all nations, but the effectual call is to the elect. As He saith in Matthew 22:14, "For many are called (general call) but few are chosen (effectual call)." Why does He not choose all? We answer, He chose whom He would. The day of Paul's conversion, He said unto Ananias, "Go thy way: for he is a chosen vessel" (Acts 9:15). Is there unrighteousness with God? God forbid.

Perhaps, dear friend, by now you are being more enlightened on our subject, but still you are in question about the fact that John 3:16 and other places in God's Word says, "whosoever" in connection with the preaching of the gospel. We must here again bear in mind that we are to preach the gospel to all the world, and whosoever believeth in Him shall have forgiveness of sins. They shall not perish but have everlasting life. Now the general call is universal, but the effectual call is only to the elect. The general call however given to all, includes the effectual call to the elect, and only those among mankind whom He hath chosen in Him before the foundation of the world (Ephesians 1:4) will believe in Him to the salvation of their souls. They are therefore the "whosoever wills." As it is written of Israel, "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded" (Rom. 11:7). You will say then perhaps, "Why does God give the gospel to all the world when He hath only chosen an elect number?" Ah! my friend, here we dare not intermeddle. The same question could be asked if election depended on him who is elected, rather than Him who chooses. God has a revealed will and He has a secret will. It was His purpose to give the

gospel to the world and save every one who believes in Christ to the salvation of his soul, for He enables them to believe by the effectual working of His power. The gospel is to be given to the world for He hath before the world chosen some out of every nation, people, kindred, and tongue (Revelation 5:9). I cannot explain the mysteries of God's secret will. I cannot explain why God ever loved me. I cannot explain why He loved Jacob and hated Esau. I know God never loves man because of his worthiness, for all have sinned and come short of His glory, so I do not undertake to explain the mystery why God commanded the Gospel to be preached to all the world, when He knew He had chosen out of the world only the believer, that is His elect. Again we are reminded, "Many are called, but few are chosen" (Matt. 22:14). The Gospel must be preached to the world, but few hath He chosen. Let those who deny election try to explain this Scripture if they can.

In Luke 14:16-24 we have more light upon this truth. The parable of the Great Supper reveals the attitude of the world of non-elect toward salvation. They all make excuses. They, being dead in sins, see no value in Christ even as the men in the parable saw no value in the Supper, not being effectually called, they naturally rejected the general call as the unsaved do today. Now the Lord of the parable said unto the servant, he saith not servants as many, but servant-just one Holy Spirit. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." You see this in picture, the compelling, or effectual power of the Holy Spirit that draws the believer to Christ. This drawing power so effects all the elect, that they all will come to Christ. We ask the question here, why did not all come to the supper? They were all called were they not? Yes, all were generally called but not all effectually called, for saith He, "For it say unto you, That of those men which were bidden shall taste of my supper." So we see though the Gospel be preached to all the world, only those chosen in Him before the foundation of the world will believe effectually and be saved.

However, our reader may yet question. What about man having a choice in the matter of salvation? What need is there in continuing to answer these objections? Well, perhaps our dear readers are like we used to be, desiring to have these things settled in their minds. We are glad to patiently help you all that is possible by the aid of the Holy Spirit who leads us into all truth (John 16:13). Now as to man's choice. Man has the freedom of choice, but in Adam, he lost the power to choose the right. In Adam all die. Man being depraved, and dead in trespasses and sins (Eph. 2:1), is unable to choose Spiritual things until God enables him to do so by the effectual call, and working of His power. Like a log, he can float down the stream, but he cannot float up the stream. He can jump off a house, but he hasn't the power to jump back upon the house. "The natural man receiveth not the things of the Spirit of God" (I Cor. 2:14).

Adam had the freedom of choice in Eden's garden. He could have chosen right, but he used his power of choice to choose death, and in so doing he chose Spiritual death to his posterity. Since that day all his

fallen race is depraved to choose the right or Spiritual things until they are given power of God to choose right. But all men are not given this power, only the elect. Joshua 24:15, the Scripture says, "Choose you this day whom ye will serve." Be it remembered that this is a commandment given to Israel to choose their servitude. Nothing is said here at all about relationship or sonship. Can an unregenerated man of the flesh make God to become his Father by the will of the flesh? How can he do it? Can the Ethiopian change his color, or the leper change his spots? God Himself will have the say so in that. Salvation is not by the will of the flesh or by the will of man, but by the will of God (John 1:13). Joshua reminds these people who were deprived of God's holiness, that they could not serve the Lord their God, for He was a holy God (Joshua 24:19). Moses said to these earthly blessed people, "Therefore choose life, that both thou and thy seed may live" (Deut. 30:19). Thou and thy seed. You see plain enough he was talking here of their escaping the chastisements and judgments, of which he had been telling them would come upon them here on this earth if they did not follow after the commandments of the Lord. Thus we see this proving their depravity in later years when all these chastisements, came upon their nation. Nothing is said at all about individual sonship in this law choice, but rather the escapement of national chastisement. Looking from the man-ward view it would seem that the elect chose Christ, but looking at the God-ward view of salvation, it looks different. Christ said to the disciples, "ye have not chosen me, but I have chosen you" (John 15:16).

The popular foolishness used in the pulpit today, to avoid the truth of election, says, "God votes for us, the Devil votes against us, and we cast the deciding vote." This is next to blasphemy. If the Devil can cancel God's vote, then salvation is of fallen man and not the Lord. If the Devil can make void God's vote by his vote, then God is not sovereign, and the Devil can destroy His purpose, and what kind of a helpless god have we to look to. If we have to look to ourselves, we sure have got a great hope of Heaven. That's exactly what is breaking down our nation today. Such weak and beggarly preachers causing people to look to themselves rather than our omnipotent Christ. We thank God that when we hear a preacher make this ignorant statement, we can say it is a lie. If God elected you, dear friend, from eternity to an "inheritance incorruptible, and undefiled, and that fadeth not away, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:4, 5), then vote or no vote, blessed by God, let us rejoice that God does not fail to carry out His purpose.

One more thing to consider here, does not salvation depend on our faith, some would question? We have already given the Scripture to show that saving faith is the gift of God and could not be produced by man. Salvation of the elect, or chosen, is by

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

How should a church deal with the open sins of her pastor?

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"For a bishop (pastor) must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:7-9).

As a God-chosen overseer to feed His church, (Acts 20:28) the pastor must be not only sound in doctrine but also of a high moral character. A pastor who is a fornicator, or a drunkard, or who lies, or cheats, or steals, or refuses to pay his debts, would have a hard time convincing his hearers not to commit sins of like nature.

If the sins of the pastor are proven beyond a shadow of a doubt, the church should first remove him from his position as pastor. To keep him as pastor not only brings reproach upon the church but also to the cause of Christ in general. The church then should deal with him as any other disobedient member as instructed in I Corinthians 5:4-13. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 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. — Therefore put away from among yourselves that wicked person."

If, after that one having been judged by the church and then by the Lord (I Corinthians 5:12, 13), repents of his sins he should be received back into fellowship of the church as commanded in II Corinthians 2:1-10. The church, under the leadership of the Holy Spirit would have to decide on restoring him to the position of pastor or not. It may be that he has done so much damage to the cause of Christ that he has become "a castaway" (I Cor. 9:27) in the service of our Lord.

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I Corinthians 5:13: "But them that are without God judgeth. Therefore put away from among yourselves that

wicked person."

Let me begin this by stating that a charge against an elder is a very serious matter. There should be sufficient proof and sufficient witnesses before such a charge is made. Woe to them that falsely accuse God's ministers. Before I would make an accusation against a pastor, I would be absolutely certain about the facts involved.

Secondly, I wish to answer this with a statement about a pet peeve of mine. That pet peeve is that there is a double standard for church members and the pastor. You cannot find any Scripture that such a standard exists. The pastor is no more obligated to be obedient to the Bible than the newest church member. God has one standard of moral conduct and that standard is perfection. I think it is wrong to make a distinction between what the pastor should do and what the church member should do. The pastor is not even more obligated to be at church on Sunday than the members are. I would urge you to not create a double standard for your pastor. If you do, you are not getting that standard from God's Word.

Now let me answer the question. The "open" sins of a pastor should be dealt with in like manner as the open sins of any other member in the church. Being the pastor of a church certainly does not give one a right to sin without being disciplined for that sin. I would say that the manner of discipline would depend on the type and extent of his open sin. If the pastor does not repent of these sins, then he should be excluded like any other member. If he were to continue in this sin then he would have to be removed from his office and excluded. I do not feel that he should be immediately removed from his office as pastor. He should be given the same opportunities as any other member. Let us remember that preachers are not gods. They are human, and they are subject to making mistakes. Let church members be as patient with their pastors as their pastor is with them. Your pastor needs much prayer. Pray that God will keep him from open sin. May God bless you all.

DOCTRINE

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grace through faith, and not of yourselves. It is the gift of God (Eph. 2:8). We see here, faith serves in God's plan of redemption as a pipeline from God to His elect. It is through faith, but grace is the fountain head. Therefore it is of faith that it might be by grace (Romans 4:16). You see then grace is the background of it all. The faith in the believer's heart is there because of God's grace and not because of the bliever's worthiness. Faith then is by grace as well as anything done for God's elect.

We conclude this part of the message by giving a quotation from Smith's Bible Dictionary. "Election, the designation of persons to office (Acts 9:15), of

people or nations to the enjoyment of peculiar privileges, and of a definite number of persons to eternal life." (II Thess. 2:13). The position is, that God does and will save a number of persons, and He does this according to a plan which He formed before the world was made, and He has never and never will, change that plan. (Eph. 1:4; II Tim. 1:9). Their election is of free grace and love, and not for any good in the person (Eph. 1:5). The redemption of Christ is included in the great plan.

OUR LORD'S

(Continued from Page 1)

and to sin against God and everything He stands for: truth and righteousness. Satan has deceived man into thinking that sin is enjoyable and not all bad. Not only that, but has convinced man that God would not send anyone to a place called Hell. Thus, the god of this world system Satan, has introduced his own religious system and in the process of so-doing, convinced sinful man that his religion is just as good as God's.

The Bible is clear that sin has come into this world and that it has brought about the following situation. The failure of man — Romans 3:23; Ezekiel 18:4; The sickness of man — Isaiah 1:5; The actions of man that tend to condemn him — Romans 3:10-18; The inability of man to please God — I Corinthians 2:14; The physical and spiritual death of man — Romans 6:23. Nevertheless, for the believing sinner, all of that has been changed by the death of our Lord Jesus Christ.

I. His death purchased the elect's redemption! Ephesians 1:6, 7, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." You see, the payment of the price demanded by a Holy God for the deliverance of the believing sinner was met in the person of Jesus Christ. Redemption means to buy out or to buy back from the slave-market of sin. To release one on the receipt of a ransom paid by another. The Word of God is clear; Jesus Christ paid the sin debt of the elect. Thus we can see and understand that the death of our lovely Lord was a very costly price. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold... But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19). The death of our Lord was for His own elect. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24). You see, the death of our Lord was a sacrificial offering for sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21). The Holy Scripture tells us that the death

of our lovely Lord was unique in its effect. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

Beloved, there is no way you or anyone else can get around the wonderful fact that our Lord's death purchased the redemption of God's elect. The doctrines of grace do not lift up man, but God Himself. We do not want to elevate man in any way for the Scriptures plainly teach otherwise. "Salvation is of the Lord" (Jonah 2:9), and anything else is just plain human works or merit. That is in agreement with what the Apostle Paul taught in Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." You are going to say, "but preacher, that leaves out anything that man could do for salvation." That is absolutely what I am trying to say — you can not give, and God will not accept anything that you might offer unto Him. Beloved, don't you understand, the Bible teaches us that man would not come to God because of his depraved sinful condition that he was born with into this world.

