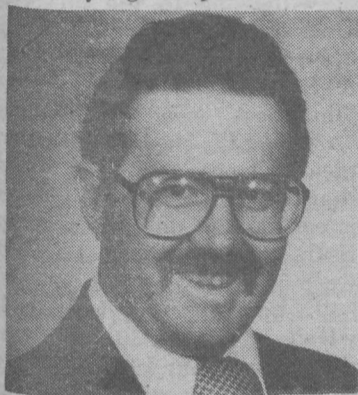


BIBLE CONFERENCES

by Sam Wilson
1490 N. Spring St.
Gladwin, MI 48624

I have just returned from a Bible Conference at Kings Addition Baptist Church in South Shore, Kentucky. I decided to write this as a result of the many blessings I have received from Bible Conferences. I wish to thank the churches that have invited me to be a speaker at their conferences. The conference I just returned from was a great conference. There was generally a good spirit, excellent



Sam Wilson

preaching, good fellowship and food. I want to write this in order to urge other people to attend Bible Conferences. I also wish to give some positive results from attending these conferences. Along with all of that, I wish to give some ideas as to how to get the most out of a Bible Conference and then suggest some things other churches can do to help in these conferences.

First, I would urge as many of you who possibly can to attend a Bible Conference. There is nothing that I know of that can be a greater spiritual blessing. There are a majority of the members here in Gladwin who attend at least one Bible Conference a year. I'm sure they would all tell you it blesses them greatly. A Bible conference will serve as a revival for your church. It does not take many people in a church to be revived to revive the whole church. I know personally that I have never come home from a conference that I did not have a greater zeal to serve God. I always return with a greater optimism about the Lord's work. I come home determined to be a better Christian. I am determined to pray more, to study the Bible more, to be more faithful in church related issues, and to be a better witness to lost souls. Our kind of churches need this kind of a revival. Bible Conferences are a good place to receive it.

Those are a few things that are beneficial to all who attend. There are some things that apply especially to preachers. The preacher and pastor get even more out of a conference than their members. Bible conferences give the preacher a chance to be preached to from God's Word. Most of the year, we spend our time preparing sermons and preaching them to our churches. It is a great joy to be able to sit and listen to others preach God's Word.

Preachers need to be preached to. We need to have others step on our toes from time to time. We need to be exhorted by other preachers. The Bible conference also serves as a time when we preachers can get together and talk about things

(Continued on Page 11 Column 3)

WHAT IT'S LIKE TO BE A PREACHER AND WHY I CAN'T QUIT

by Earl Smith
Plumerville, Ark.

"What it's like to be a preacher, and why I can't quit." Hebrews 5:4. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron."

Did you ever wonder what it's like being a preacher? It's like many other tasks in life and yet so unlike anything else in the world. It's being loved and unloved, wanted and unwanted. It's being understood and misunderstood. It's attending a wedding and reception where everyone's heart is light and gay and happy, then rushing off to a funeral where hearts are sad and heavy and broken, then going to counsel a couple who's marriage is falling apart. A good pastor must be able to go from one of these situations to the other in a short period of time, and be a

caring, sharing part of each one of them.

It's like talking with a drunken bum one minute and counseling a beauty queen the next. It's walking through the doors of a hospital and wonder-



Earl Smith

ing how many times I have walked through there in twenty-nine years, and how much or how little I've really helped. To me, being a preacher is picking

up a man or woman out of the gutter when no one else seems to care, and telling them that God cares, and that Christ died for sinners like them.

It's walking away from a new grave in a cemetery and wondering what the person you've just buried has discovered since death. It's offering hope when there seems to be none. It's long hours and being on call around the clock. It's constantly studying the Word of God to be a better preacher for the glory of Him who called me and for the edification of His people.

It's preaching the Word of God your people need to hear when they don't want to hear it. This is a little of "What it's like being a Preacher." It's the highest calling that ever came to mortal man. Here are some reasons, "Why I Can't Quit."

(Continued on Page 12 Column 3)

LEADING INTO CAPTIVITY

by T.B. Freeman
5010 Panther Lane
Mims, Fla. 32752

"He that leadeth into captivity shall go into captivity" (Rev. 13:10).

When I was a boy I used to read this text of Scripture in great wonder as to what it



T.B. Freeman

meant. Years later, it pleased my Lord to give me spiritual light upon this prophetic and apocalyptic Word of our God, that liveth and abideth forever.

Having preached therefore in different places, on this subject. Witnessing the rebellion of Satan to the truth in this message, demonstrated by some professed Christians and hav-

(Continued on Page 6 Column 2)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"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.

VOL. 58, NO. 13

ASHLAND, KENTUCKY, JUNE 28, 1986

WHOLE NUMBER 2488

SAINTS ALL OVER

by the Editor

It was my great privilege to preach for Calvary Baptist Church of Hagerstown, Md. February 17-24. This fine church is pastored by Ron Boswell. Brother Boswell is a favorite preacher in our circles. He surely is a unique and unusual preacher. I have enjoyed every sermon I have heard him preach. He is a faithful and hard working pastor. He works for a living, yet does much work in the service of the Lord.

This was my fourth meeting with this fine church. I feel highly honored that they would have me so many times. It surely blesses me much to think that such a fine church, with such an

able pastor, with so many fine preachers available, would have me for four meetings in a row. It is almost an ego builder, and none of us need too much of this. However, on the other side of the record, I have many who speak against me, who would not even let me lead in rayer, much less preach in their churches. The dear Lord even things up for me; giving me enemies who speak against me more than I really deserve, and giving me friends who praise and flatter me much more than I deserve. I have learned by His grace to allow these contrary matters to sort of even out in my life.

I have had a lengthy and enjoyable relationship with

Brother Boswell and his fine church. The church in Winston Salem organized this church while I was pastor there. I had previously been used in bringing some of the present members into contact with Brother Boswell, which eventually led to the organizing of this church. Brother Boswell has spoken to every conference I have hosted since they became a church. So we have had a long, good, and spiritually profitable relationship.

I praise God for every remembrance of this church, its pastor, and each member. I feel that I have much more than just a passing acquaintance with

(Continued on Page 3 Column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

IN EVERY HOUSE

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

I believe that the greatest single failure of our kind of people is the lack of interest and activity in seeing people saved. I may be wrong as to this being the greatest failure, but surely most of us will agree that it ranks high on the list. One of the greatest failures of Christian people is this same matter. Surely - I bow in humility and shame - surely, this is one of my greatest failures as a Christian and a preacher. I desire to correct this in myself. I desire to lead my church in correcting this. I desire to use The Baptist

Examiner to help correct this among our kind of Baptists.

It is my desire to always keep The Baptist Examiner as a strong doctrinal paper. I plan to always make strong emphasis on church truth and the doctrines of grace. I plan to keep this paper strong on the Pretribulational, Premillennial view of prophecy. I plan to stand against mission boards, to stand against the heathen holidays of Christmas and Easter, and to stand as always on the woman's place. In other words, it is my desire that this paper will continue the same doctrinal stand as in the days gone by.

However, in addition to this,

I would like to have more practical and devotional emphasis in the paper. I would like to use this paper to improve the daily life of the reader. I would like to have articles which nourish the devotional life. I would also like to develop a strong evangelistic element in this paper. I would like to have and print sermons designed to reach the unsaved with the saving gospel of Jesus Christ. I plan to have such sermons of my own in the paper. I would like for the preacher brethren to send me some of these kind of sermons. Understand that I believe we have always had some such sermons in the paper, but it is my desire

(Continued on Page 2 Column 1)

THE ROYAL PREROGATIVE

by C.H. Spurgeon
(Now in Glory)

"He that is our God is the God of salvation; and unto GOD the LORD belong the issues from death. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on



C.H. Spurgeon

still in his trespasses" (Psalm 68:20, 21).

Whatever may be said of the Old Testament dispensation, however dimly it may have revealed certain truths, there was one matter about which it was clear as the sun. Under the Old Testament economy the Lord God of Israel is ever most conspicuous. God is in all, and over all; and from the pages of the prophets, as well as from the lips of the temple choirs, we hear loudly sounding forth the note, "The Lord shall reign for ever, even thy God, O Zion, unto all generations. Hallelujah!" By priest and prophet, saint and seer, the one testimony is borne, "The Lord reigneth." You cannot read the Book of Job without trembling in the majestic presence of the Almighty; nor can you turn to the Psalms without being filled with solemn awe as you see David, and

(Continued on Page 9 Column 1)

(USPS 042-340)

A man may give without loving, but he cannot love without giving.

The Baptist Examiner

JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758

DOUGLAS P. NEWELL III,
ASST. ED.

Home Address
Rt. 2 - Box 170-H
South Shore, Ky. 41175
Home Ph. 606-757-4714

Editorial Department, located in
ASHLAND, KENTUCKY, where all
subscriptions and communications
should be sent. Address: P.O. Box
60, Zip Code 41106-0060.

PUBLICATION POLICIES: All matter for publication should
be sent to the editor. All manuscripts sent should be typed
and double spaced. All such material becomes the property
of TBE and will not be returned unless requested by the
writer. We reserve the right to edit and condense all materials
sent to us for publication. Church news items must reach us
one month prior to publication.

The publication of an article does not necessarily mean
that the editor is in complete agreement with the writer, nor
does it mean he endorses all this person may have written on
other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article
published in the paper may be copied by other
publishers, provided they give a proper credit line stating that
such was copied from this publication, and the date of
publication; provided that such materials are not published
for profit. If we are not on exchange list with the publication
copying, it is requested that a copy of the issue containing
the articles be sent to our address. All copyrighted materials
may not be copied without written consent.

PUBLISHED EVERY 2 WEEKS with paid circulation
in every state and many foreign countries.

SUBSCRIPTION RATES

One year \$ 6.00
Two years \$11.00

When you subscribe for others or
secure subscriptions each \$ 4.00

BUNDLES: 10 to 50 copies to one address — \$30.00 for
each 10 yearly; 60 to 100 copies to one address —
\$25.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? — Notify us three weeks in advance.
The post office does not forward second class mail un-
less the addressee guarantees the forwarding postage.
They charge us 25c for each "change of address."
Please save us this expense and the post office time.

Entered as second class matter March 4,
1978, in the post office of Ashland, Kentucky,
under the Act of March 3, 1879.

POSTMASTER: Send address changes to The
Baptist Examiner, P.O. Box 60, Ashland, Ken-
tucky 41105-0060.

HOUSE

(Continued from Page 1)

to have more emphasis on this
matter. I would like to have ser-
mons on the responsibility of
every church and every believer
to be actively engaged in getting
the gospel to the unsaved. The
present sermon is an example of
what I would like to see more of
in this paper. Please understand
that I am not advocating,
neither will I allow a lessening of
the doctrinal emphasis of The
Baptist Examiner. Now back to
my subject.

What is our usual practice as
to reaching the unsaved? We
build buildings, have regular
services therein, announce those
services, and leave it up to the
unsaved to come to those ser-
vices or stay at home as they
please. Correct me if I am
wrong. Is this not the practice of
most of our kind? Now, what
are the results of this way of do-
ing things? We are seeing very,
very few people saved in our
churches. I know that all of us
will agree with this.

Please understand that I
know the usual arguments as to
why we are not seeing people
saved, and I grant somewhat to
them being true. We say that it
is the doctrines we preach. We
say that men will not come and
hear these doctrines, and that
these doctrines drive men away
from our services. I will admit
somewhat to this. The doctrines
we preach are not appealing to
the flesh. They do drive some
people from our services. I will
go on to say that, if this is the
case, so be it, we will not change
our doctrines. We will not even
weaken our emphasis on them.
We will not cover them up. We
will not whisper them behind
closed doors to select audiences.

We will continue to preach these
precious truths that thrill and
bless our souls. If this be the
reason we are not reaching the
unsaved and are not growing, it
will just have to be that way.
Know of a certainty that this
editor does not advocate a com-
promising of the truths of God's
Word for any reason.

Another argument we use as
to our seeing so few saved is the
character of the days in which
we live. We are living in dark,



Joe Wilson

desperate days. There are so
many things to attract people
away from church that we did
not have some years ago. There
is so much more influence in the
world against us that there used
to be. I will agree somewhat to

this, for it is true. And might I
say that open Sunday and T.V.
are two of those things that have
harmful the cause of Christ so
much in our day.

Then men will use the
sovereignty of God. They will
say that God is sovereign, He is
going to save His elect, He is not
going to save any non elect; and
there is nothing that we do or
don't do that will change any of
this. I know all these things. I
agree with them in the bare
statement thereof. But let me
say that it will be time enough to
use the sovereignty of God as the
reason we are not seeing folk
saved when we have had the
burning desire and interest for
and in the lost that we should
have, and when we have done
all we can do in reaching the lost
for Christ. Oh, I implore the
reader, let us not use God's
wonderful sovereignty to excuse
our sin and failure in this matter
of seeking and winning the lost.

I know all these arguments. I
agree somewhat with each of
them. They are surely a part of
the reason we do not see many
folk saved in our day and in our
churches. However, surely most
of the readers will agree with me
that a part of the reason we do
not see many saved is our failure
to have the burning heart, the
persevering prayer, and the in-

cessant witnessing that we
should have in this matter. I
said; burning heart, persevering
prayer, and incessant witness-
ing. It will be time enough to
blame these other things for the
lack of results in our churches
when we have done as we should
in the three things just mention-
ed. I have mentioned our usual
way of doing things in this mat-
ter, and the paucity of results
therefrom. Now, let us look at
the Bible way.

Let us look at some Bible
commands. "Go ye therefore,
and teach all nations, baptiz-
ing them in the name of the
Father, and of the Son, and of
the Holy Ghost" (Matt. 28:19).
The word "teach" is the verb
form of the word for "disciple."
We are to preach the gospel to
the unsaved. When the Spirit
uses that gospel to bring one to
Christ, that one becomes a disci-
ple. We are to seek to make
disciples for Christ. We are
commanded to do this. The fact
that baptizing them is next men-
tioned seems to indicate that we
will have some success in mak-
ing disciples.

"...Go ye into all the world,
and preach the gospel to
every creature" (Mk. 16:15).
Of course, one church or one in-
dividual cannot do all this; but
we can do our part of it. We can

preach the gospel in our area,
and we can support it and pray
for it in other areas. "But ye
shall receive power, after that
the Holy Ghost is come upon
you: and ye shall be witnesses
unto me..." (Acts 1:8). Surely,
this constitutes a command to be
witnesses for Christ. Who would
deny it?

Let us look at some Scriptural
statements along this line.
"They that sow in tears shall
reap in joy. He that goeth
forth and weepeth, bearing
precious seed, shall doubtless
come again with rejoicing, bring-
ing his sheaves with him"
(Psa. 126:5-6). Will anyone be
so foolish as to insist that this
refers to farming? This verse
speaks of sowing the gospel and
of witnessing to the unsaved.
Does this verse assure of results
upon faithful labor in this mat-
ter? What does the word
"doubtless" mean? What does
"bringing his sheaves with him"
mean? Does this verse teach
that our failure to see folk saved
is evidence of our failure to go
forth, to give the gospel, and to
weep over lost sinners? Does it?
"...he that winneth souls is
wise" (Prov. 11:30). I know
that some of our kind make ab-
surd efforts to get around the
real meaning of this Scripture. I

(Continued on Page 3 Column 1)

FROM THE EDITOR

"Verily, verily, I say unto you, He that believeth on me hath
everlasting life" (John 6:47).

The greatest blessing God ever gave me was, of course, salvation.
The second greatest blessing was when He showed me the glorious
truth of eternal security — of once saved, always saved. I was
saved in a Holiness church; yes, I was. I know that some of our kind
are so foolishly absurd as to say that one cannot be saved except by
hearing the gospel from a Baptist. I know that some wild-eyed
heretics have stated that Joe Wilson cannot be saved, for he says he
was saved in a Holiness church. I make bold to say that, not only
was I saved in a Holiness church, but I believe there are many who
are saved and are still in such churches. I was even called to preach
while in a Holiness church, but I will not get into that argument at
this time.

