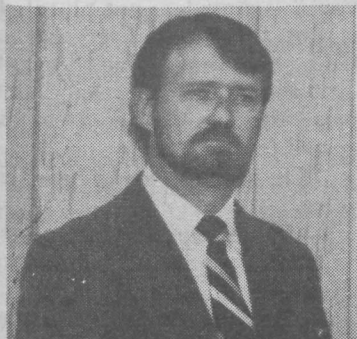


OF THINGS REHEARSED

by Bob Belanger
704 Liberty Hall Rd
Lot 22,
Goose Creek, SC 29445

"O that there were such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them, and with their children forever!" (Deut. 5:29).



Bob Belanger

A new generation had come up in Israel to whom the law of God must be rehearsed. Many of this generation had not seen the great deliverance wrought in Israel by the hand of an Almighty God; but as always God had His testimony of truth in the form of Moses, that His

own elect people and nation would not be ignorant of the God whom they were to serve. Many that had departed Egypt with Moses had perished in the wilderness not seeing the promised land, while many who were but children then, are reminded of the terror of the Lord whom they had heard at the mountain of the law. Thus, in our text, we find them gathered before Moses as he brings to the minds and hearts of the people, the greatness of power of the Almighty God whom they were to serve. Yea, it was so necessary to be rehearsed for in Deuteronomy 9:6 & 13, the Lord had declared them to be "a stiffnecked people"; yea, a people unwilling to be obedient to the declarations of their God. How extraordinarily needful it was then, that the Word of God should be continually rehearsed in their ears lest they become so unmindful of those necessary things. To this day it remains most lamentable that the people of Israel have remained "a stiffnecked people."

Our text begins: "O that

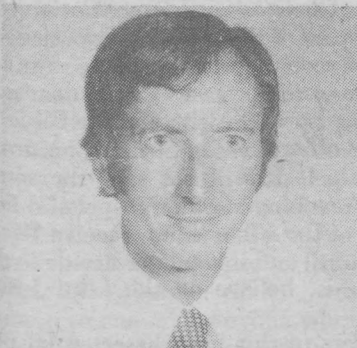
(Continued on Page 6 Column 1)

MODERN EVANGELISM

by Ron Boswell
Rt. 1, Box 495
Smithburg, Md. 21873

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Corinthians 2:4).

I want to talk to you about modern evangelism and I take the text from the book of I Corinthians, 2:4. Paul is describing in this verse, his effects in the ci-



Ron Boswell

ty of Corinth. Now, Corinth was a wicked and immoral city and you usually find that wherever there is a lot of culture, there is a lot of immorality. That is the way it was in Corinth, a highly cultured civilization, and yet highly immoral. This was the kind of a place that Paul went to, and it was there, through his preaching, that the Corinthian Church was established. People were saved and a Baptist church was organized out of the saved material. So it is important that we notice his words as he describes the work there. We believe in evangelism, but it is the modern brand that we object to.

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"Thy people shall be willing in the day of thy power..." (Psa. 110:3).

The popular opinion in the religious world, as to my topic, is that the Holy Spirit is trying to save everyone — that He works as hard in trying to save one as another. The popular opinion is that men are not saved because they won't let God save them. The purpose of this article is to show the unscripturalness and even absurdity of such beliefs.

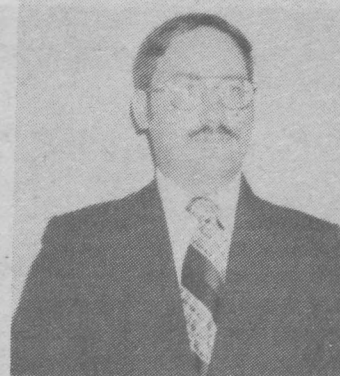
This is the last of a series of three sermons. The first one was, "Does God Love Everybody, and What If He Does?" The second was, "Did Christ Die For Everyone, And What If He Did?" The common

GREATER LOVE HATH NO MAN: A MISSION SERMON

by Medford Caudill
22111 C.R. 38, R. No. 5
Goshen, Ind. 46256

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:3).

No human example can compare with the condescension, ministry, and death of Jesus Christ. There was never a man born as this one. Never a man lived as this one. Never a man died as this one. The human mind even in its depraved state can conceive of causes worth dying for. In fact the sinful mind is ready to give its life in fanaticism for what it is deceived into believing is the truth such as we have seen recently in the Middle East. Millions in the past 200 years have given their lives in the service of their country. We hear from time to time of some who have given their



Medford Caudill

lives in heroic rescue attempts. Yes, Jesus gave His life freely and sacrificially for His enemies. By dying for His enemies He made them His friends. The great love of Jesus is beyond comprehension. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died

for us" (Romans 5:8). The love of God is expressed in the death of Christ. Each drop of blood is a drop of love. My, how the blood flowed that day. They scourged Him and He bled. They pressed the thorns upon His head and He bled. They drove the nails into His hands and feet and He bled. They pierced His side with a spear and out flowed the blood. Each drop of blood thundered down through the ages, "I love my enemy enough to make him my friend."

In thinking on the great love of Christ for His people our attention becomes riveted on that great climatic event at Calvary. Let us not forget that for some thirty three years before that supreme act of courage, love,

(Continued on Page 7 Column 5)

MISSIONARY

PREMILLENNIAL

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The Baptist Examiner

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

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FAITH

by Duke Watson
P.O. Box 217
Harrington, DE 19952

One day, while having lunch with some fellow Calvinistic preachers and their wives, we began talking about our health. In few moments the subject of ulcers worked its way into the conversation, whereupon one of the wives, by nature somewhat frank, referring to her husband, said, "He has a Calvinistic mind, but an Arminian stomach." She succinctly expressed that contradiction which all too many Calvinists display; we believe God is sovereign over all things -- except our daily

lives. We know the great truths of God's attributes, but we don't attribute them to ourselves. As an result we worry and fret just like those who live with the fleshy mind (Rom. 8:6).

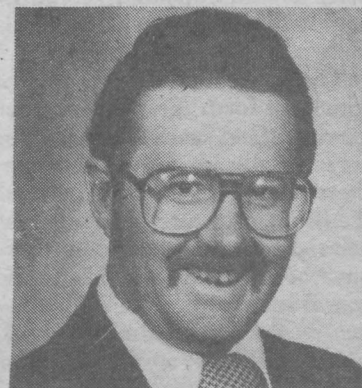
Logically, we ought to have the greatest faith of all Christians because we understand something of how great God really is. We know that He is master of everything. With Him nothing is impossible. This kind of knowledge, if applied to our daily lives, would shake formal Christianity to pieces. We ought to have the greatest faith of all because we are more logical than those who let their emotions control them. You see,

(Continued on Page 3 Column 4)

ACCEPTED IN THE BELOVED

by Sam Wilson

Ephesians 1:4-9: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To



Sam Wilson

the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:"

Surely, the Bible is a rich Book. There are so many blessings to be found in God's Word. The text we have used is a very rich portion of The Bible. This is not to slight any of God's Word, but we must admit that we all have our favorite verses.

(Continued on Page 8 Column 4)

(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

IS THE HOLY SPIRIT TRYING TO SAVE EVERYONE, AND WHAT IF HE IS?

teaching as to these three subjects is: 1. God loves everybody. 2. Christ died for everyone. 3. The Holy Spirit is trying to save everyone. Men, most men, teach this vehemently. They will become very angry with those who disagree with them. Brethren, to teach these three things is: 1. Totally contrary to Scripture. 2. To teach false doctrine. 3. To be a liar and a false prophet. 4. To highly and grievously dishonor, well nigh blaspheme, the God of the Bible. 5. To rob man of any real hope as to salvation. The fact is that if this that men preach is true, then no one will ever be saved. Thank God they are not true.

Let me again briefly state the

doctrines of grace. They can be easily remembered by taking the word T U L I P and letting each letter stand for one of these doctrines. Total Depravity teaches that man is depraved in every part of his being, and that he is unable to save or to help save himself. The U stands for Unconditional Election: that out of totally depraved mankind, God eternally and unconditionally elected a multitude that no man can number and predestinated them to be the recipients of His saving grace. The L stands for Limited Atonement: that Jesus Christ died only for, and savingly for, the elect of God. I stands for Irresistible Grace: that the Holy Spirit ef-

(Continued on Page 2 Column 1)

Some people are more interested in what they descended from than in what they should be ascending to.

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HOLY SPIRIT

(Continued from Page 1)

fectually and irresistibly brings the chosen and redeemed to the experience of saving grace. He works repentance and faith in the heart of the elect. He does this in regeneration, and He does this at the predestinated time of each one's salvation. The P stands for Perseverance: that all those chosen by the Father, redeemed by the Son, and called by the Spirit will persevere in repentance, faith, and holiness; and will be eternally saved.

These doctrines are those which set forth the Biblical way in which God saves sinners. The person who does not believe these doctrines does not believe the Bible, no matter what claims he might make. These doctrines have been the historical faith of true Baptists from their beginning in the earthly ministry of Christ until the present hour. These doctrines are very, very important. They constitute vital Biblical truth. We need to understand that the difference between these Baptist and Biblical truths and the Arminianism that opposes them is a vital and important thing. It is not a minor, unimportant, insignificant matter that separates us. These truths are how God saves sinners. No man has ever been, or ever will be, saved in the way taught by the Arminians. I do not mean to say that no Arminians are saved. I do mean to say that those among them who are saved were not saved in the way they teach, but in the way that we teach. Oh, I do believe that God's saving grace sometimes overleaps theological barriers, and I do believe that men are truly saved who do not yet (I emphasize

"yet", for all the saved will one day believe these truths) believe the truth about these doctrines. Saved Arminians were saved the Sovereign Grace way, yes they were.

The older I get in the service



Joe Wilson

of the Lord, the more do I see these glorious truths, the more precious do they become, and the stronger do I stand against the opposite heresies. Day by day do I see more clearly the unscripturalness, the awfulness, and the absurdity of Arminianism. Day by day does my soul have more horror and en-

mity against these heresies — the more determined do I become to stand against Arminian heresy and boldly speak forth the truths of Sovereign Grace.

Now to the first part of my subject: Is The Holy Spirit Trying To Save Everyone? A Simple way to answer this question would be to ask the question, Is everyone being saved? Of course, the answer to that is "no". Well, that should settle the matter. It will settle the matter for those who give due honor and recognition to the Holy Spirit as to who He is. Everyone is not being saved. The Holy Spirit is not trying to save everyone. It is as simple as that. If the Holy Spirit were trying to save everyone — seeing that He is God Almighty — everyone would surely be saved.

Let us look at some Scriptures on this matter. "Blessed is the man whom thou chooseth, and causest to approach unto thee..." (Psa. 65:4). Beloved, what does the word "causest" mean in this verse? You see, there are a people chosen by the Lord. And each and every one of them will be caused to come to

Christ. "Causest" does not mean that they come of their own free will. It means that there is an outside power, the power of another, exercised upon them that causes them to come. Surely, we know that this power is not that of man, but is the power of the Holy Spirit of God.

"Thy people shall be willing in the day of thy power..." (Psa. 110:3). Here we have: 1. A chosen people of the Lord. 2. An irresistible power that makes them willing. 3. An appointed day when that power will be put forth. Oh, what precious truths are often contained in small portions of God's inspired Word! Please notice that these people are God's people before they are made willing. They do not become God's people because they are willing. They are made willing because they are already God's people. Note that it is not the power of man's so-called free will, but it is the power of God that makes them willing. Arminianism is totally destroyed by this one verse of Scripture. Arminianism is rebellion against the Word of God. Arminianism is heresy.

"And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Lu. 14:23). I know that Arminian preachers tell us that this means that we are to compel sinners to come to Christ. The only thing it takes to prove that interpretation to be false is to try to do it. Just try to compel some loved one to be saved and you will quickly learn that you cannot do it — that it takes a greater power than yours to produce such a result. Note that "servant" is singular, not plural. It is not the human servants of God, but the divine Servant, even the Holy Spirit, that "compels" the sinner to come to the gospel feast.

"Why was I made to hear His voice,
And enter while there's room.
While thousands make a
wretched choice,
And rather starve than come.
'Twas the same love that
spread the feast,
That sweetly forced me in.
Else I had still refused to
taste,
And perished in my sin.

(Continued on Page 3 Column 1)

FROM THE EDITOR

"...Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). A major conflict arising on the theological scene today is the relationship of the Lordship of Christ to the salvation experience. Many men in very high places of religious leadership are speaking and writing against the position that one has to surrender to the Lordship of Christ — has to receive Jesus as Lord as well as Saviour — in order to be saved. I have had quite a few pieces of literature come across my desk dealing with this controversy from one side or the other.

Men in high places are speaking disparagingly against what they call "The Lordship Gospel." Many are speaking out on this issue, implying that repentance is not necessary or redefining repentance, robbing it of all real meaning. Many are teaching that one is to just take Jesus as his Saviour from hell, and this is all that is necessary to salvation. We are being told that one can do this while rejecting Jesus as Lord of his life. One can, so to speak, tell Jesus, "I will take you as my Saviour to save me from hell, but I will not take you as my Lord to rule over my life. I will live as I please. I will not allow you (the Lord) to tell me what to do." We are being told that one can be saved in this way and with this attitude. Then later on, if one decides he wants to, he can receive Jesus as Lord of his life. One can, we are told, do this when he is saved, do it after he is saved, or never do it, and still have eternal salvation. We are told that if one receives Jesus as Saviour while rejecting Him as Lord, that one is eternally saved. He will lose some of the joy of salvation. He will not be used as much, and will not have as many rewards as if he took Jesus also as Lord of his life, but he is forever saved.

Men who hold this position accuse those of us who do not agree with them of being legalists, or redefining faith, or distorting and perverting the grace of God. Frankly, had I not read such with my own eyes, I would not have believed that some of the men involved would have written some of the things they have on this subject.

I am in total disagreement with these men. I believe that what they teach is a terrible, even a damnable heresy. I believe that man cannot be saved in the way these men describe salvation. Please read my text again. Men must believe on the Lord Jesus Christ. He is the undivided Christ. He cannot, He will not be divided up and parceled out, with each man taking that part he desires and rejecting the rest. Jesus is Prophet, Priest and King. He will not be received as a priest to save, without also being received as a prophet

to teach, and as king to rule. These false teachers are cutting up the Christ of the Bible. They are taking the crown from His head. Those who follow a so-called gospel like this are using and abusing Christ, instead of receiving and honoring Him. Christ will not be "used" by man. This doctrine treats the Christ of the Bible as men often treat other men. Men often use other men, get what they can out of them, and then toss them aside. This is what this new so-called gospel does with Christ.

This doctrine is anti-nomian. This doctrine encourages and promotes sin. This doctrine highly dishonors, even insults the glorious person of our Lord Jesus Christ. In order to be saved, men must receive Jesus Christ as He is presented in the Bible. Men must receive the whole Christ. Men must receive Christ with a penitent spirit. They must receive Him as a Saviour from sin, not just as a fire escape from hell. Men must bow to the Lordship of Christ in order to be saved. Men must throw down their arms of rebellion, and come in the attitude of unconditional surrender, or they will never be saved. Jesus is Lord. He does not offer a part of Himself to men. He offers the whole of all that He is to men. Men must receive Him as He truly is — the Lord Jesus Christ — or they are not saved.