II. His death, provided eternal life for the elect. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Listen to me, the death of our Lord gives to us a guarantee of eternal life-insurance. "He that believeth on the Son hath everlasting life" (John 3:36). Furthermore, with the death of our sovereign eternal Lord and Saviour, the believing sinner has been assured that God Himself will take care of his eternal destiny. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Philippians 1:6). The Apostle Paul taught the Christians at Rome that our Lord's death on the cruel tree of Calvary produced immediate release from all condemnation. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

III. His death provided for the elect a great high priest. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Hebrews 4:14). I am very much concerned these days with the attitudes of those who teach the heresy of the priesthood of the church. The Bible teaches clearly that all the elect of God are priests unto God, (I Peter 2:1-6). The Scriptures firmly teach that all believers have been given access to God, Romans 5:1, 2. Therefore, the death of our Lord Jesus Christ in behalf of the elect, made it possible for the believing sinner to approach the throne of God in prayer. Today, our Lord is in the presence of God the Father making intercession for His own. There, before God the Father, our Lord is pleading the cause of His own.

IV. His death, made possible the reception of the Holy Spirit. "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). It must be understood that the Holy Spirit

did not indwell every believer in the Old Testament as He does in the New Testament. So the big question is this: when was the Holy Spirit given and to whom? "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:21, 22). "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). To the one who believes the Word of God it becomes very obvious that our Lord gave the Holy Spirit to His Church sometime between His resurrection and His ascension into Heaven. Thus, the Holy Spirit was already given to the true church before the Day of Pentecost, and that day was nothing more than what was claimed for it: to give power unto the Lord's Church.

V. His death makes possible the following benefits. First, the believing sinner has been given eternal life, John 3: 36. Second, the believing sinner has been given forgiveness, Ephesians 1:7. Third, Holy Writ tells us that God has accepted the believing sinner because of the work of Jesus Christ in his behalf, Ephesians 1:6. Fourth, the Apostle Paul informs us of the hope that has been given to the believing sinner, Romans 5:2. Fifth, in another epistle, Paul would have us know that one of the glorious benefits of the Lord's death in their behalf has been the blessed eternal Word of God, II Timothy 3:16. Lastly, the most enjoyable benefit that God has given to His elect is fellowship — yes, glorious and wonderful fellowship with God.

The believing sinner has everything to look forward to and thus can enjoy life itself. How? The Christian looks at what the death of our Lord has done for him and he sees the finished work of Jesus Christ on the cross of Calvary as his. No wonder there is peace — God Himself has paid the ransom price that God the Father required. That brings joy — yes, sweet peace to the hearts of God's elect. The death of our Lord means everything to the believing sinner. It is music to his soul.

This is not the case for the unbelieving sinner. For most of them, His death means nothing and they could care less. It is only when the Lord of Glory, by His Holy Spirit, brings a sinner to Calvary that he can find peace. The unbelieving sinner will continue to reject God. Beloved, if the Lord does not change the unbelieving sinner and give him new life, he will never have redemption. God must save, for it is God alone who can and must redeem the lost sinner. May God bless your heart as you think upon these things. To the elect, our Lord's death is wonderful and most beautiful.

SATAN'S

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find that the devil is a great imitator. We find that he is able to transform himself into an angel of light, though he himself is the prince of darkness. We find as we study through the Word of God, that he imitates what God does. He is a counterfeiter and

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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

What are the parents' relationship to the salvation of their children?

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The responsibility of parents to their children, and the children to their parents is very clear. "Children obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:1-4).

Parents who love their children will love their souls, and show concern for them, teaching them the things of God; especially the gospel. If by grace the Holy Spirit grants them faith in Christ and repentance toward God unto the saving of their souls; obviously the parents are instrumental in their children's salvation. According to the Apostle Paul they are co-laborers with God, planting the seed and watering and waiting upon God to give the increase. As far as there being any special relationship between the parents and the children in their salvation, no, I know of none. Paul said... "I have planted, and Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building" (I Co. 3:6-9).

It is the relationship one has with Christ that counts in salvation.

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Parents have a great responsibility in getting the message of the gospel to their children. We should start our children in church soon after birth that they might be under the influence of Christian people as well as being under the sound of the gospel of Jesus Christ. Sometimes we think that our little ones are not listening, but they hear more than we realize. Secondly, we should live a Christian life in our home and be a good influence for our children to follow. I know that we cannot save our children, but we are responsible to witness to them. In fact,

every Christian family should have a set time to read the Bible and pray with the children. Proverbs 22:6, says, "Train up a child in the way he should go: and when he is old, he will not depart from it." This does not mean that that child will be saved; however, it does mean that we are responsible to train the child to be a decent and upright person and a respectable God fearing individual. Again in Proverbs 29:15, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." What is this saying? It is telling us who are responsible, we who have children not to ignore them. We are not to let them choose their way, but rather teach them the way, or we will be sorry. Yes beloved, we are to witness and pray for our children's salvation every day. We should be so concerned that our heart bleeds for them. After we do this, we can do nothing else; because Salvation is of the Lord.

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The responsibility of the parents is to bring up their children in the nurture and admonition of the Lord. Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." And also in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

To nurture the child is to teach it, instruct it, guide it in a way that is different from its nature. Then to admonish the child in the things of the Lord is instructing, directing, and correcting the child of the error of its ways.

To train up a child in the way it should go means also to direct, guide, rule, instruct, watch for, care for, and with all intensity see that the child is turned in the right direction. Then through the years he will not depart, even til old age.

This instruction is primarily the responsibility of the father. Genesis 18:19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Not only would Abraham's children obey him, but his children's children also. His household after him means his children and his grandchildren. God has ordained headship, and the husband is supposed to be the head of the home in this as well as in other things. The mother is to join in and support her husband in these things. The older women are to teach the younger women

and this would include her own children. And also in the case of Timothy; his grandmother, Lois; and his mother, Eunice. Each of these two women lived a faithful life before Timothy which had an eternal influence on him for good.

Other than teaching and instructing the children and living godly lives before them there is not much more the parents can do. The parents cannot believe for the child. Each person is accountable to God for his life and conduct.

The parent's duty is to teach the children the Word of God, to tell them of Jesus Christ the Lord and Saviour; and in this way, if the parents lead the children to a knowledge of the Scripture so that they may see themselves, then they can see their need of the Saviour.

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The parents' relationship to the salvation of their children is that they should be the initial point of contact where the child hears the gospel. There should be instruction from the parents relative to the good news of Christ at a very early age. Parents should never depend upon someone else to carry the gospel to their children. I would emphasize that the parent cannot save the child. Only God can do that. There are some responsibilities that the parents do have relative to their children.

First. They are to train them. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6). The word train means to give instruction. The Hebrew word for train means to catechize, or teach by question and answer. The modern day word "catechism" is used in this sense. The way in the Hebrew means in his way, the way of God. In Ephesians 6:4 "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Nurture means instruction or chastening. The child should be instructed and chastened concerning the things of the Lord. Admonition means to place in the mind. We hear with our minds until the Spirit makes the gospel effective in our hearts.

Second. They are to be an example to them. I am writing with the understanding that the parents are saved. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia" (I Thes. 1:6-7). The word ensample means a type or model. Parents are to be the proper model for their children to follow. The child will usually

do what the parents do.

In their training and ensampling they are to be continually witnessing to their children relative to their need of salvation.

We cannot stress only the responsibilities of the parents because there are some guidelines given for children in the Word also. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). Many people cannot realize why so many young people are dying at such early ages. I believe that these verses contain the answer to their questions. God has honored in the past, and will continue to honor the preaching of His Word.

SATAN'S

(Continued from Page 4)

an imitator. He counterfeits everything that God has. Now, when we come to the ministry, we find that Satan has his ministers.

I. Satan has his ministers. "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Corinthians 11:15). We see from this Scripture, that Satan's preachers appear as ministers of righteousness. I believe many times we have the wrong idea of Satan's servants. We sometimes believe that they are saloon keepers. We sometimes believe that they are those who deal in prostitution. We sometimes have the idea that they are those who deal in narcotics, but listen; here we learn that Satan's ministers are, in fact, very much like the ministers of righteousness. In other words, his servants are behind pulpits. His servants appear as preachers and are preachers. So then, his servants are those in the ministry. This is not an isolated text in the Bible that speaks on this subject. In fact, we read in II Peter, chapter 2, and verse 1, these words.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them..." From this verse in the Bible you can see that as there were false prophets in the Old Testament, there will likewise be false prophets today among professing Christendom — the servants of Satan, ministers called and sent by the devil himself.

Notice further, in the Book of Jude, verses 11 through 13, it is talking about false prophets. Listen: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water..." They do not have God's message because they do not have the Holy Spirit in them — they are "clouds without water." Notice further, it says: "carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved

the blackness of darkness for ever." You understand, here are some reserved seats in Hell — "...to whom is reserved the blackness of darkness for ever" (Jude 13). So then, we see that Satan has a ministry. Satan has servants. The second heading in this sermon is Satan's message.

II. The Message of Satan's Ministers. Satan's message! Does Satan have a message? Yes, Satan's preachers have a message! In the Book of Galatians, chapter 1, we find that after Paul had been to Galatia and established a Church, that there were other preachers who came and preached contrary to what Paul preached. Listen:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Galatians 1:6-9).

We learn here that there was a contrary message preached other than what Paul preached. You also see a divine curse upon those that preach the devil's message. The devil's message has in it, mainly four points. His preachers have a message that has four points. The first point it has is this: 1. The universal fatherhood of God and Brotherhood of all men.

That is the devil's lie! Satan's preachers say that God is everybody's Father and all we are brothers and sisters. That is not true! God is only the Father of His children, listen: "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26). The only way anybody is a child of God is if they have been born into His family, have faith and trust in the Lord Jesus Christ. Unless they have faith in Him, they are not His children. Unless they are trusting in Him as their only hope for Heaven, they are none of His children. The devil's big point is that God is the Father of everyone and that all men are brothers and this is the basis of all lodges and secret societies and it is based upon the devil's lie.

God is only the Father of His own children. He is not the Father of the devil's children, listen; "That is, They which are the children of the flesh, these are not the children of God..." (Romans 9:8). Now, you might believe that God is everyone's Father, but I just read to you a verse from the Bible that tells us that just because somebody is born after the flesh, they are not God's children. Unless they have been born by the Spirit of God, unless adopted into God's family, they are none of His.

The devil's message has as a basis the "Universal Fatherhood of God and The Brotherhood of All Men" and it is the devil's lie.

Now, the second point in the devil's message is this: 2. God is too loving to send anyone to hell. A man once said that he believed the only people that went to Hell was somebody like Hitler or Mussolini that com-

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QUESTION: — Who killed 800 men with a spear?

ANSWER: Adino the Eznite, Second Samuel 23:8. "...the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time."

SATAN'S

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mitted a great crime against humanity, but God says different, listen; "The wicked shall be turned into hell..." (Psalm 9:17). "And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15).

The Lord Jesus Christ preached more on Hell than He did Heaven. In fact, He preached more on Hell than anyone in the Bible. He had some things to say with respect to Hell. Listen: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33). Hell is a reality and it is true, God will never send one of His children to Hell but He will send every one of the devil's children there. So unless you have been adopted into God's family, you are on your way to Hell. The devil's lie is that God is too loving to send anyone to Hell.

The third point in the devil's message is: 3. Salvation by Works. Salvation by works: Do the best you can; Hold on to the end; Men are saved by character. All these are the devil's lies. You are saved by God's grace or you are not saved at all. The Bible says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

Even though some people say, "Well, I agree we do need Christ, but then we have got to do this or that in order to be saved. We have got to do something," and they give you something to do, we find God's comment on such a thing in Romans 10:3. Listen:

"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." Either you are trusting in the Lord Jesus Christ as your only hope for Heaven or else you are trusting in something you are going to add to His finished work. It just will not do, you are going about trying to establish your own righteousness.

Salvation by works is of the devil. What do I mean by works? Baptism is a work, the Lord's Supper is a work, prayer is a work, church membership is a work. There are many people who are going to Hell by way of the baptism. Many people are going to Hell by way of the Communion table. Many people are going to Hell by way of church membership. Listen: You have to be saved by Grace alone, without any works.