Upon being saved, I knew very little about the Bible. I believed
what the church in which I was saved believed. I believed that I
could lose my salvation. Oh, I was so thrilled and joyful over being
saved! To this hour that joy is still rich and deep in my soul. I was
so glad God had saved me. But often a chilling thought would come
to my soul, "I might lose this salvation and go to hell after all." This
was a burden to my soul at that time. I was so glad to be saved. I
wanted to stay saved and go to heaven when I died. But according
to the doctrine I was taught and believed, I might, after all, lose my
salvation and go to hell.

God was very, very patient and gracious with me in those days.
He kept me from despair as He gradually and patiently taught me
the truth of eternal salvation. I knew I sinned. Who does not know
this about himself? My doctrine said that if I sinned, I lost my
salvation. However, the dear Holy Spirit witnessed to me in my soul
that I was still a child of God as I plodded through the darkness of
those days toward the precious light of Eternal Security.

The Lord began to gently speak to me about this matter of eternal
security. Some books by Ironside, a radio sermon by Charles
Fuller, and speaking to my heart through portions of His precious
Word — these were used of the Lord. Holiness people are so
vehemently opposed to once saved, always saved. They speak of it
as a doctrine of the devil, and as from the pits of hell. They say that
it encourages sin. This had rubbed off on me, so I closed my eyes
and hear to the truth about which the Lord was dealing with me.
The light went out on the Word of God for me for a season. I was
rebellious against what the Lord was teaching me, and He just turn-
ed the light off. I could get very little from the Word of God.

Then the day came, the day that stands out in my memory as se-
cond only to the day God saved my soul. I was in a very small room.
I was reading the sixth chapter of John. I read it again and again. I
read and prayed over this chapter for nearly two hours.

On, this chapter teaches eternal security. It teaches it over and
over. Verse 27, 35, 37, 39, 40, 44, 47, 50, 51, 54, 55, 58 and 68 all
teach this truth. I read these over and over. Verse 47, which heads
this article clinched it for me. How can any man read this chapter
and not see that the Bible teaches once saved, always saved? It is
so very clear. Of course, there is much more taught in this chapter. I
learned these truths later. It is truly a great chapter on the doctrines
of grace. Four of the five doctrines of grace are clearly taught in this
chapter, and the fifth is plainly intimated. But on that day, the Lord
taught me eternal security. This so filled and thrilled my soul that it
is doubtful I could have taken more in at that time.

As I read this chapter and began to see the many verses teaching
eternal security, the following occurred. I bowed my head and heart
before the Lord and prayed something like this, "Oh, dear Lord,
show me the truth on this subject; and I will follow it." I knew it
would cost me. My Dad and Stepmother were Holiness preachers. I
was an ordained Holiness preacher. Nearly all my Christian friends
were Holiness people. I knew I would have to turn in my ordination

papers, be re-classified in the draft, break with my Christian
friends, have much difficulty at home, and leave the only church I
had known since being saved. All these things were before me.
However, the dear Lord enabled me to sincerely pray the prayer
mentioned above.

Oh, my brother, my sister, immediately it was as if an exceedingly
bright light was turned on. I had been rebelling against this truth.
God had turned the light off. Now, God had enabled me to sur-
render to Him and His Word; and the light was turned on. With
joy, I read these verses, especially verse 47, again and again. I had
been afraid of losing my salvation and going to hell. This had been a
heavy burden on my soul. Now the Lord showed me that the same
grace that had saved me to begin with would keep me saved forever.
Oh, what waves of joy washed over my soul. It was almost like get-
ting saved all over again. As I said before, it was the second greatest
blessing God ever gave me. I cannot tell you the thrill, peace, and
joy that flooded my soul as the burden about maybe losing my salva-
tion was lifted from my soul; and I knew that I was saved forever
and forever, and knew that I was going to heaven.

You see, honest Holiness people must admit that they do not
know they are going to heaven. Honest Holiness people cannot say
what David said about dwelling in the house of the Lord forever.
Honest Holiness people can say they are saved today, but must then
say that they might lose their salvation and go to hell. Can you im-
agine what it meant to my poor soul to know I was saved for ever
and going to heaven for sure?

It may be that, because of my experience, eternal security means
more to me than it might to you who have believed this from salva-
tion. You have never known the doubt and fear that plagued my
soul during those days. Oh, it may be that this truth means as much
to you as it does to me; but likely you have never known the tremen-
dous thrill that I knew the day God taught this precious truth to my
soul.

I had already come to realize that I must leave the Holiness
church. I knew they were wrong on sinless perfection, on the bap-
tism of the Holy Spirit, on speaking with tongues, on sanctification,
and many other things. I knew I must leave, but I did not know
where to go. At that time, it seemed to me that I must go to the
Methodists or the Baptists. I knew little about others. I could not go
to the Methodists because of sprinkling. I could not go to the Bap-
tists because of once saved, always saved. Consequently, this doc-
trine became the key to the question of what church should I go to.

When I walked out of that little room that wonderful day, I knew
I would become a Baptist. My path lay clearly before me, at least
that part of it. A few days afterward found me visiting Baptist churches,
seeking the place the Lord would have me go. Oh, I had a
long, long way to go. I had so very much to learn. But, praise God,
I was on the way. There was so much truth that I did not know at
that time! God has tenderly, graciously, patiently, and effectively
led me along the road of truth until He has brought me to the posi-
tion in which I am today. I praise God for all this. It has been a long
road. It has been, at times, a slow and difficult road. I have lost
many friends along the way. However, I do praise the Lord with all
my heart for every truth He has taught me in the ensuing years. I
would not trade a one of those truths for a thousand worlds. Those
truths, in and of themselves, in the blessing each of them has been to
my soul, has more than recompensed me for the cost they have
been. These truths have cost me friends, money, and position; but
truth is well worth whatever it might cost.

Yes, God has taught me many truths. I praise Him for them all.
But, next to salvation, God has never taught me a more wonderful
truth, nor blessed me with a greater blessing than that glad, un-
forgettable day when He taught me "once saved, always saved."
Praise His name for ever.

HOUSE

(Continued from Page 2)

know that some say it means to get saved folk to become Baptists. I know that some say that it means we must be wise in our behavior if we are to win men to ourselves. I reject these. The verse means to win a soul to Jesus Christ - to be used of the Lord in doing this. Does this verse bear witness against us in our failure in this matter? "...and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). When we are faithful, when we weep and pray and witness, when God blesses our efforts and some are turned to Christ; then have we won eternal honor and rewards.

"And he saith unto them, Follow me, and I will make you fishers of men" (Matt. 4:19). My brother, what does this verse mean? Surely it relates to seeking to win men to Christ - of catching men for Christ. Does the Lord mean that we are to fish and fish and fish, and never catch anything? No, He means we are to catch fish for Him. What does that verse say about our following or not following Christ related to our catching or not catching men? Oh, what a sword is this Scripture? "...And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men" (Lk. 5:10). Does not this verse help interpret Matthew 4:19 as to fishing and catching - as to some success in the work?

"...I am made all things to all men, that I might by all means save some" (I Co. 9:22). You will say, "Paul can't save men." I know that. But he also knew that God used saved men in the salvation of others. He desired to be used in this. He was willing to make every effort to be used in this. Does this verse cut us? Oh, that the same Word that cuts might be used to heal us, and that we might begin to imitate Paul in this.

"For what is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (I Thess. 2:19-20). Did Paul work diligently at winning souls? Did God grant him success? Was it not a great joy and glory to Paul to be so used of the Lord? What crown is mentioned here? Is it the soul winner's crown? How does one win this crown? Oh, that we might strive to win this crown, this joy, this glory, this rejoicing for ourselves. Oh, at the rapture may we see folk who were saved through our witness unto them.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10). Poor Paul. Poor uninformed and misguided Paul. Did he not know that all the elect would be saved? Did he not know that nothing he did or did not do would add to the number of the elect, or keep one of the from being saved? Why, Paul sounds almost like an Arminian here, doesn't he? Beloved, Paul knew all that we know about God's sovereignty, about election, about the effectual call of the Holy Spirit. Paul knew that he would not add to the number of the elect. He knew that his failure would not cause one elect to be lost. But he also knew that God used human instruments in giving the gospel to the lost. Paul knew that the Holy Spirit blessed the efforts of

others to the salvation of some. Paul desired to be used of God in this glorious work. Paul was sound on the doctrines of grace. He was also sound on evangelism. Oh, that we would follow him in his total soundness.

We have many examples in the Bible of what I am saying in this article. Look at the life of our Lord. How frequently does the Bible speak of Christ's compassion? He taught men. He preached to men. Men were saved through His ministry unto them. Oh, that we might follow the example of our Lord in His seeking for and witnessing to the unsaved. Let us follow His example in sowing the seed of the gospel. In John 1:41-45, we see how Andrew found Peter and brought him to Jesus. Much is said about Peter, little about Andrew; but remember, Andrew brought Peter to Jesus. We see Philip finding Nathanael and telling him about Jesus. Let us follow these examples in telling others about Jesus Christ.

"The woman then left her waterpot, and went her way into the city and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? And many of the Samaritans of that city believed on him for he saying of the woman, which testified He told me all that ever I did" (John 4:28, 29, 39). See this woman. Just now saved from a very wicked life and from a false religion. She is not an accomplished theologian. She has not been trained in the schools of men. What meaneth this woman in giving such a bold testimony? Should she not wait until better trained for this work? Her heart is aflame. She is filled with joy. She desires that others know the Saviour. She bears witness to Him. God used her testimony to bring others to faith in Christ. She was a soul winner. She won souls to Jesus. Yes, she did. Oh, that we might follow the examples of the many in the Bible who were faithful witnesses to Jesus Christ.

Now, let us look at our Missionary Baptist doctrine as opposed to Hardshellism. The Hardshells say that men are saved without ever hearing the gospel - that the gospel has nothing at all to do with the eternal salvation of the soul. As Missionary Baptists, we adamantly and vehemently disagree with the Hardshells. We call them heretics. We insist that we are right in this matter, and we are. We have the Scriptures on our side. Hardshells are heretics on this subject. They are totally contrary to the Word of God. Let us look at a few Scriptures which teach our doctrine and condemn the heresy of the Hardshells. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth..." (Rom. 1:16). No man can be saved without the dynamite of the gospel. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:14, 17). Men cannot have saving faith without the hearing of the gospel, and without saving faith no man is born again.

"...it pleased God by the foolishness of preaching to

save them that believe" (I Cor. 1:21). Yes, God uses the gospel in saving the soul. "...for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). No man who will be honest in interpreting Scripture can get around this Scripture as to its teaching that the gospel is used in giving spiritual life. I know that one preacher said that "begotten" means to assist in the birth, but it means no such thing. It means the giving of life. Paul speaks of himself in this verse as their spiritual father. The father is necessary in the giving of life, but not at the coming forth of that life. God uses human instruments, and uses the gospel they give in producing spiritual life.

"Of his own will begat he us with the word of truth..." (Jms. 1:18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). One could go on and on giving Scriptures which teach the good old Missionary Baptist doctrine of the using of the gospel in regeneration. However, if Hardshell heretics can get around these verses, then there would be no way God could say this that the Hardshell count not get around. The Word is plain. It is all one way. It teaches Missionary Baptist doctrine. There is not one - I did not say two, three, or many - I said not one verse anywhere in the Bible that teaches that one can be born again, can have spiritual life apart from the gospel of Jesus Christ. Search and see. Send me that one you find. I will print it in this paper, and will apologize for this part of my sermon. In addition I will send you a hundred dollar bill.

But - but, do we who call ourselves Missionary Baptists really believe this doctrine? Do we act like we believe it? Are we Missionary Baptists in doctrine and Hardshell heretics in practice? Come on now, answer me. I greatly fear that a large number of Missionary Baptists are no more faithful in giving the gospel to the unsaved than are the Hardshells.

In support of the doctrine of this article, I call your attention to your own experience and to observation. Someone was interested in you. Someone prayed for you. Someone talked to you. You were saved in the way I am preaching in this article. When you have seen others saved, if you examined the situation, you would learn that someone cared for, prayed for, witnessed to that one. Oh, yes, my own experience, and every case I have observed, all bear witness to Missionary Baptist and Bible truth on this point.

Now to my subject: "In Every House." Every house is the measure of the need relative to hearing the gospel. Every house has people in it. Most houses have some unsaved people in them. Most houses have people in them who never, or rarely go to church. Many houses have connections with churches where the gospel is unknown and unheard. Every house will eventually have death in it. Most houses will have people go to hell from them. Oh, yes, most houses have inhabitants who will eventually go to hell.

The greatest need of every house is to hear the gospel of Jesus Christ. All other needs pale into insignificance nothingness compared with this. New paint, a new roof, repairs, medicine, food, etc.; what are these compared to the need of

hearing the gospel? Most of us would go out of our way to help supply some of the needs of houses about us. We would not want one to burn up in a house, or starve to death therein. We would try to help. But what do we do about this greatest need of every house? What good would it do to rescue one from a burning house, and then that one go to hell? What has been gained? What good would it do to provide food for one in a house, or to help one back to health; and then that one go to hell? What good would it do?

"In Every House" is the measure of our responsibility. Every house needs the gospel. It is our responsibility to see that they get it. There are many houses around us that, if they ever hear the gospel, someone must take it to them. We build our church building. We have our regularly scheduled services. The unsaved can come if they want to, or stay home, it is up to them. Most of them don't come. Most of them will never hear the saving gospel of Jesus Christ unless someone takes it to them. Every house is the measure of our responsibility. We are failing in our responsibility. We are not doing what God has told us to do in this respect.

We make excuses. We say, "What good will it do?" "They have already heard," "They will laugh at me, or get mad at me..."

We say that we don't have the time, yet we find time to do the things we really want to do. We say that we don't have the ability. How much ability does it to talk about Jesus Christ? Yes, we make our silly little excuses for our failure in this great work. I fear that these might come back to us at the judgment seat of Jesus Christ.

Now, let us look at our sin in all this. We commit the sin of disobeying our Lord. Yes, we do. If we are not witnessing to the unsaved for Jesus Christ, we are deliberately rebelling against His authority. Why do we call Him Lord, and do not what He says? We commit the sin of a lack of concern for our fellow man. Let them go to hell. Who cares? We don't care if people all around us go to hell. We are not going to take the time or the trouble to tell them about Jesus Christ. We can't be bothered with this. We have other things to do. My brother, my sister, we find time and we make the effort to do the things we really care about. Oh, well, we have a nice building, we have regular services. They can come if they want to and we will give them the gospel. If they don't want to come to our services, let them go to hell. Who cares? Hard statements aren't these? But is there not more truth in them than we care to admit? Yes, our failure to witness evidences our lack of concern about our fellow man.

We need to face this sermon. We need to face this matter honestly. We need to confess our sins in this matter and ask God to forgive us. We then need to get at it and stay at it until Jesus comes, or we go. May God deal with our hearts - yours and mine - about this most important matter.

Most of our churches are very small. Many of our churches are drying up. Many of our churches are in great danger. Most of our churches cannot support a pastor. Most of our churches are dwindling, or at least not growing. In our own church, we face serious consequences if we do not start reaching out after

others. Some one has said that we must "evangelize or fossilize." This may well be true of many of our churches. Let us be up and doing. Let us get at the task God has given us. When we have loved, when we have prayed, when we have wept, when we have witnessed, when we have done these things a long time; then will be time enough to start looking for excuses for our lack of seeing people saved in our services. And it may well be that when we have done these things for a long time, we will see some results and will not be looking for excuses for our failure. It may be that God will greatly bless us with much success in these things. Well, I will say that it is worth the effort. Let us try it and see. May God bless you all.

SAINTS

(Continued from Page 1)

each member. It really seems that each member is a personal friend of mine.

Jimmy Swindell, a member of the church here, went with me to this meeting, as he had on two previous meetings. Jimmy is a wonderful traveling companion. He is a very fine member of our church and a very close personal friend. We have travelled together many times. We have great spiritual fellowship on our trips, and while staying together at different places. He has been a real blessing to me in the meetings in Hagerstown, and a blessing to the church as well. Why, they may not let me come if I did not bring Jimmy with me. I would delight to have a hundred men in my church just like Jimmy Swinoell.

I preached on Monday night of this week at a mission of the church, which is in Baltimore, Md. The mission meets in the home of Lawrence Brown. His wife, Rita is a member of the Hagerstown Church. We had several present. We had a very good service that night. The folk were very attentive and seemed to just drink in the precious Word of God. We had a time of sweet fellowship following the service.