Receiving Jesus as Lord is a vital part of the salvation experience. It is not a second work of grace to be received at a later date — to be received or rejected as it pleases a man to do. Jesus Christ does not offer to be your Saviour and not your Lord. Nowhere in the Bible is there such a presentation and gospel offer of Jesus Christ. This anti-Lordship gospel is a perverted gospel. It will not save the soul. Those who preach this gospel are preaching another gospel and not the gospel of the Bible. The gospel of the Bible is not, receive Jesus as Saviour, but reject him as Lord, until and if you later decide to do that also. The gospel of the Bible is, believe on the Lord Jesus Christ and thou shalt be saved.

I would suggest that the preachers of this new dissected gospel search the sermons of our forefathers on this point. I will assure them that preachers of the past did not hold with this new fangled, perverted, dissected gospel that will not save. Men of the past preached the whole Gospel. They preached the undivided Christ of the Scriptural Gospel. I say again that this is one of the major conflicts coming on the theological scene today. I warn my brethren of this and urge them to be prepared to resist such caricature of the Gospel with all their might. May God bless you all.

FROM THE ASSISTANT EDITOR

Brother and Sister David West, Johnny Pruitt, Willard Willis, Dan Phillips, Jim and Sandra Hobbs, and others.

This meeting will always stand out in my mind because of the fact that I was ordained during the meeting. This, of course, is one of the highlights of a preacher's ministry, and to have so many of the brethren present meant so very much to me. I would like to thank all of the brethren that participated in the service. I would appreciate your prayers on my behalf that I might be faithful in whatever work the Lord sees fit to use me.

The fellowship was good among us this year and if there was contention, I was not aware of it. Of course some of us may have had differences, but it didn't interfere with the meeting; and we praise the Spirit of God for that.

All in all it was a great conference. God's people were very well fed from the Word of God. It was a great conference in that God was lifted up and man was put in his place. It was a great conference in that Sovereign Grace Baptists could come together and rejoice in the great truths that we hold to. The only thing that could have been better is the attendance. We had around 230 people, but there should have been more come to hear the Word of God preached from these able men. I leave that with you and the Lord.

To all of those that visited with us during the meeting and participated therein, we thank you. Your presence brought us much joy and encouragement that will be a great help to us in the days ahead. If the conference meant half as much to you as it did to this preacher you were greatly blessed.

HOLY SPIRIT

(Continued from Page 2)

If any man can write an article truly telling us how one man can compel another man to come to Christ, I will be happy to publish such in this paper. I will also retract and publicly retract all that I have written in this article.

"All that the Father giveth me shall come to me..." (John 6:37). There are those who are given to Christ by sovereign election. Each and every one will come to Him in saving faith. Surely, one must realize that it is not the free will of man that determines and secures these results, but the power of the Holy Spirit of God does this.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice..." (John 10:16). There are some who are the sheep of the Lord. All of the sheep - the elect - will be found and brought to the fold. Note the word "bring." It is not that the sheep come of their own free will. No, they are brought by the power of God. "Bring" does not refer to the action of the sheep, but to the action of another exercised upon the sheep. If the Arminian would just open his eyes and face the Scriptures, he would see the absurdity of his heresy.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me..." (Gal. 1:15-16). How was Paul saved? God revealed Christ in him. When did this take place? When it pleased God to do it. Paul was not saved by free will. He was saved by a revelation in his soul of the Lord Jesus Christ.

"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead..." (Eph. 1:19-20). What is it that causes one to believe? Is it his free will? No. It is the mighty power of God. It is the same effectual power that raised Christ from the dead. Beloved, the doctrines we preach give the glory to God and His power, not to man. Well, I could go on and on giving Scriptures to prove my point. However, these are enough to convince anyone who will honestly study and will just believe the Bible. If a man will not believe these Scriptures, he would not believe a hundred more. If a man can get around these Scriptures and still teach his Arminian heresy, he could get around any number thereof. Surely, it is a predominant teaching of Scripture that the power which brings a soul to Christ in repentance and faith is not the power of the free will of man; but rather, it is the power of God.

Let us look at some Scriptures on repentance and faith. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Men are saved through faith. Where does this faith come from? It is not produced by man. It is the gift of God. Salvation is the gift of God. The faith with which one receives salvation is also a gift from God.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). The opportunity, yea, the ability to believe savingly in Jesus Christ is a gift of God.

"Him hath God exalted

Instead of waiting on the Lord, some expect the Lord to wait on them.

with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). "...Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). I could go on and on, but these are sufficient to convince any man who is willing to bow to Holy Writ and order his theology according to the teachings of God's Word.

One must repent of sin and believe on Jesus Christ. These two things are involved in a true salvation experience. The Scriptures given above show us that these two attitudes and acts are gifts from God, and are wrought by the power of God. They are not the exercises of the free will of man. They are inseparable graces wrought in the heart by the regeneration work of the Holy Spirit. Back to my subject. Does everyone repent and believe on Jesus Christ? Of course not. Then the Holy Spirit does not give these to everyone. He does not work these in everyone by His mighty power. Therefore, He is not trying to save everyone.

Let us look at three Biblical pictures of the salvation experience. This experience is pictured as a birth (John 3:7), as a new creation (II Cor. 5:17), and as a resurrection (Eph. 2:6). Surely, the Holy Spirit gives us these pictures of salvation to show us that it is not by the power of man, but is by the power of God. Man is helpless to birth himself. Man had nothing to do with his birth. That which is not cannot give itself being, cannot create itself. The dead body cannot, of itself, rise from the dead; neither can it contribute anything thereunto. Brethren, what do these inspired pictures of salvation teach us? What did the Holy Spirit mean thereby? Surely, we are to learn therefrom that salvation is of the Lord. Man is saved solely and totally by the grace and power of God. He does not save, nor help to save, himself. How blind can men be in their opposition to God's Word? I tell you that Arminianism - salvation by the free will of man - does not come from the Bible. It comes from the depraved heart of man. The Bible is clear. It is because men read the Bible through the darkened glasses of preconceived opinions, of fleshly prejudice, of the blindness of the natural man - it is for these reasons, that men do not see the glorious truths of the doctrines of grace.

I appeal to your own experience of salvation. How was it with you? Did you just decide all by yourself to get saved? Or was there not a power put forth upon you that caused you to be saved - that saved you? I believe I can safely leave my case at the bar of the true experience of the saving grace of God. My friend, I greatly fear for your soul if you have never felt upon you, in you, through you, a power not your own - a power that moved upon your soul - a power you could not and did not even want to resist - and this power (it was a working of the Holy Spirit) brought you to the salvation experience. I fear for you if you have never known such.

There was a time I would not listen. There was a time when men pleaded with me, but I would not respond. The gospel was preached, the invitation was given; but I would not respond. In my soul, I was proud of the strength of my rebellion, I laughed at the puny, unavailing efforts of men to persuade me to

get saved. I boasted of my power to hold out against all these efforts. Oh, I thank God for His mercy on my soul. How I deserved the eternal hell of His wrath. But there came another time. There came another voice than that of mere man. There came another power. I could resist no longer. Oh, I wanted to be saved more than anything else. When that power came upon and into my soul, resistance was at an end; the battle was over, I laid down the arms of rebellion and gladly surrendered my soul into the keeping of the dear Saviour. Praise God that He did not just try to save me, but that He exercised an effective and irresistible power that brought salvation to my soul. Praise the Lord forevermore!

Now, to the second part of my article: What if the Holy Spirit is trying to save everyone? Oh, pay close attention to this and see what unscriptural and absurd matters would result therefrom. Surely, if one will consider this part of my article carefully he will see the truth on this matter. If the Holy Spirit is trying to save everyone, He is surely doing a poor job of it. What mere man ever failed so signally at that which he attempted to do than the Holy Spirit does if, indeed, He is trying to save everyone? The greatest failure in all the world is this holy spirit (no capitals deliberate) who is trying to save everyone. Beloved friend, can you not see the awful absurdity of such a doctrine?

In the supposed case we would have a divided Trinity. The Father chose certain ones for salvation. The Son died only, effectually, and savingly for these chosen ones. But the Holy Spirit - according to the supposition - is trying to save everyone. My friend, the Trinity is never at cross purposes. The Three Persons of the Trinity are in perfect agreement and total harmony. Whom the Father chose, the Son died for; and the Holy Spirit effectually calls these to the salvation experience.

Such a doctrine - that the Holy Spirit is trying to save everyone - is highly dishonoring (almost blasphemy) to the person of the Holy Spirit. Just whom do you think the Holy Spirit is? Do you not believe that the Holy Spirit is God? If you do not, you do not need argumentation on this point; you need the Gospel, for you are not a saved person. If you do believe that the Holy Spirit is God, how can you even think, much less speak, of His trying to do anything? The word "try" and the word "God" just do not go together. To speak of God as trying to do anything is to speak derogatorily, even insultingly, of Him. Men "try" to do things. Sometimes they succeed. Sometimes they fail. God does not "try" to do anything. He does whatsoever it pleases Him to do. Oh, the Bible is full of this doctrine that, "Whatsoever the Lord pleased, that did He." We can give many Scriptures that show that God does everything that He wants to do. How then can one speak of God "trying" to do anything. Did God "try" to create the world? Did Jesus "try" to raise the dead? Did Jesus "try" to still the storm? Did He "try" to cast demons? My friend, give me one Biblical instance of God "trying" to do anything that he did not do, and I will listen to your preaching that God is "trying" to save everybody, and some won't let Him do so.

Unscriptural, absurd, highly dishonoring to God, is this doctrine that He is "trying" to save everyone. Man, you better stop and think what you are saying before you ever again breathe out such an awful heresy as this.

The doctrine that the Holy Spirit is trying to save everyone but some will not let Him, makes the final difference in men to be the decision and act of men. I will say that the difference between a saved man and a man in hell is the grace of God. Most Arminians will say amen to this. But they don't believe it. They can't believe it and believe their free will heresy. They believe and loudly proclaim that the grace of God does the same for all men, and that man makes the difference. I just want you to know what you are saying when you speak of God trying to save everyone. I want you to know that you are giving man the credit for the final and deciding act as to his own salvation.

This doctrine denies the doctrine of the total depravity of man. I know that Arminians pretend - I said pretend - to believe in total depravity. But they do not - they cannot - so long as they hold to their doctrine of free will salvation. Man is depraved. He is dead in sin. He is at enmity with God. He cannot come to Christ. He will not come to Christ - that is of himself. If the Holy Spirit only tries, only offers to save man - if He leaves it up to man to make the final and saving decision; then man is forever lost. See the Arminian Jesus at the tomb of Lazarus. Oh, Lazarus, please let me in. Please let me give you life. Lazarus, you must do your part or you will lie in

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FAITH

(Continued from Page 1)

faith is of the mind, not feelings. We don't trust Jesus because we feel like it. If we do, it's not a true faith. We trust Him because we believe Him by the illumination of the Holy Spirit. Thus the Spirit-led mind is the seat of faith, leading us to trust in the personal promises of God and to believe His objective truths. That mind which is dominated by fleshly emotions will never find contentment because it's swayed back and forth like the waves of the sea (James 1:6). Subjective opinions derived from emotional reactions to truth are the winds which cause the confusion of mind, while belief in Bible truth anchors the soul in God (Heb. 6:19). Actually, the mind that is controlled by fleshly feelings is an enemy of God (Rom. 8:7a).

We ought to have the greatest faith because we know that God is big enough to handle every area of our lives; our jobs, our vacations, our children, our wives, our homes, our cars, our health, and yes, our death. He is not only able to handle our total life, He likes to handle it. But, the sin of presumption blocks His willingness.

Because we know we are God's elect, and because we have a theological understanding of His grace; we assume that His blessings will come upon us automatically. After all, we have the inside track to glory don't we? However, do not confuse assumption with assurance. The former is born of pride of knowledge, while the latter comes from a loving faith, the antidote to the poison of assumption. Our theological in-

sight does not please God if it's not applied to our Lord and our lives by faith. Faith pleases Him (Heb. 11:6a). Faith, even with a little knowledge is more pleasing to God than all the knowledge in the world. Actually, our cognitive knowledge about God pleases us more than anybody else (I Cor. 8:1b). It puffs us up with the hot air of presumption. Let me explain. Take the text "We know that God causes all things to work together for good to those who love God, to those who are the called according to His purpose" (Rom. 8:28). (NASV of 1973). Since we know that we are "the called according to his purpose," we just assume that He has to work out things to our good; and even worse, we don't think it's necessary to thank Him for His kindness and mercy. He owes it to us because He called us. This is the attitude of the rebellious juvenile toward his parents; he thinks that they owe him a living since he had nothing to say about his being born into this world. We just don't see the qualifying expression in that text which says, "to those who love God." Thus we know the truth, but we abuse it by not being connected to Jesus' purposes with a loving faith. So, as you can see, by assuming that Jesus has to bless us because we are the elect, we commit the sin of presumption (Ps. 19:13), don't we? And, God will simply not bless sin in any form, not even in His elect.

We are like the man stranded on a desert island. He has both the knowledge and the ingredients to make biscuits, but he has no wood to make a fire to bake them. So because he must eat or die, he gags himself on the soggy flour. He lives, but oh what a life. The spiritual fire which bakes the biscuits of the theological insight and makes life a joy is loving faith.

Knowledge about the Lord and His sovereignty cannot substitute for that consistent life of faith in Him who is the very vine of our being (John 15:5). Such a faith comes from a humility, based upon a holy awe of Him and which exalts Him every day, not just on Sunday or during the great crises of life. Let me illustrate. Suppose you and your wife got into your car to go see a friend. Now suppose, after she took her usual seat by your side, she began to tell you how to drive and how to get to your friend's house. In addition, she yelled out warnings to be careful at every corner. Now you have been driving for some 30 years without an accident and you have been to your friend's house at least 50 times. Your wife claims to be a Christian who respects her husband. What would be your reaction to such a lack of faith and respect. Anger? Probably. You'd really like to leave her home, wouldn't you? On the other hand, suppose after she took her usual seat, she began to knit and talk to you about your lives together? Suppose she enjoyed the scenery and the shop windows as you drove? What would be your reaction under those conditions? Joy? Love? Yes, both of these at least. Likewise, it pleases God when we live our faith and love in Him.

I say "our faith" even though faith is a "gift of God" (Eph. 2:8) for two reasons. One, our

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To "sing with the spirit and with the understanding also" requires more than a trained voice.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Does the Holy Spirit perform any work on the reprobate? What?

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"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged" (John 16:8-11).

The Holy Spirit, the agent of God, works in an indirect way on all men. He works through nature. Psalm 19:1-3 tell us, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Also in Romans 1:19, 20 we find, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

The Holy Spirit also works through the Word. Through the Word He invites all men to come to Christ. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17).