The devil has some proverbs that go along with his theology of Salvation by works. The devil's proverb is this: "God helps them that help themselves." Have you ever heard that? Have you ever heard somebody say that — "God helps them that help themselves?" That is the devil's lie. Do you want to know what the true proverb ought to be? God helps them that can not help themselves! God helps that individual that cannot help himself.

Salvation is by Grace and not by works. When a man preaches salvation by works, he is bringing you the devil's message.

Alright, let us go further, I said he has a four-point message. The fourth point is this: 4. Satan's ministers ignore the atonement of Jesus Christ. In the Book of Hebrews, chapter 9, I want to read to you one verse, Hebrews 9:22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Do you not understand that without the blood of the Lord Jesus Christ there is no remission of sins? Do you understand that unless you have been washed in the blood of the Lamb you are still in your sins? Let me go further, if you have been deceived into thinking that you can meet the blood in the baptism, then you have done something very abominable to God — you have tried to dilute the blood of Jesus Christ with the waters of your baptism. It takes the shedding of His blood without any dilution, to remit sins. The devil's preachers ignore this fact and they have a bloodless gospel.

Suppose an individual has been brought up to go to Sunday school as a little child. As these individuals grow older, they eventually become adults. They are not saved, but they have had some Bible teaching. They go out into the world and there they meet the atheists of the world. There they meet those of various religions in the world other than Christianity. There they meet the modernists that deny vast portions of the Bible. Finally, when somebody asks them what religion they are, they say, "I believe in Jesus. I am a Christian," when in fact, they have never been to Calvary, never had their sins washed in the blood of the Lamb. They are strangers to what it is to trust and be sheltered under the blood of Jesus Christ. That characterizes so many. Most people tell you they are Christians, meaning that they have a head belief of Jesus and nothing in the heart.

The devil's gospel promotes character, education, charity and unity, but it is a bloodless gospel. The family is exalted and the atonement of Jesus Christ is ignored. What is the aim of all this? It is to make the world so good that it does not need Jesus — to make men and women forget about Jesus, they do not need Him.

If you want unity, you will not get it through the gospel of the Lord Jesus Christ; if you want unity you will find it in the devil's version of the gospel. I will show you what I am talking about from the Words of Jesus. Listen:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father; and the daughter against her mother, and the

daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matthew 10:34-36).

The gospel of the Lord Jesus Christ brings division. If you want unity you will not find it there. I will show you where you will find it. Luke, chapter 23, verses 11 and 12, "And Herod with his men of war set him at nought..." that is Jesus, they set Jesus at nought "and mocked him, and arrayed him in a gorgeous robe and sent him again to Pilate."

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." Do you know what cemented that friendship? When they set Jesus at nought — and so they united together against the Christ of the Bible. If you want unity, you will find it in the devil's gospel. You will find it in the bloodless gospel of the devil's ministers.

There are two ordinances given by our Lord and Saviour Jesus Christ, one is baptism and the other is the Lord's Supper. Both of these ordinances show forth His death. Think about that, both of them show forth His death. Now, there is no verse in the Bible anywhere that tells us that we are to celebrate Jesus' birth. Yet, on December the 25th, at Xmas time, you can walk up and down past the churches of our land and you can go to the most liberal church, ones who deny the Deity of Jesus, ones that completely deny the teaching of the Word of God, and do you know what? They have a big Xmas celebration! But they will not say anything about His atoning death and bodily resurrection from the dead, because, to be saved, you have to be saved by His death. The devil wants to hide that and keep everybody's mind on other things — keep everybody too busy. Too busy celebrating His birth which is not even commanded in the Bible. The devil's preachers sure have done a good job with respect to Xmas. So then, what is their aim in their message? It is to ignore the Atonement of the Lord Jesus Christ — to preach Him as an ideal man, to magnify His life and His birth and to say nothing of His atoning death and His blood sacrifice on Calvary. So then, we notice the four-point message of the devil and his ministers. Now, the third thing about this sermon I want you to notice is:

III. The devil's message appeals to man. It appeals to man. In Proverbs 14 and verse 12, we read this. Listen: "There is a way which seemeth right unto a man but the end thereof are the ways of death." Suppose that we were to take some man off the street and I were to tell him that Salvation was by the grace of God — that the Lord Jesus Christ died on Calvary's cross and was buried and God raised Him from the dead on the third day to justify all that would believe and trust in Him as their only hope. It was all by God's redeeming grace and there were not any works involved — once and for all salvation for the believer. Then I would walk away from that man.

Then, suppose the devil's preacher sits down beside him and says: "Listen, if you want to be saved, you have got to do the best you can. Come down to our church and let us baptize you. Hold on to the end. Give your money to the church." Do you know what? That man will

believe him. Do you know why? Because that is the message that appeals to man! The message of God's grace does not appeal to the natural man, but the message of works for salvation, of the Fatherhood of God of all men and of God being too loving to send anyone to Hell, a message that ignores the blood of atonement of the Lord Jesus Christ, that appeals to man. The message of our Lord and Saviour does not appeal to the natural man. So then, we find that: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12).

The fourth point I want to make about the devil's preachers and their message is the effect.

IV. The devil's message has a blinding effect. That is; that it is a blinding message, a blinding message. Now I realize that men are spiritually dead unless they have been quickened by the Holy Spirit. I realize that as such, they cannot see spiritual things, yet the devil's message has a blinding effect according to the Bible. Listen to it in II Corinthians, chapter 4 and verse 4:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Do you not see that the devil's message has a blinding effect? If you talk to somebody who believes in works for salvation, they are so blinded to the truth that it takes the power of Almighty God to free them, to remove that blindness so the light of the gospel can shine in their heart.

The devil is accomplishing his purpose and that is to blind men's minds against the gospel of the Lord Jesus Christ. He does it with his ministers. You know, when God put Adam and Eve in the garden and the devil came to tempt them, he did not pick the ugliest animal in the garden to use, rather he picked and chose the most beautiful animal that he could find and that, at the time, was the serpent. He worked through the serpent, so then you and I should not expect the devil's serpents to be those who deal in all manner of sin; we ought to expect them to be as the Bible teaches — those that stand behind pulpits, who wear the clerical collar and who preach the devil's message. So then, I want to leave my message with you.

If you are lost, listen: What better news could there be than that there is absolutely nothing for you to do or pay, that Jesus paid it all! Simply rest upon Him. Trust Him today as your only hope for Heaven. May God bless you!

HAPPINESS

(Continued from Page 1)

has redeemed me from my iniquity. There is no room for trusting in my own limited, humanistic abilities. Mankind is limited in power; God is unlimited in power! The strength of humanity shall wane and wither! Wouldn't it be foolish to trust in such feeble power? Oh, to be empowered to trust in Christ for eternal salvation has wrought joy in my heart!

To sum it up, God's sovereignty in my salvation produces a happiness which cannot be totally proclaimed with just

mortal words. People who have never truly experienced this gladness — they mock; they misunderstand; they misrepresent; they miss out on such a great blessing. The masses of humanity rely on false psychology to temporarily comfort themselves of their inevitable eternal destiny — no everlasting happiness! If they could only feel the happiness which dwells in me. Yes, I am happy; for the Lord Jesus Christ delivered me from my sins, and with that deliverance consequent a never-ending happiness through His love, His peace, and His trustworthiness. There is not anybody nor anything which can steal this continuing and immense joy!!

Happiness is not happiness without God's intervening and amazing grace which He sheds abroad among His chosen people! If I had to choose between everlasting, pure happiness and temporary, impure happiness, I would have to pick everlasting and pure happiness. I thank God for making me happy!

XMAS

(Continued from Page 1)

bidden us to celebrate the birth of His Son, and nowhere in the New Testament is there any record that the early Christians did so. Therefore, if even a religious commemoration of the incarnation of the Saviour receives not the slightest warrant from the Scriptures, then how much less does the worldly and fleshly celebrating thereof find justification therein?

If, then, God hath not required anyone to memorialize the birth of Christ, who has? Who are the ones that have introduced and popularized this innovation? The first answer is, the Papacy. This is unmistakably evident from the name given to this season, for "Xmas" is but an abbreviation of "Christ-mass." It is Rome and those sections of Protestantism which never succeeded in completely shaking off her shackles who have engineered this monstrosity. Second, it is the Mammonites who saw their opportunity to make capital out of the same. They have commercialized this season for their own mercenary gain, for probably more money changes hands during December than in any three months put together. Third, the lovers of pleasure have united with the lovers of money to make this season one of festivity and feasting, in which they can gratify their carnal lusts to the full.

There are few things in the world today which so plainly evidence how rapidly and how deeply and how thoroughly so-called "Protestantism" is being Romanized as the observance of "Xmas" by both church-goers and the masses who make no religious profession. The Papists have been quick to seize such an opportunity for the promotion of Mariolatry. And sad it is to see the watchmen on Zion's walls asleep at their posts of duty, instead of sounding the alarm. With very few exceptions so-called Protestant churches and chapels yield to the popular demand and have their "special Christmas services." How the pope and his satellites must chuckle at the folly of those whose fathers once stood as a firm bulwark against her insidious approaches. Reader, you are playing into the hands of Rome if you observe "Xmas."

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about" (Ezek. 36:1-4).

The prophecy before us is directed to Israel's mountains, hills, rivers, valleys, desolate wastes and cities. The people were gone, having been taken captive, scattered and killed, but the land and water could not be carried away, or destroyed. Israel, after being conquered by the Chaldeans, became a prey to all the heathen nations in that area. They all came to salvage whatever they could, even as a vulture devours the remains of a carcass. There was not one friendly hand which went out to the Jews during their calamity. The hands which could have helped them, stripped them naked, and the feet which could have carried assistance to them, walked on them. The lips which could have encouraged them, laughed at them. Their neighbors, in fact, said, "Aha! even the ancient high places are ours in possession."

The heathen considered that they were now the masters of ancient Israel and that nothing could remove them from their new found boundaries. They considered that they were great conquerors, since they had taken the land which had belonged to David and Solomon. They, in fact, had set up housekeeping in the land which flowed with milk and honey. They had not only taken over the land, but they boasted of the fact that the Jews had been routed (v. 3). It is as stated in the following passage: "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee" (Deut. 28:37).

Israel, in other words, had become a reproach to all nations. This fact is conformed by Daniel 9:16.

"Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despotic minds, to cast it out for a prey. Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the

heathen. Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame" (Ezek. 36:5-7).

The days which the heathen would spend in God's holy land were numbered, since God had lifted up His hand and sword that the heathen would bear their shame; that is, suffer the consequences for their evil action. The land, in fact, would vomit them out and God's sheep would return to their old pastures. It is as stated in the



Willard Willis

following passage: "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25). "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come" (Ezek. 36:8).

It is likely that the mountains of Israel had not been shooting forth her branches and yielding her fruit while the heathen were in control. It is likely that the ground gave forth her fruit, but in a limited manner. The promise, however, to Israel is that the land will produce in an abundant manner. I've read that the rainfall in Israel has been increasing dramatically in the last few years. This fact explains how it is that the "mountains... shall shoot forth your branches, and yield your fruit." "For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown" (Ezek. 36:9).

The land of Israel, before their overthrow by Nebuchadnezzar, produced a great abundance of wheat of Minnith, and Pannag, and honey, and oil, and balm. They, in fact, traded these things on the world market at Tyre. It is as stated in the following passage: "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).

We see, then, that verse nine (above) is a promise of land production - production which, no doubt, will exceed that of ancient Israel. "And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring forth: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD" (Ezek. 36:10, 11).

The key words in these passages are- "multiply", "builded", "inhabited", "increase" and "bring forth." God

even promises Israel more than they had at their beginnings. Let us therefore observe that which they had at their beginning so that we can see more clearly that which awaits Israel. It is as stated in the following passage: "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs... And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it" (Num. 13:23, 27).