Jimmy Swindell and I spent the night in Baltimore. The next day we did some sightseeing. We enjoyed this very much. We visited the Inner Harbor. We went aboard the Constellation, an old American warship. Jimmy and I both have been in the Navy, and we enjoyed this very much. We visited the Aquarium in the Inner Harbor, and enjoyed this very much.

We then travelled back to Hagerstown. I preached for the church there Tuesday through Sunday. We had several visitors, one of whom has since joined with the church. She recently had a poem about that visit in T.B.E. We had good services each night. These people really love the precious truths of God's Word that we teach in T.B.E. It is such a joy to preach to people who seem hungry for the truth, and who seem to "gobble" it up as fast as it is served, and then ask for more. My brother, a congregation can (almost) make or break a preacher.

This church is small. The members are very, very faithful. This church is doing an amazing amount of work for its size. Surely, they put most churches

(Continued on Page 4 Column 4)

There are no accidents in God's purpose. The slightest incident may be a prime factor.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 - ASHLAND, KENTUCKY 41105-0060

Explain I Tim. 2:15 as to saved in child bearing.

SAM WILSON
1490 North
Spring St.
Gladwin, MI
4.624

PASTOR
Grace
Baptist Church
Gladwin, MI



I. Timothy 2:15: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

The first thing we need to do is observe the context of the verse in question. The Apostle has just been giving orders concerning the proper life of women. He has mentioned the fact that it was the woman that was deceived and not the man. He has told them of their subjective position relative to man. He has instructed them to remain silent in the church. The Apostle now tries to give some comfort to women. The writer tells her that in spite of her failures in the beginning, through faith, charity and holiness she shall be saved in childbearing. Let us look at some possibilities concerning the meaning of this salvation.

Some suppose this has reference to the fact that it was from a woman that the Messiah was born. That this is mentioned because Jesus had a human mother, but not a human father. They imply that it is by this childbirth of Jesus that women shall be saved. There are several arguments against them but I will mention only one. The fact of the matter is that a woman is no more saved by this birth than is a man. I feel the verse is dealing with something that is distinctive for women. Salvation by the coming of Jesus is not just for women.

Some render the word childbearing as education. They assert that through the proper training of her children, she can obtain salvation. They assert that this places her in the home and concerned with the family instead of out in the world. They assert that if she is busy with childbearing, she will be saved from the evils of the world around her. I also reject this theory as being too broad and needing too much speculation to be true.

A key to understanding this verse will be to form an opinion on the word "saved". We must all admit this does not mean the salvation of her soul. There have been millions of mothers who have borne children and yet died and gone to hell. I believe the term "saved" has a reference to physical salvation. To me the text implies that Paul is writing to already saved women.

When he says if they continue in faith and charity and holiness, he must be talking about saved people. Lost people never had any of the afore mentioned things to continue in. In order to continue in these things, they must have been practicing them before childbearing. I think the Apos-

tle is referring to the fact that though their suffering will be great in child birth as promised when Eve was deceived, the woman shall live through that suffering and be saved from physical death. I know many can object to this interpretation by using examples of godly women who died during childbearing. Some might use Rachel as an example. I liken this to the verse that says: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). We know that this does not always seem to be the case. We must recognize that God is sovereign in all things. We must not question the events that take place and use them to try and refute the Word of God. We must recognize that God knows things we do not know and leave these things to His sovereign will.

That is my belief relative to the meaning of the verse in question. That the verse refers to a physical salvation from death and has nothing to do with spiritual salvation. May God bless you all.

JOHN LENEGER
126 N.
Washington St.
No. 5,
Delaware, Ohio
53015

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Please read I Tim. 2:11-15. Verse 15 says, "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

In order to understand verse 15, we need to look at some of the verses preceding it. Paul has been giving instruction concerning the dress and conduct of women professing godliness. He says that their primary adornment should be modesty, a sound practical mind, and good works. The Spirit of God writes through Paul that in the assembly, women are to learn quietly and not speak out. They are not to have dominion over the man, ie; they are not to be pastors, doctrinal teachers, or leaders over men.

The reason for these instructions is not that Paul disliked women, or that the early churches only needed this kind of behavior from women. The reason is God's natural order which pertains to all things, but here particularly to human beings. Verse 13 reminds us that Eve came from Adam who was first created. Verse 14 reminds us that Eve was completely deceived and she transgressed. She was in the transgression. Adam, however, followed her even though he was aware and intelligent as to her sin. Incidentally, some people believe because of this fact, that women are much weaker and more susceptible to spiritual error. This is not so and it is not the reason for God's prohibition on the women's place and conduct in the assembly. It is because of

His divine order, not their mental, or spiritual capabilities.

All of this leads up to verse 15. Admittedly, there are several interpretations of this verse and it presents some difficulty. I believe that its teaching points to two important things. First, in spite of the portion of the curse (Gen. 3:16) given to the woman, which is pain and sorrow, she will be saved. "Through", or "by childbearing" is used here in the sense of the circumstance in which her salvation has its place, and not as the means by which it is accomplished. In spite of the trial of childbearing which the woman passes through, she will be saved. Paul is reminding Timothy that childbearing, rather than public teaching, or leadership is woman's primary function and duty. Although it is her part of the curse, there comes a blessing through it, ie, salvation. That is the second important thing here.

Although the fall of man came by means of the woman, there is salvation for both through the childbearing process which brought the Incarnate Savior. The promise of the woman's seed, the Savior, came through her part of the curse. Made and born of woman, the Lord Jesus came to effect salvation for the elect. The woman has no reason to despair therefore, and should never avoid her natural duty and its naturally occurring domestic accompaniments in the place and order that God has given. In our present time this kind of statement is referred to as "chauvinistic" by the satanically inspired bondage and rebellion movement called "Women's Liberation." Nevertheless, as a Christian believer, a woman has, and shall have, much to rejoice in if she follows faith toward God, charity to those around her, and holiness which presupposes sober-mindedness.

JAMES HOBBS
Rt. 2, Box 182
McDermott, OH
45652

PASTOR
Kings Addition
Baptist Church
South Shore, KY



This passage is not teaching, as some would think, sainthood or eternal salvation as the result of bearing children. It is teaching a very practical lesson.

In chapter 2 Paul is telling young Timothy that all Christians are to be godly in their lives. From verse 9 on through the chapter he is stressing the importance of women living godly.

Since woman sinned first, the Bible stresses that they are more prone to let vanity enter their life. Thus, there are several passages that show how they are to be careful how they dress and act. They are to "adorn themselves in modest apparel..." (vs. 9). They are also to learn in silence and not to usurp authority over the man.

The woman who lives godly, stays in subjection, and keeps

silent can call upon God for help in childbirth. She will still suffer as a result of the fall in the garden of Eden, but she can trust the Lord to take care of her during that painful time. The condition is "if they continue in faith and charity and holiness with sobriety."

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

DEACON
Calvary
Baptist Church
Ashland, KY.



"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

I believe that the word "saved" as used here does not mean salvation of the soul but means being delivered from a life of spiritual uselessness. In verses 11-14 the apostle Paul has stated that the women in the church are to learn in silence, that they are not to, "teach nor usurp authority over the man." This being true, the question can be raised, "How can their lives count for the cause of Christ?" Paul speaks of not being used of Christ, as being a castaway (I Corinthians 9:27). Here in verse 15 he is telling how a Christian woman, although not permitted to teach nor preach in the assembly of the church, yet her role in life is not that of a castaway — a life of spiritual uselessness. Her opportunity for service is through the children she bears. As she looks after their physical and temporal needs, she is also to guide them in their spiritual welfare. Who has a greater influence than a mother, over her children? The word "child bearing" means more than that of giving birth, but also includes that of the rearing of the child. In a secondary sense it could include not only her own children but all children over which she might have influence.

I believe we have an example in the Bible of the meaning of "saved in childbearing" in the account of Timothy's mother and grandmother where it is said of them, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that is in thee also" (II Tim. 1:5). From this we see that Timothy had been taught by his grandmother and his mother, even from his youth. Paul said to him, "And that from a child thou hast known the holy scripture, —" (II Tim. 1:5). Yes, ladies, while you are prohibited from preaching or speaking in the church service, yet your field of service is great, and your life can be of great use for the cause of Christ. If a cup of water given in the name of our Saviour shall receive a reward (Mark 9:41), what reward do you think the rearing of a young Timothy or that of a Titus will be?

SAINTS

(Continued from Page 3)

to shame. They support The Baptist Examiner regularly. They have sent us more subscriptions than any other church since I came here. The church has four radio programs in the general vicinity. They now have a weekly radio broadcast in Africa. This broadcast is paid for by the great Indore

Baptist Church pastored by Ray Brown. The church has printed three or more sermons by the pastor. The church has a tape ministry of wide reach. They are not like me, they give the tapes to all who want them. I often marvel at all that this church is doing. I know that some of the members often marvel also.

Jimmy and I stayed at the home of Rodger and Terrie Lewis. I have stayed there for four revivals and two Bible Conferences. These are fine Christians. They mean much to the church in Hagerstown. I have been greatly blessed by fellowship with them in their home. I thank God upon every remembrance of these fine people. Their two children, Jamie and Mark, mean much to Jimmy and me. We have a good time together.

Jimmy and I had planned to leave on Monday morning. We retired about 10:00 p.m. Rodger told us of a snow storm coming that way, so we got up, left and drove all night, arriving in Ashland about 5:00 a.m. We had experienced another good trip together and been greatly blessed by the Lord.

It was a high honor to me to be with the Grace Baptist Church of Port Richey, Florida March 10-16. From Maryland and snow to Florida and heat — but saints of God loving the same precious truths. This church is pastored by Andy Proctor. I consider Andy as sort of a protege of mine. I think very highly of him as an up and coming young preacher in our circle. When we became acquainted, he was a charismatic. He had been influenced toward the truth by Tim Parrish of Courtland, Va., a good friend of mine. Tim had encouraged Andy to write me, as I had once been a holy-roller; and Tim thought I might could help Andy. Andy and I wrote at length. God showed Andy the precious truths that mean so much to readers of T.B.E.

I then baptized Andy Proctor at a Bible Conference in Stanleyville, N.C. I hoped he would come to Ashland and work with me, but the Lord had other plans for Andy. Anyway, Willard Pyle had a secret weapon in a lovely, young, red-headed daughter; so Andy moved to Florida and worked with Willard Pyle in the church there for some time. I sought to encourage Andy and help him in his studies. I recommended him to some different churches. I felt that he would make a fine pastor and an able preacher. The Lord did not use my recommendations, but did finally lead the church at Port Richey to call Andy as pastor.

I stayed in Andy's home during the meeting. It was a joy to be with Andy, his wonderful wife, Carol Pyle Proctor, and their young son, Timothy. This is truly a very fine Christian home. I have long been admirers of the Pyle family. I married one son into the family. Carol is truly a fine young lady and is making Andy a very fine preacher's wife. Grandmother Kirkendahl spent the week with us. I don't know if she came up to hear me preach, to babysit her great grandchild, or to aggravate me. Really, she was a great blessing to me. I enjoyed our fellowship so very much.

We had good services during the week of special meetings. The folk attended well. This is a very sound church. They are small, but how many of our kind are large? I preached the same truths I write in TBE, and

(Continued on Page 5 Column 4)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 — ASHLAND, KENTUCKY 41105-0060

What fruits are to be brought forth before baptism? (Matt. 3:8).

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, TN
37620

PASTOR
New Testament
Baptist Church
Bristol, TN



First of all John did not believe in baptismal regeneration. No way did he believe that the baptism that he administered would save those lost Pharisees. However, his baptism would come as close to saving those Pharisees as the Campbellites, or anyone else's baptism today. The truth is, baptism never saved anyone, but rather sealed our profession that we believe that Christ was buried and arose, and lives again, and this is the Gospel I believe and trust in.

I Peter 3:21 says, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

Peter, right off, tells us that baptism is a like figure of what Christ did. I am now looking at pictures of my two grandsons, Ricky and Steve Phillips. As I look at them, it looks just like them. However, it is not them; it is only a likeness of them (like figure). Beloved, this is what Peter is saying. He is saying that baptism is a likeness of Christ being buried and being risen again. Peter is also saying that baptism does not wash away sin (filth of the flesh) as some religious groups claim.

What did John mean about bringing forth fruits meet for repentance? He meant that those Pharisees should repent of their sins before baptism and give up believing that Abraham was their father, that they were heaven-bound. He told them in the next verse that God was able to raise up children unto Abraham from stones. John the beloved said in the Gospel of John 1:13 "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John is saying here that one is not born again of blood. That is, because dad and mommy were Christians doesn't make us a Christian. Nor of the will of the flesh. That is, our good works did not save us. Isaiah 64:6 tells us that all our works are as filthy rags. Romans 3:12 says that there is none good, no not one. Romans 4:2 tells us if Abraham was justified by works, he could only glory in himself. Ephesians 2:9 says, "Not of works, lest any man should boast." Of course verse eight says we are saved by grace.

Nor of the will of man. That is we are not saved by freewill. Philippians 2:13 says, "For it is God which worketh in you both to will and to do of his good pleasure." This doesn't sound like freewill, does it? But of God. Beloved, John 1:12 teaches that salvation is by

grace, without any mixture of freewill, works or inheritance. Look at another reference from God's Holy Word, Romans 11:6, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

John, that great grace preacher, meant that if those Pharisees wanted to be baptized, they would have to show him that they had a change of heart and give him some testimony as to their believing in Christ.

JAMES A. CRACE
1862

St. John's Rd.
Ludlow, KY
41016

PASTOR
Bethel
Baptist
Church
Ludlow, KY



John the Baptist was baptizing in the Jordan river in Judea, near Jerusalem. There were many coming out of the city to be baptized. Some were of the sects of the Pharisees and the Sadducees, thus John had doubts concerning their sincerity, and their faith in Jesus Christ the Saviour. He said unto them... "Bring forth therefore fruits meet for repentance:" (Mt. 3:8). They were proud of their religion and they trusted in their ancestors, and their works. They were satisfied in themselves.

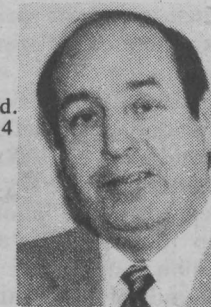
Repentance is a change of mind, an attitude adjustment. I believe John wanted to see some humility. All their lives they had trusted in their religious acts for their salvation, thus rejecting the true salvation found in the person and work of Jesus Christ. (See Romans 10:1-3).

I believe the fruits brought forth meet for repentance then would be: godly sorrow brought about by conviction of sin, and public confession of Jesus Christ as one's personal Saviour.

When a person comes forward confessing Christ as his personal Saviour, I believe we must take him at his word, unless in some unusual situations wherein it is known beyond any doubt that that person is not truthful. Perhaps it is certain that the person is not acting out of conviction of sin. Where there is no repentance, the work of the Holy Spirit in regeneration has not been accomplished. Thus there should be no baptism.

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, Oh. 43614

TEACHER:
Grace
Baptist
Church
Toledo, Oh.



"Bring forth therefore fruits meet for repentance:" was directed at the Pharisees and Sadducees that came to observe the administration of John's Baptism. They were there, but had not exhibited the

fruits that were present in the other candidates for baptism. To understand what the fruits are, we must understand what they relate to. The context points to the word "repentance" and repentance involves a change of mind. The word "meet" shows that these fruits must be worthy of or befitting this change of mind. This change of mind is based on a special and effectual call. "If so be that ye have heard him, and have been taught by him as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:21-24).

Matthew 3:8 gives us an insight as to what these fruits are. Those that were baptized had confessed their sins. Confessing their sins refers to an open or public confession. It is also on an individual basis. There is no such thing as group salvation or group baptism in water, but baptism is a public confession. A group of converts may be baptized at the same time, but each one must be individually immersed. There are two fruits necessary for repentance. They are also inseparable. They are confession and belief. Confession of one's sin, and belief on Jesus Christ as Saviour. "For 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" (Rom. 10:9).