While the indirect work of the Holy Spirit is upon all men. There is a direct work performed only upon the elect of God. These are the ones whom the Father has given the Son and are drawn to Him (John 8:37, 38). These are the ones of whom it is said, "And you hath he quickened, who were dead in trespasses and sins; — But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: (Eph. 2:1, 4-6).

In spite of the modern day preachers' claims that the Holy Spirit is trying His best to bring one to "make a decision for Christ" and fails if that one will not come, there is not a single passage of Scripture to show that He ever fails in His work. In fact, Christ said, "All that the Father giveth me shall come to me; — (John 6:37). In verse 44 of the same chapter He said, "No man can come to

me, except the Father which sent me draw him: —". Now we know that the Holy Spirit, as the agent of the Father, is the One who does the drawing and there is no failure on His part.

The ones who do not have the direct work performed on them are the ones who resist the indirect works of the Holy Spirit and it is said of them, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51). Also in Romans 1:18 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

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Romans 9:21, 22: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?"

I want to make one thing clear from the beginning of this answer. That one thing is that I am convinced beyond any shadow of a doubt that the Bible teaches reprobation. I am also convinced that if the Bible teaches it, then we should preach it. Reprobation is the natural and necessary opposite of election. I will mention that I believe God damns the reprobate to hell for their sins and does not create men just to damn them. Now let us try to answer the question at hand.

For me to give a proper answer to this question, I would like to mention some specifics and think about the Holy Spirit and His work. The main specific I mention is salvation. Perhaps, I am assuming too much in thinking the question is mainly concerned with the work of the Spirit in salvation. My answer relative to the spirit performing any work on the reprobate so far as salvation is concerned is a resounding "no". You can not believe the Spirit performs such a work on the reprobate, and then talk about the effectual call. The Holy Spirit does not convict a man, and then leave that man in his sins. This would place a man in a most miserable state. When it comes to salvation: no, the Holy Spirit does not perform any work on the reprobate.

Let us look briefly at the Holy Spirit performing "any" work on the reprobate. The reason I assumed the questioner was referring to salvation was the usage of the word "on." The reprobate does receive blessings or benefits indirectly from the Spirit. The Holy Spirit, as God,

controls the happenings here on earth. It is a benefit to the reprobate that the rain falls upon him even as it does the elect. The reprobate may have some morality or even some Bible knowledge as a result of his coming in contact with those in whom the Spirit dwells.

The reprobate is blessed in that the Holy Spirit will often stop him from committing sins that would cause harm to God's people. We live in a very wicked world, but not nearly as wicked as it would be if the Holy Spirit was not restraining the sinful desires of the elect and the reprobate alike.

Let me sum this up by saying this: The Holy Spirit does not perform any work on the reprobate directly. Indirectly, the reprobate has come under the acts of The Holy Spirit that will be of benefit to him. May God bless you all.

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The majority of what is called Christendom today, would say "yes." The Spirit of God tries through convicting, wooing, etc. to bring the reprobate to safety, hoping that they will make the "right decision." It is believed by these that the Spirit will continue trying until that person has "sinned away his day of grace." All of this belief is not what the Scripture teaches, nor what the Spirit of God does concerning the reprobate. Part of the problem lies in the fact that the term "reprobate" and "lost person" are thought to be synonymous by many. This certainly is not the case. All reprobates are lost people to be sure, but all lost people are not reprobates, i.e., not given up to the lusts of their own heart, to walk in their own counsel. A true reprobate is one who will always be so. Having been passed over, rejected, and left to his own natural blindness and hardness; the reprobate continues on through this life to certain punishment. Of the reprobate we would say with Romans 2:5, 6, "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds." When the questioner uses the word "reprobate", I assume that the non-elect is meant, that is, those who are "vessels of wrath, fitted for destruction:" spoken of in Romans 9:22.

I believe that the Holy Spirit does perform a work on the reprobate. I believe that work to be restraint. Psalm 76:10 says, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." I want to say two things before giving specific ex-

amples of the restraining work of the Spirit upon the reprobate. First, I believe that the work of the Holy Spirit in restraint is found in every age, or division of time, with the exception of the great tribulation period. The Holy Spirit will then cease to restrain sin and the coming of the man of sin, in order to permit unprecedented sinfulness. Secondly, the Holy Spirit's restraining work is accomplished through means such as individual Christians, the Bible, the churches, and various other factors to accomplish the divine will exactly and on schedule.

In the Old Testament we find Genesis 6:3 as the principal example of the Holy Spirit restraining. The passage reads, "And the LORD said, 'My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.'" Here is not only a broad view of the Spirit's work of restraining in Noah's time, but also a reference to God's long suffering in the time period of one hundred twenty years given to the wicked upon earth just before the flood. We should note that, as at all times, the Holy Spirit, while restraining the reprobate and their actions for a specific time period in accordance with God the Father's will, and good pleasure, is at the same time providing them with an inexcusable witness to their own incorrigibility. This example, and some others we do not have space to present, shows us the Holy Spirit guiding human events according to divine providence.

In the New Testament the same restraining work is seen particularly in II Thessalonians 2:6-12. Please read this portion of Scripture. I believe that the Bible is speaking here of the Holy Spirit restraining the "man of sin," sin, the reprobate, and the results of their wickedness. Only the Holy Spirit's restraint upon sin and the reprobate controls the course of the world towards conforming to the sovereign will of God. The man of sin, the lawless one, won't be revealed before his time because of the restraint of the Spirit upon him, the reprobate, and sin. He overrules the wickedness of the reprobate and the power of Satan to accomplish God's will according to God's timetable.

The reprobate then has this restraining work upon himself by the Holy Spirit for the ultimate accomplishment of God's will. This is necessary work for the control and management of all things, not to mention the protection and power that shield God's children as they live among the reprobate of this earth.

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There is one sense in which the Holy Spirit performs work on all people. God provides the air we breathe, rain for our crops, sunshine and all such for all of His creation which includes the reprobate as well as the saved. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

that ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:44,45).

Since the reprobate are those who are chosen for damnation, it is obvious that the Holy Spirit will not "try" to save them. "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever" (II Peter 2:17). "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 12,13).

When the Holy Spirit starts working with a person that person is saved. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). He does not "try" to save anyone and then give up.

The only thing the Holy Spirit is doing for the reprobate is that, He is keeping them from receiving God's wrath. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II Thess. 2:7).

FAITH

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faith is not God's faith given to us, like He gives us health, for example. God has no faith. He is faithful, but He is not faith. He is love, but He is not faith. Who would He have faith in? Why would He need faith when He is self-sufficient? No, faith is a human attribute. Two, it is ours because God gave it to us, and He's not an Indian-giver. It's ours until faith turns to sight in glory. But, what He gave us was not faith in itself, it was saving faith when He revealed His Son to us (Gal. 1:6a). Thus He gave us a different object for our faith, which turned our old faith in the things we see to a faith in the unseen things of eternity. Natural faith is ours by creation, and saving faith is ours by re-creation through God's grace.

Now then, how do we ignite the fire which smolders in us by grace so that we bake the biscuits of knowledge? How do we let our knowledge of the great Scriptural truths of grace become a power in us (II Tim. 3:5)? Love. Not our love for Jesus, as important as that is; but our appreciation of His love for us, His elect. We know that He is omnipotent and omniscient; and we know that He is full of mercy and grace, but we seem to forget His essence of love. Actually, we put the fact that He is love way down the list of His attributes, when it ought to be second to His holiness. He makes all things work together for good because He loves His elect, not because He likes to show off and display His attributes. His love is the sweetness of His grace. It's the perfume of His very being. It's the root of our loving faith. Paul, writing to the Christians in Ephesus said, "That he would grant you, according to

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is cremation unscriptural?

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In every case in the Scripture, when one person or many were consumed by fire, the cause of their destruction was related to some wickedness, rebellion, or disobedience. Look how Zimri died in I Kings 16:18, 19 for his sins. In Numbers 16:35, 250 were consumed for their rebellion. Consider the destruction of the great multitude at the end of the Millennial Reign, that went after Satan and encompassed the Holy City, the camp of the saints. God destroyed them by fire. (Rev. 20:9). Whereas, in the Bible burial was the means used in putting away the dead. Scriptures such as Acts 9:37, and Matthew 26:12, John 11:44, Luke 7:14, John 11:19, and Genesis 50:26 show that the body was prepared for burial by washing, anointing, and embalming prior to being placed in a coffin. Also that graves were provided, tombs were erected, and mourners attended the burial.

I believe burial to be the Scriptural means of putting away the dead: But what is this body? Of what great importance is it? I think, for the sake of loved ones left behind, and to pay our respect to the deceased, that funeral services are good and proper. They are also a good opportunity to preach Christ, His death, burial, and resurrection. But the manner of putting away the body has no effect on the soul. There will be a resurrection of the dead; some unto glory and eternal bliss, some unto shame and eternal damnation. Whether the body be buried, burned, or blown to bits; God Who created all things will have no problem in raising those that have passed on.

having been buried. Our Blessed Saviour Himself is mentioned as being buried, and He is our example. I personally believe that many who request that at their death they be cremated, believe that they will escape the flames of hell, that God surely wouldn't burn them twice.

Cremation is a sign of God's wrath. When a person or thing was destroyed by fire in the Bible it was a sign of divine anger and an act of judgment. II Peter 2:6 reads, "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly."

Achan of the Old Testament was cremated as an act of judgment from God. Joshua 7:25 reads, "And Joshua said, why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. Achan and his whole family, even everything he owned was burned (cremated) because of sin. I think that our first text found in I Cor. 15:42-44 teaches that all Christians should be buried and not cremated. Christ was buried, and the word Christian means Christlike; therefore, we should be buried like our blessed Saviour.

The Bible condemns cremation. Amos 2:1 reads, "Thus saith the Lord; for three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the King of Edom into lime."

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Cremation is not the customary method of disposing of a body. It was a method used in Old Testament times predominately by the Greeks and Romans. And they used it primarily because of sanitary conditions. There were also some Hebrews that observed this custom. One instance was for Saul and his three sons that were slain by the Philistines at Gilboa. Saul had been severely wounded and was near death. His armourbearer would not slay him, so he took his own life by falling on his sword. His body was still abused. His followers got the bodies and cremated them. "And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul; All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And took their bones, and buried them under a tree at Jabesh, and fasted seven days. I Sam 31:11-13."

There is no New Testament instance of cremation. Paul does, however, allude to giving his body to be burned in I Corinthians 13:3. The early Christians followed the Jewish practice of burying the dead. The fact that Christ was buried and was a vivid hope of the resurrection would seem to instruct the observance of burial without cremation. There does not seem to be any command to refute such an act. I believe we can say that it is not unscriptural, but it will never become the prevailing practice.

Where there may be concern for someone burned in a fire and never found as far as a body was concerned, God will by his power at the proper time bring that body together again. There is nothing too hard for God.

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With many in this day and time cremation is popular. Many so called celebrities have had their bodies cremated. I supposed some people have their bodies cremated because it is becoming a popular thing. Then some have their bodies cremated because someone in high society had theirs cremated. These are no reasons to have one's body cremated.

Our bodies belong to the Lord and they are not ours to dispose of as we please. Our bodies belong to the Lord whether dead or alive. We read in Jude 9, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses..." Why this disputation? It is because the body of Moses belonged to the Lord. If it matters not what becomes of the body at death, then there would be no point in this contention. The Lord rebuked the devil concerning the body of Moses. I understand this to mean that the body of Moses belonged to God and, Satan could not have it.

We also read in I Corinthians 6:19-20, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" We are to glorify God with our bodies while we live. To give order for our bodies to be burned after we die is not a sign of glorification, it is a sign of defying God.

The question, "Is cremation unscriptural?" It is my understanding of Scripture that it is unscriptural. When Joseph died in Egypt, his request was that his body was not to be left in Egypt but to be carried to the land of Canaan. When the children of Israel left Egypt they carried the body of Joseph with them Exodus 13:19, "And Moses took up the bones of Joseph with him." Joseph's bones were buried in the promised land. (Joshua 24:32).

Cremation is of heathen origin. Since this a fact, no

Christian should have his body burned. We should not aid or abet any heathen activity whatsoever, whether it be cremation, the celebration of Christmas, Easter, or anything else that is of heathen origin.

It would be no problem for anyone who is willing and desiring the truth to read the Bible, and do a little searching in history to find out that cremation is of heathen origin. Christians should not engage in cremation because of this. The Word of God does not teach the doctrine of cremation. Rather it is taught in the Bible to bury the dead. It is not only unscriptural, but it is also barbarous. How could anyone that knows anything about the Bible submit the body of their loved one to such an horrible and barbarous act.

When the burning of anyone in the Bible took place it was for the purpose of demonstrating God's wrath against sin. When Achan and his family and all that was his was burned with fire, this was to show God's hatred for sin. (Joshua 7:15). The dishonorable disposal of Achan's body was equal to the greatness of his sin and his sin was a direct disobedience to the command of God.

If any person has the idea that to cremate their body and take the ashes out over the sea and scatter them to the four winds will keep God from gathering them and bringing them into the judgment, they are indeed seriously and sadly mistaken. For such is to defy God. Our God made man from the very dust of the earth. It will be no problem for Him to gather the ashes of sinners and put their bodies together along with their unsaved soul and have them to stand before God in the last judgment and be cast into hell for their sins.

Cremation is unbiblical, unchristian, ungodly, God defying, and God dishonoring. Christians, don't have your body burned!

FAITH

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the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your heart by faith; that ye being rooted and grounded in love, May be able to comprehend with all the saints what is the breadth, and length, and depth and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God" (3: 16-19). He saw that the love "surpasses knowledge," didn't he? He saw that those Christians, even though they were well grounded in the doctrines of grace (1:2-6, 11; 2:1-5, 8-10), had to have a personal knowledge of the love of Christ, not in the abstract, but in a personal experiential fellowship with Jesus. He knew that only an intimate awareness of Christ's great four-dimensional love could round out their head knowledge of sovereign grace and warm their hearts enough to live daily in Christ (Gal. 2:20).

So, what I am saying is exactly what the great apostle said to those dear Ephesian Christians, isn't it? Indeed, his writing is for all born-again Calvinistic people. We must not only see His Godness, we must see His goodness toward us. We must not only see His uncompromis-

ing holiness, we must see His unfailing compassion. Now, as I hinted at above, don't make the mistake of substituting His love for you with your love for Him. His love for us always comes first (I John 4:19). Indeed, we can't love Him the right way until we appreciate His love for us, rather for me as an individual. And since faith works through love (Gal. 5:6c), we can't have a loving 'power-faith' until love becomes the main thrust of our life. Faith grows in direct proportion to our appreciation of His love because it created the ability to rest in His love without doubting His goodness and concern. Therefore, His love and the growth of our love must become the most important elements of a person's Christian life, more important than faith itself (I Cor. 13:13). When this ideal is reached, we won't have any trouble having revival and supporting missions.

Love is the power of faith. You love your wife, so you trust her. You love your children more than your neighbor's, so you trust them more than his. People love money, so they trust in it. What you love is what you trust.