The present and future action of God toward Israel will be for the purpose of causing the people to know, or be convinced that God is God, or as our text states, "ye shall know that I am the LORD." We may add that the size of the cluster of grapes in our own lives depends upon God. The same applies to the milk and the honey. It is as stated in the following passage: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

"Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord GOD; Because they say unto you, thou land devourest up men, and hast bereaved thy nations; Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD" (Ezek. 36:12-15). The statement (v. 12), "I will cause men to walk upon you and they shall possess thee and thou shalt be their inheritance," etc., refers to the mountains of Israel. The land is not to bereave Israel any more by means of famine, sickness, sword, or anything connected with the land which would vomit them out.

God, in verse fifteen, proceeds to assure Israel that the shame of the heathen would no longer be heard in her homeland and neither would the land be a cause of the fall of the nations in the area. It is as stated in the following passage: "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25). "Moreover the word of the LORD came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman" (Ezek. 36:16, 17).

The "uncleanness of a removed woman" looks back to Leviticus chapter fifteen, verses 19-30. It was a case such as that in Mark 5:29 where it is said that the woman was healed of a plague. A woman who had

contacted the plague, scourge, or "issue of blood" was considered unclean and was to remain isolated. Everything she touched or sat on was considered to be unclean. The same applied to any one who touched her. She, therefore, was used as a type of the defilement which sin causes. Israel, as was true of an unclean woman, was put at a distance from God. Israel was, in a sense of speaking, not allowed to enter into God's house or sit at God's table and commune with Him. "Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it" (Ezek. 36:18).

Ezekiel, in this passage, underscores why it was that Israel had suffered so greatly. It was because they had defiled the land by their sins. A woman, in Israel, was not allowed to enter the sanctuary until her purification was completed. Israel was now that woman. She had become impure by shedding blood upon the land and by erecting and worshipping idols. It is as stated in the following passage: "Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them" (Ezek. 16:36).

"And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them" (Ezek. 36:19).

The key words in these passages are "according to." It was according to their way and their doings that God judged them. We also are chastened according to our ways and doings. We may also say that we will be rewarded according to our ways and doings. Our Lord, because of their ways and doings, scattered them among the heathen. The result being that they became a "byword among the heathen." It is as stated in the following passages: "Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase thy wealth by their price. Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people" (Psa. 44:11-14).

"And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went" (Ezek. 36:20, 21). Israel, after being scattered among the heathen, "profaned" the name of the Lord, that is, they treated that holy name in an irreverent manner. They did not pray, "Hallowed be thy name," or live so that all would know that God's name was to be hallowed or revered.

We who are followers of our

Lord today, must be cautious so that we do not follow the example which was set by the scattered Israelites. We, in fact, must follow God's Word as it is set down in the following passage; "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went" (Ezek. 36:22).

Israel downgraded the name of God by irreverence, that is, by not hearing and heeding His revealed will to them. The following passage teaches us to do otherwise. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21).

You will observe from our text that God had pity, not because of the people, but because of His name. May we learn that God's name must be hallowed no matter what the cost may be to us. This fact means that we must never sacrifice a doctrine in order to please some one or to build up the church attendance. It is as stated in the following passage: "I know thy works, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth" (Rev. 2:13).

Note also the following passage relative to honoring God's name. "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29).

"And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. 36:23, 24). These passages leave no doubt as to why the Jews are being restored to their homeland. They leave no doubt as to why the "dry bones" in the valley are made to live. It is not for Israel, but for God that these things are to be accomplished. It is so that our God will be honored and glorified. God, in fact, in verse twenty-two, said: "I do not this for your sakes, O house of Israel, but for mine holy name's sake." May we understand today that God's purpose in all things is to honor and glorify Himself. This is why we are to pray, "Thy will be done on earth as it is in heaven."

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EZEKIEL

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"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you" (Ezek. 36:25).

The key word in this passage is the word "I". Israel had failed God, but God will not fail them. He, in fact, will cleanse them from all filthiness including their idols so that His name is the only name spoken among the people of the house of Israel. God's cleansing of Israel will involve, among other things, the Great Tribulation which is termed the time of Jacob's trouble. Israel has had a lot of trouble in her day, but she hasn't seen anything compared to that which awaits her. It is as stated in Daniel 12:1:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

The "heart" refers to one's entire personality. It is that which motivates our thinking and action. A new heart carries with it a new disposition — a disposition vastly different from the old one.

The believer has been given a new heart which, in reality, is the new nature — the new nature which is spiritual and seeks only those things which come from above. Israel, instead of retaining a heart of stone, will be given a heart of flesh; that is, a tender and receptive disposition — a disposition which seeks not its own will, but the will of God. It will be a disposition which is sensitive to God's Word, rather than one which is insensitive. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27).

This passage, of course, informs us that the elect in Israel are to be born again and those who are born again will enter from the Great Tribulation into their Millennial rest. They, in fact, are to be saved physically and spiritually. God will place His Spirit within them so that they may be taught, guided and sanctified. God the Spirit, in fact, will cause them to walk in the Father's statutes. We may add that such is the only reason that God's children today walk in His statutes. It is as stated in the following passage:

"For it is God which worketh in you both to will and to do of his good pleasure" (Phil 2:13). "And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. 36:28). The key words in this passage are "ye shall" and "I will."

There is not a negative thought in this passage. It is "ye shall dwell in the land" and "ye shall be my people, and I will be your God." We see that nothing is left up to man, but all is of God.

"I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:29-31).

The above passages point out the fact that the "goodness of God" leads people to repentance. It is as stated in the following passage: "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). Many young men and women, in the process of growing up, rebel against their parents. Later on in life they see the evil of their way and are made to loathe themselves. Believers today, if we could comprehend the goodness of God to us, we would bow our heads in shame because of our being so insensitive to holy things and so sensitive relative to temporal things.

We are also to learn from the passages before us that it is God who controls the food supply of the world. It, in fact, is God who maketh rich and maketh poor. It is the Lord who has made us and who sustains us. "Not for your sakes, do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel" (Ezek. 36:32). It will not be for Israel's sake that God is to bless Israel. This is because there is nothing in Israel to merit God's blessings upon them. Israel, therefore, when they see their ground bringing forth abundantly, will not be able to pat themselves on the back. They will not be able to take any credit for God's blessings upon them. It will be all of grace and not of works. God therefore will receive all of the honor and the glory.

"Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and will do it" (Ezek. 36:33-36).

The following statements in the above passages show very clearly that our God is truly sovereign over all. The statements I refer to are as follows: "...I shall have cleansed you... I will cause you to dwell in the cities... I the LORD build the ruined places, and plant that that was desolate... I the LORD have

spoken it, and will do it."

The God the above passages refer to is the same God we serve, and He is still in control of the earth and its inhabitants. He, in fact, has left nothing to chance, but has planned the end from the beginning. He can make corn grow in a dry place where there is nothing but dust, or creeks to flow where they never flowed before. He will bring water from the rock and meat from the eater. There is no problem too difficult for Him to solve.

"Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD" (Ezek. 36:37, 38).

God will do all of these things He has promised. He, however, will require or cause Israel to inquire of Him regarding these things, that is, He will cause them to search the Scriptures diligently in an effort to learn of His plans for them. I, in fact, have heard that there is presently in Israel a great hungering for knowledge regarding the Old Testament. People throughout the land are making a deep and intensified study of the Old Testament Scriptures. I have heard it said that many have literally memorized the Old Testament. Surely, then, the end of this age draws near and the fulfillment of the above promises are at hand.

XMAS

(Continued from Page 6)

There are few things today which more clearly and tragically demonstrate that the line of demarcation between the Church and the world has been blotted out than the way in which those claiming to be saints join arm in arm with the godless at their festive season. What an anomaly! Why, the very term "saint" signifies a separated one, one who has severed himself from those who despise and reject his Lord and Saviour. What an anomaly we say, to behold the alleged friends of Christ making common cause with His enemies in an orgy of money spending, carnal gluttony, and merry making. How empty their claim to belong unto God's "peculiar people" (Titus 2:14); how worthless their profession that they are "strangers and pilgrims" here (I Peter 2:11)! Reader, you are acting the part of an utter worldling if you observe "Xmas."

"I earnestly desire to see the wall of separation between the Church and the world made. I hear of church-members saying, 'Well, there is no harm in this, there is no harm in that,' and getting as near to the world as possible. We are to avoid the very appearance of evil, and especially just as this festive season of the year, this Christmas, when so many of you are having your parties, your children's sports, and all that kind of thing. I would have you doubly jealous; do recollect, church-members, that you are to be Christians' always, if

Christians at all; we do not grant dispensations to sin, as the Roman Catholics did in Luther's day, you are always to wear your regimentals as Christian soldiers, and never at any time to say, 'I shall do this just now: it is only once a year; I shall do as the world does; I cannot be out of the fashion.' You must be either out of the fashion or out of the true church, recollect that, because the place for Christ's church is altogether out of the fashion. You are called to go forth without the camp, bearing His reproach. If you want to be in the camp, you cannot be Christ's disciple. You must be a separated one or be lost." (C.H. Spurgeon).

Those words are found in a sermon preached by that fearless man of God in "Xmas" week of 1867. How much stronger would be his language were he on earth today, witnessing the vast majority of church-members joining with the irreligious in this mad saturnalia, for mad is certainly is, even taking it on its lowest grounds. Think of the money which is wasted in the exchange of "Xmas presents!" How tragic to witness as we did all through last December in the bitter cold and snow, singing "Xmas carols" and calling from house to house for pennies to hand over to their beer-drinking parents: police ignoring such a breach of the law (as they now do the breaking of others) and professing Christians encouraging them by handing them money.

"If any man will come after me," said the Redeemer, "let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Saving grace is not merely a theological term but a Divine dynamic. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). But what denying of self is there by those who observe "Xmas?" What indeed: it is the very opposite; ungodly and worldly lusts are freely indulged, and instead of heeding that Divine precept "make not provision for the flesh" (Rom. 13:14) it is blatantly trampled underfoot by "the Church" and the world alike. This in itself should be sufficient to open the eyes of real Christians to this glaring evil if they have never been previously warned thereon.

"A merry Christmas." What a travesty! What a mockery! Was the Christ of God accorded a "merry Christmas" when He entered this world? Was He given an open-hearted welcome? Far, very far from it, as the manger-cradle manifested. The fact is that His presence was not wanted. "No room" in the inn was indicative, symptomatic, prophetic of the days of His public ministry, when oftentimes He "hath not where to lay His head." Behold the Lord of glory, my reader, first opening His incarnate eyes in a stable and then ask yourself is that a fit object and subject for merry making? We are well aware that this brief article is likely to be distasteful to some of our readers because it condemns them; but suppose it is a message which God has prompted! In such case it will rise up in judgment against you in the Day to come if you disregard its warning and continue to further Rome's activities and join hands with this world in its Christ-insulting merriment.

DIFFERENCE

(Continued from Page 1)

with my chief complaint. I would like to offer some profitable thoughts in hopes that our hearts will be stirred to love our Lord more. First, let us look at the Word of God. "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love" (Eph. 4:11-16).

The purpose of the ministry is to build up the Lord's people in the most holy faith. We are aiming for spiritual maturity in ourselves and in those who hear us. Thus the purpose of the ministry is clearly seen in our text: the business of preaching the truth is our chief work so that God's people may "grow up into Him in all things." Now this requires no small labor in word and doctrine. I believe it requires that we preach the Scriptures in an expository manner. Men need the Word of Godline up on line and precept upon precept. It is equally important as to the manner in which we preach God's Word. "But speaking the truth in love." Here is a key thought. Are we teaching the things of God with an attitude of love? We know that deceivers do not love the souls they preach to. They love their bank accounts and so called "good works." The Scripture is accurate in its description of these as cunning and crafty in their methods. The imagination of men is unlimited when it comes to making a buck or two. This includes the hucksters which are numerous on radio and T.V. But now I must ask, do we who believe the whole truth truly love the souls of men? Do we love our people? This is a question designed to cause us to pause and think a while. Now we must speak of truth but it makes a big difference in how you speak the truth. Do you remember what Paul said, "Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defense of the gospel." (Phil 1:15-17). There should be a holy boldness in our preaching, for Christ Himself taught with authority. It is also evident that our Lord never exhibited rudeness. He spoke the truth firmly but with much longsuffering. We must always remember that we are not just dealing with God's sheep but also with His lamb.