It is this change of mind that should dictate the next step in the life of a believer, that is baptism. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Please note the word "for" in the preceding quotation. People are not baptized to get rid of their sin as some teach. The word "for" means "upon." Upon the sending away of sin by repentance. Sins are sent away by confessing and believing.

DAVID S. WEST
Rt. 1, Box 271.
Cross, SC
29436

PASTOR:
Landmark
Missionary
Baptist
Church
N. Charleston,
SC



When John was preaching in the wilderness of Judea he was preaching about repentance. People came from all over Judea, round about Jordan, and from Jerusalem. John baptized many that came to him. I do not believe the Scripture is saying, here, that every individual from these places came to John and heard his preaching, but that a great representation from each of these places. And along with those that came were many of the Pharisees and Sadducees. John was a man of God and

he was God's man sent to baptize those who had repented. John 1:33, "And I knew him not: but he that sent me to baptize with water, the same said unto me. Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." This verse of Scripture is sufficient evidence that John had a direct commission from God to prepare a people for the Lord Jesus Christ with whom He was to set up His church. John was a man that was endowed with the wisdom and grace of God. And with this wisdom he had the knowledge to determine if a man had repented. John did not believe that these Pharisees and Sadducees had repented of their sins. They showed no evidence of repentance, or fruits of repentance.

Just what is meant by "fruits meet for repentance?" It means works which show or prove that a person has truly repented of his sins and has turned from dead works to serve the true and living God. "Fruits meet for repentance" are the same as works meet for repentance in Acts 26:20. And also as in II Corinthians 7:11 where the people at Corinth showed evidence of repentance.

The Pharisees and Sadducees had divided themselves from other people, and thought that they were better than other people, even better than other Jews. And John recognized this in them and recognized that they were a self righteous people and he demanded that they go and bring forth fruits or works which would give proof or evidence that they truly had repented.

A person must have a godly sorrow for sin, grieve over sins or on account of them, turn from sin to God and the Lord Jesus Christ.

SAINTS

(Continued from Page 4)

preach wherever I go. I was well received, for which I am grateful.

I enjoyed the services so very much and was happy to meet new Christian friends. It was a special joy to meet Brother and Sister Creech. I had heard about them for a good while, but had never met them. I considered this to be a special blessing.

I have never held a meeting where there were more visitors. We had many each service. I especially have never had as many preachers visit a meeting. I do thank God for this. My preacher brethren are special to me. I need their fellowship. I need their prayers. I deeply appreciate it when a preacher will take time from his busy schedule and come to hear me preach. I am always blessed, gratified, and humbled when a preacher is in the audience.

I am almost afraid to name the preachers lest I leave some out. Brother Wayne Crow met me at the airport, took me to visit his son and family, bought me a delicious lunch, and then drove me to Port Richey for the Monday night service. We had great fellowship. He came to three of the services. W.W. Wilkerson, a long time preacher friend, came to two services. He brought a van full to the Saturday fellowship meeting. Brother Howard Shepherd came from Tampa for two services, bringing three car loads on Friday night. Brother Leroy Pack visited on two nights. Brother

Slade came from Ocala one night. He blessed our heart with a song. I had been wanting to meet him for some time. Brother Wayne Brickner came from Winter Haven to the Saturday fellowship. Brother Curtis Taylor came from Mims. He spent the night with us, and we had good fellowship. Brother Pyle was at the Saturday fellowship and blessed our heart with a fine sermon. Brother Virgil Davis blessed us with his presence (from Inverness) one service. Brother Herbert Wilson came from Mims to the Saturday fellowship. This was a real blessing to me. I knew Herbert before I ever received The Baptist Examiner or knew any of the preachers I now have such close fellowship with. Herbert and I went to Bible school together, and pastored in two different cities together. We both claim Winston Salem, N.C. as our home town. I am getting old (59 April 23rd). I know I have forgotten some preacher who was there. Dear brother, or brothers, please forgive me.

I left out Brother Gaylord Haubert deliberately, as I wanted to give him special mention. He and his wife, Thelma, came to every service during the meeting. Brother and Sister Haubert are members of our church and are doing missionary work under our authority in Tampa, Florida. I appreciate his faithfulness to his pastor and to the meeting very, very much. He and his wife took me to Tampa for my return flight to Ashland.

On one night, there were six members of our church present in the services (a thousand curses on Florida). It was good to see them. I thank God for every member of our church.

We had a fellowship on Saturday morning of this week's meetings. Brothers Pyle and Proctor brought messages, as well as this preacher. The church paid for a fine lunch at a local restaurant. We had great fellowship.

A brother Ralston and his wife met me at the Tampa airport for a brief visit as I waited for the flight home. They gave me some good Florida grapefruit and some flowers for Katie. It was a joy to meet them. I had a wonderful week in this meeting. Please pray for this fine church and for Andy Proctor as he seeks to do the work of a pastor there.

On March 29th, it was my privilege to attend and preach at a fellowship in Goshen, Ind. This church is pastored by Brother Medford Caudill, a long time friend. I went to Toledo on Friday where I have a son and his family. On Saturday, Marvin, Jim Wilmoth, a Forum II writer, and I travelled to Goshen. It was my privilege to meet some new preachers at this fellowship. I always delight to meet new preachers and learn that they believe and preach the old truths. I hope that these meetings will be the beginning of long and spiritually profitable fellowships.

It was a joy to meet old friends again. Oh, the joy of fellowship! We meet, we part, we meet again. It is often a long time between meetings. We love one another. We fellowship around precious truths of God's Word, but more so, around our precious Lord. Often it is a long time between our meetings. So it

(Continued on Page 6 Column 1)



QUESTION: — When was a girl exchanged for a drink?

ANSWER: — Joel 3:3. "And they have cast lots for my people; a d have given a boy for an harlot, and sold a girl for wine, that they might drink."

SAINTS

(Continued from Page 5)

is always a special blessing to see old friends again for a little while. Brother Caudill is a special friend to me. We have had much fellowship over the years. I have preached for him at most churches he has pastored. He has preached for me at several conferences I have hosted. Brother J.C. Settlement is there. What a fine man and able preacher is this brother. I have never heard him that I did not marvel at the ability God has given him, and I delight to sit under his ministry. Brother Settlement has accepted a call to a church in Davenport, Iowa. Pray for him in this work.

It was good to see Ralph Hawkins again. It is a blessing to fellowship with him. It was a special blessing to see Richard Farnham and his wife, Imogene, after so many years. We have had much fellowship in the past, and I have enjoyed every minute of it. However, it had been probably ten years or so since I had seen them. This made it an extra blessing to see them again. Melvin Thompson was there, and preached for us. I had met him previously, but did not know him as well as the others I have mentioned. I am getting old. Memory fails me. I forget some of the names of those I met there, and may have overlooked some. Please forgive me.

It was a blessing to see the O.K. Sevy family again. They have come to mean much to me over the years. There were others present. It was a blessing to be at this fellowship, to make new acquaintances and renew old ones.

The fellowship preaching was very good. They centered around the ministry of Christ: His life, death, resurrection, present work, and coming again. Truly, our Lord was exalted and we were blessed thereby.

The ladies of the church provided us with sumptuous fare for which we were grateful. I had long wanted to visit and preach at Goshen. I wondered if I ever would. I thank God that I had the privilege. I hope I might again have this honor. Pray much for this church and for Brother Medford Caudill, her able pastor.

I then traveled back to Toledo to spend a few days with my son and family. It was my privilege to preach at the Sovereign Grace Baptist Church of Toledo, where Brother Don Prewitt is the very fine pastor, on Sunday morning, March 30th. My son attends this church. Jim

Wilmoth is a Sunday School teacher there, and a very excellent one. It has been my honor to speak in this church several times. I thank God for every opportunity to do so. Pray much for Brother Prewitt and this church.

Sam and his family came down on Monday. His family and I left on Tuesday, came to Ashland, where Sam and family visited until and during the King's Addition Bible Conference.

Saints All Over. Yes, praise God, there are saints in many places. I thank God for the opportunity to meet many of them in the afore mentioned meetings.

LEADING

(Continued from Page 1)

ing been asked by others to put this sermon in printed form. This reaction moved me to seek the will of my Lord about writing on this subject. I am now fully resolved to send you this message, by His grace, in His name and for His glory, trusting Him to do His good will with this witness of truth.

None who understand the Scriptural teaching of Eschatology will deny that this Scripture is speaking of the time of the rule of the Man of Sin, the lawless one.

Who, then, is this that He speaks of, leading into captivity and what is this captivity? With these two things in view, we now proceed by the grace of God, with this message.

In almost every channel and avenue of life today, people are leading into captivity. While freedom is the greatest blessing that can come to human beings, on the other hand, captivity is the greatest curse that can befall the sons of men. This is true whether we consider it from the standpoint of spiritual or natural life. Why then all of this leading into bondage and captivity?

Just recently I read an article in the paper, Christian Economics, edited by Howard E. Kershner, written by Chief Justice of the Supreme Court of Florida, Millard F. Caldwell, entitled, "Will We Follow the Trail to Oblivion?"

In this article he says, "Let me ask you, in the light of the political policies of this nation of ours, the quality of our leadership, the attitude of the people, what lesson should we learn from the history of all that's gone before us? It seems to me the sum and substance of what history teaches is that no civilization and no nation beset by the destructive forces of inflation, paternalism and internal dissension survived."

Will anyone question that many of the leaders of our nation for some time have been leading into Socialism, the philosophy of the Anti-Christ? There is now a leading in this direction of almost all the nations of the world. While many of the nations are already in captivity, most of the others are headed that way. Are we not today in America following the down grade road that Rome traveled to her downfall?

As one has said, "There was a rapid increase in divorce, which undermined the home as a basis of Roman society. Destructive extravagance, and the mad craze for pleasure and brutalized amusement that had infected the entire population like some fearful plague. Gigantic armament programs against external

foes when the real enemy was the decaying spirit and corruption of the people, and the decline of vital religion, which had become powerless in human lives and impotent in government policy."

Macaulay, the English historian prophesied more than a hundred years ago saying, "Your Constitution is all sail and no anchor. Either Caesar or Napoleon will seize the reigns of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by the Barbarians in the twentieth century, as the Roman Empire was in the fifth with this difference, that the Huns and Vandals will have been engendered within your own country by your own institutions."

Friends, this prediction is now being fulfilled in America, and the whole world, with the exception of God's elect people, is experiencing the fulfillment in a large measure, of the strong delusion, written of in II Thessalonians 2:11, which says, "And for this cause God shall send them strong delusion, that they should believe a lie."

But someone says, "Our nation here in America is a Christian nation." Just how Christian are we as a nation? Some recent statistics might give us a slight idea.

The hundred and sixteen million church goers in the United States are more than ever before. That's an increase of thirty percent in ten years. But illegitimacy has increased three hundred percent. Pornography has become a five hundred million dollar a year business. Venereal disease has increased seventy-two percent in one year! Our crime bill is thirty billion dollars a year, and crime is increasing seven times faster than our population is increasing. For every dollar we spend on churches we spend twelve thousand on crime. The divorce rate is now one in three and our nation has five million alcoholics and three and one-half million problem drinkers.

Forty years ago fifty percent of processing Christians had daily devotion in their homes; today there are only five percent. Doubtless, with exception of a small minority, professed Christians by the millions are but little more than hypocrites and deceivers. Who have turned their ears from the truth and are turned unto fables (II Tim. 4:4). This apostasy is well described in II Timothy chapter three, which says in the following words.

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away."

The world is full of false prophets today. When our Lord was talking about conditions that would prevail upon earth nearing the time of His return, He said, "And many false prophets shall arise, and deceive many, and because iniquity (lawlessness) shall abound, the love of many shall wax cold" (Matt. 24:11, 12).

The spiritual deadness in the churches throughout America is alarming. Somebody said recently, "When the clock strikes twelve at noon on Sunday, the church gives up her dead."

Protestantism is going back to Rome so fast, the wheels are flying, and apostate Baptists are going with them. Ever since the leaders of our nation have been visiting the Pope, our nation has been on the down grade. "Their sorrows shall be multiplied that hasten after another god" (Psalms 16:4).

The cry for a one world church is being sounded from the house tops by false teachers and deceitful workers, and the Laodicean Church conditions abound throughout the world. Liberalism in both religion and politics is a destructive element to our American heritage that our God mercifully gave to us through the blood of our forefathers. As Woodrow Wilson once said, so truly.

We are living on the interests of the Spiritual investments of our forefathers.

Do we not see these interests today being exterminated by Godless infidels in the pulpits, and wicked political leaders, who are seeking to destroy individual freedom?

Many churches which are supposed to be orthodox and sound in the faith are as Mr. Spurgeon once said, "I need not add, sound asleep." Like Jonah, while the storm rages, down in the ship, fast asleep.

The preaching of Arminian heresy and denying of the sovereignty of almighty God, have paved the way for liberalism and the so-called advanced theology which denies the miracles of the Bible, the Virgin Birth of Christ and the vital truths of God's blessed Word. I need not add, instead of advanced theology, it is infidelity and apostasy. This liberalism paves the way for Socialism, and Socialism is but the stepping stone from Democracy to Communism, and Communism is captivity.

Where is America at the present time then, in this program? Without hesitation we answer: up to her neck in Socialism, and Socialism is like dope. The addict must have more and more of it until he becomes a captive to the horrible drug. With Socialism, there must be more big spending, more inflation, more tax, and tax upon tax. federal tax, state tax, county tax, and more and more of it until the poor individual groans under the heavy load. Property is fast becoming a burden to the struggling citizen. Two hundred years ago Americans went to war over taxation without representation.

Powerful labor unions today are pressing the industries of our nation for higher wages, and the industries, in order to survive must raise the prices of their products from time to time, following one strike after another until the consumer finds his dollar so deflated that he wonders what has gone with his money. This I say with all due regards to the laborer, and with no disrespect to a good labor union, operating within the bounds of reason and good judgment. Finally then, with this kind of a condition constantly on the march, with little or no restraint, captivity can be the only stopping place He that leadeth into captivity, shall go into captivity.

The awful spirit of apathy and unconcernedness

manifested by the great majority of people in our Country in regards to this sad condition is, no doubt, the most dangerous factor of it all. If then, someone has the moral courage and the Spiritual fortitude to lift a cry of warning, they are branded by the Liberal Demagogues as extremists. They want to keep the people unaware of their real danger, and every one that doeth evil hateth the light (John 3:20), and whatsoever maketh manifest is light (Eph. 5:13). Termites work in the dark. "Men love darkness rather than light because their deeds are evil." (John 3:19).

Folk say, I don't want to be involved in all of this mess, I don't like to weary my mind, I have too much else to think about. Let me say here, If anyone thinks that they can escape being involved in this matter they will be greatly surprised to learn how mistaken they are not long from hence.

Too much entertainment, sports, and folly, with abundance of sinful pleasure is helping to lull the minds of the masses into the deep slumber of who cares. This conditions the mind so as to be led on into the diabolical intrigue.

Politicians promising the people a living without work, and that, they will take from the haves and give to the havenots, are breeding covetousness in the minds and hearts of the masses. This is creating civil strife and clamor for more and more hand outs of hard working people's tax money. Encouraging sluggards and slow bellies to eat their bread from the other man's sweat and labor.

The Apostle James, wrote by the Holy Spirit, "From whence comes wars and fighting among you? Come they not hence even of your lusts that war in your members?" (James 4:1).

The underestimation of the danger of the internal enemies is another peril leading to captivity. This idea is to draw the minds of the people away from their real pitfall, to external enemies ten thousand miles away.

Many say, "well, there are but a few thousand Communists in America." May I say in reply to this, that that is all that is needed to bring America into captivity. Provided they can influence enough Pro-Communists and sympathizers to do their work for them. When you see the human body in operation, remember it is moving by the direction of an unseen brain.

When you see the operations of Communist fronts in America, just remember they are operating by the concoction of the brain of the Communist party.

If these racial demonstrations go far enough to throw this country into a civil war, then the enemies are standing by to take the reigns of our government. Then begins the reign of Anarchy and captivity.

Who, then, is to blame if this happens? Has not American people been warned betimes and so frequently of the peril of these internal enemies? Do the leaders of our nation not know that these internal enemies intend to destroy our individual freedom? Why, then, is there so little opposition and resistance by those in authority, to these

(Continued on Page 8 Column 2)

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened" (Ezek. 46:1).

