

You can't get a grain of faith into a disobedient heart.

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THE ROCK OF AGES

by Ray Waugh, Sr.

A question if I may this morning. Do you know "The Rock of Ages"? Have you been to "The Rock In A Weary Land"? Have you been to "The Rock That is Higher Than I"?

Many people today, somehow or other, have come to the conclusion that a man by the name



Ray Waugh, Sr.

of Peter is "the rock." Nothing could be further from the truth. Some suppose, also, that he is the foundation stone of "the church" or "the churches." Again, nothing could be further from the truth.

Anyone who knows anything at all about Peter certainly is

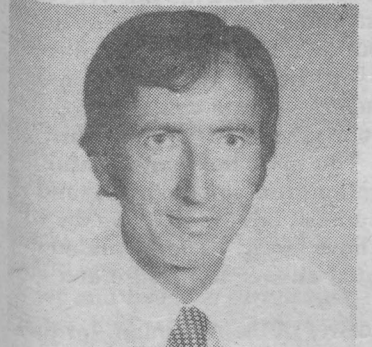
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THE HIGH PLACES

by Ron Boswell

"Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only" (II Chronicles 33:17).

We have in this chapter, a very interesting story. We have a man here who had a very famous father, his name was Manasseh, his father's name was Hezekiah. Hezekiah awhile back had been ill, he was going to die, there was no hope for him and



Ron Boswell

God healed him and added fifteen years to his life. Three years after that illness, Manasseh was born. He was twelve years old when his father died. He then became the king and he was a very wicked young man. Listen:

"Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel. For he

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**38 WEEKS
UNTIL OUR
NEXT BIBLE
CONFERENCE
BE THERE!**

by Aaron West
"It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Throughout the Bible we find many examples concerning the justice of God and how that He was just in doing whatever He did. Oh, how fierce and strong is that justice! How convincing and horrible the Justice of God! None yet have seen that which is to come. How it would joy our hearts to get the Word, the Warning, the Salvation to every soul, to any soul that the might escape this awful true and righteous justice of our God.

I would like for us to go back to the days of Jeremiah. We see in that time a people that knew not God. They cared not for the things of God. They despised the commandments of God. Jeremiah 2:8 says, "The priests

THE JUSTICE OF GOD

said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit."

It seems that even those who called themselves religious were in disobedience to the Word of God. Yes, even those who handled the law didn't know God. Oh, what a pity it was. What a time of darkness among the land. Yes, many religions seem to be making a profit these days. But not a godly profit. Their profiting is only in material things, not those spiritual lasting treasures that are stored in Heaven in our future abode. Beware! Beware! False prophets and teachers. God will not tarry forever. We find a people in Jeremiah's time

that would pay no heed to the warnings of God. Notice what Jeremiah says in chapter 7:23-28, "But this thing commanded, I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward."

"Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: Yet they hearkened not unto me, nor inclined their

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HEAVEN

by Claude Creech

Is Heaven a real place? Yes, Heaven is real. We read in the first verse of the Bible "In the beginning God created the heaven and the earth." So if you believe the Bible, and as you believe that there is an earth, you are compelled to believe that there is a Heaven. Heaven is real and a most glorious home for God's elect, where he will be in the presence



Claude Creech

of God through all eternity.

In eternity past, God created the earth, which is temporal and will one day pass away. He also created Heaven, which is eternal and will continue to exist forever.

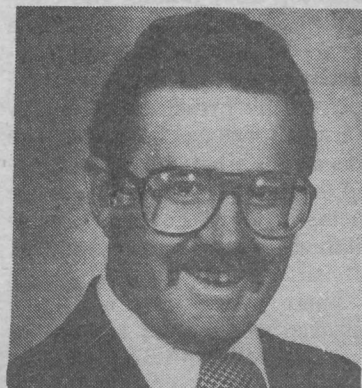
As all of God's people will live in Heaven (after we have reigned) (Continued on Page 10 Column 3)

HOW TO PREACH AGAINST SIN

by Sam Wilson

Isaiah 58:1: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

Prophets such as Isaiah and Jeremiah had very difficult tasks. No one but a preacher would understand the full difficulty of their task. The task which I speak of is that of having to constantly preach to those they loved about their sins



Sam Wilson

against God. It seems as if a lot of so called preachers in our day and time think that these prophets exhausted the subject of sin and it no longer needs to be preached. I wish that we as sovereign grace Baptists had the lamentations that these prophets had over the sins of their nation. I wish we would grieve over the sins of our church members as these prophets did. I wish we would grieve over our own sins as these men of God did. How much better would our sermons be, if we felt the way we should about sin!