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DIFFERENCE

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We are not called to drive but rather lead the flock of God. Love makes a difference in our preaching and in every aspect of the ministry of the Gospel.

Love makes a difference in the fellowship of the Lord's church. The ideal of this is seen in Verse 16 of our text, "...maketh increase of the body unto the edifying of itself in love." The Lord's church is likened to that of the human body in which the muscles and vital organs are held together by a skeleton. The body is able to function because of the movements of muscles and joints. The joints are the connectors of the movable parts of the body. The main thought here is that of co-ordinated action. When the body is functioning in all its parts, it is sound and healthy. So when the people of the church are in fellowship each one serving the Lord and one another, there is an increase of fellowship and an increase of love among the people. I can't help but believe that much of the fussing and fighting of church members is because they have lost the purpose of their function. They are not serving the Lord, and so they are idle tools for the devil to work dissension with. The truth causes us to mature in love for Christ and for His people. Love plus fellowship equals harmony of belief and work. "Can two walk together, except they be agreed?" (Amos 3:3). Now this does not mean that we will all agree on every interpretation and conviction but there should be unity in the main trend as to the doctrines of God's Word. If men hate the truth how can fellowship be real? It becomes exceedingly difficult if not impossible altogether. The apostle Paul gives a description of the nature of love. True love "Rejoiceth not in iniquity, but rejoiceth in the truth" (I Cor. 13:6). There are sins of the flesh which can break our fellowship with the heavenly Father as well as doctrinal errors which hinder our fellowship with Him and one another. It's wonderful to be able to sit down and communicate in spiritual truths. It causes our hearts to unite in much joy knowing that our God has revealed these same truths to us. It is a bitter thing to argue with folk about things which they love not nor believe. I have reached the point where I don't argue with people any more, because I have never seen any good come from it. I have found it more profitable to pray for these, that God would reveal His truth to them. I know from my own experience that you will never love the truth until the Holy Spirit graciously reveals it to you. Everything we receive is by His grace. There is no reason to boast of what we know. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4:7). We can fellowship with every child of God, because we are brothers and sisters in the Lord. When we come to see the truth, this love deepens for one another. Love makes a difference in fellowship through Christ who reveals the truth to our souls.

Love makes a difference in our personal dealings with one another. As long as we are in these bodies of clay we will fail; we are going to sin. I do not believe in making any excuses

for my sin. It is better to own up to sin and confess it to God. Now if a fellow saint stumbles, how do we react? Do we act in a spirit of love or do we react like the Pharisees, when they brought the woman taken in adultery to Jesus? Jesus told them, "...He that is without sin among you, let him first cast a stone at her." (John 8:7). I tell you they got mighty embarrassed about that because they knew in their own consciences that they were more wicked than she. I don't think we even realize how vulnerable in the flesh we really are. If grace would not restrain you from sin you could also fall in much sin and disgrace. Hear the Word of the Lord! "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1). If we love our brethren we will seek to restore them in fellowship. We should love one another as our Lord loves us. How many times has the Lord picked us up out of the mire? Does He not always hear our confession of sin? "...he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Jesus taught His church to pray after this manner: "And forgive us our debts, (sins) as we forgive our debtors." (Matt. 6:12). Luke records it this way — "And forgive us our sins: for we also forgive everyone that is indebted to us. And lead us not into temptation: but deliver us from evil" (Luke 11:4). Some haughty soul will see another saint fall into gross sin and proudly say, "I would never do that!" Don't say that! You could do the same thing if it were not for God's restraining grace upon you. Now, when you look at our Lord Jesus Christ you find One who had compassion upon those who confessed their sins. He was ever ready to pardon those who acknowledged their awful condition. He rebuked the proud and haughty. Beloved, we need to pray and look out for each other in these times. There are so many temptations in the world that it is an easy thing to be overtaken in sin. We live in a pleasure-seeking, self-gratifying society. Satan is ever lurking about seeking an entrance that he might ruin our testimony for Christ. The devil is working harder than ever before to ruin believers, preachers, and churches. We surely need to pray, "but deliver us from evil." We need to pray for one another. Love makes a difference in our fellowship with each other.

Love makes a difference in reaching the lost for Christ. Now the reason we would desire to see sinners saved is because we truly love their souls. We are not just looking to get a bigger church or boast of bigger attendance. Now I don't think that is real love for souls. That is lust! We should love the souls of men simply for Jesus' sake. Do you not ever see your friends and loved ones, your neighbors and fellow workers, going out into eternity without God? I ask you now; do you love their souls enough to go to their homes and give them the precious gospel? A true love for men works in us a compassion for them. "And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 22-23). If you know the

Lord Jesus as He saw the multitude of people, "...he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). Now what is the value of just one precious soul? I tell you that nothing in this world can match that value. Now we can spend our time arguing with one another about subjects and trivia which will make no difference as far as eternity goes, but brethren, I believe the coming of our Lord is so near. We need to be about our Lord's business. Dr. Scarborough made a good statement that bears repeating: "Many a minister is on a treadmill, marking time, drying up, not earning his salt, because he has no passion for souls and no power for effective service. May God kindle holy fires of evangelism in all churches and pulpits where such is needed! Love does make a difference!"

LONGEVITY

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always been. While varied brands of Baptists cry for innovation and entertainment, this is truly remarkable.

There are many critics of this paper, for the truth sparks thoughtless rebuttals from thoughtless men. I love the Examiner because it is what it has been. It is an organ for truth. I have seen no better paper and don't expect that I shall. Show me a document which preaches the truth in more stalwart fashion, and which stands steadfastly through vicissitudes of shifting changes among the Baptists and I shall treasure it.

I have no quarrel with new beginnings, but I value ancient things which have proved their worth by trial of sword and flame. New Baptist papers are not invalid because they are fresh, but one tends to look questionably at novices which have not borne the heat of the day and the fires of persecution. The Baptist Examiner has stood for more truth, under more difficult circumstances, and for longer than any paper in existence. Give longevity and continuity their due where you find them and you find them abundantly in the Examiner in beautiful form and tone.

Yes, tone. The tone of the paper is good. I read recently where a gentleman who should know better said that the Examiner has a "bad reputation." Such a comment is needlessly abusive and explains nothing. A "bad reputation" among whom? The critic doesn't say. I object to such unamplified comments, for they are designed more for slander than for edification. Students of satire and irony (of which I count myself emeritus) know that such statements are taught in the primer classes for novices. I respect satire but I eschew broad insult under the guise of well meaning charity. A "bad reputation"? Either expand such a statement or retract it, but do not let it stand, for it stands as insult and odium. A "bad reputation" among whom? Paul had a "bad reputation" among the Pharisees as did Moses at Pharaoh's court. The Baptist Examiner has a good reputation with me. You may quote me, sir, you may quote me.

You cannot speak of any newspaper without speaking somewhat of the Editor, for it is under his hand that the paper takes form. Brother Joe Wilson has shown himself to be a com-

mendable editor. You may quote me, sir. I do not know Brother Wilson well, having only met him on scattered occasions, but you may know something of the workman by his work, and I repeat that the tone of the paper is good.

A newspaper is a tempered amalgam formed of many parts. An editor marks his paper by the way in which he fuses these parts into the whole. We preach Christ, not ourselves. However, every editor leaves, to some degree, his own personality on the document he produces, just as every writer writes with a certain style and just as every pastor stamps the imprint of his personality and force of character on the varied operations of the church he pastors. Brother Wilson, like every editor, has marked the Examiner by what he has published and what he has shunned. The overall product not only honors Christ our Lord, it shows a touch of wisdom, temperance and, I think, patience. There has also been an element of tolerance during Brother Wilson's tenure. Not tolerance for evil certainly, but tolerance of other Baptist understandings of things Biblical.

Brother Wilson has borne patiently with attack and the arrival of new "isms" which never seem to decrease in the world of the Baptists. Under attack he has not cried for war, and this is the greatest measure of character in a man which I know. He has cried for peace and fellowship, where fellowship could be granted without harm to the truth. It is quite easy to screech war cries and slather pamphlets about which slander and malign. More and more Baptists follow this dark trail. Brother Wilson has been a peacemaker where peace was possible and he is to be honored as honor is due to the right.

I am the first critic of the Examiner when something is askew. I am the harshest critic of the Baptists in their folly and I have never spared the Examiner when I have seen it wrong in either intent or tone. Yet, this paper has been a stalwart over very many years in spite of occasional blunders. Can the same be said of others? I claim the right to criticize the Examiner because I love it and would see it even better than it is. But, I object when outlanders slander the paper in guile. I object when thoughtless men speak of the Examiner as having a "bad reputation." This slurs without kindness and aids nothing except perhaps the critic's jaundiced emotions.

Yet, I will grant that the Examiner has a bad reputation among some, just as does every voice which speaks unceasingly well of Christ. Every man and every church which preaches truth shall gain a "bad reputation" among the mass of men and among the mass of alleged Baptists.

It seems to be forgotten that the Examiner is an instrument of war not peace. The Examiner is a sword unsheathed and flashing. It is designed to cut (not maim and destroy men), but to cut to the heart of error. It is an "examiner" by its very name and this title depicts its ministry. It is not a war instrument against men, but against error (wherever error lies).

Many times error lies in the Baptist world and the Examiner is incisive here. The result is frequently accusation and calumny from men who are not only

brothers in blood but brothers in truth. The world will never applaud the Examiner for the world will never understand it enough to condemn it or applaud. Yet, the world will never hate this paper to the degree it is hated in the world of erring Baptists. The Arminian, the new light groups, the board folk, and all temporizers who allege they are Baptists despise the Examiner and would see it silenced. It is disquieting, it is disturbing, it prods, it inquires, it incises into all questions and propositions which men present as truth. The Examiner is a bit of a pest. It was designed for this purpose.

Every child of God is a belligerent in a long standing conflict. Every spiritual action which the saint takes is an act of war. Your every action is an assault on the citadel of Satan's kingdom which is this world and this world philosophical system. When a man is born again he is enlisted as a warrior to fight "behind the lines" outnumbered and surrounded. Paul called Timothy a "soldier" and thus are we all. Along with all the prerogatives of sonship is the privilege of fighting Christ's battles and gaining wounds and scars in His service. The Examiner has gained a number of wounds and scars in its long and continuing journey. The Examiner is a belligerent in an active and never ceasing warfare. It is hated because it fights well. It is not, and must never be, a belligerent toward men, be they ever so wrong. It is a belligerent toward ideologies, doctrines and propositions which are anti-Christ. Our war is never with men. Our's is a spiritual warfare and our weapons are not carnal (though our enemies are frequently carnal and base).

I, of course, am biased toward the Examiner because it has blessed me. But my bias does not blind me. All my praise of the Examiner in no way excuses or mitigates any blunders or errors of judgment which may from time to time appear in its pages. The Examiner is not a perfect instrument. I am its worst critic when it falls short of good judgment, good manners or good intent.

The Examiner is a communication. It is a church communication. It is a declarative ministry. All communications fall short of the ideal occasionally. Any honest minister can testify to this when he examines his Sunday messages in the light of Monday morning. Those who are charged with communicating the perfection of the Word are themselves imperfect and we, many times sully the very communication of the everlasting Word by our ineptness and stupidity. I fault no one for occasional lapses in the ability to communicate well. I fault no paper for occasional inadequacies. I fault no pulpit ministry and no Sunday School teaching which occasionally stumbles. Here is where Christian tolerance is so very vital. We do not tolerate manifest wickedness but we must tolerate our brethren when their communications are occasionally ill spoken. The Examiner has not always been an ideal communication, but it has to its credit a longevity and continuity of communications which have been uncompromising and un-

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compromised. I commend no blunders of the Examiner, but I commend it for its long standing ministry and its unswerving voice.