Look at this wonderful truth as illustrated by the devoted Gentile centurion. He loved his slave who was dying; so he went to Jesus, a journey of a couple days round-trip. Because he loved he did a work of love. But, not only did he love his slave, he knew that Jesus was the sovereign God who had all authority. However, if he had merely stopped at his understanding about Jesus, his slave would have died. So, he took the great step of love and reached out to Jesus by faith, not only in His ability, but in His compassion. He appealed to the goodness of Jesus. He appealed to the love of Jesus, even though this was not expressed in so many words in the Bible. It was love that gave him courage and faith. And, his love gave Jesus an opportunity to glorify Himself before the curious crowd around Him.

All the precious doctrines of divine grace are rooted in the love of God, in His very nature. We know that He knew His elect before the creation of the universe. Why? Because He loved us from the beginning, even knowing us by name from the beginning of eternity. And, we are secure not only because He is strong enough to keep us from being snatched away by Satan, but because He loves us and directs His keeping power toward us. All that is the length of His everlasting love. And, it will never waver nor change, because He is forever immutable. He loved us so much that He left the throne of heaven where the angels sang to His glory in continual worship and came down to earth to become a man and die for the sins of the elect. He left the hallelujah songs of the angel's choirs and came to earth to hear the taunts and curses of His own people. That's the depth of His love. He loves us so much that He has raised us up with him, and seated us with him in the heavenly places, in Christ Jesus (Eph. 2:6). We, right now, are seated in Christ at the right hand of God because He loves us so much. That's the height of His love. His love encompasses the elect of every

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QUESTION: — Where is self-determination for children condemned?

ANSWER: — Proverbs 29:15. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

FAITH

(Continued from Page 5)

strata of society, from the thrones of men to those on death row, from the pagan jungles of Africa to the penthouses on Fifth Avenue. He loves His elect no matter the color of their skin. That's the wonderful breadth of His love. And most astounding of all, every one He has ever loved or ever will love is His enemy (Rom. 3:10-18; 8:7a). With such a love as this, how can we not love Him and trust Him? The best that God has for those who reject His love is eternal hell.

We must not be like the people of Nazareth, who missed Christ's blessings because they didn't have faith (Matt. 13: 58). Oh, they knew Him. They knew His mother and earthly father and His brothers and sisters, but their knowledge did not engender faith. Indeed, their cognitive knowledge was a stumbling stone to faith.

One day, as the story goes, a Christian was talking to an elder saint. He said, "My what a wonderful thing it is to be saved."

The older man said, "I know something better than that."

"What do you mean. There's nothing better than being saved."

"Oh yes there is. It's being in sweet fellowship with our Saviour."

REHEARSED

(Continued from Page 1)

there were such an heart in them..." Here the Lord speaks as if a man moved with great compassion over such a weak people. He laments, as it were, over their continual failures, and in particular over the words they had spoken in verse 27 to Moses as their intercessor: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it." The will to hear and the will to do was their promise and declaration. So full of "good intentions"; so sure of their abilities to follow the decrees of God, but alas, it was that stony heart that had so often caused their downfall, their disobedience, their chastisement. The Lord had given careful heed to their words and declared; "they have well said all that they have spoken" (v. 28), but as the Omniscient One who "searcheth all hearts and understandeth all the imaginations of the thoughts" (I Chron. 28:9), words of good in-

tent could not hide the inner man, could not hide the rebellious heart, could not hide in the weakness of human depravity; and thus He declares, "O that there were such an heart in them." Oh that they were able of themselves to keep and fulfill such words. The very expression seems to cry out in pity over the deplorable condition of these wanderers. Yea indeed, "touched with the feeling of their infirmities." He who gave the law of severity seemingly declares His great compassion and sympathy here, but is it not so that He also declares their failure? Does He not also remind them to behold themselves and remember what manner of creatures they are? Creatures that speak great swelling words which proceed from desperately wicked hearts. "O that there were such an heart in them."

We consider in these hours, the mass of humanity. Observe man in his daily struggle to promote world peace, righteous moral standards. But to the observer the words are smothered by sounds of missiles, bullets and bombs quickly mustered for use. Stockpiled and pointed at his brother. A "necessary evil" we may say, but such evil loudly speaks to us of the utterly depraved heart of man. Generation upon generation has declared to do better, to do good. For nearly six-thousand years man has declared his good intentions but thus has the Lord declared: "may ye also do good, that are accustomed to do evil? (Jer. 13:23). "O that there were such an heart in them" How the Lord had known and does know that they would not keep such words of promise; they would not seek unto Him to have such an heart of faithfulness.

We would ask ourselves as the Lord speaks these words to us today, how might we consider them? Would we humble ourselves before His Holy Majesty this day and declare with David of old; "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be an wicked way in me, and lead me in the way everlasting." (Ps. 139: 23-24). Would we so lament as Jeremiah and exclaim: "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the Lord, Let us lift up our heart with our hands unto God in the heavens" (Lam.3:39-41). Would we declare that these verses are misapplied? Would we dare say that we do not often turn away from the Lord? Is this not also a way to make our "calling and election sure"? How often it is that I have found my heart walking "after mine eyes", seeking those things that are without rather than searching for that which is within.

"Keep thy heart with all diligence; for out of it are the issues of life" (Pr.4:23) saith the Lord our God, From the heart proceeds life's blood, giving life throughout. From the heart or spirit of man proceeds all manner of evil, and thus it must be guarded every waking hour lest we betray the Spirit of God within; lest we bring dishonor to the Lord our God and the Gospel of Christ. In what manner do we then; keep, know, try, and search? We again observe our text.

"O that there were such an heart in them, that they would fear me..." This was the first

order of things for Israel; is it not also to us under grace? I recall not so long ago in conversing with an Arminian, who was quite taken back when I declared to him that we should "fear" the Lord. "How can we fear the God of love" came his reply. To him such an idea was unthinkable, but nevertheless the Word of God expresses the idea abundantly. In Acts 5 we read the account of Ananias and Sapphira whom the Lord struck dead for their lies "unto God", and in verse eleven it is recorded; "And great fear came upon all the church, and upon as many as heard these things". In Acts 9:31 we read that the churches walked "in the fear of the Lord." This speaks to us of the fact that the churches, the elect in those churches, greatly feared the Lord. But what manner of fear is spoken of here? Young renders the greek as, "Fear, terror," Vine states this fear to be "that which may cause flight; fear, dread, terror; that which is caused by the intimidation of adversaries; reverential fear." In Matthew 10 our Lord "had called unto him his twelve disciples" (v:1) and of the many things He taught them, He also taught them that they should fear God (v:28). Now I do not see how even the rankest of Arminians could misinterpret our Lord's meaning in either of these verses, but lest we become caught up in reproving heresy we must concern ourselves with our text.

O...that they would fear me" is our Lord's admonition. Yea, multitude are the places in the Word of God where such reverential fear is promoted for the benefit of the child of God and for the glory of His Saviour. We must also carefully note that not only is this a reverential fear, but the fact stands that as His dear children, we must also look upon this fear as parental fear. Now in reference to this "fear" we must seek to contain ourselves in the use of the one Hebrew word that is used in our text, as it is elsewhere used. We first find it similarly used in Deut. 4:10 where the Lord declared: "...Gather me the people together, and I will make them hear my words" Why? "that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Fear is here expressed along with daily living: i.e., holding our creator, our Saviour in the deepest awe and reverence, considering Him as the "high and lofty one" who is above all that is, recognizing His greatness and power; His eternal being, having none to be His counselor or say "what doest thou." He who declared to Jeremiah (5:22). Fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" Likewise daily men "toss themselves," they "roar" in rebellion against their provider of good things. All but to no avail, for the King has spoken; His decree has gone forth and unless the scepter is presented, unless they "kiss the son" they shall not pass over to the land of promise. Yea, He commands, "Thou shalt fear the Lord thy God...but the Lord your God ye shall fear." Is such but com-

manded of His children alone? Nay! David declared (Ps.33:8), "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him." But alas, Paul stated (Rom. 3:18), "There is no fear of God before their eyes." Ah, but such a day shall soon cease as the King of Glory takes the throne of Israel, "And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing" (Ps.64:9).

But in our text the Lord speaks of His own, "O... that they would fear me." David declared (Psalms 34:9); "O fear the Lord, ye his saints." Why such a declaration? "For there is no want to them that fear him." When He is revered, He is honored, He is glorified; then we may honestly proclaim, "The Lord is my shepherd, I shall not want." for "Blessed is the man that feareth the Lord" (Ps. 112:1).

What would keep the heart in such deep awe and reverence of the Lord? Our text again, declares, "O... that they would... keep all my commandments always..." By some these days, quick may come the response, "we are not under the law, but under grace." (Romans 6:14-15). We would ask then, does it make it right because we are under grace to kill, steal, lie, commit adultery, dishonor our parents, etc.? Does grace permit disobedience to the law? Nay, but rather it magnifies it to the praise and glory of Christ. All the commandments that we are to keep always can not only be seen as the law of God, but also as the very Word of God. The book of Deuteronomy is also referred to as "the book of obedience." Peter declared, "We ought to obey God rather than men" (Acts 5:29). Paul declared to the Galatians, "Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5:7). Yea the winds, sea, and unclean spirits obey the Word of the Lord; how much more so His own? To "keep" means to obey. We are not left to strive on our own as it were, we are not working our way to heaven as some would have us to believe, for we have our example, our pattern in Christ Jesus. Philippians 2:8 tells us, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "Obedient unto death...keep all my commandments always;" even unto death is the implication for us also. Our Lord declared in John 8:29, "For I do always those things that please him." And He, the Father, consented with admiration of His Son saying, "This is my beloved Son, in whom I am well pleased" (Matt.3:17).

Psalms 119 is one of the fullest and best examples I can think of that declares the importance in the keeping of the Word of God. Every one of the 176 verses has reference to the Word of God with such terms as the law, His testimonies, His ways, precepts, statutes, commandments, judgments, and Thy Word. It speaks to us of blessings, praise, cleansing, rejoicing, meditation, delight and longings. Yea, it is a full embodiment of comfort and exhortation to keep the Word of God. It closes with the words: "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." Job proclaimed, "Neither have I gone back

from the commandments of His lips: I have esteemed the words of his mouth more than my necessary food." Thus we are to "let the Word of God dwell in you richly." Let this be our continual feast! Proverbs 15:15 declared: "He that is of a merry heart hath a continual feast." for we feast on the riches of His grace.

This now brings us to the fourth part of our text. Deuteronomy 6:5 tells us, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Does this not declare to us a right heart? Does it not also declare reverential fear? Does it not also speak to us of obedience to His words? For all such things are entailed in this one word, "love"; and thus we read in our text, the results, the blessings, that can be had by giving heed to His words: "That it might be well with them."

Most of us would tend to observe the potentials of this promise to be a guarantee to and in worldly prosperity. The Psalm of Christ, Psalm 1, declares of Him: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." John stated by the Spirit; "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (3 John). The prosperity that is first and foremost is spiritual prosperity. To be at unity, at oneness and harmony with the living God. John delighted in the spiritual growth of a church, for they were spiritual, they were Christlike! Peter exhorts:

But grow in grace, and in the knowledge of our Lord and Saviour Christ Jesus" (2 Peter. 3:18). Our Lord declared "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." & Matt. 11:29). The key words in these verses are do, prosper, grow, and learn, with the result being; "that it might be well" with us. Would the Lord ask more of His own than He, Himself would do? It is not wrong to prosper in this life's goods, in worldly possessions, but let us carefully consider that which is to be first, that which is most important to Christian well being, even our spiritual growth and prosperity, for by it we are indeed "the light of the world." This now brings us to the conclusion of our text.

Deuteronomy 5:29: "...that it might be well with them, and with their children forever!" The verse closes with an exclamation point. It declares to us passion and strong emotion, thus showing great

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MODERN

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have begotten you through the gospel."

There you see that it is through the preaching of the gospel of the Lord Jesus Christ, that the Holy Spirit works and people are born again. Those who would deny God's use of instrumentality, do it in the face of Scripture. Modern evangelism emphasizes the use of instrumentality, but not in the way the Word of God does, bringing us to our first point in this

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MODERN

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I. MODERN EVANGELISM SUBSTITUTES SALESMANSHIP FOR THE PREACHING OF THE WORD OF GOD.

Paul says this, "...speech and my preaching was not with enticing words of man's wisdom..." (I Corinthians 2:4). But much evangelism today is just simply sales techniques, simply salesmanship rather than the old-fashioned preaching of the Word of God.

I was talking to a Christian man the other day who is an insurance salesman. He was telling me that his church had a soul winning seminar and he went to it. He said, "You know brother, it was just like sitting in the sales meeting at the insurance office. I could not tell any difference." He said, "We came right down to the closing of the sale." It disgusted him, for he remembered reading in the Bible, "...not with enticing words of man's wisdom..." (I Corinthians 2:4).

Then I was talking, not too long ago, to a fire alarm salesman. He said, "You know brother, the only way you sell these fire alarms, is that you have to actually burn the people up in the house and all that they have. In other words, you have to tell a scary story and actually present them as being burned up in a fire and then they will buy the fire alarm." Well, a lot of preachers do that today, they tell a lot of graveyard stories in order to scare people into heaven.

We find that some use a technique well known to salesmen; that is, to get the customer to continually say, "yes." "yes" to this, "yes" to that and then finally, you come down to the closing of the sale and the man will automatically say, "yes, I will buy it." That is the way some people do in evangelism. They take the book of Romans and they go down what they call "the Roman road" with the sinner. They get him to say, "Yes, Yes, Yes." Will you be a Christian? "Yes." They use a sales technique getting people to obey commands, and then finally, closing them. This is what most modern evangelism is today.

I remember a Florida preacher saying at a Bible conference: "Brethren, I know you all preach a lot, but at my church where I am the pastor, I give a ten-minute message and a twenty-minute invitation." Now that certainly is contrary to the way the Apostle Paul preached at Corinth, for he did not use enticing words of man's wisdom.

Some do everything they can to get a lost man down to the front of their church to a piece of wood that they call an "altar." Now an "altar" is not old-fashioned at all, the so-called "old-fashioned altar" has only been in existence less than 200 years. There is nothing "old-fashioned" about it. This is a modern tool for the modern, high-pressure evangelist. You will not find it in the Word of God. If you have an altar in your place of worship, you did not get it from the Word of God, you got it from the lumber yard. This kind characterizes modern evangelism.

You may say, "Well, preacher, should we not do what we can to try to get the lost saved?" Yes, but let us do it

God's way and "...not with enticing words of man's wisdom..." (I Corinthians 2:4).

If these methods would work, then we would be in favor of them but let me give you an illustration as to why salesmanship will not work in saving the lost. I want to read to you two verses from John's gospel, chapter 11:43, 44, "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth..."

Here you have a picture of the Lord Jesus Christ raising Lazarus from the dead. Lazarus had died and was laid in the grave, and they had rolled a big stone over the mouth of that grave. Inside was the dead body of Lazarus. Putrefaction had set in as we find in the words, "...he stinketh..." (John 11:39).

He was dead and man without God is spiritually dead. When I was lost, I was alive to sin, I was alive to the world, but I was dead spiritually, just like Lazarus was dead physically.