One of the curses of our day is the failure of religion to preach against sin. This message is not out dated. We can only be finished preaching against sin when there is no sin to be found.

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WHO IS THE LORD

by Doug Newell
Assistant Pastor

Exodus 5:1-2, "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go."

Pharaoh asked a very foolish question when he asked, "Who is the Lord?" Yet there are multiplied millions in the world today who, like Pharaoh, will in their hearts ask the same question. How you answer this question is most important. Knowing the answer to this question is more important than knowing or having all of the wisdom this world has to offer. Notice my friends, that Pharaoh asked this

question and later found himself in hell suffering torment and pain. I am convinced that Pharaoh now knows who the Lord is. He understands now



by Doug Newell

whom Moses spake of. He understands now that the God of Moses was one that was not to be mocked yea, even questioned. Yes Pharaoh asked who is the Lord, and wound up in hell.

If you read this article, and you don't know who the Lord is; you also will join Pharaoh and the millions of others in hell who did not know who the Lord was.

It is an impossibility for one to go to heaven and not know who God is. Now I will hasten to say that you don't have to know everything about God to be saved. There are those that will die not understanding the various teachings concerning God and still go to heaven. But if you die as Pharaoh did, you shall die in your sins and wind up in everlasting fire and brimstone. There are no Biblical examples where people were saved not knowing God. In every example they believed in His existence and trusted in Him for the saving of their souls. In every example God's elect had a personal saving experience with the Lord, and He

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHATEVER HAPPENED TO SIN

"Fools make a mock at sin..." (Prov. 14:9). I would say that the loss of sin-consciousness is one of the characterizing marks of our day. I know few things that are more prevalent today. Many so-called Psychiatrists seem to urge one to get rid of guilt complex and guilt-consciousness. It is a "foolosophy" of this day that "Happiness is never having to say, I'm sorry." Brothers and sisters, I know of no greater need of today than for men and women to have a guilt consciousness. No one will ever be saved until he becomes burdened with the guilt of his sins. Jesus said, "Come unto me, all

ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). There is one, and only one, way to get rid of a guilt-burden. That is through repentance and faith in Jesus Christ. To get rid of the burden in any other way is fatal to the soul. Yes, a consciousness of sin, a heavy burden of guilt for sin; this is the crying need of our day. As we study this subject in this article, I want you to think especially of three things relative to my subject: 1. There was a time. 2. But now. 3. But.

1. There was a time. Things have not always been as they are now. There was a time when things were different, and that

was not so very long ago. When I was a boy on the streets of Winston Salem, N.C., I never dreamed that I would live to see the open moral depravity and sin that I see today. Those of us with several years behind us can remember when things were very different from what they are today. There was a time when there were moral standards of conduct among men and women. There was a time when even the unsaved had some standards, some rules, some code of conduct. There was a time when proper conduct was required, expected, and respected.

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Man's greatest strength is often shown in his ability to stand still and trust.

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WHATEVER

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There was a time of respect for Christians, churches, and preachers. There was a time when the unsaved of this world would show respect for these things. The unsaved would watch their language and conduct around the Christian, especially the preacher. I can remember when a group of drinking, filthy talking men would stop all such when a preacher came around. I have seen them hide their beer cans and stop dirty talking and cursing when I told them I was a preacher. I have even had unsaved people apologize for doing such in my presence when they learned I was a preacher. There was a time when immodestly attired women would excuse themselves and go put on more clothes when the preacher came to visit.

There was a time when the unsaved would show respect for the church building. They would not misbehave, talk ugly, or act bad on church property. They would not think of throwing beer cans on church property. Recently, a woman was mowing her lawn beside our church while we were having service on Sunday morning. There was a time when the very wicked among the unsaved would not have done such a thing.

Some years ago, when I would go visiting door to door, I would hardly ever be turned away. I would nearly always be invited into the house. The television would be turned off, I could talk awhile about the things of God, read some Scripture, and have prayer. Now, I can visit all afternoon, and maybe not be invited into a

single house. People just do not show the respect for the church, Christian, and preacher that they used to.

There was a time when a proper code of conduct was required in our schools and students were punished for violating such. When I was a senior in High School, a student could not smoke a cigarette until two blocks away from school property. Now, such a restriction would likely be laughed at. There was a time when school teachers were expected to have a good character and maintain a good reputation. Men and women who were known to be of poor character as to illicit sex, drinking, bad language, etc.



Joe Wilson

would not be allowed to teach children.