If the Examiner were terminated we would all be the poorer for it. Even its enemies would miss benefits from it, for the Examiner causes us to think. Here, I think, is its greatest benefit. It causes us to think. It prods our mind with the truth. It blesses even those who reject its teachings. Every editor of this paper has received epistles from angry folks which say "remove my name from your mailing list" (to which they usually add sundry curses). Yet, even these folks have benefited from the paper, although they might be presently unaware of it.

When a man eats physical food he may dislike some of it and not be able to "swallow it." But, he has gained some nutriment just by the act of chewing. Also his muscles are strengthened to some degree by the mere act of chewing even though he did not ultimately "swallow" it down. Many have declared in wrath that they cannot "swallow" what the Examiner teaches but the very fact that they have read the paper and "chewed" on its pages a bit has benefited them (though they are not immediately aware of it).

The presentations of the Examiner are food for the soul, for they present the Word. Much is meat and much is milk, but it is good food. No saint can fail to be blessed by it, though he may reject it out of hand, slander the editor, and declare it to be a cheap and shoddy instrument. Yet, he has been blessed, for the very truth which caused his wrath has nonetheless lodged within him and may perhaps bear fruit in due season.

I receive many Baptist papers which are vivid and put me to sleep. I fault myself for this of course and my weakness does not denigrate or invalidate these papers. The Examiner has never caused me to slumber. I have not always agreed with every point on every page, but I have never dozed. The critics of this paper have likewise never slept, but rather they have been awakened to wrath. This isn't always bad. Paul had great wrath but was brought to the truth. I smile when I hear raucous critics of this paper and the truth it presents. The fact that they are "stirred up" may well be a phase of God working in them to bring them to the light. We are all belligerents in a declared war, but our belligerence must never take the form of obnoxiousness toward men (even men in horrible error). The belligerence of the Examiner is a tool by which God has turned many folk to the truth. The Examiner cuts to the heart of a matter. If the Examiner ever causes me to slumber I shall either question its validity or my own frailty. Thus far I am fully awake.

Those who hold to false ways cry to the Examiner, "why don't you leave us alone"? The reply must be, "We love you therefore we cannot leave you alone. Before God who has given us this charge we cannot leave you alone. We are propelled by two

loves, the love of the truth and the love of the saints of God. We cannot be false to either. As we love we speak truth to you. If you decry our voice and despise our persons, yet hear the truth of God." If the Examiner ever ceases to love men in error and to speak from manifest love then I shall pray for its demise.

Under Brother Wilson's hand the Examiner has been a belligerent instrument of war for it was designed to this end, but it has also been an instrument of love toward those in the truth and those without. I have no criticism of Brother Wilson's labor, and I would be the first to speak if he were faulty. If Brother Wilson ever fails in the ministry of love as a necessary adjunct to the ministry of truth I shall be the first among his detractors. I am neither his friend nor his enemy, save where I am the friend in general of all of God's children. I do, however, endorse his labor as editor of this most tried and maligned Baptist communication. Gentle reader if you cannot say the same then I would challenge you to examine your motives before God. I challenge you to fault this paper and its editor where you find blame. But, if you are a child of God and cannot support and endorse this paper, please ask yourself why, as I ask you why. Have you detected a lack of truth in these pages? Communicate this to the editor. I assure you that he will receive your communication graciously. Have you detected failures and blunders? Communicate this as well. We all blunder and we are bettered by criticism. Brother Wilson has surprised even me by asking more than once for comments and criticisms of varied appearances in the paper. You will not harm this paper nor its editor by honest criticism voices in love. But, for all of this, if you cannot support and endorse the ministry of this paper, then the fault lies with you dear reader. Like it or deny it, the fault lies with you. I repeat myself by saying that the Examiner has stood longer and preached more truth continually than any paper in existence. Its longevity and Scriptural continuity are its witness. In spite of occasional mis-steps and blunders, which we are all prey to, if you cannot endorse this paper as an organ for truth then look within yourself.

I have written as a friend of the Examiner, as I am a friend of all preachments of the Word in truth. I am the friend of all the children of God and Baptists in particular. I am the friend of all that honors Christ. The Examiner is especially honoring to our Lord for it speaks well of Him. If it blunders then we all occasionally blunder. If it is occasionally frail then so must we all plead. But, the imperfections of this paper, past or present, do not slacken my love for it nor for the church for which it speaks. It has long spoken well of Christ and it has continued in unbroken fashion as a voice of truth. Longevity and continuity are no mean testimonies. When we all come down to die may the same be said of us.

"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" (Romans 10:9).

infant baptism-unscriptural-evil
by Joshua E. Wills

The following article is taken from "Believers Manual on Baptism" written by Joshua E. Wills; George F. Lasher, printer and publisher, Philadelphia, Pennsylvania. We have taken the liberty to combine two segments of Wills' Manual into one article. The first portion the author entitled, "Infant Baptism, Unscriptural and Unknown Among the Early Christians of the Apostolic Church." The second, "The Evil of Infant Baptism."

Some of the books to which the author makes reference have been long out of print. Nonetheless, we bring his labor unto you. It is not necessary to quote Baptist authority for the above. A reference to any of the anti-Baptist bodies will suffice to confirm the statement.

Robert Barclay, in his "Apology for the True Christian Divinity," in his twelfth Proposition, says, "As to the baptism of infants, it is a mere human tradition, for which neither precept nor practice is to be found in all the Scriptures."

Baptism in the early and Apostolic times always succeeded instruction. It was preceded and was administered agreeably to the command of Jesus Christ, "Go teach all nations, baptizing..." (Saurin, Vol. II, p. 274).

Mr. Baxter, in his appeal to Mr. Blake, says "that baptism was administered only to professors of saving faith."

Bishop Burnet: "There is no express precept or rule given in the New Testament for baptism of infants."

S. Palmer: "There is nothing in the words of institution nor in any after records of the administration of this rite respecting the baptism of infants; there is not a single precept for, nor example of, this practice through the whole New Testament." (Answer to Priestly on 7th).

The champion of the Reformation, Martin Luther: "It cannot be proved by the Sacred Scriptures that infant baptism was instructed by Christ, or begun by the first Christians after the Apostles." (In Paeds. Exam., Vol. II, p. 4).

Edward Williams: "The champions for infant baptism are by no means agreed upon this question. On what is the right of infant baptism founded?"

Mr. Field: "The baptism of infants is therefore named a tradition, because it is not expressly declared in the Scriptures that the Apostles did baptize infants, nor any express precept there found that they should do so."

Concellaeus, a learned Geneva professor of Divinity: "The baptism of infants in the first two centuries after Christ was altogether unknown. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears — and it was introduced without the command of Christ." (In Paeds. Exam., Vol. II, p. 76).

Here, the reader will please note are a few of the large company of learned theologians and Bible scholars who are not among the Baptist host, only in so far as their testimony corroborates the Scriptural testimony of believers' baptism only.

The learned ancient,

Regaltius, the annotator upon Cyprian: "In the Acts of the Apostles we read that both men and women were baptized when they believed the Gospel preached by Philip, but not a word about infant baptism."

There is no mention of infant baptism in the writings of any of the Fathers before Tertullian, though the baptism of believers is repeatedly found.

Venema: "Tertullian dissuades from baptizing infants." Again, by the same authority, "It cannot be proved that infants were baptized before the time of Tertullian."

Cyprian, A.D. 253: "It is not for us to hinder any person from baptism and the grace of God, so we think it more especially to be observed in reference to infants."

Ambrose, A.D. 390: "For no person comes into the Kingdom of Heaven but by the sacrament of baptism."

Chrysostom, A.D. 398: "The grace of baptism gives cures without pain."

The reader will again notice, when the innovation of infant baptism was introduced there quickly followed the consecration of the baptismal water, the use of sponsors, the imposition of hands at baptism, the use of material unction at confirmation, offering prayers and oblations for the dead, etc. These all follow quickly in line, but we never read of any of these innovations before the time of Tertullian.

The learned Salmasius says: "An opinion prevailed that no one could be saved without being baptized, and for that reason the custom arose of baptizing infants."

There is no salvation in it; it is not a saving ordinance, baptism does not save. Jesus Christ is the gracious Saviour, not an ordinance, however blessed it may be, to the church militant.

The first to mention infant baptism was Tertullian, then came Origen, A.D. 230. But the first staunch defender and champion of this innovation was Cyprian, A.D. 253, and it was at this time the plan was adopted of admitting sponsors, and the rite was supposed to afford eternal life.

Reader, examine the New Testament and see what the oracles of God say: "And he said unto them, 'Full well ye reject the commandments of God, that ye may keep your own traditions'" (Mark 7:9).

"Making the word of God of non effect, through your traditions, which ye have delivered, and many such like things do ye" (Mark 7:13).

The question of infant baptism the reader should understand is not taught in all the Word of God; not a single case of infant baptism is recorded in the New Testament, nor until Tertullian, who flourished about A.D. 204.

The First Council called was held at Carthage in 253. There were present sixty-six ministers or bishops, as they are or were called, with the renowned Cyprian as president of the council, when, to the surprise of all present, Fidus, a country bishop, submitted two questions for decision, the latter of which was "whether an infant, before it was eight days old, might be baptized." He, Fidus urged his objection that the "Kiss of peace, and African custom, could not be given to so young a child."

INFANT BAPTISM UNSCRIPTURAL - EVIL

The council decided against him. (See "Cyprian's letter to Fidus, pp. 67, etc.).

In the council over which Augustin, the renowned Latin Father, presided. He was a remarkable man and of great ability. This council, A.D. 416-420, held at Carthage, pronounced these anathemas in the very spirit of the anti-Christ: "It is therefore the pleasure of all the bishops that whosoever denieth that infants newly born of their mothers are to be baptized let him be accursed," etc. (See Hist. of Infant Bapt., Mr. Walls, Vol. I, 19:28).

I would refer the reader to examine "Boothe's Paed. of Exam.," Vol. I, pp. 44-65, where a number of cases are presented with forceful significance.

The baptism of infants was by immersion and not sprinkling or pouring. They always immersed the infants. So does the great Greek or Russian Church, which contains a much larger membership than all the Latin and Protestant churches combined. The Russian or Greek church immerses the infant and also administers the communion to the infant. Do I hear someone ask: "What does the infant know about communion?" I answer, "What does the infant know about baptism?" If the child should be baptized why not partake of the communion. What valid objection can be raised against it? If numbers count among the great company that sprinkle infants, why the Greek or Russian church have the great majority. Baptism is not intended to save; there is no sacramental grace in the ordinance.

Questions: If sprinkled when an infant, should I be baptized? Most assuredly, if you believe in Jesus Christ; it is only believers who are commanded to be baptized, upon a confession of their faith in Christ Jesus.

Baptism is only administered where sin is confessed and repentance made toward God by faith in a crucified Saviour and Redeemer. Baptism stands the unimpeachable monument of an important fact, of Christ's command, "If ye love me, keep my commandments."

It seizes the period of helplessness, unconsciousness and irresponsibility instead of waiting for the cordial personal acceptance of the Lord Jesus by a believing and Biblical profession of Christ. "To obey is better than sacrifice."

Infant baptism is contrary to the spirit and letter of the gospel, and recognizes the reception of tradition, with all its flagrant violations of the purpose and intent, to sustain it.

Jesus said: "Teaching for doctrines the commandments of men." "Full well ye reject the commandment of God that ye may keep your own tradition."

"Making the word of God of none effect through your traditions, which ye have delivered: and many such like thing do ye."