The gate before us — the gate of the inner court, led to the court of the priests. It was in this court that the altar of burnt-offerings stood. It was here that the sacrifices of atonement were made. It, in fact, was through this eastern gate that the Son of Righteousness had appeared (43:1-4). He had appeared to put away darkness even as the rising of the sun in the morning eliminates the darkness.

The passage before us emphasizes that the eastern gate is to be shut except on the sabbath and in the day of the new moon. We know, then, that the opening of this gate and the entrance of the Prince thereby, has to do with God manifesting Himself in Christ Jesus to His people. He, in fact, on entering this gate to the altar of burnt-offerings, speaks to the fact that the Lord Jesus, by becoming the altar and the offering, is the foundation stone of the new temple. He is the focal point. Let, therefore, the lime light shine on Him as He enters the eastern gate on the occasion mentioned. It is as stated in the following passage:

"We have an altar, whereof they have no right to eat which serve the tabernacle... by him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:10, 15).

The eastern gate is to be shut except on the sabbath and on the day of the new moon. This fact shows that there will be work to do during the Millennium. People will not be idle in thought or in deed. They, in fact, will rise to work each morning and in their spare time they will learn more and more regarding Him. Keep in mind that it was the Jewish custom, especially in northern Israel, to seek instruction from the prophets on the sabbath or new moon. It is as stated in the following passage:

"And he said, Wherefore wilt thou go to him today? it is neither new moon, nor sabbath. And she said, It shall be well" (II Kings 4:23).

The days of the sabbath and the new moon will be days of rest and repose. It will be a time to meditate upon that which the Savior has accomplished. It, in fact, will be a time to delve more deeply into His accomplishments. These days therefore will be the most thrilling days of all. A young man, for example, is all ears when the girl he loves tells him all about herself. The saints will also be "all ears" when they sit at the feet of their Master and Lord.

"And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening" (Ezek. 46:2).

The Prince, in standing by the post of the gate before making the burnt-offering and the peace-offering, is obviously en-

couraging all to weigh in their hearts and minds the meaning of that which is about to occur. He is asking them to consider the significance of these sacrifices and to acknowledge that He, the Lord Jesus, is their burnt-offering and their peace-offering.

The Prince, according to the passage before us, "shall enter by way of the porch of that gate without." This eastern



Willard Willis

gate of the temple, according to verse one, will be opened on the sabbath and on the day of the new moon. The Prince, according to verse two, will worship at the entrance to the gate. He will not enter, even though, according to Ezekiel 44:2, He is the only one who is qualified to enter this gate. He is the only qualified person because the entire temple structure and all of its furniture and sacrifices speak of Him. They all point to the work He has accomplished with a perfect mark.

The gate will be left open until the evening because it has already been determined that it shall remain open all day on the sabbath and on the day of the new moon.

"Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons" (Ezek. 46:3).

We cannot do better than to quote the following passage in relation to the above passage:

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66:23).

"And the burnt-offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish" (Ezek. 46:4).

The six lambs and the one ram make a total of seven. Seven is the number for perfection and refers to the perfection of the finished work of our Lord. His words at Calvary were "It is finished," and this is exactly what is said by the six lambs and the one ram.

The people, during this particular worship service at the eastern gate of the future temple, will declare loud and clear that the Lord Jesus has paid it all and all to Him they owe.

"And the meat-offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah" (Ezek. 46:5).

The Prince's first action will be to offer a burnt-offering, since it is by this offering that the sinner, in type, receives full acceptance for his or her soul. The Prince's next action will be to offer the meat offering, since it is, in type, by way of the meat offering that the sinner acknowledges that all of his possessions belong to God and are at God's disposal. It is as

stated in the following passage:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The meat offering was presented on a daily basis so as to show that the Lord Jesus is to be our Lord every day. The meaning of the meat offering, however, goes much further than this. The chief application, in fact, of the meat offering relates to Christ Jesus. It points to Him in all of His holy obedience to the Father. The Lord Jesus is the "fine," "pure" and unspotted wheat from which the meat offering was made. He is the fine wheat which was baked in the oven.

You will observe from verse five of our text that "an hin of oil" is to be added to the meat offering. The oil refers to God the Spirit. God the Spirit, in other words, is to influence and control all of our action toward God. Gifts and works, in fact, which are not the result of the Spirit's work, are dead.

The hin of oil which is to be offered during the new temple age, will be greater than that which was offered under the law. The reason is obviously because of the fullness of the blessings which will be here during the Millennium in contrast to the Old Testament economy.

"And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish" (Ezek. 46:6).

All work was suspended on the day of the new moon (Amos 8:5). The temple was opened for worship (Isaiah 66:23), and in northern Israel the godly sought religious instruction from the prophets (II Kings 4:23). The trumpets were also blown, in token of gladness. This was done at the sacrifices which were peculiar to this day (Numbers 10:10), (Psalm 81:3). The law of Moses, in fact, required that two young bullocks, a ram and seven lambs (Numbers 28:11) be offered in the day of the new moon. The offering, however, during the Millennium, will be changed in that only one young bullock, six lambs and one ram will be offered. These, as was true in the Old Testament, are to be without blemish. This fact, of course, speaks to us of the perfect Son of God, the perfect sacrifice who was offered for us.

"And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah" (Ezek. 46:7).

The meat offerings during the Millennium, according to the above passage, are to be much larger than those in the Old Testament. The Old Testament offering required three-tenth deals to a bullock, and two to a ram and half a hin of oil (about three quarts), but here, for every bullock, and every ram, we have a whole ephah and a whole hin of oil.

The significance of this is realized by the fact that the meat offering declared that the offerer and all his possessions are God's and at God's disposal. The entire hin of oil to an ephah

speaks to the fact that God the Spirit, during the Millennium, will enable the worshipper to worship God in a more knowledgeable and devoted manner. The sacrifices, of course, will look back to that which has been accomplished in Christ Jesus, even as the Lord's Supper does today.

The statement, "as his hand shall attain to," carries with it the same thought as we find in the following passage:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

"And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof" (Ezek. 46:8).

Here, we are informed again that the Prince and only the Prince will be allowed to enter by way of the eastern gate. This gate, according to Ezekiel 44:2, shall be shut to all others. The same can be said relative to our Lord's virgin birth. He alone could enter through that door.

"But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it" (Ezek. 46:9).

Keep in mind that people will ascend upon the temple from one corner of the earth to the other. Millions, in fact, will enter the grounds of the new temple. It will be necessary, therefore, that there be an over-ly flow of people from the north to the south and from the south to the north. We, perhaps, by the fact that the worshipper is not to go out by way of the gate he entered, are also to learn that old ways are to be left behind and that the worshipper is to be regulated by that which he learned during the time he spent in the temple. We, when we open the Bible and study it with diligence, are not the same as we were before we entered into the Word.

"And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth" (Ezek. 46:10).

One of the most precious truths in the Holy Scriptures is found in this passage. It is that part of the above passage which states, "And the prince in the midst of them." The Lord, today, has promised that where two or three are gathered together in His name, He will be in the midst of them. This fact makes us rejoice. Consider what it will be like during the Millennium when the Lord is ever present with His people. Now consider what it will be like when the Lord Jesus abides in person with His people. It will be a time when the Shepherd will be with His sheep.

"And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah ram, and to the lambs as he is able to give, and an hin of oil to an ephah" (Ezek. 46:11).

Again, the meat offering is for

the purpose of declaring that the offerer and all his possessions are God's. They are at His disposal. The "ephah," according to Josephus, was nine gallons, so that the fine flour for the meat offering was composed of nine gallons. There, of course, was to be no blood in the meat offering, since the blood had already been shed in the burnt offering. The meat offering will have one "hin" of oil added to it, or about six quarts. The oil speaks of God the Spirit and how He is to influence our gifts and service to God.

"Now when the prince shall prepare a voluntary burnt-offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate" (Ezek. 46:12).

We observed from verses one and two of this chapter that the eastern gate will remain open until the evening on the sabbath and the day of the new moon. These days, in other words, will be all day services. The eastern gate, however, when a voluntary offering is made, will be open only for the time which it takes to present the offerings. The gate will then be closed and the people will return to their homes or work.

"Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning" (Ezek. 46:13).

Our Lord's sacrifice has a daily virtue to it. Its benefits are being poured out upon us all during the day and night. The daily offering of the burnt offering will acknowledge the daily or continual benefits of our Lord's finished work.

The daily offering will be prepared from a lamb of the first year. It will be one in which there is no blemish. These facts, of course, have no fulfillment and can have no fulfillment except in the Lord Jesus, the perfect one from heaven.

"And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD. Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering" (Ezek. 46:14, 15).

You will observe that the burnt offering and the meat offering are to be offered together. The reason for these offerings being offered together is to show the connection between pardoned sin and devotion to the Lord. We, in the burnt offering, have a type of the death of our Lord and our acceptance of that death as our sacrifice for sin. The meat offering follows because it is a type of our presenting ourselves and our possessions to Christ our Lord. All that we are and all that we have, in the type of the

(Continued on Page 8 Column 1)

EZEKIEL

(Continued from Page 7)

meat offering, becomes the property of our Lord.

You will observe from the passage before us that the offering is to be made in the morning. This fact is to show that the Lord is to be Lord, beginning with the morning of every day and all through the night.

It is important to add that the chief application of the meat offering relates to Christ Jesus our Lord. It prefigures Him in all of His obedience to the Father. He is the "fine," "pure" and "unspotted" wheat which was used in the meat offering. He is the one who was "baked" under the heat of God's wrath.

"Thus saith the Lord God; if the prince give a gift unto any of his sons, the inheritance thereof shall be his sons; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possessions: that my people be not scattered every man from his possession" (Ezek. 46:16-18).

We have previously said that the Prince is our Lord and Saviour Jesus Christ. It will be found that Christ the Prince, has sons. He, in fact, who is the Prince of peace, is the everlasting Father. He has children who have been given to Him. They are children whom He preserves. He is the Master of His family and has earned this right by dying for each member. He, in fact, gives each son the power to become the son of God. He is glad to call them sons, because they are in obedience to Him. They, in fact, have been regenerated by His Spirit and the Spirit has stamped the image of Christ upon them. It is to these that our Lord, according to our text, will give gifts. These gifts, no doubt, will be gifts of grace, faith, hope, love, joy and comfort. These gifts are the greatest gifts of all.

Our text (v. 16) informs us that "the inheritance thereof shall be His sons." It shall be theirs forever. These gifts will be gifts and callings without repentance, that is, irreversible blessings. The gifts, in other words, will be wells of living water, springing up unto eternal life. We may also say that the gifts will be ever green, or never-fading.

The reference to servants during the Millennium is obviously to the unregenerate. The gifts to them will, no doubt, be gifts of nature such as riches. The gifts of this kind shall last to the year of liberty (Jubilee). The year of Jubilee will occur every fifty years and then the gift, according to our text, will be returned to the Prince.

It is interesting to note from verse eighteen that the Prince shall give "his sons an inheritance out of his own possession." This statement fits perfectly with the following passage:

"And if children, then

A Bible stored in the mind is worth a dozen stored in the bottom of one's trunk.

heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17).

"After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people" (Ezek. 46:19, 20).

Ezekiel, according to the passages before us, is brought to the priest's kitchen; the kitchen where they will prepare the sacrifices which are to be eaten. The sacrifices which are here referred to, are the trespass and the sin offering. It will be those parts which are allotted to the priests and which will be more sacred than the flesh of the peace offerings, of which the offerers also had a share. The kitchen will also be for the purpose of baking the meat offering. These offerings, however, as noted above, will not be taken out into the outer court to sanctify the people. The common people in the outer court, if they were obliged to partake of these sacrifices, would think that they were sanctified thereby.

We may add, in connection with the above, that the world must not be allowed to partake of the Lord's Supper with His individual churches. This is because they will also think that they are sanctified thereby. They will think that there is no need for them to repent and believe on the Lord Jesus Christ.

"Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure. And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about. Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people" (Ezek. 46:21-24).

We have a reference here to four corners of the court and a court in each of the four corners. John Gill, when commenting on these passages, said: "To the side walls of the outward court, which met in right angles; or were made with chimneys, as some render it; that the smoke of the fire of the kitchens in them, and the steam of the boiled flesh, might ascend through them... it seems to be that there were four chambers round about, which were roofed over as other buildings; and in the middle was an open court, round about which were boiling ranges, whose chimneys went up in the inner walls of the chambers, or the walls to the open place: thus the inner court saved for boiling places, and the rooms round about for other uses."

LEADING

(Continued from Page 7)

anarchists and law breakers?

Could it be that sin and immorality is destroying the moral courage of those who could do something to help protect the individual rights of the people?

There is so much cowardice and pusillanimity being manifested today, where there should be fortitude and courage exhibited. This is a sickening and disgusting condition that boils the blood of what true Americans and God fearing people there are left in our country.

God's Word tells us to resist the Devil and he will flee from us (James 4:7). We are being destroyed by too much flexibility with the enemy.

The very enemies themselves have warned American people of their aspirations to destroy the religious and domestic freedom, so dear and precious to the true citizens of our Nation.

Some while ago I read these words from a paper called, Christian Victory, "I dream of the hour when the last Congressman is strangled to death on the guts of the last preacher... and since the Christians seem to love to sing about the blood, why not give them a little of it? Slit the throats of their children and drag them over the mourners bench and the pulpit, and allow them to drown in their own blood; and then see whether they enjoy singing these hymns." These words came from the top ranking communist in America, Gus Hall, according to this paper. Also this man is now gaining entrance to university campuses in our country.

The great cry of many of our weak and spineless leaders in America is, "Peaceful Coexistence." The answer to this kind of talk is found in God's Word in (II Cor. 6:14, 15).

"Be ye not unequally yoked together with unbelievers: For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Captivity
What then is this captivity that the world is leading into? It is a state of anarchy, lawlessness and international confusion. It is the rule of Antichrist. The lawless one, the man of sin (II Thes. 2:3).

Man becomes the property of the State. Having no right to own personal property and with no true religious liberty and so tied up with the fetters of government regulations, that there is scarcely time for anything else but to serve the state.

The final state of this captivity will be so terrible that unless one has the mark of the beast in their right hand, or in their foreheads, or the name of the beast, or the number of his name, to identify them with the beast, they can neither buy nor sell. (Rev. 13:16-18).

During this time the Harlot Church described in (Rev. chapter 17), with all forms of apostate christendom, will be destroyed by the beast and his kingdom. (Rev. 17:16, 17, see also chapter 18.) Look out Rome!

When then will this Captivity be finished? It will be finished with the battle of Armageddon (Rev. 16:16). This battle is described in many places in the Scriptures. I shall refer you to only two of them (Zechariah) the 14th chapter and Revelation 19).

This battle will be at Christ's Second Coming in Glory. He

will then abolish Gentile dominion once for all (Luke 21:24). Here we desire to elaborate a while, but time and space would fail us to do so with the exception to say, in that day, there will be peace on earth, good will toward men, and the earth shall be full of the knowledge of the Lord as the waters that cover the sea. Nation shall not lift up sword against nation, neither shall they learn war anymore. These words are Scriptural quotations from divers places in God's Holy Word and they are faithful and true. Then shall the King, our Lord Jesus Christ, King of kings, and Lord of lords reign in righteousness and the Saints shall judge the world, Hallelujah, for the Lord God omnipotent reigneth. (Rev. 19:6).

Conclusion

What then should be done in these times we are now living? Let America break off her great sins before they destroy her. her sins of dishonesty in government. Let the leaders who cry, "Take from the haves and give to the have nots" repent of this great evil. Let the people stop voting for such evil minded leaders. For this is the great sin of covetousness, which is idolatry. (Eph. 5:5).

Moreover let the leaders of our Nation repent of taking the hard working tax payers money and sending it to the nations which are enemies of freedom and democracy, which is helping to fortify them against us. This is an evil and the rankest of confusion, and behold, the judge standeth before the door. (James 5:9).

Oh! that America would forsake her great sins of sodomy and immorality, which sins brought on the destruction of Sodom. (Gen. 19:14). Turn, oh America, from your drunkenness. The Prophet Habakkuk cried long ago saying.