Now here come some preachers, modern evangelists, and one man looks to the others and he says, "In there is Lazarus and he is dead, we have to help him. I know what we will do. I will tell a scary story and try to scare some life into him, I will tell a graveyard story." So he told a scary story and Lazarus still lays in that grave, dead. You can not scare life into someone that is dead.

Then another preacher comes along and he says this, "Lazarus, do not you understand? Jesus has done all He can do and now it is up to you, come out of that grave!" Lazarus is still dead. He is lying in that grave and he does not move, because he is dead. That is the way we were and if Jesus had done all He could do, you and I would still be dead spiritually. Jesus has not done all He can do until He gives spiritual life.

Another preacher says this, "Lazarus, if you will shut your eyes and raise your hand, we will pray for you." Lazarus can not raise his hand because he is dead, and they can not bring him to life.

Another preacher says, "We will touch Lazarus' emotions. I will present Jesus on His knees, pleading with Lazarus to come to life, and I will touch his emotions and cause him to live." So the preacher goes about to do that, but do you realize Lazarus is still dead? Untouched, because these methods do not work. He is, in fact, a corpse. That is how you and I were in the spiritual condition, alive to sin, alive to the world, alive to the things of this life, but to the things of God, dead. Well, what happened? Lazarus does not have any life, just like you and I did not have any spiritual life. Jesus brought Lazarus to life, and that was the power of God. This brings me to the second point in the message.

II. IT TAKES THE POWER OF GOD TO SAVE THE LOST.

Paul said it took the power of God at Corinth, listen again to our text.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Corinthians 2:4).

So you see, it takes the power of God. Let me prove it to you from the Bible. In Ephesians 1:19, we read, "And what is the exceeding greatness of his power (notice the word

"power") to us-ward who believe, according to the working of his mighty power."

Now the Bible says it plainly, it says it clearly, we believe on Jesus by the working of His mighty power. You may say "Well, I do not think it takes much power to believe on Jesus." Well, what does that Bible say? Notice the next verse, and it tells us how much power it took for you and me to believe on Jesus that we might be saved-verse 20, "Which he wrought in Christ, when he raised him from the dead..."

In other words, it took as much power of God to make you believe on Jesus as it took to raise Jesus from the dead. You and I were dead spiritually and it took God's Almighty Power to bring us to life, to give us repentance and faith in His son, that we might be saved.

In Ephesians 2:4, 5, it says, "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us..."

When were we quickened? When we were dead. Do you know what the word "dead" means? Just like Lazarus was dead physically, you and I were dead spiritually, and it took God's power. In the book of II Peter 1:3, we read this, "According as his divine power hath given unto us all things that pertain unto life..."

What kind of life is God talking about? God only gives one kind of life and that is eternal life. That is why I believe that when a man is saved, he can never be lost again because he has eternal life and the word means "unending." Eternal lasts forever. How did we get it? How did we get the repentance and faith that was needed to believe on Jesus and be saved? Peter says we got it by God's Divine Power. The same power that He exercised in raising Lazarus from the dead.

God makes the difference. Two women came to the church service. When the service was over and they were going home, the one woman said to the other, "Wasn't that a wonderful sermon? It just thrilled my soul!" The other woman said, "Quite frankly, I was bored." What do you think made the difference between these two women? What was it that caused the one woman to love the Word of God and the other woman to be bored? We say it was by God's power.

Two people come to church, one person hears the glorious Gospel of the Lord Jesus Christ as never before. One person sees Jesus as his only hope for heaven and his life is changed for evermore. The other individual goes home and his life is unchanged, everything is as it was before. They heard the same message, but the one person had a life-changing experience and his life is never the same again. The other individual goes home, forgets about the message, and his life is the same as before, unchanged. What made the difference? In fact, in John's gospel, chapter 6, we find the answer given, John 6:44 says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

No one is going to be saved unless he is drawn to Christ by the power of God. Carnal means cannot be substituted for God's power. Modern evangelism fails because it uses carnal means in-

stead of the preaching of the Word of God, relying on the power of the Holy Spirit.

Another reason why modern evangelism fails, is because the preacher is not a salesman, but a preacher. You understand, if you were a salesman, you would not want to be offensive to anybody, for if you were offensive, you would not sell anything. Even if somebody offended you, you would not want to be offensive back to them or you just would not sell anything. The Word of God that the preacher is called to preach, is offensive to the natural man. Of course, I realize that some preachers do not preach enough to make even the devil made. But if you are going to preach the Bible, you will find that it will be offensive. Not that the preacher would want to be offensive, but it is just the way the Word of God is, concerning human nature, it is offensive. God does not call a preacher to be a salesman, but He calls a preacher to preach His Word.

III. What Harm Does Modern Evangelism Do?

Now you say, "But Preacher, what does it hurt to try to persuade men with carnal means?" Well, I will tell you what it hurts, it gets a lot of corpses into the church. Spiritually dead people are talked into making a profession of faith and they are not saved. Let me give you an illustration from the Word of God. We have King Ahab, and we have the prophet Elijah. Elijah preached the Word of God and it was the pure Word of God that Ahab heard, yet he was still unsaved. Let me read it to you.

In I Kings 21:27-29, "And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me?..."

Now I want you to notice something. Here is a man that was spiritually dead as a door nail. Yet at the preaching of God's Word, he humbled himself. God said that he humbled himself, so there is no question but what that he humbled himself. Now suppose a man came into the church and he acted like Ahab, you know what would happen, don't you? Everyone would say, "Let's get this man up front. We need to get a man like this in our church because he is an influential man in the government. He could do much for our church. He is very rich and could be a good giver." I tell you that before you knew what happened, they would have Ahab in the church, but he is dead as a door nail and as you are listening to this sermon, Ahab is burning in hell. He had no spiritual life. This is what is wrong in the churches today. That is why there is trouble in the churches. The spiritually dead are causing the trouble. Ahab was false and he heard the pure preaching of the Word of God. How many people do you think are brought into the churches under the persuasiveness of the preacher, who are just like Ahab, spiritually dead and on their way to hell.

I want to ask you something. Has the power of God come into your life so that you see Jesus as your only hope for heaven? Or will your life remain the same after hearing this message with no change? Someday you will wake up in hell. Let me give you one more thought. Ahab was

unchanged spiritually. He did not love Elijah. He did not love the Word of God. He did not love God's people. He died in his sins. Will you likewise die in your sins?

May God grant that you would see Jesus as your only hope for heaven and trust in His atoning, cleansing blood that He shed on Calvary. May God bless you!

LOVE

(Continued from Page 1)

sacrifice, and service Christ layed down His life daily for His friends. Jesus came not as a tyrant to be waited on by those around him. Jesus came not as a rich man to indulge Himself in pleasure or business. Jesus came as a servant. He fed the five thousand and turned the water into wine. He healed the sick, the lame, and the blind. He taught with patience the Word of God both to His disciples and to an unbelieving generation. He stooped so low as to wash the dust from their feet.

Our generation thinks nothing of service to others. This has been called the "me generation." What can I do to improve myself or my position is our constant question. Where is my life going? How much pleasure can I obtain for myself? One of the prominent sins of our time is selfishness and all the self indulgence that goes with it. How many of us practice self denial? How many of us fasted in preparation for this conference? We couldn't do that could we? It would hurt us so much to miss even one meal. How many of us have turned off our favorite television program and said tonight instead of watching worldly actors, or the ball game, I'm going to read my Bible and pray? How many of us have given up anything we have, for anybody, for any purpose, for any reason?

The great missionary enterprise that Christ has commissioned His churches to embark upon is an enterprise of service. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:18-20). If we are to do as Christ commanded, our church members must be willing to be servants. Our churches, in many cases, have adopted the self indulgent attitude of the world. What can I do for myself is their cry. They are willing to expend great sums for their own luxury while giving little to advance the cause of Christ. They want to be catered to. Their members cry how can the church best serve me? They are always ready to say, "I didn't get much out of that service." They ought to be asking what can I contribute to the service?

Mission work requires those who are willing to lay down their lives for their friends. It is not an easy thing to go to a place where the people are of a different language, perhaps of a different color, and of a different culture than we have

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LOVE

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grown up with, and to which we have become accustomed. Christ's command to His churches is to do mission work. He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). He did not say, "unless they have a different language, or a different kind of government, or a different color." We have no excuse for not doing mission work. Somebody says if the Lord ever calls me to do mission work in a specific country, I'll gladly do it. If you are a preacher you are called to preach the Gospel, and what's wrong with preaching the Gospel in Brazil. Sometimes Paul was called to a specific place like Macedonia; sometimes he was shut out of a specific place like Asia. Wherever Paul found himself and wherever he went, he preached the Gospel to every creature. Did you ever think about that man of Macedonia. Paul saw a man. Just one was enough for him to determine that his help was needed. In Olivet, Michigan lives one of the finest Christian men I have ever met. His name is George Scott. Oh, how George and his family would love to have a man with a missionary spirit come there to revive the work of the Sovereign Grace Landmark Baptist Church. He has prayed, he has run announcements in the Baptist Examiner, he has written and called dozens of preachers; and no one has come to help. If you're not sure where the Lord wants you, my advice is go to Olivet, Michigan and help out until the Lord calls you elsewhere. Will you go?

Why won't you go into the mission field? Are you afraid. Let me tell you, I was scared to death. I didn't know a thing about Saipan except that it was in the Pacific, they fought a big battle there in World War II, and they needed someone to come over and help them. Do you think you cannot raise the support that is necessary to live? "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matthew 6:26). Do you think you are not capable of doing the work? I don't know about you, but I'm not capable of doing the work in Goshen, Indiana; but I do my best. Are you prepared to go to the mission field and lay down your life for the friends of Jesus.

Is it worth it? Shortly after I got to Saipan, our only vehicle broke down and I had to walk or ride a second-hand bicycle wherever I went. They had a so-called bus service but it was so poor you could get there faster by walking. One day I decided to take the bus into a village called Chalen Kanoa where we got our mail. I waited and waited. It was way behind schedule, and I almost gave up the idea in favor of walking. But finally it came and I got on. I was the only passenger. We went up a hill, and as we were going down the other side, the bus ran out of gas. The bus driver apologized and gave me back my quarter. Fortunately, we were in front of his cousin's house, and he sent his cousin to

town for some fuel. While we were waiting for his cousin to get back we struck up a conversation. I related to him who I was and that I was there for a year replacing Bob Berkey. At the mention of Bob Berkey's name his eyes lit up and he told me his story. Like most of the island people he was born and raised a strict Catholic. But he had begun to listen to Bob on the radio. Because of his interest in the radio program he had obtained a Bible and started to read it. From the radio program and from the Bible he had learned that worshipping idols was wrong. He had quit praying to the saints and bowing before the statues. Because of his wife and family he was still too timid to come to our services, but he had quit attending the mass. I knew right then that it was worth it all. Dragging my family halfway around the world, selling my books to get the passage money, living on rice and gravy; it was all worth it. I could tell you all sorts of stories of people on Saipan whose lives were changed eternally because of the mission work there.

I beg you to go. Go and help the friends of Jesus. If they are friends of Jesus they ought to be friends of yours. Go and preach the Gospel. Go and build churches. Go and lay down your life for the cause of Christ. Jesus laid down His life for us. Can we do any less in His service? He left His home for us, cannot we leave our home for Him? He died for us, cannot we live to do His work? Go my friend, go and be blessed both in this life and in

the life to come.

The world is open as never before for mission work. We travel from one country to another with an ease that would have amazed the apostle Paul. Almost every where you look on the map there are countries open to the preaching of the Gospel. Look at Belize. Ever hear of it? It used to be called British Honduras. It's an easy country to get into. They even speak English, so you would have no language problem, yet how many missionaries do we have in Belize?

I am a Baptist because I believe that Jesus was a Baptist. I am a missionary Baptist because I believe Jesus was a missionary Baptist. After all Jesus most certainly was a missionary. He left the throne of glory and His heavenly family to journey in this strange land. He came here to preach the gospel and establish a church among other things. He could have lorded it over the poor dumb natives, but He did not. He walked side by side with them, teaching them the things of God. In the end He gave up His life for them. Jesus was the greatest Missionary who ever walked the face of this earth. If you want to follow in the footsteps of Jesus, be a missionary. If you want to imitate the life of Jesus, be a missionary. If you want to put into practice what Jesus taught, be a missionary. There is no greater challenge I could lay before you than the challenge of mission work. Be a missionary and lay down your life for your friends. Thank you.

COME LATE, LEAVE EARLY

by Medford Caudill
Goshen, Indiana

You know me, the important one
I'm the preacher that has to preach and run

I'll give you a full hour of my time
So that I can speak my thoughts sublime
After all, I'm the best preacher here
To me everyone must lend their ears
But then I'm off when my time is done
I'm the preacher that has to preach and run

I would love to stay and hear lesser men
But my time is important, I have so little to spend
You need to hear me but I don't need to hear you
I just give honor where honor is due
You ought to be glad I was able to come
I'm the preacher that has to preach and run

Lord deliver our conferences and meetings
From those preachers that just bring greetings
Give us humble men who will stay and listen
Men who will fellowship and learn some lessons
They mean more to us than all the sum
Of the preachers that have to preach and run

A VERY, VERY SPECIAL NOTICE

There has been some who have been questioning the organization of Calvary Baptist Church lately. Please be informed that Calvary Baptist Church was Scripturally organized by King's Addition Baptist Church and there is no question or doubt about her organization. Some have said that the charter members did not have proper church letters. This is not true. Their letters were proper and in order and acknowledged by both our church and the church from which they came.

Copied from
"The King's Addition Baptist"

Editor's Note: I appreciate this statement from the King's Addition Baptist Church. It should set at ease any who have been troubled by this false report. I have some strong feelings concerning any who spread this lie about our church. I will not fellowship, as a preacher, anyone who spreads this lie. I will not fellowship the church who allows her pastor to spread this lie about our church. I will not allow such a preacher to preach in our church. I will not listen to such preach anywhere else so long as I know he is spreading this lie about our church. The evidence in this quote, as well as much more evidence, brands the man who tells this about our church as a liar. Churches who know that a person is spreading such a lie should consider this matter in their dealings with him.

BELOVED

(Continued from Page 1)

The above verses are some of my favorites. I feel that there are many great doctrinal truths taught in these few verses. I also feel there is great practical responsibility taught along with the doctrinal truths. You will find that all doctrines have with them a practical side. A doctrine that does not in some way promote holy living and practice is foreign to the Scriptures.

The title of this sermon is "Accepted in the Beloved." It is my desire to show from the text we have used that this acceptance is an act of God's sovereign and free grace. The Bible clearly teaches salvation by grace. It is a mystery to me how one can read and study God's Word and be an Arminian. I don't know how one can honestly approach the Bible and not see that salvation is by God's grace alone. I would also think that a man's salvation experience would teach him salvation is of a sovereign God. I wish to show the grace of God at work in making us accepted in the beloved.

I want to make one thing clear from the outset. The world's idea of acceptance and God's are two totally different things. The religious world of today teaches that we must accept Christ. Beloved, such a teaching is foreign to God's Word.