This evil grew in favor, just as the church grew in worldliness and intermingled Judaism and paganism and other forms, especially foreign, with all their pernicious effects, to the spirit of the gospel. It grew just as Christianity was recognized by the State and became the national religion of the Roman Empire. It is wholly of priestly

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INFANT

(Continued from Page 10)

origin, and was the direct result of priestcraft. It is theoretically and practically a great evil, and does not bear even a semblance to the old Jewish rite of circumcision, because upon the males only was the rite administered. It is evil, because it completely subverts a Divine ordinance, and all the sacerdotalism of the Romish ritual does not violate the doctrine of justification by faith more than infant baptism subverts the ordinance of Christian baptism, and certainly this subversion of a Divine ordinance must be injurious to the baptized and church alike. No marked obloquy is considered as attaching to the notoriously scandalous lives, however flagrant they may be, of those who were baptized in infancy. They are not held to have violated the solemn compact or covenant supposed to have been made at the time of their baptism. If considered at all, it is not against you, but against the community; they are guilty; their sin is estimated generally to be against the laws of society and not any disgrace against the Lord Jesus or His cause on earth. Their baptism is not held before them as the line of separation from the world, their death and burial to the love of it, and to their having risen to a newness of life. This evil is still further seen when they were told that they were put into covenant relation with God by baptism and given a legal right to all the blessings of the promises. They are not told a word about the sinner's pollution, the poor penitent's purification, the believer's death and burial to the sinful practices of this world and what the Lord Jesus Christ passed through to work out their redemption.

The evil of infant baptism is decidedly more apparent when we remember that the baptized should possess a saving and experimental knowledge of an reliance upon the Lord Jesus for salvation, and that the baptism was intended to present with forceful significance the entire abandonment of the baptized from a life of impiety to an entrance upon a new life of fidelity to Christ, the Risen Lord, and that this baptism originally meant in the Apostolic Church, and was to mean throughout all the successive stages of her development, to present a figure of our Lord's overwhelming sufferings and the believer's line of separation from the world, and that any baptized person is a saved person, saved from their sins and the love of it.

Infant baptism is a mere human invention, subservient of the ordinance instituted by Christ and enjoined by the apostles. It was imposed upon the church through the false and erroneous notions and theories of men, who taught that it was of saving efficacy. The idea of reciprocal engagements between God and sinners is preposterous, other than through the blood of Christ. Aside from the atonement, which Jesus made, there can be no reciprocity. Baptism of the believers is an imperishable witness of past dedication to the Lord and of visible incorporation with His peoples, because believers only are "called into the fellowship of Jesus Christ our Lord," hence the danger of the great tractarian heresy which supposes regeneration to take place when the priest per-

formed the deed (opus operatum). The evil of infant baptism is seen in its tendency to honor the ordinance and degrade the man, and whilst degrading the man to exalt the priest, forgetting that the glorious gospel of the grace of God teaches that the good news of the gospel, as compared with the law of Moses, is spiritual in its design, and more personal in its requirements. Baptism is to be administered only upon profession of faith by the baptized, and it repudiates the idea that it is simply to be accepted upon the mechanical statement of sponsors.

The evil of infant baptism is more apparent when we remember that it places things substitutionary for a Divine appointment by teaching supplementary and erroneous priestly notions and preconceived views which are not only superfluous, but by false dependence placed in them, they become positively pernicious, alike to the church and its progress in earth. It begat a faith in the baptized without truth and trust, or hope without a reason. It holds by assertions which it is powerless to sustain from the Word of God, and it allures, by deceiving with promises of sins pardoned and absolved which it cannot fulfill. Infant baptism is destitute of any Scriptural foundation and is void of any efficacious benefit, being simply a human invention, buoyed up by tradition, a delusion without any warrant in all the Word of God.

This evil is further seen in its claim to establish an outward and visible connection with the church and its annulment of the true import of a solemn profession of belief and the confession of sin by repentance toward God, which are the very fundamental principles of Christianity. Repentance and baptism conjointly look forward to forgiveness and to be profitable must be a personal service rendered, which is your "reasonable service" in joint agreement of the understanding and the heart, to rest in and on the all-sufficient foundation of Christ's atonement, and of the recognition of the unvarying necessity of individual repentance toward God and faith in our Divine Redeemer and Saviour, Jesus Christ.

The evil of infant baptism is forcefully shown in the fact that infants know nothing of state and disposition of mind with regard to God's covenant. The Bible model of baptism is adult baptism, not infant baptism. What a pity there should be in Christians such opposition to the Bible model of baptism.

Baptism does not save. Jesus Christ, glory to God, is the Saviour all-sufficient, and His blood is sufficient to meet all the arguments charged against original sin. "Christ is the end of the law," not circumcision nor baptism. God is well pleased with His beloved Son. It is the Son that giveth life, not baptism, for the Word declares "Whosoever hath the Son hath life." Life is the gift of the Eternal Son of God, who ministers before the altar where no man hath ministered by the power of an endless life.

Baptism is a voluntary and solemn service, consistent with the requirement of our gracious Lord. Hence the evil of infant baptism. It is based on assumption alone, sustained by fallacy. Let all remember the Pauline admonition: "I praise God, brethren, that ye remember

me in all things and keep the ordinances as I delivered them unto you." And again the Apostle urges upon the Church: "If any man seem to be contentious we have no such custom, neither the churches of God." Hence the Apostolic churches were not afflicted with the evil of infant baptism. They had one general custom, which prevailed at the beginning, and the churches were not permitted and did not deviate from that practice. It was unknown during the first centuries of church history.

WHY BAPTISTS HAVE CLOSE COMMUNION

By T. P. Simmons

An Associated Press report on a recent meeting of the Southern Baptist Convention stated that ninety percent of Southern Baptists have abandoned close communion. I am sure that this represents a gross exaggeration. However it is true that throughout Christendom there is an age-old drift away from the truth, and Baptists have not been immune to it. This is a good time, therefore, to reconsider the Baptist position in the Lord's Supper.

The Question Negatively Considered

1. It is not because of selfishness that Baptists practice close communion. The ministry and the membership of Baptist churches represent a cross-section of the people in general. It stands to reason that they are not constitutionally more selfish than other people. Surely in every consistent way Baptists have shown themselves as self-sacrificing as any other people. If Baptists were a selfish people, they would not have contended for religious liberty for all. There have been times and places in history when Baptists could have suppressed other faiths, but they have never done it.

2. It is not because they do not believe that other people are saved that Baptists practice close communion. Baptists do not teach that only Baptists are saved. They believe that every person, no matter where he may be, who experienced genuine repentance from sin and faith in the Lord Jesus Christ is saved both now and forever.

3. It is not because they are opposed to Christian unity that Baptists practice close communion. Baptists believe that the greatest degree of Christian unity attainable is a very desirable thing, but they do not believe that a compromise of the truth promotes Christian unity. They observe the fundamental difference between union and unity. Close communion does not promote disunity and there will be no such things as close communion. Ignoring a serious disease will not cure it. Open communion is a sham. Various religious groups can meet together and sing, "We are not divided! All one body we," until they are black in the face; but that will not make it true.

The Question

Positively Considered

1. Baptists practice close communion because they believe that the Lord's Supper was set by our Lord in His Body, a local New Testament church; and they believe that the New Testament reveals a clear and authoritative pattern for the body. The Lord's Supper is not merely a Christian ordinance; it is a church ordinance. We have no instance of its observance in the New Testament by any group other than in church capacity. When Jesus in-

THE TEN COMMANDMENTS

Let us, for another thing, beware of despising the law of the Ten Commandments. Let us not suppose for a moment that it is set aside by the gospel, or that Christians have nothing to do with it. The coming of Christ did not alter the position of the Ten Commandments one hair's breadth. If anything, it exalted and raised their authority. (Romans 3:31). The law of the Ten Commandments is God's eternal measure of right and wrong. By it is the knowledge of sin. By it the Spirit shows men

their need of Christ, and drives them to Him. To it Christ refers His people as their rule and guide for holy living. In its right place it is just as important as "the glorious gospel." — It cannot save us. We cannot be justified by it. But never, never let us despise it. It is a symptom of an ignorant and unhealthy state of religion, when the law is lightly esteemed. The true Christian "delights in the law of God." (Romans 7:22).

(Copied from Ryle's Expository Thoughts on the Gospels)

OF MARRIAGE

"It may be natural enough to prefer the married to the unmarried state, when an opportunity offers for entering into it. But let not your minds be unduly restless and anxious in realizing the object of your wishes.

Avoid all romantic and poetic imaginativeness on this momentous affair. Do not allow yourselves ever to treat it with levity, or to dictate a line of conduct which would look as if you were more anxious to be a wife, than to be qualified for such a state.

Never come to the conclusion that you cannot be happy if you are not married, and cannot but be happy if you are. Let the multitude of happy maidens, and the equal number of unhap-

py wives, correct such mistakes, and dispel all the illusions with which the idea of connubialism (marriage) disturbs the propriety of some young women's conduct.

Treat the whole subject not as a matter of poetry and romance but as one of the gravest realities of life. It is an affair of love, but it is also an affair of prudence. It is a matter of taste, and even of poetic delightfulness; but it is also a matter of judgment and of conscientiousness.

It is not a thing to be laughed and joked about, but to be pondered in the deepest recesses of the soul, and prayed over in the most solemn seasons of devotion."

(copied: The Angelus)

stituted the supper He invited none except the Apostles. They were His church at the time. See I Corinthians 12:28. In discussing the Lord's Supper Paul said: "For first of all when ye come together in the church" (I Cor. 11:18). "Church" here means not a building, but an assembly. Now this local church at Corinth was the "Body of Christ" (I Cor. 11:27). Baptists will not admit that just any group of people denying that the salvation of the soul is wholly through the grace of God, or practicing a false baptism, or using a man-made system of government can qualify as a New Testament church, the body of Christ. For them to admit this would be to invite into their midst the wholesale confusion that prevails throughout Protestantism. (An mark it well that Baptists are not Protestants.)

2. Baptists practice close communion because they do not believe that the unbaptized have scriptural right to partake of the Lord's Supper; and they cannot admit that a man has been baptized if (1) He has been merely sprinkled, (2) or was immersed in order to be saved and, therefore, before he was saved, or (3) Was immersed at the hands of a group that can lay no valid claim to being the Body of Christ.

In the New Testament we have not a single instance of unbaptized persons partaking of the Lord's Supper. In Acts 2:41, 42 the order is: (1) Faith — "they that gladly received his word." (2) Baptism — "were baptized." (3) Church Membership — "were added unto them" (4) Soundness in the Faith — "continued steadfastly in the apostle's doctrine." (5) The Lord's Supper — "breaking of bread." This is very manifestly the divine order. Nor is it usual for the leaders among the other large denominations to advocate inviting the unbaptized to the Lord's table. Many quotations to substantiate this could be given if we had the necessary space.

Baptists practice close com-

munion because the Bible teaches that a divided group cannot observe the Lord's Supper. In I Corinthians 11:18-20 Paul tell us very plainly that "It is not possible to eat the Lord's Supper" when heresies — divisions — are present. Thus we learn that the Lord's Supper never has been observed by open communion. Men may nibble bread and sip wine in a group where heresies are present; but they cannot eat the Lord's Supper in such a group. God will not recognize such. For the reason why this is true see I Corinthians 10:17.

4. Baptist practice close communion because open communion would make a farce out of church discipline. Baptists believe that if a man persists in teaching a false doctrine, the church is scripturally obligated to exclude him. Romans 16:17; II Thessalonians 3:6; I Timothy 6:3-5. Now if a Baptist church excludes a man for teaching false doctrine, open communion will permit that man to come back and partake of the Lord's Supper and thus destroy the unity of the group taking it and rendering the observance null and void in the sight of God. The very purpose of church discipline is to protect the unity and purity of the church.

5. Baptists practice close communion because open communion is a distinct form of unionism or ecumenicalism and a tacit endorsement of the idea that one church is just as good as another. If we can forget our differences around the Lord's table, then there is no reason why we shouldn't forget them altogether; and thus we should be found admitting that soundness of doctrine is not important and that one church is just as good as another. Baptists are not going to admit that a church that follows the Bible is not better than one that does not.