There was a time when proper sexual conduct was expected and respected. Sex by those not yet married was looked down on. Sex outside the marriage bond was frowned upon. Perverted, unnatural sex was a strict taboo. People who engaged in such were not thought of as decent members of society. In fact, perverted sex such as homosexuality was a crime punishable by the law.

There was a time when pornography was a crime against the law. It just was not allowed. It was strictly and severely punished. Dirty magazines — and that is what they are, dirty — and those who pose for them, write for them, publish them, or sell them are all dirty — not only dirty, but filthy, vile, wicked, and hell-deserving — such were not allowed to be sold or sent through the mail. In those days, there were no men who pretended to be decent men who argued that such filth was not pornographic. There was no arguing over what is and what is not pornographic. Men were truthful and honest in evaluating such slimy filth and trash.

There was a time when the government was expected to have some regard to the Word of God and the laws of that Word in establishing the laws of the land. Men who ran for public office — women did not so blatantly oppose the Bible as to do such in those days — were expected to be decent men and to have some regards to God and His Word.

There was a time when laws and law enforcement was expected to be according to the Bible. There was a time when lawbreakers were punished speedily and properly. There was a time when lawyers had self respect and would not deliberately try to get a low down, filthy, rapist and murderer out of the just punishment for his crime. There was a time when decent men and women — decent ones still do — cried out for the proper punishment of crime, yea, even the death penalty. There was a time when the murderers who have recently been granted a stay of

execution by feeble-minded, weak-principled judges would have long since been in their graves. To those who say that capital punishment does not deter crime, I will just say that dead criminals do not commit further crimes — enough said to answer that stupid argument.

There was a time when things were far different in the home than they now are. There was a time when the husband earned the living for the family, and the mother stayed home and took care of the home. And, oh, was it not a better time than now? There was a time when the husband was the head of the home. The wife and children, in the main, did as the man of the home directed. The wife was a housekeeper, a wife, and a mother. These were her priorities. And if women are telling me the truth, these things take enough time that a woman who properly does these things will not have time to go outside the home and make half of the living.

There was a time when father and mother had respect from the children. The children did not disobey their parents. They did not talk back to mother and dad. I have heard out of the mouths of small children things that grown men of a day gone by would not have dared uttered to mother and dad. I have heard the very young cry out in a rage, "I hate you, I hate you." "I won't do it I won't, and you can't make me." And even worse things than these are said to mother and dad. Most of us with several years behind us would never have dared talked to our parents like that.

There was a time when children had chores to do. They were expected to do a part of the work around the home. And they were not paid to do it! Now, the father has to pay the son to wash the car or mow the lawn. More often the father just gives the son more money than any youth ought to have; and the father washes the car and mows the lawn, or pays someone else to do it. Children have no responsibilities anymore. If a child has no responsibilities in the home, what chance has he of becoming a responsible adult?

There was a time when the parents knew where the children were, and when the children had to be home by a decent hour. I well remember an early dating experience when I had to leave the young lady's home by 9 p.m. — and that was on Saturday night. Oh, you say, "That is so old-fashioned." Maybe it is, but children who are home under the parents watchful eyes do not get in nearly as much trouble as those who roam the streets at will, and to all hours of the night. "Now, you boys and girls be quiet when you come home so you won't wake mother and dad." Boys and girls should usually be home before it is time for mother and dad to go to bed. Oh, I know I am "square", but I assure you that much more sin — drinking, doping, sex sin, etc. — takes place after 9 p.m. than before.

There was a time when the Ten Commandments of God were preached and honored. Children were taught this compendium of all morality. The Ten Commandments were taught in Sunday School, the preaching service, and the home. Most homes had them in frames on the wall. People in those days had not learned the new theology of the Ten Commandments — that they were

dispensational and only for Israel — that they had nothing to do with the children of God — that they were out-moded and out-dated, and no longer applied. There was a time when the Ten Commandments were honored, taught, and to some extent obeyed as God's model for human conduct.

There was a time when the Lord's Day (I do not at all object to calling it The Christian Sabbath) was somewhat honored in our country. When I was a boy preacher in Winston Salem, N.C., nearly all stores were closed; and movies could not open until 1 p.m., and had to close at 6 p.m. so as to not be open during church services. Oh, for a return to the so-called

"blue laws." You can argue with me all you want to about "legalism," or about the Sabbath not being for our day; but any honest person must admit that the dishonoring of the Lord's Day and the increase of sin and ungodliness have gone hand in hand in America. Brother and Sister, if we had always maintained in our land the attitude and laws about the Sabbath that we once did, we would not see all the sin we see today. When I started preaching we had large numbers at the Sunday night services. There was nowhere else to go. Young boys and girls attended church on their Sunday night dates. There was a time when most

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FROM THE EDITOR

"And brought them out, and said, Sirs, what must I do to be saved?" (Acts 16:30).