The preachers of today make Jesus sound as if He has great inability, and that if through kindness we will accept Him we can be saved. This presents a picture of a helpless Jesus depending on the acceptance of man so that man can be saved. This makes Jesus out to be a beggar trying to gain entrance into the heart of a lost man. The Bible knows of no such Jesus. The term "accept Christ" is a term based upon a doctrine that exalts man and abases God. The Bible teaches that the important thing is not that Jesus be accepted by man, but that man be accepted by God. Our text talks about us being accepted in the Beloved, not the Beloved being accepted by us. The Biblical term for salvation is not accepting Jesus, but is receiving Jesus. John 1:12 says: "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." There is a difference in accepting Christ and receiving Christ. Perhaps we can illustrate this with your name. You did not accept your name, you received it. You had nothing to do with it. It was an act of your parents, they bestowed it upon you and you received it. Beloved, that is the way it is with Jesus; we do not accept Him, but we receive Him. We are given a desire by the spirit to have Christ. That is enough said on this at this time. I may be getting ahead of myself a little bit. I do think this is an important issue. The teaching that we must accept Christ is a blasphemous teaching. We need to recognize this and publicize this to others. We need to be sure that we do not, in our preaching, present this kind of Christ; but that we present a sovereign Christ as portrayed in the Bible.

I also want you to notice that the only condition of man in this acceptance is that he be a sinner. Read verse 7. Thank God we do not have to be righteous or good. The only requirement to be a benefactor of God's grace is that we need forgiveness of

our sins. It is only to a dead, depraved sinner that God could show grace. This must be our message to lost souls. We must tell them that, according to God's Word, they are lost, hell deserving, and hell bound sinners. We must then leave it up to the Spirit of God to convict them.

The Bible teaches that our being accepted in the beloved is all of grace. Verse seven ends with the phrase; "according to the riches of his grace." From the text we have selected we want to notice this grace that makes us accepted in the beloved. There are several types of grace that are mentioned in our text. We want to examine and elaborate a little bit on these kinds of grace.

First; we have electing grace. Verse four speaks of our being chosen in Him. This clearly teaches the doctrine of election. Romans 11:5 speaks of there being an "election of grace." I will assure you that the election that is taught in the Bible is an election of grace. The election that is taught by most of the religious world has nothing to do with the grace of God. That this election was of grace is proven by the condition of those chosen. Beloved, the Bible teaches an unconditional election. The Bible teaching that the natural man is dead in trespasses and sin; and that he is unable to do anything to please God, necessitates an unconditional election. God did not look down and see who was better than others and chose them to salvation. The popular theory that God foresaw who would believe in Christ and then chose them unto salvation is an absurdity. This does not make God the elector but rather makes man choosing God. Jesus said to His disciples: "Ye have not chosen me, but I have chosen you." The Bible teaches that man would not and can not choose because of his sinful nature.

That this election was of unconditional grace is proven by when this choice took place. Verse four tells us it was "before the foundation of the world." How could there be any other kind of an election since this choice was made before man was created? God looked down upon the future creatures and saw that they were all dead and that none would repent and believe on Christ. Out of fallen mankind, God according to His marvelous grace, chose to save some. God did not look and see who would believe and base His choice on that foresight. Read Romans 9:11; "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;").

We find further proof that this was an election of grace because it was selective. God did not choose all men to be saved. Was that not the message He taught the disciples when in reference to Judas He said: "I know whom I have chosen." This election did indeed include all classes and races of men; but it did not include all men. If a universal election were true it would be the most wasted act ever performed. If God chose to save all men and this were His desire, then we must admit that He has failed miserably. Thank God, He is not a failure. How precious to be one of God's elect. Is there anything you would rather be than one of God's chosen people? Surely, we must admit that we did not

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BELOVED

(Continued from Page 8)

deserve to be chosen, but our choice was an act of God's grace. Yes, beloved, in order to be accepted in the beloved; it had to start with God's election of grace.

The second grace we see is that of predestination. For God to choose us without predestinating power would be futile. God did not choose us and then stop and leave the rest up to us. God chose us unto salvation and then determined that we would be saved. How thankful I am that God's predestined plan cannot be overthrown. God's plan to save my soul was determined from eternity past, and there is no power that can stop it. God by His grace determined my birth, childhood, manhood, and all the events of them. He determined to make the gospel effective in my life. He determined to give me a love for Jesus Christ and faith in His shed blood. Is this not amazing grace, how sweet the sound? Predestinated to the adoption of children. God determined in eternity past that I would be adopted and born into His family. How can men deny that salvation is totally by God's grace? The Bible is so clear. The doctrine is so wonderful! That God would choose me and predestinate me unto salvation while passing others by is indeed grace! I deserved to be passed by. I deserved to be left in my sins. God did not owe any man anything. He has done no injustice by passing some sinners by and leaving them in their sins. He has however, shown marvelous, wonderful, grace to those who are chosen and predestinated to salvation.

The third thing we want to notice is the grace involved in the work of Christ at Calvary. Beloved, there has never been such grace as that which was on display at Calvary. There is grace shown by the Father in His willingness to send His Son. A human father would never make such a sacrifice. There is grace shown in the Father's smiting of His Son. Because our sins were imputed to Jesus the Father had to wake-up the sword of His wrath and smite His beloved Jesus, grace that no human would display. Surely there is grace in the willingness of Jesus to voluntarily come to be our sin-bearer. Grace is shown in his descension, virgin birth, perfect life, and vicarious death. We will mention more about this later. There is grace shown by the Holy Spirit as He works behind the scenes to be sure that every prophecy is fulfilled according to Scripture. Grace shown by the Godhead as they lift not a finger to stop the terrible proceedings at Calvary.

Let us elaborate in greater detail the graces shown through Christ. We should often consider all the things that we as saints receive through Christ. In our text we find that we are chosen in Christ; we are predestinated to adoption through Christ; we have redemption through Christ; we have forgiveness through Christ; verse eleven says we have an inheritance through Christ; verse 17 says that we have wisdom and revelation through Christ; verses 19, 20 tell us the power that works in us is through Christ. We need to be thankful for all we have received through Christ and give thought to what we would have without Christ. Now, more about grace through Christ.

We have the grace of redemp-

tion. We were sold unto sin. We were the slaves of the Devil. We were on the verge of eternal destruction in the flames of hell. We had no way of escape. We had no desire to escape. We were very happy in this terrible condition. Our only hope was that someone would come and redeem us from our just due. Beloved, Jesus, showing much grace to a very undeserving people, performed that deed of redemption. Those three Greek words that describe our redemption tell the story of grace: agorazo, exagarazo and lutroo. The story of grace in buying us out of the slave market and buying us so that we never have to enter into that market again and letting us go forever free. What, friend, did we do to deserve redemption? That is why it is grace. We did nothing to deserve it. Everything we did pointed toward God leaving us there. God's grace though delivered us from the pit, for He found a ransom. We could not redeem ourselves. There was no person or thing that could redeem us other than the grace of God.

The next thing we mention is the grace of forgiveness. There is no other way whereby we might be accepted in the beloved than by our sins being forgiven. This forgiveness comes about only through the shed blood of Jesus. It is on behalf of Jesus' shed blood that the Father forgives us of our sins and accepts us. We did not deserve forgiveness. We did not seek forgiveness. It was an act of total grace that brought about our forgiveness. Thank God that His forgiveness is not like human forgiveness. We often say we forgive when in reality we never get over the feelings we have against someone. It is by the gracious work of Jesus that I will never have to suffer for my sins. It is by His grace that my sins are washed in His own precious blood.

We also have, through the grace of Christ, adoption. It has been said by some that in the new birth we receive a new nature and then in adoption we receive a new position. By God's grace, I am now a member of the family of God. I certainly did not deserve to be adopted into such a wonderful family. My Father is indeed "rich in houses and land..." How precious it is to a "child of the king."

In leaving this portion of the message let me illustrate once more that we are accepted in the beloved only by the grace of God. Notice verses 5 and 9. Both of these verses mention that this is done according to God's own will. That the events performed on our behalf are not performed for any other reason than that it pleased God. I'm glad it pleased God to be gracious to me. I'm glad that it was according to the good pleasure of His will to choose, predestinate, redeem, forgive, and adopt me. Should this not cause our hearts to sing long and often of God's amazing grace?

The second thing we want to notice briefly from our text is the character of those who are accepted in the beloved. If there is one thing that is taught in God's Word it is that salvation brings about a change in those saved.

The first thing we notice is that they are somewhat holy even while on this earth. The Greek word for holiness means set apart. We who are accepted are to be set apart from the world and unto God. If you are saved you will have some form

of holiness. You will not be perfect, but you will be holy to some degree. We need to realize that it is for this reason that we were chosen — that we might be holy. We should strive for holiness because of our love and appreciation for the grace which God has bestowed upon us. We should be holy that we might give honor and glory to Jesus' name. The Bible tells in Hebrews that without holiness, no man shall see the Lord. The next thing we notice is that we are now blameless before God. By this I do not mean that we are not responsible for our actions. I mean that regardless of the fact that we are sinners, we stand before God innocent of all sin. Thank God there is nothing we can do to change our status before God. It is a great joy to know that I stand before God and cannot be blamed for my sins to a punishing degree. Jesus Christ took my sins upon Himself. He took my blame and suffered for my sins.

The next thing we notice is that we are now somewhat knowledgeable about God. We learn this from verses 8, 9. We are knowledgeable about who Jesus is and what He has done on our behalf. There will not be people who wake up in heaven who never knew about Jesus while here on earth. I insist that there are some basic truths that every child of God knows. Things such as creation, the inspiration of the Bible, the Trinity, the virgin birth and Deity of Christ. All saved people believe in heaven and hell and eternity. Thank God we can know these things about Christ that brings salvation to our souls.

The last thing I will mention before coming to a conclusion is the eternal character of those accepted in the beloved. What we have while here on earth is wonderful, but it does not compare with eternity.

We are partially holy while on the earth; we shall be completely holy in eternity. We will dwell in a city where there is nothing but holiness. We will then dwell with Christ who redeemed our soul from hell. We will be united with our family. (Christian family). Our knowledge will then be complete. What a day to long for! When our being accepted in the beloved becomes a practical reality. When we are allowed to cross Jordan into the promised land. When by experience we know that we are accepted by God. Yes, beloved friend, there is marvelous grace working on our behalf.

In closing let me mention a couple of things. If you are accepted in the beloved, don't you see that it must be by grace? Please don't rob God of glory He is due and yourself of blessing while here on earth. If you are accepted in the beloved, then should we not repay this grace of God by living lives that rebound to His honor and glory? If you are accepted in the beloved, should we not urge those without Christ to repent and trust in the grace of God, and the shed blood of Jesus. If you are not accepted in the beloved, then hell is your eternal home. You will spend eternity weeping, wailing, and gnashing your teeth. I do not urge you to "accept" Christ. I urge you to consider your depraved condition and realize that your only hope is that you are by the grace of God accepted in the beloved. That by the vicarious work of Jesus you will one day be accepted into glory. May God bless you all.

DEFINITIONS

"Terminology"

Words mean what they mean, but not always what they say. "Terminology" is defined, not as the meaning of words, but the usage of words. I began this "Definition" series to examine words in precision, for words

it in Biblical light.

I love the English language for it is expansive and allows for great breadth of expression. It also allows some fascinatingly confused terminology. Baptists have always asked the world's religions to define their terminology. Now Baptists must ask each other to define their terminology. Many are the breeds, brands and hues of alleged Baptists. They preach much as Baptists properly should. Men have recently preached of "sins", but what they have in view are "doctrinal sins" (whatever this means). Some have preached of "Holy Spirit Regeneration" and we do not argue with this title, but we quarrel with their final definition. Precise wordings are not always enough. There must be explicit definitions as well.

Few things are as confusing as Baptist terminology. We have our own argot which may or may not mean anything depending on the definition of terms. I devoutly wish we had a Baptist dictionary to translate Baptist lingo. But, such a book would have to be issued in current editions as Baptists seek new and refined ways of stating whatever it is they think or imagine they believe.

All groups speak a particular vernacular. Two technicians talking speak a specialized language that the uninitiated cannot comprehend. Yet, doctors, lawyers and plumbers who talk a closed language are insular not communicative. So long as they know what they mean it isn't important that others do. Yet, Baptists have a communicative ministry. They speak for and to "all the world", but all the world will think us mad if we speak in a rarified terminology. It is possible to speak an unknown tongue in English to where an English congregation cannot know your meaning. George Bernard Shaw once said that the English and Americans were divided by a common language. Many times Baptists are divided from the hosts they have command to minister to by a language, not common, but confused. Esoteric language teaches no one.

I have listened to a Baptist pulpit speak forth a message and asked myself not "what did he say," but rather "what did he mean." Words do not always mean the same thing to different people. Some preach the "church" but they have in view "the great universal, invisible church." The Hardshells say God is "Sovereign," but not as God describes Himself to be.

I miss the simplicity of earlier days before Baptists knew quite as much as they now think they know. I believe that the first Baptist church was in one place and in one accord because they did not know enough to disagree. They knew Jesus, little more. Knowledge is necessary, but "knowledge puffeth up" as our Brother Paul was kind enough to tell us. With the increase of knowledge among Baptists there have come broadened terminologies to express this alleged knowledge. Oh, for a Baptist dictionary. I don't look at Baptist ministers with doubt, only with askance. When some Baptist ministers preach I always ask in the

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Ray Hiatt

must be defined before they are valid instruments of communication. Words propounded have no force except they convey clear instruction.

The Arminians avow they believe in "grace," but their "grace" is a peculiar breed. Their "grace" must be appended to man's will to gain effect. Their "grace" is confused etymology as well as disordered doctrine.

Those aligned with conventions and mission boards will tell you that their church is "independent." Yet, this "independence" argues against Biblically expressed autonomy. No convention church is "independent" for it has entered an entangling alliance with superior powers. No convention preacher is "independent", for his preaching must accord with the accepted views of these powers. Let a convention preacher speak against convention usurpations and he will shortly see just how "independent" he is.

The Communists aver they strive for "peace." "Peace" in its simplest definition means a cessation of hostilities. Where the Communists hold hegemony they indeed bring "peace" for they tolerate no opposition. They bring peace with a gun. Mao was quoted as saying, "power comes out of the barrel of a gun," and with the Communists it does. This is how they bring "peace."

I know "conservatives" who are odious and "liberals" who support some laudable views. Labels are never fully inclusive, but must be defined and redefined as language shifts and changes. I think I am a "conservative," but some conservatives I would not company with.

I no longer ask people if they are "saved," because "saved" has myriads of meanings depending on definition. The Campbellite imagines he is "saved" by water, the Nazarene by works, the papist by church and the Pentecostal by emotion. "Saved" must be Biblically defined.

I once asked a young lady if she was "saved" and she confidently said yes. I then asked her, "What makes you think so?" She stammered and was stunned and couldn't reply.