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To err is human, but to admit it isn't.

TUNE IN TO THE CALL TO CALVARY

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

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

"Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:104).

For over thirty years I have been vehemently battling Arminianism. For over twenty-five years I have been standing with others in a group, closely associated with them in battling Arminianism. We have fought long, hard, and unitedly. In conference after conference and meeting after meeting, we—one and then another, and another—have spoken out strongly against Arminianism. As Baptist people, we have spoken out against this heresy and refused to own it as a Baptist child. We have insisted that it belonged to the Roman whore and her harlot daughters.

Now, imagine my surprise and shock at the following. In the past few years, I have been asked repeatedly to define Arminianism. Would you believe it? We have stood together battling this monster over a score of years, and many who have been with me in the battle now ask me to define it. Surely, we ought not to call it all the names we have and ought not to fight it like we have without knowing what it is. However, I am not at all adverse to defining this monstrous heresy. I suppose we all know the so-called five points by now. Total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints. I do not often speak of Calvinism any more. I prefer to refer to these glorious truths as the Doctrines of Grace. These doctrines set forth the Biblical truth as to the condition of the natural man and as to how God saves sinners.

Then there are the five points of Arminian heresy in contrast to these five points of true doctrine. Partial depravity with man being able to decide his own destiny, election conditioned on foreseen good in man, Christ dying for all men but effectually and savingly for no man unless man does his part, the Holy Spirit trying to save every man but unable to do so unless man will let him, man able to lose his salvation. Oh, what heresy is this doctrine of the Arminians! I hasten to say that every point is a huge lie, a blasphemy against God, and utter rebellion against the Bible; and that no one ever has or ever will be saved in the way taught by Arminianism.

We do not say that one has to hold all five points of Arminianism to be an Arminian. Many Arminians hold to eternal security, though they deny the Biblical basis of such security; men such as Rice, Green, Hyles and others. These men are Arminians; at least we have called them such for many years. Yet they hold, though weakly, to one point of the doctrines of grace and four points of Arminianism. Now, we must admit that we have been calling men Arminians who do not hold to the five points of Arminianism.

I do not say that one must hold all five points of sovereign grace to be a sovereign gracer. I have never said this. I have never said that one must hold to all five points or he was an Arminian. I say that for one to hold to any one point of the doctrines of grace and not to hold the other four is inconsistent and absurd. But I have not said such was an Arminian.

Now what is the critical and deciding factor in this issue? What is that which will definitely classify one as an Arminian? Well, study the two systems carefully and you will find out what the vital difference and what the determining factor is. Arminianism is that system of doctrine which teaches that the final and decisive factor in man's salvation is the decision and act of man. Sovereign Grace teaches that the decision and act of God is the final and determining factor in salvation. Now read this over about a hundred times. Arminians may differ in teaching how much God does and how much man does in salvation. But all Arminians agree that all that God does stops short of actually saving the soul, and that the final and decisive factor is the decision or act of man.

No Arminian believes that the sinner is saved by the grace of God. I know they will deny this, but their denial is a smokescreen to hide their heresy. They believe that the grace of God does so much—some more and some less—but they all agree that all that God's grace does for the sinner does not save him—until and unless the sinner does his part. Some make the sinner's part more or less than others. However, all Arminians teach that man's part is that which makes the difference as to whether or not one is saved. Now, read the above definition of Arminianism again. This is what Arminianism is and one who believes this is an Arminian no matter what he calls himself.

What does Arminianism do? I insist that it is not a small, insignificant and unimportant error. It is one of tremendous effect upon other truths and of tremendous importance. Let us look at Arminianism and the Word of God. It is not taught in the Bible. Not one verse in all the Bible, properly interpreted, teaches Arminianism. It does not have just a little Biblical support. It has no Bible support at all. Arminianism is contrary to God's Word. It is man-made, or rather a devil-made doctrine which is taught in opposition to and rebellion against the Word of God. Arminianism perverts the Word of God. It takes precious portions of the blessed Book—portions that are definite and clear and beautiful in their true meanings—and perverts these portions to teach the black and awful heresy of Arminianism. That precious verse in Revelation 22:17, which teaches the glorious sovereign grace truth that any sinner who is thirsty and willing is invited to take of the water of life; the Arminians pervert to teach their heresy that the dead sinner can be thirsty and the rebellious and depraved sinner can be willing of themselves. Not so, not so. The Holy Spirit gives the thirst. The Holy Spirit makes the elect people of the Lord willing in the day of predestinated power.

ARMINIANISM: WHAT IT IS — WHAT IT DOES — AND THE PROPER ATTITUDE TOWARDS IT

Joseph M. Wilson

But, no place can be found in Revelation 22:17 for the dead and unthirsty and unwilling to get in; and that is the condition of all men by nature. The Arminian perverts the Word of God.

Arminianism exalts man. Oh, great big man! How mighty he is! He is bigger than the Arminian god. Man is able to defeat the desires of God, and God must bow at the footstool of almighty Arminian man and beg man to let God have His way. Is not this a true and proper picture of Arminianism? Then, Arminianism robs God of the glory that is God's due. Who should have the glory in the saving of the soul? I think that we all would agree that the one who does the saving should have the glory, or if both man and God do part of the saving, both should have the glory. Sovereign gracers say that God does all the saving. He elects, redeems, effectually calls, and keeps. So we say, to God be the glory—all the glory. Arminians say that God does part; but that all God does cannot and will not save one soul—that the deciding work is done by man. Man decides if he will be saved or not. It is all up to man. Therefore, Arminians teach that man should get the glory—or at least the major part of the glory. Thus, Arminianism robs God of the glory that is His due in the saving of sinners. Now these two reasons together: the exalting of man, and the robbing God of His glory, are the reasons why men love Arminianism—it gives them the glory.

Further, as to what Arminianism does, it deceives the souls of men as to salvation. I hasten to say that, no doubt, many Arminians are truly saved. Those who know me will agree that I am exceedingly slow to say a man is not saved. Some Arminians are saved. Anyone who believes that Jesus is who the Bible says He is and that Jesus did what the Bible says He did—in other words, who believes the gospel—and trusts Jesus as personal Saviour is saved, no matter what things they may be in error upon. But having said all this, I further say that Arminianism deceives a multitude of souls as to salvation. No one ever was, is, or ever shall be saved in the way taught by Arminians. Arminianism is a false way of salvation. It is just as much false on salvation as works for salvation, as the mourner's bench, as baptismal salvation. Multitudes go to hell trusting in the Arminian way for salvation. You might as well trust in the virgin Mary for salvation as to trust in a decision you made all by yourself. What does Arminianism do? It opposes the Bible, exalts man, robs God of His glory, and deceives souls as to salvation. That is what it does.

What should our attitude be towards Arminianism? Well, Psalms 119:104 at the head of this article clearly tells us what our attitude should be. We should hate Arminianism. If there ever was a false way, Arminianism is such, and we are to hate every false way. We cannot pick and choose. Therefore, if we are going to obey the Bible, we must and will hate Arminianism. We should not accept Arminianism as Biblical teaching for it is not. It is rank and awful heresy. It is taught in

opposition to and rebellion against the Bible. We should not make light of Arminianism, as if it does not matter much what one believes along this line. Oh, it does matter. Do we desire to preach the truth? Do we desire to honor and glorify God? Do we desire that men will know and believe the truth? Then it is terribly important that we take a stand against Arminianism, show it up for the heresy it is.

We should not compromise with Arminianism. We are light, it is darkness. Sovereign Grace is of God: Arminianism is of the devil. Shall I take the child of hell and adopt it into my family and raise it as my own dear child? Can a true Baptist church take this darling daughter of the whore of Rome, and fondle it, and exalt it into the major teaching of its church and still be a true church of Jesus Christ?

We should not brag on Arminianism. Please, brethren, you who call yourselves sovereign gracers, and you viciously attack fellow sovereign gracers and you brag on the Arminians, please, get in or get out! Be with us and of us, or go over to the Arminian camp. One preacher was heard to say, "Arminians are doing more for Christ than we sovereign gracers." They may be doing more, but it is not for Christ. The devil is doing more than we are doing, but it is not for Christ. I have heard a sovereign gracer say many times "you sovereign gracers," with contempt dripping from his voice. To the point where I have been asked, "Is _____ a sovereign gracer?" I ask you who compromise with and brag on this hellish monster of heresy, are you obeying the Bible command to hate every false way?

We should hate Arminianism even to the point of excluding Arminian heretics from our churches. See Titus 3:10. Is this true brethren? Should we exclude Arminians from our church after the second and third admonition? You mean that such is not qualified to be a member of one of our churches? Then pray tell me how a whole church full of Arminian heretics can be a true church of Christ. You who are strong on Arminians being true churches, answer that one for me.

Is the church the pillar and ground of the truth? Is Arminianism truth? Then we should hate it. Is the church commissioned to teach all things commanded by Christ? Is the church to teach Arminianism? Then we should hate it. Is the church the candlestick? Is the candlestick a light holder? Is the light the church is to hold the Word of God? Is Arminianism a part of the Word of God? Then we should hate it. Oh, beloved, the Biblically commanded attitude towards Arminianism is to hate it.

I tell you this, that your love of sovereign grace will be in proportion to your hatred of Arminianism. You may love sovereign grace just now. It may be a precious truth to your soul. But keep on compromising with Arminianism. Keep playing footsy-wootsy, palsy-walsy with the Arminian. Keep bragging on the Arminian. And in a little while, your love for sovereign grace will have cooled considerably.

Read Psalms 119:104 at the

head of this article again. Note the understanding gotten through the precepts of God's Word. Now look at that verse. Tell me if it does not teach this statement: If a man does not hate Arminianism, it is because he has not yet gotten understanding on the subject through the Word of God. You sovereign gracers who love Arminianism, I charge you with not having understanding through the Bible. Study the Bible. Believe the Bible. Obey the Bible. And you will hate Arminianism.

Now let me sound a call. Let me blow the trumpet. Let all men who profess to believe in sovereign grace rally around and take a stand. Let us be done with wavering on this subject. Let them get no aid or encouragement from the camp of sovereign gracers. Let us who say we are Sovereign Grace Baptists take our stand without compromise against Arminianism and let us be done forever with compromising with error. Let us stand with love, but let us stand with love for the truth and not love for error. Oh, that the line might be drawn, and that we might take our stand on the side of that line with the Bible and with the truth of sovereign grace. Sovereign Grace. Sovereign Grace. Sovereign Grace. This is the Bible and the Baptist doctrine. Arminianism. Arminianism. Arminianism. This is against the Bible, is of the devil, is of man, is awful heresy. Where will we stand? What will we do? What is our attitude towards Arminianism? God bless you all.

COMMUNION

(Continued from Page 11)

6. Baptists practice close communion as a standing protection against false doctrine. Other groups recognize it as such. That is why they put us such a howl about it. They want us to excuse their heresies. They want us to admit that they have as much ground for their teaching as we have for ours, and that after all our differences are not important. If they could get us to admit these things then they would have a better chance to get our members.

7. Baptists practice close communion because the arguments given for open communion are silly and childish. Well does J. C. Bow say: "They say, 'It is the Lord's table.' Exactly so, then He has the sole right to set forth the object of its observance, to fix the qualifications of its participants. Again they say: 'We shall all commune together in heaven.' Well, the object of the Lord's Supper is not our communing together here, but communing with Christ; not in remembrance of each other; but Jesus said 'in remembrance of me.'"

"Then again, it is more than silly thus to speak. There will be no such ordinance in heaven. This is to be observed till He comes again, not after he comes. I submit, are not these things a perversion of the ordinance? Is not this eating with these erroneous unscriptural views 'not discerning the Lord's body'?" Baptists believe it. We believe it is to be sacredly kept 'in remembrance' of him, 'to show the Lord's death till he come again. If you keep it with any other view, or with no recognition of this divine aim, you do not discern the Lord's body."