"Woe to him that buildeth a town with blood, that established a city by iniquity! Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" (Hab. 2:12, 15).

Thus! our nation has legalized that which Almighty God prohibits in His Word. Remember the true Proverb, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). "...but fools die for the want of wisdom." (Prov. 10:21).

Let the people of this nation hearken to the preachers of truth, and turn away their ears from the false prophets who have deceived them with their good words and fair speeches, which deceive the simple minded.

May God's people in America awake from their slumber and lift up the trumpet to warn the ungodly, and let the New Testament Churches, put on their strength in the Lord. Sound an alarm of warning, of the invading enemies, contend earnestly for the faith once delivered to the Saints.

Take to all prayer and consecrate their lives to Christ, and be loyal to Him, loving Him supremely and one another fervently, having a burden for lost souls, holding forth the Word of life to this lost world, being faithful unto death, and He will give us a crown of life.

Now, I point you, in the name of our Lord Jesus Christ, to one Scripture verse, which is the

answer to the whole problem today, found in II Cron. 7:14, and if you have an ear to hear, hear this.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Now my sinner friends, let me have a word to you who are lost and in your sins. I pray you in Christ's stead, be ye reconciled to God (I Cor. 5:20). You are already in spiritual captivity. You are in the snare of the Devil, and taken captive by him at his will. (II Tim. 2:26). You are already condemned. (John 3:18). You are dead in trespasses and sins. (Eph. 2:1). All of your righteousness are but filthy rags (Isaiah 64:6), and you are totally depraved, you cannot please God (Rom. 8:8).

There is deliverance, however, for the prisoners of hope, in Christ. For He came to preach deliverance to the captives (Luke 4:18), and to set at liberty them that are bruised.

To do this He, Himself, was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. (Isaiah 53:5).

Christ died for our sins according to the Scriptures, and He was buried, and He rose again the third day according to the Scriptures. (I Cor. 15:3, 4). To Him gave all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. (Acts 10:43).

Therefore the only way you can be delivered from condemnation, is by faith in Jesus Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus" (Rom. 3:24-26). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

Be not indifferent to this good news then, sinner, lest you come into the lake of fire, which is the second death (Rev. 20:14), to suffer the penalty for your sins, by the righteous judgment of almighty God.

Better heed the words of our Lord, sinner. "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more than they can do. But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." These are the words of Lord Jesus Christ, found in Luke 12:4, 5.

Therefore, by the grace of God, put your trust in Christ and Him alone for the salvation

(Continued on Page 9 Column 1)

LEADING

of your soul. "Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psalm 2:12).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy to the only wise God our Saviour, be glory and mighty dominion and power, both now and ever. Amen." (Jude 24, 25).

ROYAL

(Continued from Page 1)

Asaph, and Heman adoring the Lord, who made heaven and earth and the sea. Everywhere, from Abraham to Malachi, man is of small account, and God is all in all. Very little consideration is given to any fancied rights and claims of man, but wonder is expressed that the Creator should be mindful of him. We read no discourse upon the dignity of human nature, or upon the beauty of human character; but God alone is holy, and when He looks from heaven He sees none that doeth good, no, not one. Man is rolled in the dust from which he sprang, and to which he must return; all his pride is cut down, and his comeliness withered, and over all is seen one God, and none beside Him.

It will be a great offence if, coming into the brighter light of the New Testament, we are less vivid in our conceptions of the glory of God. If God should be less clearly seen in the person of our Lord Jesus, than he was under the symbols of the law, it will be the fault of our blinded hearts. It will be ill for us to turn day into night, and like owls to see less because the light is increased. Let it not be so among us, but let it be in our churches as in Israel of old, of which it was said, "In Judah is God known, his name is great in Israel." God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, "... and by Him as the incarnate Word He has revealed himself with a seven-fold splendour, and therefore, it should be our soul's great delight to perceive God in all things, to rejoice in His presence, and to magnify Him in all things as King of kings and Lord of lords.

The Psalmist, in this particular case, ascribes to the Lord universal action and power over us, for he ascribes to Him the mercies of life and the issues of death. He says, "Blessed be the Lord who daily loadeth us with benefits."... The Lord heaps up His favours till their number loads the memory, and their value burdens the shoulders of gratitude. He gives us so many mercies that the mind is burdened in endeavouring to calculate their worth: we are overwhelmed with a sense of His goodness, and the consciousness that we cannot return any adequate thanks for such abundance of daily grace. Such is our God in life, and what will He be in death? Shall we be

without Him there? No, blessed be his name, "... Unto God the Lord belong the issues from death." His kingdom includes the land of death-shade, and all the borders thereof. We shall not die without His permit nor without His presence. Though temporal mercies will find their end when life ends, yet are there eternal mercies which throughout eternal life shall manifest the goodness of the Most High; and meanwhile by rescues, recoveries, and escapes we shall be preserved from prematurely descending to the tomb. If any of you, dear friends, have been brought near to the gates of death, if you have been laid low by wearisome sickness, if your heart has sunk within you in a sort of mental death, you will in coming back to health and strength, most heartily bless the Lord who finds for us a way of return from the suburbs of the sepulchre. He is not only the God of life but the God of death; He keeps us in life, and makes life happy; He keeps us from death and from the fierce agencies which wait to drag us to the grave. There are issues out of the dark borderland of sickness, and peril, and despair, and the Lord leads us by His own right hand to cause us to escape. Doth he not say "I will bring again from Bashan, I will bring my people again from the depths of the sea"? We must, and we will praise Him for this with a new song.

I gather from our text that death is in the hand of God, that escapes from death are manifestations of His divine power, and that He is to be praised for them.

The outline of this morning's discourse, as indicated by the text, is just this: first, the sovereign prerogative of God, "To God the Lord belong the issues from death": secondly, the character of the Sovereign with whom this prerogative is lodged, "He that is our God is the God of salvation": and then, thirdly, the solemn warning which this great Sovereign gives in reference to the exercise of His prerogative; weighty are the words, may the Holy Spirit cause us to feel their power — "God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses."

I. First, then, with deep reverence let us speak upon THE SOVEREIGN PREROGATIVE OF GOD — "unto God the Lord belong the issues from death." Kings have been accustomed to keep the power of life and death in their own hands. The great King of kings, the sovereign Ruler and absolute Lord of all worlds reserves this to Himself — that He shall permit men to die, or shall give them an issue from death at His own good will and pleasure. He can alike create and destroy. He sendeth forth His Spirit and they are created, and at his own pleasure he saith, "Return, ye children of men," and lo! they fall before Him like autumn's faded leaves.

The prerogative of life or death belongs to God in a wide range of senses. First of all as to natural life, we are all dependent upon His good pleasure. We shall not die until the time which He appoints; for our death-time, like all our time, is in His hands. Our skirts may brush against the portals of the sepulchre, and yet we shall pass the iron gate unharmed if the Lord be our guard. The wolves of disease will hunt us in vain

until God shall permit them to overtake us. The most desperate enemies may waylay us, but no bullet shall find its billet in any heart unless the Lord allows it. Our life does not even depend upon the care of angels, nor can our death be compassed by the malice of devils. We are immortal till our work is done, immortal till the immortal King shall call us home to the land where we shall be immortal in a still higher sense. When we are most sick, and most ready to faint into the grave, we need not despair of recovery, since the issues from death are in Almighty hands. "The Lord killeth and maketh alive: he bringeth down to the grave and bringeth up." When we have passed beyond the skill of the physician we have not passed beyond the succour of our God, to whom belong the issues from death.

Spiritually, too, this prerogative is with God. We are by nature under the condemnation of the law on account of our sins, and we are like criminals tried, convicted, sentenced, and left for death. It is for God, as the great Judge, to see the sentence executed, or to issue a free pardon, according as He pleases; and He will have us know that it is upon His supreme pleasure that this matter depends. Over the head of a universe of sinners I hear this sentence thundering, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Shut up for death, as men are by reason of their sins, it rests with God to pardon whom He may reserve; none have any claim to His favour, and it must be exercised upon mere prerogative, because He is the Lord God, merciful and gracious, and delighteth to pass by transgression and sin.

So, too, doth the Lord deliver His own believing people from those "deaths oft" which make up their experience. Though we are in Christ Jesus delivered from death as a penalty, yet we often feel an inward death, caused by the old nature, which exercises a deadening influence within us. We feel the sentence of death in ourselves that we may not trust in ourselves, but in Jesus, in whom our life is hid. It may be that for a season our joys are damped, our spiritual vigour is drained away, and we hardly know whether we have any spiritual life left within us. We become like the trees in winter, whose substance is in them but the sap ceases to flow, and there is neither fruit nor leaf to betray the secret life within. We scarcely feel a spiritual emotion in these sad times, and dare not write ourselves among the living in Zion. At such times God the Lord can give us back the fulness of life, He can restore our soul from the pit of corruption and cause us not only to have life but to have it more abundantly. The issues from death are with the quickening Spirit, and when our soul cleaveth to the dust He can revive us again till we rejoice with joy unspeakable.

As the climax of all, when we shall come actually to die, and these bodies of ours shall descend into the remorseless grave, as probably they will, in the hands of our Redeeming Lord are the issues from death. The archangel is even now waiting for the signal: one blast of his trumpet shall suffice to gather the chosen from all lands, from the east and from the west, from the south and from the north.

Then death itself shall die away, and the righteous shall arise.

"From beds of dust and silent clay

To realms of everlasting day."

"I am the resurrection and the life," saith Christ, and He is both of these to all His people. Is He not life, for He saith, "Whosoever liveth and believeth in me shall never die"? Is he not resurrection, for he saith, "He that believeth in me, though he were dead, yet shall he live"? That bright illustrious day in which the Saints shall rise with their Lord will show how unto God the Lord belong the issues from death.

Our translation is a very happy one, because it bears so many renderings, and includes not only escape from death, deliverance from condemnation, revival from spiritual death, and uplifting from deadly mental depression, but recovery from death's direct havoc, by our being raised again from the tomb. In all these respects the Lord Jesus hath the key of death; He openeth and no man shutteth, He shutteth and no man openeth.

Concerning this prerogative we may say, first, that to God belongs the right to exercise it. This right springs, first, from His being our Creator. He saith "all souls are mine." He has an absolute right to do with us as He pleases, seeing He hath made us, and not we ourselves. Men forget what they are, and boast great things; but truly they are but as clay on the potter's wheel, and He can fashion them or can break them as He pleases. They think not so, but He knoweth their thoughts, that they are vain. Oh the dignity of man! What a theme for a sarcastic discourse! As the frog in the fable swelled itself till it burst asunder, so doth man in his pride and envy against his Maker, who nevertheless sitteth upon the circle of the heavens, and reckoneth men as though they were grasshoppers, and regardeth whole nations of them as the small dust of the balance. The Lord's prerogative of creation is manifestly widened morally by our forfeiture of any consideration which might have arisen out of obedience and rectitude if we had possessed them. Our fault has involved forfeiture of the creature's claims, whatever they may have been. We are all attained of high treason, and we have each one been guilty of personal rebellion, and therefore we have not the rights of citizens, but lie under sentence of condemnation. What saith the infallible voice of God? "Cursed is every one that continueth not in all things which are written in the book of the law to do them." We have come under this curse; justice has pronounced us guilty, and by nature we abide under condemnation. If, then, the Lord shall be pleased to deliver us from death it rests with him to do so, but we have no right to any such deliverance, nor can we urge any argument which would avail in the courts of justice for reversal of sentence or stay of execution. Before the bar of justice our case must go hard if we set up any plea of right. We shall be driven away with the disdain of the impartial Judge if we urge our suit upon that line. Our wisest course is to appeal to His mercy and to His sovereign grace, for there alone is our hope. Understand me clearly: if the Lord shall suffer us all to perish we shall only receive our deserts, and we have

not one of us a shade of claim upon His mercy: we are therefore absolutely in His hands, and to Him belong the issues from death.

This right of God to save is further made manifest by the redemption of His people. It might have been said that God had no right to save, if by saving he would abridge His justice; but now that He hath laid help upon one that is mighty, and His only-begotten Son has become a victim in our place, to magnify the law and make it honourable, the Lord God hath an unquestionable right to deliver from death His own redeemed, for whom the Substitute has died. Our God saves His people in consistency with justice: no one can question His doing right even when He justifies the ungodly. His right and power over the issues from death are in the case of His own blood-bought ones, clear as the sun at noon-day, and who shall dispute with Him?

Our text, however, puts the prerogative upon the one sole ground of Lordship, and we prefer to come back to that. "Unto God the Lord belong the issues from death." It is a doctrine which is very unpalatable in these days, but one nevertheless which is to be held and taught, that God is an absolute sovereign, and doeth as He wills. The words of Paul may not be suffered to sleep, — "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" The Lord cannot do amiss, His perfect nature is a law unto itself. In His case Rex is Lex, the king is the law. He is the source and fountain of all right, truth, rule, and order. Being absolutely perfect within himself, and comprehending all things, it is not possible for Him to do otherwise than right. He is goodness, truth, and righteousness itself, and therefore the prerogatives of His throne are not bounded, and to the Lord of heaven and earth belong the issues from death.

Enough with regard to that matter of right. I go on to notice that the Lord has the power of this prerogative. With Him is the ability to deliver men from natural death. Jehovah Rophi is a physician who is never baffled. Medicines may fail, but not the great Masker of all plants and herbs and useful drugs. Study and experience may be at a nonplus, but He who fashioned the human frame knows its most intricate parts, and can soon correct its disorders. God can restore when a hundred diseases are upon us all at once. Take courage, thou fainting one, and look up. Certainly, as to the soul, there is no case of man so far gone that God cannot find an issue out of its death. He can cast out seven devils, and a legion of diabolical sins. To God the Lord belong the issues from death, however foul the sin, and however forlorn the condition caused by transgression. He who raised Lazarus from the grave after four days can raise the most corrupt from the grave of their iniquities. O that awakened sinners would believe this!

I remember reading of an aged minister who had for some years fallen into deep despondency. He gave up his

(Continued on Page 10 Column 1)

ROYAL

(Continued from Page 9)

pulpit, and kept himself very much alone, always writing bitter things against himself. At last, when he was on a sick bed, a servant of God was sent to him, who dealt wisely with him. This good man said to the despairing one, "Brother, do you believe that passage, 'He is able also to save them to the uttermost that come unto God by him'?" "I believe it," said he, "with all my heart, but I am convinced—" Here the other stopped him, "I do not ask what your convictions may be, nor what your feelings may be, but I come to say to you, the man who trusts that promise lives." This plain declaration of the gospel was made by the divine Comforter the means of supreme consolation to the despairing one; may it be equally useful to all those who hear it. He who can hang his soul's hope upon the infinite ability of Christ to save is a saved man. He that believeth on Him hath everlasting life. What a blessing this is! The devil may tell me that I never can issue out of deserved death, and that I am shut up for ever under the just results of my trespass; my own conscience knowing my undeservingness may also condemn me a thousand times over; but unto God the Lord belong the issues from death, and can and will pluck me from between the jaws of death since I believe in Him. He is able to bring up those whom He ordains to save even from the utmost depths of despair. The absolute right of God is supported by almighty power, and thus His prerogative is made a matter of fact.

Nor is this all, the Lord has actually exercised this prerogative in abundant cases. As to those issues from death which are seen in restoration from sickness, I need not remind you that these are plentiful enough. At times these have come in a miraculous form, as when Hezekiah had his life lengthened in answer to prayer, and when many others were healed by the Saviour and His apostles. Life has been preserved in a lion's den, and in the belly of a fish, in a fiery furnace, and in the heart of the sea. Death has no arrow in his quiver which can hurt the man whom God ordains to live. Out of imminent peril the Lord still delivers in the ordinary course of providence, and there are persons present this morning who are proofs of His interposing power. He has raised some of us from prostration of body and depression of spirit, He has rescued others from shipwreck and fire in very singular ways, and here we are, living to praise God, as we do this day.