"Church authority" is a fine expression, but only as it is defined. "Church authority" as men use it is not always Biblical authority. Church authority is a directive authority that is granted by God not assumed by men. Authority is specific not speculative. When contemporary Baptists say "Church authority" I ask them to define

You can't change the nature of sin by giving it a high-sounding phychological, innocent-looking name.

DEFINITIONS

(Continued from Page 9)

privacy of my mind, "What in the world did he mean"? I am many times never sure.

Some have chaffed me for using the word "precise" quite frequently. But, among modern Baptists you must examine meanings as well as expressions. I have been charged with using longer than necessary words, but I never consider if a word is long or short, but only if it is the right word to show forth the correct meaning with precision. Murky communications aid nothing.

A humorous anecdote. Groups of modern youth use what they call "buzz words" which are just in-group codes. An aged and venerable minister once used a "buzz word" on me. In conversation, and appropo to nothing in particular, he asked me if I was a "tulip" Baptist. I was struck silent. I looked to see if he were ill. I had never heard such a strange term. He and I ere in general doctrinal agreement, so to conceal my ignorance and spare him embarrassment I asked him, "Are you a tulip Baptist?" He instantly and loudly said, "Yes, I am" and I said very quickly, "then I'm one too." Later I learned what a "tulip" Baptist was and was comforted that I had given a good answer.

What is a "Landmark" Baptist? I know some folks who I don't even believe are Baptists at all, yet they blandly say they are "landmark" Baptists. I am probably a "landmark" Baptist but I am never quite sure since terminology shifts and vascillates so quickly. I once received a paper which purported to be an organ of the "Particular" Baptists. This title still amuses me. A friend of mine supported this paper and I asked him if he was a "Particular" Baptist; and he said he was. I told him that I was also a "particular" Baptist in spite of the fact that I associated with him.

Terminology tires me. If someone asks me what I am I say that I am a Baptist. If they ask what kind of Baptist I say the right kind. I restrict myself to this for terminologies added to terminologies abet disorder.

Are we laboring in the latter days? I don't know. However, Baptist confusion of terminologies must point to some purpose. Spare me expansive terminologies. I am a Baptist. What kind? The right kind. I have no special love for the name Baptist for it was appended by men, not given by God. It is a label and I wear it for clarity's sake. The only label I truly claim is "son of God". Am I a "landmark" Baptist? I suppose I am. I am also a reasonably "particular" Baptist. I hope I am a "precise" Baptist. Yet, in the end I am just a Baptist. What kind? The right kind.

Psalms 54:1-7.

Save me. O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul; they have not set God before them, Selah.

THE BAPTIST EXAMINER
JULY 26, 1986
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A NEW ELDER

Richard Gast of Fort Pierce, Florida, was ordained into the gospel ministry on March 23, 1986. The accompanying pictures shows some who assisted in the ordination, most of the members of the church now pastored by Elder Gast, others who were present at the ordination service, and the church building.

Brother Gast has been a member of the Missionary Faith Baptist Church for many years. Some years ago the church moved from Hollywood, Florida to Fort Pierce. Brother Gast has been a faithful member of this church for a number of years. During those years, Brother Gast served faithfully. He did not profess to be the pastor, but he did the work that the pastor usually does. He worked hard at holding the church together. He did most of the speaking at the church, not that he wanted to usurp the authority of a position that he did not hold, but that someone must do the work; and he was willing to do his best.



Elder Richard Gast is third from left in this picture.

GRACE BAPTIST CHURCH

On August 11, 1974, the First Baptist Church of Harrison, Ohio voted to extend and grant authority to Brother Don Baker to begin a mission in Florida near the Port Richey area; the Lord prospered the work, and therefore the mission was organized into a Sovereign Grace Landmark Missionary Baptist Church on May 17, 1975. Praise the Lord that He keeps His promise that the gates of hell shall not prevail against His churches!

I, Andy Proctor, pastor of Grace Baptist Church, am privileged to have been called of God to take the oversight of this glorious church; I hope and pray that each of the readers of "The Baptist Examiner" attend one of the Lord's true churches! Remember we will all answer to God Almighty as to whether we attend one of His churches!

We believe at Grace Baptist Church the following doctrines and with the boldness of the Lord proclaim them without hesitation in this community: 1. That the church or ekklesia of God is composed of saved, baptized members of a local, visible assembly which adheres to Biblical, Baptist doctrines. 2. Salvation is of the Lord, therefore works cannot save, but only the grace of God can save which is portrayed through the doctrines of grace; namely, the total depravity of man, the unconditional election of God's chosen people by God Himself, the limited atonement of Christ's blood exclusively toward God's predestinated people, the irresistible grace of Holy Spirit to quicken God's elect people, and the perseverance of the children of God to endure to the end in pursuing good works by the Lord's grace, and the

Some time back, Brother Gast began to feel that the Lord was calling him to preach. He finally announced this to the church. Shortly thereafter, the church called him to be her pastor. The church voted to ordain Brother Gast to the gospel ministry.

The day that means so much to a preacher arrived. Brother Bernard Woodard from Oblong, Ill., was in Florida and assisted in the ordination service. Brothers John Gilpin Jr. and Jack Smith, members of Calvary Baptist Church in Ashland, Ky., were present that day and joined in the ordination service in a way of fellowship.

Personally, I thank God for my fellowship with Brother Gast, his family, and the church of which he is now the pastor. This fellowship has been a special blessing to me. I hope it will long continue. I urge our readers to visit with this church when in the area. I also urge our readers to pray for this fine church and for her new and able pastor, Elder Richard Gast.

preservation of the saints to be kept by the power of God until the day of redemption. 3. Salvation does not come from the church you attend, but one should join with a true Baptist church when saved. 4. A church should be missionary and evangelistic, or will be in danger of not carrying out the Great Commission, losing their first love, becoming luke-warm, lose the candlestick, and therefore cease to be one of the Lord's churches. 5. The Lord's Supper should only be partaken by the members of particular Baptist assemblies, and the elements of the Lord's Supper should be wine and unleavened bread. 6. The Second Coming of Jesus Christ will occur before the Great Tribulation begins. 7. The woman's place in the church of God should be one of silence, not usurping authority, and that a woman should wear a head covering. 8. Missions should be through the local church not through mission boards. 9. The Bible is God's inspired, inerrant, and infallible Word and is our only guide for faith and practice. 10. The Bible teaches the doctrine of the Trinity! Amen!!!

For those of you who receive "The Baptist Examiner" that are interested in a Sovereign Grace Landmark Missionary Baptist Church, Pastor Andy Proctor and the members of Grace Baptist Church invite you to attend our services and enjoy some sweet fellowship in the Lord at: Grace Baptist Church, 20-C Forest Drive., Pt. Richey, FL. 33568. Phone: 813-862-2509.

Services: Sunday School, 10:00 a.m.; Preaching, 11:00 a.m.; Sunday evening, 4:00 p.m.; Wednesday evening, 7:00 p.m.



Ft. Pierce Church

TONGUES SHALL CEASE

by Herb Evans

"...whether their be prophecies, they shall fail; whether their be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Corinthians 13:8-12). "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass" (James 1:23).

We are living in a day of counterfeits. False prophets, false religions, and false professions abound. The latest bit of quackery that has hit the religious scene is the Charismatic movement. The Bible contains many warnings and admonitions to protect God's people from this sort of thing. We are told in Jeremiah 14:14 that "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." These words well apply to the nonsense that is being perpetrated among Christendom today.

God's people are not obligated to trust someone else's experience; they are obligated to trust only God's Word. Two examples are given in Deuteronomy concerning counterfeit prophets. In the one case, the prophet's words do not come to pass. In the other case, the prophet's words do come to pass. In any case, the Bible believer is not left without instruction; "...if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him" (Deut. 18:22). But if "the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet..."

(Deut. 13:23). The modern Charismatic movement even includes those that venerate the goddess Mary. Remember how even the Egyptian magicians duplicated the miracles of Moses. The peepers and mutterers of Isaiah 8:19 had familiar spirits.

We are further told that "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Pro. 25:14). The child of God should immediately be suspicious of any claimers of the tongue gift that do not obey the rules outlined in I Corinthians 12 & 14 or that do not speak in the kind of tongues that were spoken at Pentecost. God said that He would speak to the Jews in other tongues (I Cor. 14:21); and on the day of Pentecost, the foreign Jews heard the Word of God in the language of their homelands (Acts 2:4, 11). The rules for speaking in tongues, if we were to assume that the gift were for today, are as follows: 1. It was to be done by two or three. 2. It was not to be done by everybody at once but was to be done by course. 3. Somebody was supposed to interpret the words of the speaker into the language of the hearers (as Tabitha is interpreted or translated Dorcas in Acts 9:36). 4. Women were not to speak. 5. Speakers were not to lose self control, their spirits being subject to them. 6. There was not to be any confusion. 7. Everything was to be done decently and in order. (I Cor. 12:27-40). The jabber that is being uttered today is not a real language, and you will always find one or more of these rules broken. It is not out of the mouth of the Lord.

The real gift of tongues has ceased! The New Testament, settled in heaven, was about to complete the partial knowledge and to replace the special gifts which were to be done away. The early Christians were children in the faith and spoke as children. As they looked through the Old Testament darkly, church age truths were not altogether clear or complete to them; no wonder there was confusion all through the Book of Acts. The completed looking glass (James 1:23) would allow them to have a clear, bright, complete, face to face view of themselves in relation to their dispensation. Even Paul would then know as he was known, his

Better keep yourself clean and bright, you are the window through which you must see the world.

TONGUES

(Continued from Page 10)

exploits being recorded in that which is perfect.

To believe that this passage refers to the resurrection or to the second coming of Christ when it does not even hint of such is to ignore two or three things: 1. Paul was speaking of something that was already in existence, "that which is perfect." 2. Paul spoke of "that which is perfect" not "he who is perfect," matching the "that which is in part." 3. New Testament Christians, before the resurrection and before the coming of Christ, were to "Henceforth be no more children," and to "Grow up into him in all things," and to be perfected (by that which is perfect, the Bible) through pastors and teachers (Ephesians 4:11, 12). 4. The word "perfect" in the Bible, without detracting from the perfection and innerancy of the King James Bible, also conveys the idea of "completeness" and "thoroughly furnishing" as in 2 Timothy 3:17. This is something that is right in line with the context contrast of "partial" versus complete, childish versus maturity.

Grow up Charismatics; put away your childish and imaginary toys! Tongues have ceased! That which is perfect is here, the complete Bible!

CALVARY BAPTIST BIBLE CONFERENCE

"...as the days of heaven upon the earth" (Deut. 11:21). When I first thought of using this Scripture relative to our Bible conference, I hesitated because I thought that nothing on earth could be compared to the blessedness of heaven; and this is true. Then I thought that this is a Biblical statement, and so it can properly be used to describe days of special heavenly blessings upon the earth. One visitor referred to our conference as the next best thing to glory. I believe he was right.

We had a very, very good Bible conference this year. Personally, I felt like it was the best one since I have been pastor here; though opinions will vary as to this. Oh, I do praise God for His blessings during this conference! Only a pastor who has had a full scale Bible conference can ever imagine the work, time, and prayer that goes into such. Having a good conference, such as this one was, is always ample reward for all the work and expense that goes into such. I had several distinct answers to prayer during this conference. I will not here specify such, but I do praise the Lord for them.

There were three firsts for me in this Bible conference. 1. It was the first one I could remember when all the scheduled preachers were present. 2. We had the first black preacher I have heard at one of our conferences. 3. We had the first sermon on "Soul Winning" I have heard at one of our conferences. I am well aware of the fact that it will be unusual for every scheduled preacher to be present. Many things can take place to hinder this. As to the other two "firsts", I hope they will be repeated in many of our future conferences.

We had good attendance at this conference. We had people from seventeen or more States

present. We registered 230 people. We had about 175 at our largest service. We do truly thank God for each and every individual who added to our blessings by being in this conference. It is my desire that each person will feel a part of the conference in a very real sense. Many people travelled many miles and spent much money to be with us. Oh, I do pray that the Lord made it worth the time, money, and effort of each individual by giving them special spiritual blessings.

One of the great blessings of a Bible conference is a fellowship with the saints of God. I have always felt this. Some miss out on this very wonderful part of a conference in different ways. Hey, you can rest when the conference is over; you can rest when you die if you are saved; you can rest in heaven; why not get all the good fellowship you can during the few days of the Bible conference? God has given me many friends through the years. Many of them I do not get to see often. It is always a special part of a Bible conference, for me, to see many such friends. Then, it is always a special blessing to become acquainted with some new friends. I would urge every one present at a Bible conference to have as much fellowship as possible with as many people as possible. Do not shut yourself up in your motel room or your home as much as possible. Do not spend all your time with just a favored few. Use this priceless opportunity to enjoy all the fellowship you can.

My deep appreciation goes to my church: the Calvary Baptist Church. One cannot have a conference without a host church. The church authorizes the conference. The church pays the bills for the conference. This is very expensive. Let me digress to say that we truly thank God for every individual and church that contributed toward the expenses of this conference. I do not know if many did this or not. I would suggest that individuals, and especially churches, consider doing this, not just for our conference, but for other sound churches who host such. Our church was faithful, in the main, in attending the conference, and in many things that go to make up a good conference. I give a special thanks to every member of our church. I give a special thanks to those who helped in different ways as to the food for the conference - the food at my house, the making and serving of desserts at the conference, and helping in various ways as to the feeding of the conference.

I give special thanks to sisters Alice Norris and Ruth Hall who registered those who attended our conference. We certainly appreciate the fine work at the piano by sister Rhoda Smith, and at the organ by sister Laura Faye Zamarron. I deeply appreciate the work by sister Judy Rule in taping the conference. This is a difficult task, but a needed one, for many folk desire some or all of the conference tapes. Sister Judy also helped out in the book store. My secretary, Wanda Bowe, did her usual fine job in the book store. I appreciate my assistant pastor, Doug Newell and the help he gave me during the conference. I fear that I have left some out, but I do deeply appreciate all that our members did in making this a very good conference.

We had good singing at this conference - as we always do. Brother Eldon Joslin of Birmingham, Ala. led most of our

congregational singing. He was ably assisted by Brother Richard Riner from Florida, who led singing during two sessions. We were blessed by several special songs during the conference. Richard Riner, Eldon Joslin, Laura Faye Zamarron, Roy King, Jennie Smith, Willard Willis, Dan Phillips, David and Bernice West, Johnny Pruitt, Jonathan Gordon, James and Sandra Hobbs blessed us with special songs. If I have left anyone out, please forgive me; for I truly enjoyed this part of our conference.

I am sure that we will all agree that the preaching is the most important part of any Bible conference; though we must never forget that it is not the only part. Surely, we were greatly blessed in this part of our conference. I mentioned that every scheduled preacher was present. This was helpful. The host pastor arranges the program in a definite way as to the preaching. It upsets this arrangement when a scheduled preacher is not present. The host pastor must then use a preacher twice, or have some attending, unscheduled preacher to preach, or curtail this part of the conference. He hates to ask the unprepared teacher to preach on the assigned subject, so this may leave a subject unpreached that is greatly needed and desired.