God has exercised this prerogative spiritually. In what a myriad of cases has He delivered souls from death! Ask you white-robed hosts in heaven, "Has not God displayed in you His sovereign power to save?" Ask many here below, who has tasted that He is gracious, and they will tell, "He saved me." According to His mercy He has issued a free pardon, signed by His royal hand, saying, "Deliver him from going down into the pit, for I have found a ransom." Why his sovereignty has interposed to rescue us from death we cannot tell. We often ask, "Why was I

made to hear His voice? How was it that I was made to live?" But we are silent with grateful wonder, and invent no answer. Divine will, backed by divine power, worked out the sovereign purpose of love, and here we are, saved from so great a death by love invincible.

Yes, indeed, to God the Lord belong the issues from death. Come, then, brethren and sisters, let Him have all the glory of it. If you are alive after a long sickness, bless the Lord, who forgiveth all our iniquities, who healeth all our diseases. If you are saved from condemnation this morning, and know it, bless the Lord, who accepts us in the beloved. If you feel at this moment that the death of sin has no dominion over you, for the life of grace reigns within, then, bless the Lord who has quickened you into newness of life. Glorify His name this day, who in love to your soul, has delivered you from the pit of corruption, and cast all your sins behind His back. Once more, if you have a glorious hope of a blessed resurrection, and feel that you can smile on death because God smiles on you, then bless the Lord who will raise you up at the last day. Your Redeemer liveth, and you shall live because He lives, therefore clap your hands with holy glee. Bless the all-glorious name of Him to whom belong the issues from death.

II. Thus have I set forth the prerogative; and now, secondly, follow me with your thoughts while I show THE CHARACTER OF THE SOVEREIGN in whom that prerogative is vested. We cannot upon this earth exhibit much love to human princes who claim absolute dominion. Imperialism is not to our mind. Among the worst curses that have ever fallen upon mankind have been absolute monarchs: nowadays men shake them off as Paul shook off the viper into the fire. The Lord grant we may see the last of all despotic dynasties, that the nations may be free. We cannot endure a tyrant, and yet if we could have absolutely perfect despots it might be the best possible form of government. Assuredly, the great and eternal God, who is King of kings and Lord of lords, is absolutely perfect; and we may be well content to leave all prerogatives and vest all powers in His hands. He has never trampled on the rights of the meanest, nor forgotten the weakest. His foot doth not needlessly crush a worm, nor doth He beat down a fly in wantonness. He has never done a wrong, nor wrought an injustice. We oppress each other, but the Judge of all oppresses none. The Lord is holy in all His ways, and His mercy endureth for ever; and the amplest prerogatives are safely lodged in such hands.

Our text yet further tells us who it is in whose hands the issues of life and death are left: "He that is our God is the God of salvation." Sinner, your salvation rests with God, but do not therefore be discouraged, for that God, with whom the matter rests, is the God of salvation, or of "salvations," for so the Hebrew hath it. What mean we by this?

The Scripture signifieth, first, that salvation is the most glorious of all God's desires. Since this world was made, the working out of salvation has run through history like a silver thread. The Lord made the world, and lit up moon and

stars, and set heaven, earth, and sea in order, with His eye upon salvation in the whole arrangement. He has ruled all things by His supreme government with the same end. The great wheels of His providence have been revolving these six thousand years before the eyes of men, and among them, and at their back, a hand has been ever passing to conduct every movement to the ultimate issue, which is the salvation of the covenanted ones. This is the object which is dearest to Jehovah's heart. He loves best to save. God was pleased with creation, but not as He is with redemption. When He made the heavens and the earth it was every-day work to Him, and He merely spake and said, "It is good"; but when He gave His Son to die to redeem His people, and His elect were being saved, He did not speak with the prosaic brevity of creation, but He sang. Is it not written, "He shall rest in His love, He shall rejoice over thee with singing"? Redemption is a matter which Jehovah sings about. Are you able to imagine what it must be for God to sing? For Father, Son, and Holy Ghost to burst forth into a joyous hymn over the work of salvation! This is because salvation is dearest to God's heart, and in it His whole nature is most intensely engaged. Judgment is His strange work, but He delighteth in mercy. He has put forth many attributes in the accomplishment of other works, but in this He had laid out all His being. He is seen in this as mighty to save. Herein He hath bared his arm. For this He has taken His Son out of his bosom. For this He has caused His Only begotten to be bruised and put to grief. Salvation is the eternal purpose of the inmost heart of God, and by it His highest glory is revealed. This, then, is the God to whom belong the issues from death: the God whose grandest design is salvation. Sing unto His name and exalt that the Lord reigneth, even the Lord who is my strength and my song, who also hath become my salvation.

Ask ye yet again what this meaneth—"He that is our God is the God of salvation," and we remind you that the most delightful works which the Lord has performed have been works of salvation. To save our first parents at Eden's gate, and give them a promise of victory over the serpent, was joy to God. To house Noah in the ark was also His pleasure. The drowning of a guilty world was needful, but the saving of Noah was pleasant to the Lord our God. He destroyed the earth with His left hand, but with His right hand He shut in the only righteous ones He found. To save His people is ever His joy: he goes about it eagerly. He rode upon a cherub and did fly, yea, He did fly upon the wings of the wind when He came to deliver His chosen. What noise He makes about His saving work at the Red Sea! The whole Scripture is full of allusions to the great salvation out of Egyptian bondage, and even in heaven they sing the song of Moses, the servant of God, and the song of the Lamb. The Old Testament seems to ring with the note, "Sing unto the Lord for He hath triumphed gloriously, the horse and His rider hath He thrown into the sea." The Lord did greatly rejoice to make a way through the wilderness, and a path through the deeps for His own people, that He might work salvation for them in the midst of the

earth. Afterwards in the Old Testament how well they keep the records of salvations! They tell us of the kings that oppressed the people, but how lovingly they linger over the way in which God redeemed Israel from her adversaries. What a note of joy there is about Goliath slain, and the son of Jesse bearing his gory head, and Israel delivered from Philistia's vaunts! Well did they say, "He that is our God is the God of salvation." He takes delight in deeds of grace: these are His enjoyments. These are His recreations. He comes out in his royal robes and puts on His crown jewels when He rises to save His people, and therefore His servants cry aloud, "O bless our God, ye people, and make the voice of His praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved." This, then, is the God in whom is vested all sovereignty over the issues from death. He takes pleasure, not in the destruction, but in the salvation of the sons of men. Where could the prerogative be better laid up?

"He that is our God is the God of salvation," also means that at this present time the God who is preached to us is the God of salvation. We live at this moment under the dispensation of mercy. The sword is sheathed, the scales of justice are put by. Those scales are not destroyed, and that sword is not broken, nor even blunted, but for a while it slumbereth in its scabbard. Today, over all our heads is held out the silver sceptre of eternal love. The angelic carol, first heard by shepherds at Bethlehem, lingers still in the upper air, if you have ears to hear it,—"Glory to God in the highest, and on earth peace, good will toward men." The mediatorial reign of Christ is that of multiplied salvations. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" is the saving proclamation of the reigning God. The God of the Christian age is the God of salvation. He is set forth before us as coming to seek and to save the lost. He dwells among us by His abiding Spirit, not as a Judge punishing criminals, but as a Father receiving His wandering children to His bosom, and rejoicing over them as once dead but now alive again. God in Christ Jesus, our God and Saviour Jesus Christ, is He, who quickeneth whom He will, and is ordained to give eternal life to as many as the Father hath given Him. Where else could all power be more safely laid up?

Once more: "He that is our God is the God of salvation" means this, that to His covenanted ones, to those who can call him "our God" He is specially and emphatically the God of salvation. There is no destruction for those who call him "our God," for "there is therefore now no condemnation to them that are in Christ Jesus." Jesus came not to condemn the world, but that the world through him might be saved. "This God is our God for ever and ever, he will be"—our destroyer?—no, "He will be our guide even unto death." This God is our sun and shield, and He will give grace and glory. Now, mark well this fact: we who believingly call the Lord our God this morning will tell you that we are saved entirely through the sovereign grace of God, and not through any natural betterness of our own,

nor through anything that we have done to deserve his favour. It was because He looked upon us with pity and kindly regard when we were dead in sin that therefore we live. When we were lying in our blood, and in our filthiness, he passed by in the time of love, and He said to us, "Live." If He had passed by, and left us to die, He would have been infinitely just in so doing, but His heart was otherwise inclined. He looked on us and said "Live," and we live, and we bless His name that we are living still, and praising His eternal and infinite mercy. He who saith "I kill and I make alive, I wound and I heal," is He who has quickened us, though we were dead in trespasses and sins. Surely, He who has exercised His prerogative so kindly towards us may be trusted to exercise it towards all who come to Him according to his gracious invitation. If there be any man who saith, "I rejoice in the election of God, because, although He hath saved me, He hath left others to perish," I desire to have no sympathy with His spirit. My joy is of a far different kind, for I argue that He who saved such an unworthy one as I am will cast out none that come to Him by faith. His election is not narrow, for it comprehends a number that no man can number, yea, all that will believe in Jesus. He waiteth to be gracious, and Him that cometh to Him He will in no wise cast out. The wedding feast needs countless guests, and every seat must be filled. We wish that all the human race would come and accept the provisions of infinite love, and we are anxious to go into the highways and hedges and compel them to come in. We rejoice to know that if any man be shut out from Christ and hope He shuts himself out, though at the same time we feel that if any man be shut in he did not shut himself in, but undeserved grace wrought out his salvation. Justice rules in condemnation, but grace reigns in salvation. In salvation we must ascribe all to grace, absolutely and unreservedly. There must be no stammering over this truth. Some begin to say grace, but they do not out with the word: they stutter it into "free-will." This will never do. This is not according to the teaching of Holy Scripture, nor is it in accordance with fact. If there is any man here who thinks that he has been saved as the result of his own will, apart from the powerful grace of God, let him throw his cap up, and magnify himself for ever. "Glory be to my own good disposition!" But as for me, I will fall at the foot of the throne of God, and say, "Grace reigns through righteousness unto eternal life by Jesus Christ. Hadst thou, O God, left me to my own free will, I had continued still to despise thy love, and to reject thy mercy." Surely, all the people of God agree that this is the fact in their own case, however, they may differ theoretically from the general statement.

Yes, the prerogative of life and death is in good hands, it is in the hands of Him who is the God of our salvation, and I beseech every one here present who is not saved to be encouraged to bow before the throne of the great King, and sue for mercy of Him who is so ready to save. Go home and try to merit salvation, and you will waste your efforts. Go about to fit

(Continued on Page 11 Column 1)

ROYAL

(Continued from Page 10)

yourself for mercy, and to fashion some good that may attract the regard of God, and you will befool yourselves, and insult the majesty of heaven: but come just as you are, all guilty, empty, meritless, and fall before the great King, whom you have so often provoked, and beseech Him of His infinite mercy to blot out your transgressions, to change your natures, and to make you His own, and see if He will cast you away. Is it not written, "There is forgiveness with thee, that thou mayest be feared"? And again, "Him that cometh to me I will in no wise cast out." His throne is a throne of grace. Mercy is built up for ever before Him. He is the Lord God, merciful and gracious, slow to anger, and plenteous in mercy. Did ever a penitent sue for pardon at His sovereign feet to be rejected? Never; nor shall such a case happen while the earth remaineth. If you try to purchase His favour you shall be refused; if you claim it as a right you shall be rejected; but if you will come and accept salvation of the divine charity, and receive it through the atonement of Christ Jesus, the Lord will find for you an escape from death. Hear the witness of Jeremiah, and be encouraged to cast yourself before the Lord: — "I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice: hide not thine ear at my breathin, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life."

III. Our last duty is to hear THE SOLEMN WARNING OF OUR SOVEREIGN LORD. A new god has been lately set up among men, the god of modern Christianity, the god of modern thought, a god made of honey or sugar of lead. He is all leniency, gentleness, mildness, and indifference in the matter of sin. Justice is not in him, and as for the punishment of sin, he knows it not. The Old Testament, as you are, no doubt, made aware by the wise men of this world, takes a very harsh view of God, and therefore modern wisdom sets it on one side. Forsooth, one half the word of God is out of date, and turned to waste paper. Although our Lord Jesus did not come "to destroy the law or the prophets," but to fulfil them, yet the advanced thinkers of these enlightened times tell us that the idea of God in the Old Testament is a false one. We are to believe in a new god, who does not care whether we do right or wrong, for by his arrangement all will come to the same end in the long run. There may be a little twisting about for awhile for some who are rather incorrigible, but it will all come right at last. Live as you like, go and swear and drink, go and oppress the nations, and make bloody wars, and act as you will; by jingo you will be all right at last. This is roughly the modern creed which poisons all our literature. But let me say, by Jehovah this shall not be as men dream. Jehovah, the Judge of all the earth, must do right. The God of Abraham, and of Isaac, and of Jacob is the God of our Lord and Saviour Jesus Christ: the God of the whole earth shall be called. He hath not changed one whit in the stern integrity of His nature and He

will by no means spare the guilty. Read, then, the last verse of our text, and believe that it is as true to-day as when it was first written, and that if Jesus Himself were here, the meek and lowly one would say it in tones of tearful solemnity, but He would utter it nonetheless. "God shall wound the head of His enemies, and the hairy scalp of such an one as goeth on still in His trespasses."

It is clear from these words that God is not indifferent to human character. Our God knows His enemies, He does not mistake them for friends, nor treat them as such. He regards iniquity as a trespass, and therefore He has not broken down the bounds of law, nor the hedges of right: there are trespasses still, and God perceives them, and notes them down, and such as go on in their trespasses are trying His long-suffering and provoking His justice. God sleeps not, neither does He wink at human sin, but calls upon all men everywhere to repent.

And it is clear too that God has the power to smite those who rebel against Him. Dream not of natural laws which will screen the wicked — "He shall wound the head of His enemies." They may lift up those heads as high as they please, but they cannot be beyond the reach of His hand. He will not merely bruise their heels, or wound them on the back with blows which may be healed, but at their heads He will aim fatal blows, and lay them in the dust. He can do it, and He will. They may be very strong, and their scalp covered with hair may indicate unabated strength, but they cannot resist omnipotence. There may be no sign as yet of the baldness which comes of weakness, or of the scantiness of hair which is a token of old age, but vain are they who boast their vigour, for in their prime He can cause them to wither as the grass of the field. The proud may vaunt themselves of their beauty: their hairy scalp, like that of Absalom, may be their boast, but as the Lord made the hair of Absalom to be the instrument of his doom, so can He make the glory of man to be his ruin. Pride goeth before destruction, and a haughty spirit before a fall. No man is out of the reach of God, and no nation either. The great ones stand on high upon their lofty places, and they talk about the "vulgar crowd," and despise the godly of the land. As for foreign races, how lightly are they esteemed, though one God has made them all. Populations and nations, what are they? Mere food for powder when a proud nation is set upon its own aggrandizement. Overturn their kingdoms, slaughter their patriotic defenders, redden the earth with blood, burn their houses, starve their women and children. Doth God know, and is there judgment in the Most High? We are a great people, and have the men, the ships, and the money. Who shall call us to account? Yet let the still small voice be heard. Thus said the Lord to a great nation of old, "Thou hast trusted in thy wickedness: thou hast said, None seeth me. Thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know." From

such chastisements good Lord deliver us.

When the Lord does put His hand to the work of vengeance his smiting will be terrible, even an utter overthrow, for it will be a smiting upon the head. If He doth not smite His enemies until the hour of death, what a blow will they then receive! They boasted of their self-righteousness, or of their greatness; but, oh, what terror will seize them when at the last moment, while they dream of heaven they are smitten down into the unfathomable deep, where woe shall be the everlasting reward of their daring rebellion against their King! Warriors of old times would when they went to battle often shave off all their hair, except those locks which are on the hinder part of the scalp; yet when they turned to flee it frequently happened they were grasped by their pursuers by their flowing hair. God does not often take the wicked by the forelock, for He has great patience, and bears with them. In special cases, as when young men through dissipated habits hasten on their doom, He takes them in front; but as a rule He waits in mercy, and yet He suffers them not to go unpunished, for at the last He seizes their hairy scalp. If for fourscore years infinite patience should permit a man to continue in his rebellion, yet if he goeth on in his trespasses at the very last God shall thrust His hand into his hairy scalp and grasp him to his destruction.

Turn ye, then, ye that know not God, turn ye at His rebuke this morning, for the rebuke is meant in love; and if I have used hard words it is because my heart is honestly anxious that you would repent and escape to Him who hath in His power the issues from death. I am not like yon flatterers who tell you that there is a little hell and a little God, from which you naturally infer that you may live as you like. Both you and they will perish everlastingly if you believe them. There is a dreadful hell, for there is a righteous God. Turn ye to Him, I entreat you, while yet in Christ Jesus He sets mercy before you. He is the God of salvation, and entreats you to come and accept of His great grace in Christ Jesus.

The Lord bless this word according to His own mind, and unto Him be praise for ever and ever. Amen.

BIBLE

(Continued from Page 1)

that only preachers can talk about together. I think of a sermon that was preached recently at a Bible Conference by Brother Earl Smith on: "What it is like to be a preacher and why I can't quit." This sermon meant much to many preachers who heard this great sermon. There are things that a preacher or pastor go through that can only be understood by another pastor. I also know that as a preacher, I come home from a Bible conference determined to be a better one. It also gives preachers a chance to exchange ideas about the Lord's work. I usually come home from a Bible conference with a new arsenal of sermon material and ideas.

The next thing I mention in favor of attending a Bible conference is the great fellowship there is amongst brothers and sisters from other churches. Sometimes it is hard to know

which is best, the preaching or the fellowship. It is encouraging to meet new folks who are sound in the truth. It is refreshing to meet again with people from other churches, who, though the years have grown very precious to us. For many of us, this is the only time we get to see each other. I know that Bible conferences are very special to me in that at these conferences I am usually united with my father. We see little of each other except around conference time. These are times that I will always treasure. I could name many good friends from around the country who I only see at conferences. Many of these would be other pastors, but many are also members of churches that I have been associated with in the past.

A Bible conference will give you the opportunity to meet many of the writers of T.B.E. I know that if I read an article by someone in the Examiner and that person is at a conference, I will usually try to meet that person. There is a lot of time at conferences for fellowshiping with friends and meeting new ones. Many of the preachers you may have heard about or read about are in attendance.

Let me now make a few suggestions about how to get the most out of a Bible conference. First, there must be proper preparation. Don't go to a conference with a poor attitude or spirit. Resolve in your heart that, regardless of any hard feelings you may have toward someone else in attendance, you will not allow those feelings to hurt the spirit of the conference for you or for others.

Secondly, we should begin praying weeks ahead for God to bless the conference. We need to pray especially for the speakers, that God will give them the message and the spirit in which to preach it. We need to pray for the hearers of God's Word. How we fail in this. We pray for the host church as there that we forget that the hearer needs the same prayer. A good sermon is made by a good hearer. We need to pray that God will grant traveling mercies to those who are attending. This is something that we so often take for granted. We need to pray for the host church as there is a lot of work, both mental and physical in hosting a Bible conference. We need to pray for those who might be lost in attendance, that God will impart to them saving faith. We need to pray that God will revive all of the saved who attend. We need to pray that God will perhaps enlighten someone to the truths of God's Word. We will receive greater benefits from a conference if we will pray early and often for the outcome.

Thirdly, we should go to a conference as a hungry man goes to the table. We will gain nothing if we think we know it all and have no need to learn from others. We should go expecting a feast and then our chances of receiving one will be greater.

Fourthly, we should attend a conference with an attitude of kindness towards others attending. We should not go there thinking, "I'm not going speak to John Doe." Does that attitude make you a good Christian, or a rebel against God's Word? In case you will not be honest, let me answer that question for you: It makes you a rebel. Does it make you better or worse than the person to whom you will hardly speak? Let me answer that question

too: It makes you worse. I once watched at a conference, and a person avoided and barely spoke to someone she had known for many years. It seemed as if she had resolved not to do so before the conference began. Does that make this person a good Christian or an adult that acted like a spoiled child? If you come to a conference with such an attitude you will receive little blessing and deservedly so. I think there are some people who take great pleasure in trying to hurt others. God have mercy on such. Go to a Bible conference recognizing that if Jesus forgave you of your sins, then you should forgive others. Attend a conference with an attitude of love and kindness and you will be extended love and kindness from others.

Fifthly, attend a Bible conference expecting to lose some sleep. Be prepared to fellowship till all hours of the night. I know after the conference at Calvary Baptist Church last year, there were several of us still up at around four in the morning fellowshiping. You can always make up for lost sleep when you get home. I think sometimes we under estimate the importance of fellowship.

Sixthly, attend a Bible conference planning on attending as much as possible. I know there are times when we might have to arrive late or leave early, but try to be there as much as possible. Who can tell what blessings you might miss.

Lastly, go to a conference with a desire to take something home with you. Go with a desire to learn. Go with a desire to be revived and to take that revival back to your home church.

Let me now give some ideas as to how other churches can help a church's Bible conference. Certainly, we recognize prayer for that conference as a great help, but there are other things that can be done.

First, I would urge churches to support their pastor in attending Bible conferences. Don't hassle him about missing church Sunday to be at a conference. It will not hurt some man in the church to take over for the pastor on these occasions. Your pastor needs this conference. It will be a great blessing to him. It will make him a better preacher and pastor. I know of some pastors who do not attend many conferences because of such church pressure. You can help another conference by urging your pastor to attend. Be willing to share him with the rest of us.

Please don't think I am trying to tell other churches what to do. I am just making some suggestions that will help sovereign grace Baptists. I would also recommend that churches help in paying the expenses of your pastor attending conferences. The church here in Gladwin helps me in the expenses of every conference I attend. This is a great help to me. There have been times when I could not have gone to conferences without the church's help. The church will never know how much I appreciate their generous gifts to me and my family. The money is a great help, and the thought is a big boost to the pastor. It would not hurt many churches to give their pastor some money for traveling expenses to conferences. It would be a good in-

(Continued on Page 12 Column 1)

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

BIBLE

(Continued from Page 11)

vestment. It is like paying for him some extra schooling. Again, I am not trying to tell churches what to do. I am just making suggestions. I wish to thank my church publicly for the money they give me to help in my expenses in traveling to conferences.

Lastly, sister churches can help the host churches by contributing to the financial support of a conference. The church here in Gladwin, along with helping me with my expenses in attending a conference, helps the host church with a financial offering. There is a great amount of expense in having a Bible conference. They do not give away the food that is consumed, the host church must provide and pay for it. The spiritual food we receive from a conference is free. We try to help in the financial burden of the host church. I would urge other churches to do the same. Every conference I attend I receive a check for me and a check for the host church. Thank God for the kindness of the membership of the Grace Baptist Church. Again, I am not trying to tell you what to do, just making suggestions. I ask you though to consider this thought, what is the Christian thing to do?

In closing let me say; thank you to all the churches who host sound Bible Conferences. May God bless you and reward you. Thanks to those who have invited me as a speaker. May, God encourage more of you readers to attend Bible Conferences. May God bless in these conferences. God bless you all.

As an addition to this article I asked three families of the Church here in Gladwin to very briefly give me some reasons they attend Bible Conferences. These three families have attended many conferences. They are usually in attendance at the Ashland conference every year. Here is what they had to say;

There are several reasons we attend Calvary Baptist Church's Bible Conference. First, we like to see and fellowship with old friends. People who have grown dear to us through the years. It is a joy to see and fellowship with them again. Secondly, we enjoy meeting and making new friends. Most of our churches are small and we enjoy meeting new people of like faith. Thirdly, we enjoy hearing good sound preaching. The men at these conferences are men who believe and preach the truths of God's Word. We enjoy hearing new speakers. Fourthly, we enjoy the good music we hear at Bible conferences. It is good to hear a large congregation sing praises unto God. We also enjoy the special singing at conferences. Good music is hard to find in these times. Fifthly, we enjoy visiting the book store at Calvary. It is a place where you can buy good, sound literature. Lastly, we enjoy visiting with

the members of Calvary Baptist Church. We have a great time visiting with the Pastor, Brother Joe Wilson. We would urge you to attend a Bible Conference. We promise you a spiritual blessing you will not soon forget.

Mr. and Mrs. John Foor

The other evening we were asked by our pastor to write a few reasons why we attend Bible Conferences. We have attended many conferences and would strongly recommend that you attend one. I have traveled to several conferences with our pastor and have yet to be disappointed. Let me give you a few reasons we attend conferences.

First, it is a time of great spiritual uplifting. In the world we presently live you need as much spiritual uplifting as you can possibly get. It is a time when we can escape from the world to a large degree. We can isolate ourselves from the lost and spend some time with the saved. It is uplifting to spend a few days alienated from the world and close to God.

Secondly, Bible Conferences serve as a time to meet with other brothers and sisters in Christ who believe as we do, who hold to doctrines of grace and the truths about the Lord's Church. Sometimes up north we feel as if we stand alone. We have few people here to fellowship and it is a blessing to go to conferences and visit with others of like faith. This is a time when we can renew old friendships we have established from year to year and a time when we can make new friends for next year. To meet these new friends will often help in knowing places to stop when traveling that we might be able to visit with another sound church.

Thirdly, Bible conferences are a time when we can meet and hear the preachers we read about in T.B.E. We will read their articles and wonder what they are like in person. It is good to hear these different men preach the same truths we believe and hear at home.

In closing let us say we appreciate the Baptist Examiner and the work of Calvary Baptist Church. Ashland was the first conference we ever attended and now we try to attend that conference every year. I appreciate the work of other churches in having conferences, we know this is hard work. We are thankful, for T.B.E. and these conferences for holding to, printing, and preaching the sound doctrines that are taught in God's Word. May God richly bless you and reward you for your work.

Mr. and Mrs. Bernie Foor

We have been asked by our pastor to give some reasons we enjoy attending Bible Conferences. We mention Bible conferences as a whole, basing them on the last few conferences we have attended at Calvary Baptist Church in Ashland, Kentucky. I would urge as many of you who can to try and attend this year.

Of the things we enjoy about a Bible conference, let us put the preaching at the top of the list. It brings us great joy to hear other men proclaim the same

truths we hear at home. No two men preach the same, and it is good to hear others expound these same truths. The preachers at these conferences are very able expounders of God's Word. We do not have any true churches close enough to have fellowship with and hear such preaching from men other than our pastor.

The second thing I must mention is the fellowship we have at Bible conferences. As I stated earlier, we are in an area of limited fellowship. We only have sixteen members, so our fellowship in church capacity is limited. We enjoy the fellowship we have with other brothers and sisters in Christ from all over the United States. It is good to meet others who love and hold to the truths of the Bible. As a conference draws near we get anxious to visit with these friends we see so rarely.

Another thing we might mention is the good singing of sound songs. On the radio the gospel music is far too modern for our taste. It is refreshing to hear sound men singing sound songs. We enjoy lifting up our voices in praise with a huge congregation when compared to what we are used to. We have in our ranks some very able singers.

The Bible says that as Christians, we are in the world but we are not of the world. We are not to enjoy the same things the world enjoys. We are to have a different set of likes and dislikes. The world would not like a Bible conference. We have something the world does not have. We can have a good time enjoying the people and the things of God. We have it much better than the world and better than they give us credit for having.

A Bible conference with a good spirit is just a small taste of what heaven will be like. It is about as close to heaven on earth as you can get while in this world. We enjoy conferences very much and would encourage you to try and attend one soon.

Mr. and Mrs. Cal Kern

PREACHER

(Continued from Page 1)

I. The Calling of God. When the Lord called me to preach it was a personal call. I had been saved eleven months and was a member of Landmark Baptist Church, Jacksonville, Arkansas; but there was nothing to vote on. There was nothing for a committee to discuss. It was a direct call. My parents, my wife, Landmark Baptist Church didn't call me, it was the Lord. (I needed the Church's authority and prayers to go preach, but the calling was of God!) Since it is a Divine call, I must preach whether I'm paid or not, whether it's convenient or not, if I feel good or bad, if folks like it or if they don't, I still have to preach!

II. I cannot quit because of the cross of Christ. The Cross has a claim on my life. When I see Him hanging on the cross, that was for me. I Corinthians 1:18 "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Corinthians 1:21 "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Romans 10:14 "And how shall they believe in Him of whom

they have not heard? And how shall they hear without a preacher?" Therefore, I must preach! I cannot quit because of:

III. The Coming of Christ. John 14:3 "I will come again." Acts 1:11 "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Someone must tell the world that there is a better day coming for the children of God. Someone must warn the wicked of the day of God's wrath.

There have been times that I have preached when I didn't feel like it and times when no one seemed to listen or care. But I can't quit preaching for these reasons. This poem of which I do not know the origin seems to express my feelings:

KEEPING ON

I've dreamed many dreams that never came true
I've seen them vanish at dawn,
But I've realized enough of my dreams, thank God,
To make me want to dream on.

I've prayed many prayers when no answer came
Tho' I've waited patient and long,
But answers have come to enough of my prayers
To make me keep praying on.

I've trusted many a friend that failed,
And left me to weep alone,
But I've found enough of my friends true blue
To make me keep trusting on.

I've sown many seeds that fell by the way
For the birds to feed upon,
But I've held enough golden sheaves in my hand,
To make me keep sowing on.

I've drained the cup of disappointment and pain
I've gone many days without song,
But I've sipped enough nectar from the roses of life
To make me want to preach on.

—Author Unknown

ANNOUNCEMENT

The Sovereign Grace Baptist Church of Mansfield, Ohio is planning to have a Bible Conference on June 13-15th. The conference will begin at 7:00 p.m. on Friday, June 13th and continue through Sunday, June 15th. If you have any questions relative to this conference, you may contact the Pastor of the church. His name is Elder James R. Walters. The address is 1090 Walker Street, Mansfield Ohio 44067. The phone number is 419-747-1719.

The Grace Baptist Church of Winston-Salem, North Carolina is planning to have their annual Labor Day Bible Conference again this year. The conference will begin Friday, August 29th and will run through Sunday the 31st. If you have any questions about this conference you may contact the pastor of the church. His name is Elder Gene Kiger. His address is, 143 Cross Baptist Church Road, Rural Hall, North Carolina 27045. His phone number is (919) 377-9808.

The Sovereign Grace Baptist Church of Cortland, Ohio (near Warren) will have a fellowship

meeting on Saturday, June 21st. The services will begin at 10:00 a.m. The church will serve lunch. There will be a second service in the afternoon. This church is very dear to my heart. The church is pastored by Don Pennington, a very sound and able preacher. The editor is scheduled to preach at this fellowship. For further information, contact Elder Don Pennington at 341 Logan Ave., N.E., Warren, OH. 44483, or call him at (216) 393-3501. I hope to see you there.

Elder Johnny Pruitt has been called as pastor of the West Griffin Baptist Church of Griffin, Ga. Brother Pruitt is a fine preacher. I have been long acquainted with this church, and with most of its members. I think very, very highly of them. It is my sincere prayer that God will greatly bless brother Pruitt's ministry and greatly bless this church. Few preachers have a better group for a foundation for a great work. Pray much for this church and her new pastor.

APPRECIATED LETTERS

Dear Brother Wilson,

Greetings in the Lord to you and yours, and all the brethren who write in The Baptist Examiner. None but the Lord and I know how much I enjoy reading and also studying this paper. There are so many good sermons in it. It thrills my soul and gives me some good spiritual food. I tell anyone who will listen that this paper is the best Christian paper in print, and I truly thank my glorious Lord and you for it.

I'm enclosing a small check for you to use for the paper or however you see fit to use it. I will always pray for you and yours, and also the writers and their families. I do covet your prayers. Your sister in Christ, Mrs. O.L. Young, Bullard, Texas.

Dear Pastor Wilson,

Please find a twenty dollar money order in the mail for my Baptist Examiner. I am ordering one for my mother and my sister. I enjoy the paper very much, and it really does help a person. Thank God for this tape on "Judgment Day" by you. May God help and bless all of you there. Yours in Christ Jesus, Mrs. Louise Collins, Baltimore, Md.

Dear Bro. Wilson,

I surely hope the Lord has given you wonderful services in church today. I only wish I could have been there to enjoy them in the Lord with you all. I always remember all of you in my prayers, and have been especially praying for your wife's health. I'm enclosing a small check to use for the paper, or whatever you need it for. Your Sister in Christ, Mrs. O.L. Young, Bullard, Tex.

"At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion" (II Tim. 4:16, 17).