Preachers prefer to know ahead of time and to be prepared on a sermon. The question arises: which visiting preacher to use, or which preacher to use twice.

However, since the absence of a scheduled preacher often occurs, thank God for the visiting preacher and/or the preacher who preaches twice. I suggest that a scheduled preacher do his very best to be at the conference, and if something comes up so that he just cannot be there; he should let the host pastor know as soon as possible.

The preaching at our conference this year was very, very good. I simply could not pick out one or two sermons that were better than the rest, and certainly could not pick out the best one. I have talked with others who said the same thing. The over all preaching was just so good that one could not decide as to the best. I praise God for this. In fact, I just now do not remember a conference when the over all preaching was any better than this one. The preachers had studied and prepared well. They spoke with

spiritual power. I do want to thank every preacher for the blessing he was to me personally, and to our conference.

I mentioned that we had a black preacher, Brother Jonathan Gordon, at our conference. This brother made a "real hit" at our conference - a home run. I have wanted, for some time, to get some black preachers involved in the ministry of The Baptist Examiner, and in our conference. I could not have made a better choice for the first black to preach at one of our conferences. Brother Gordon blessed us with his playing and singing. He especially blessed us with a very fine sermon on "Soul-Winning." I prayed especially that things would go well as to this part of our conference. God answered my prayer exceedingly abundantly above all I asked. I had hesitated to give Brother Gordon the subject of Soul Winning. I wanted him to make a good impression with our circle of preachers, and I fear that we have some men who are opposed to this term. But the Lord worked it out to give this subject to Brother Gordon, and he truly preached a great sermon on it.

I am interested in having sound black preachers in our work. I would like to use T.B.E. to introduce some such preachers to our kind of people I invite the readers to send me names of black preachers who believe as we do. I invite sound black preachers to send me sermons for the paper.

We do truly praise God for our 1986 Bible Conference. We urge our readers to plan to be with us, God willing, for our 1987 conference. I believe you will do yourself a spiritual favor and will add to the blessings of our conference if you will be with us next year. Of course, the rapture may occur before then. That will be wonderful. We would have a much greater Bible conference in glory. Please plan to be with us next year, for your good and ours. God bless you all.

1986 Bible Conference Tapes

The tapes of this Bible conference are available. We have all the sermons and special songs on tape. The price of each tape is \$1.50. If you desire to have a tape with a sermon from one of our tapes, and on the other side a sermon from a different tape, the price will be \$2.00. You may order these tapes from the Baptist Examiner address.

Trials of Faith by Kathryn Parrish

Trials often on me fall,
Many things I have not understood;
But, oh, the joy, when I recall,
He worketh all things for my good!

Trials of faith — more precious than gold,
For gold will vanish away;
But faith, tried by fire, great honor will hold,
When Jesus appears one day.

Then fear not, my soul, nor be dismayed,
But yield yourself unto His will;
For though your fondest dreams may fade,
He is your God, He loves you still!

Lean not upon your own understanding,
But trust in Him with all your heart;
God is sovereign and all planning
Eternal values to impart.

Be still, then, my soul, and stand the test,
Oh, pray and seek His loving face;
Be still, my soul, and sweetly rest,
Upon His all — sufficient grace.

CONFESSION OF FAITH

Mr. Clarke left a confession of his faith in writing, from whence an extract was inserted in the records of his church, the main of which here follows:

"The decree of God is that whereby God hath from eternity set down with himself whatsoever shall come to pass in time. Eph. 1:2. All things with their causes, effects, circumstances and manner of being, are decreed by God. Acts, 2:23. 'Him, being delivered by the determinate counsel and foreknowledge of God,' & c. Acts, 4:28. This decree is most wise; Rom. 11:33; most just; Rom. 9:13, 14; eternal; Eph. 1:4, 5; II Thes. 2:13; necessary; Psa. 33:2, Prov. 19:21; unchangeable; Heb. 6:17; most free; Rom. 9:13, and the cause of all good; Jam. 1:17; but not of any sin; I John 1:5. The special decree of God concerning angels and men is called predestination. Rom. 8:30. Of the former, angels, little is spoken in the Holy Scripture; of the latter more is revealed, not unprofitable to be known. It may be defined, the wise, free, just, eternal and unchangeable, sentence or decree of God, determining to create and govern man for his special glory, viz., the praise of His glorious mercy and justice; Rom. 9: 17, 18, and 11:36. Election is the decree of God, of His free love, grace and mercy, choosing some men to faith, holiness and eternal life, for the praise of His glorious mercy; I Thes. 1:4, II Thes. 2:13, Rom. 8:29, 30. The cause which moved the Lord to elect them who are chosen, was none other but His mere good will and pleasure, Luke 7:32. The end is the manifestation of the riches of the grace and mercy, Rom. 9:23, Eph. 1:6. The sending of Christ, faith, holiness, and eternal life, are the effects of His love, by which He manifested the infinite riches of His grace. In the same order God doth execute this decree in time, He did decree it in His eternal counsel. I Thes. 5:9; II Thes. 2:13. Sin is the effect of man's free will, and condemnation is an effect of justice inflicted upon man for sin and disobedience... A man in this life may be sure of this election, II Pet. 1:10, I Thes. 1:4; yea of his eternal happiness...but not of his eternal reprobation; for he that is now profane, may be called hereafter." Thus far Mr. Clarke. (copied from: The Grace Proclamator and Pro-mulgator.

ANNOUNCEMENT

The Landmark Baptist Church of Brandon, Florida has moved her meeting place. For some time this church has been meeting in the pastor's home. This church is now meeting in the Brandon Women's Club at 129 N. Moon Ave. in Brandon, Florida. The church has services at 10:30 a.m. and 7:00 p.m. on Sundays and at 7:30 p.m. on Thursday.

This church is pastored by Elder Dan Allen. Elder Allen tells me that this church teaches the doctrines of God's sovereign grace, church truth, and the other truths of God's Word.

For further information, call 813-685-4744 or write to Elder Dan Allen at 1207 Branch Vista Dr., Brandon, FL. 33511.

THE BAPTIST EXAMINER
JULY 26, 1986
PAGE ELEVEN

TUNE IN TO THE CALL TO CALVARY

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

A Friend Of Caesar's

by Frank B. Beck

"If you release this man, you are no friend of Caesar's" (John 19:12). (Weymouth).

Pilate, Pilate, Pilate.
What support can Caesar lend,
When death's waters you descend?
When the judgment throne on high,
Suddenly breaks through the sky.
And you come up from the grave,
Tell me, then can Caesar save?
When King Jesus comes again,
Will you say: "I'm Caesar's friend?"

O, dear Pilate, listen.
No, he will not listen. Pilate answers:
Caesar can give me all these:
Beauteous garden lined with trees;
Bounteous kitchen stocked with food,
House with walls of cedar wood;

Dignity and reputation,
At his slightest inclination;
Slaves and servants to attend me,
Guards and soldiers to defend me;
I am sorry, Christ, But I
Must on Caesar's help rely;
To loose this is too much loss.
I must send Thee to the cross.

REHEARSED

(Continued from Page 6)

sincerity. The Lord's Word never returns to Him void. Here, in the continuation of His promise, He declares that by fearing, keeping, the honor of Him and His Word, it shall not only be well with us, but with our children also. Why our children also? Because they will see our "light," our example. We shall teach in word and deed, and they also shall be fruitful. This is most consoling indeed!

In Deuteronomy 6:6-7 the Lord further adds: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." As parents I believe we often tend to think of ourselves as very loving and protecting of our children. We tend to pride ourselves on their upbringing. But of late it has dawned on me, that if I really loved my children as I ought, why am I so negligent in rigidly teaching them the Word of God? These are eternal souls! This is the first need they have as they begin the learning processes of life! Our Lord has emphatically exclaimed to teach, and talk to them of Him. When we are sitting with them when we are walking with them, when we put them to bed at night, and when we wake them in the morning. Yea, He commands, "teach them diligently." The Lord said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord..." (Genesis 18:19). Of Job we read: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morn-

ing, and offered burnt offerings according to the number of them all: for Job said. It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." Would we do as much for our children? Would we rise early and offer up prayer on their behalf? Would we command our children to keep the way of the Lord? Should we not want it to be well with us and our children, and that forever? Is this not also the promise of eternal life under grace? This is His promise. In conclusion the message is this: A heart that fears is a heart that keeps; and a heart that keeps, is a heart that is well. May His blessings abide upon you all.

HOLY SPIRIT

(Continued from Page 3)

death forever. See the Christ of the Bible at the tomb of Lazarus. "Lazarus, come forth," He cries; and he that was dead came forth. Did Christ try to raise Lazarus? No, He did it. Does God try to raise dead sinners? No, He does it. Praise the Lord!

If the Holy Spirit is trying to save everyone, but it is all up to man if he is to be saved or not; then there is no need of preaching to the lost. I know that the Arminians say that, if our doctrine be true, there is no need to preach the gospel; but the reverse is the truth of the case. If man is dead in sin, and he is; then I can't raise him from the dead, he can't raise himself from the dead; and if the Holy Spirit is going to just "try", but leaves it unto the sinner; what is the use of preaching? If the Holy Spirit just "tries" to save sinners, but leaves the final decision and act up to the sinner, then I have no hope that anyone will ever be saved. Thank God, my hope is not in the dead sinner. My hope is in God. Believing in the irresistible and effectual power of the Holy Spirit, we

SOVEREIGN GRACE BAPTIST CHURCH OF MANSFIELD, OHIO



Pastor Jim Walters of the Sovereign Grace Baptist Church of Mansfield, Oh.

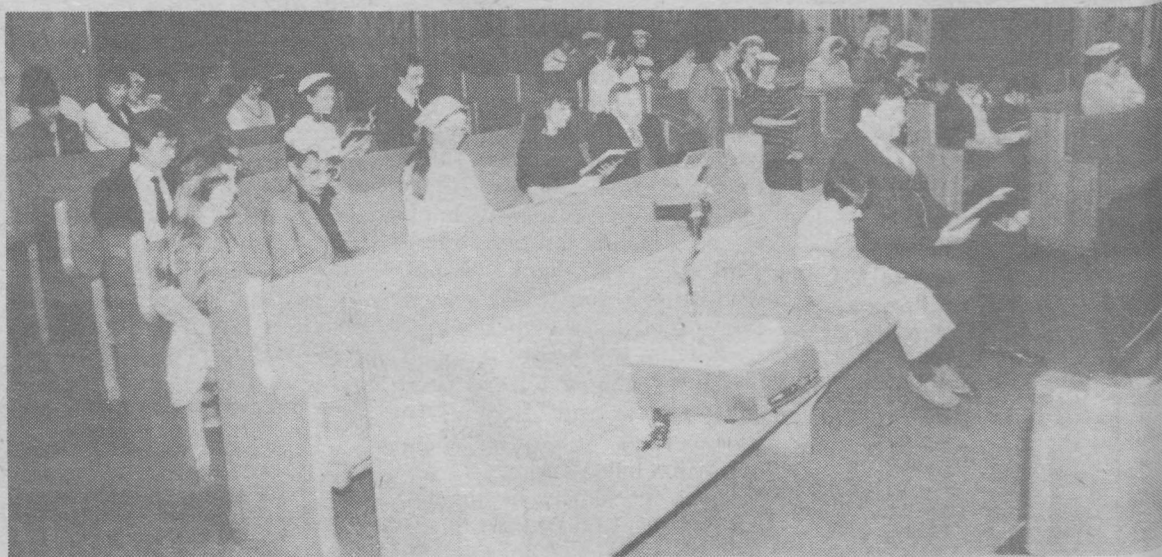
On May 8, 1954, a number of the Lord's people banded together under the authority of the Calvary Baptist Church of Crestline, Ohio to organize the Plymouth Missionary Baptist Church in Mansfield, Ohio. A few months later the church was meeting in Shiloh, and the name

was changed to the Shiloh Missionary Baptist Church. Here the assembly remained for five more years. As more and more people from the Mansfield area began attending the services, it seemed wise to move the meetings there. After a series of moves in and around the city of Mansfield, the Lord blessed the church with an opportunity and the necessary means to purchase a building site. In 1960, the church, then known as the Mansfield Missionary Baptist Church, erected her own house of worship. The church remained at this location, but underwent one more name change. In 1980, the church felt the name "Sovereign Grace Baptist Church" more accurately denoted our doctrinal position. We believe the "Baptist" heritage is a glorious one and are gladly identified as such. However, in this age, when there are so many groups calling themselves "Baptists," it is necessary to distinguish ourselves from them. May the Lord grant that the time will never come when there are different kinds of Sovereign Grace Baptists! Over the past 26 years God has enabled us to steadily

upgrade the building and property, thus enhancing the beauty of His sanctuary. Above all, He has established a church here that is strong doctrinally and grounded in His word. We have had our problems, to be sure, as all the Lord's true churches do. By His grace we've weathered many a storm and suffered many a heartache, but have always emerged strengthened and united. We have a healthy church with a spirit of love, a willingness to serve, and a desire to see souls saved. God, in His sovereign providence, has given us a good leader and preacher in Pastor James Walters. We covet your prayers for our church and pastor. We also invite all readers of T.B.E. to visit with us in any of our services. The church meets at 1117 North Trimble Road, Mansfield, Ohio on Sunday mornings at 10:00 a.m. and 11:00 a.m. Sunday evening services are at 7:00 p.m. Wednesday Bible study and prayer is at 7:00 p.m. If you would like any further information, contact Pastor James Walters, 1090 Walker St., Mansfield, Ohio 44906, or phone him at 419-747-1719.



The Church Auditorium and some of the congregation.



The church worshipping in song.

can go forth and preach with faith and confidence. God has an elect people. Christ died savingly for those people. The Holy Spirit is going to bring each one of them to the salvation experience. He may use you, He may use me in giving the Gospel to that one. Let us go forth and preach the Gospel to every creature. That is our responsibility. The Holy Spirit will use that gospel in giving spiritual life to the dead sinners of God's election and Christ's redemption.

The Arminian says: 1. God loves everyone. 2. Christ died for everyone. 3. The Holy Spirit is trying to save everyone. 4. The final decision is all up to man.

Sovereign gracers say: 1. God loves His elect with a love that assures their salvation. 2. Christ died savingly and effectually for the elect. His death secures and guarantees their salvation. 3. The Holy Spirit will effectually bring each one of the elect to the salvation experience. 4. All of the elect will be saved.

Now which of these teachings give the honor and glory for salvation to the Triune God of the Bible? Which one assures us that some men will be saved? Surely, the question is easily answered. May God give us grace to believe, stand for, and proclaim the glorious truth of the saving grace of our sovereign God.

ANNOUNCEMENT

Elder James Johnston has resigned as pastor of the Cedar Crest Baptist Church of Huntington, W. Va. Brother Johnston was the faithful and able pastor of this church for many years. His resignation is due to serious health problems. Remember this brother in your prayers. This church believes the things that are taught in The Baptist Examiner. They are interested in obtaining a new pastor. Anyone who might be interested should contact Catherine Black, 3533 Crane Ave. - Altizer, Huntington, W. Va. 25605, or call her at (304) 523-6389.