Surely, of all the matters taught in the Word of God; nothing can be more important than the proper answer to this question. I will not abate in my vigor in standing for the whole counsel of God. I will not lessen my battle against false doctrines of every kind. However, I would make it crystal clear that I consider the matter of "what must I do to be saved" to be of paramount importance. Let us put forth our greatest effort here. Let us be crystal clear here. Let us battle nothing else, false answers to this most important of all questions. As the salvation of the soul is more important than all else besides to the individual, so is the proper answer to this question of the greatest importance.

Let us remember that Paul was an apostle, and that He gave an inspired answer to this question. Surely, if ever there was a true answer; it would be the one given by Paul on this occasion. How terrible it would be in its eternal consequences, how dishonoring to the apostle, how destructive of Biblical inspiration should a wrong answer be given this occasion.

Let us note what some religious groups would give as an answer to this question. For the following suggested Hardshell answers, I am indebted to Elder Dwayne Gilliland of Bowring, Oklahoma. "You are saved already, or you would not be interested, anymore questions?" Or "Do you mean regeneration, conversion or sanctification? The word 'saved' is too ambiguous for me to answer." Or "Don't worry, if you are elected to be saved, you will be; if not you won't, case closed." Or "Do! I don't think you can be saved, you sound like an Arminian to me." These are very good and true statements of how a Hardshell might answer the question of the Philippian jailor. But Paul did not give such an answer.

One preacher, who has gone way out on his Priesthood of the church doctrine, would likely answer such a question: "You must repent, believe, and be baptized by a Baptist preacher." Praise God that many Priesthood men have not gone this far, but some of them come closer and closer to this, and one man told me this very thing.

Many Arminians would give something like the following answer to the question. "You must, of your own free will, (remember God will not force you, it is all up to you) repent and believe in Jesus Christ. If you do this, God will then regenerate you. But you must also remember that you can lose your salvation. If you do this, you must repent and get saved again. You must hold out faithful unto the end, or if you do lose your salvation from time to time, (and you certainly will, for we all do sin) you must be sure that you die while you have got it, and not while you have lost it." The Arminian must give this long, involved, complicated answer to be sure and cover the question thoroughly.

The Campbellite will give the answer of the Arminian, for that is what he is, but he will add the following. "You must also be baptized to be saved. You may repent and confess Christ, and believe in Him, but if you are not baptized you will surely go to hell. Not only must you be baptized, but you must understand that you are being baptized for the purpose of being saved, otherwise your baptism is no good."

The Mourner's Bench Arminian will add the following to the Arminian answer. "You must find you a mourner's bench, otherwise known as the old-fashioned altar. You must go to this and must pray and pray and pray and pray; and beg and beg and beg; you must do this until you are able to overcome any reluctance on the part of God, and get Him to save you. It will greatly help you if others will go with you to the mourner's bench, or meet you there, and also beg God to save you. By your begging and their begging, you will likely get God to save you. You must do this until you feel that God has saved you."

To my great sorrow, I add the following answer which some sovereign Grace Baptists (thank God, they are a vast minority) will give. "You must repent, believe in Christ; and you must also believe the five points of sovereign grace, and you must be a Baptist."

Now let us note the inspired answer given by an inspired apostle. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). If Paul gave a wrong answer, or if he left out any essential requirement or if he added anything non-essential; he would have been guilty of a great sin against God which would give men false instructions on this essential matter until the end of time. How dishonoring to God's Word it is to even suggest that Paul's inspired answer to this question was wrong in that he did not tell all that one must do to be saved.

We can surely learn from this that Paul was not a Hardshell. He was not an Arminian. He was not a mourner's bench preacher. He was not a water-gospel Campbellite. He was a true Baptist preacher, giving the same answer that Baptists still give.

WHATEVER

(Continued from Page 2)

stores and business were closed on the Lord's Day. People did not mow their lawns, paint their houses, wash their cars, and do other jobs like these on the Lord's Day. Call me a legalist if you will, but I would rather be for old time godliness and honoring of the Fourth Commandment than for all the sin we see today. Open Sundays has done more to ruin our churches and to ruin our country than maybe any other one thing.

My second point is "but now." Things are different now. And the difference is all bad so far as decency, morality, and spirituality are concerned. Yes, "there was a time;" "but now." Now, there are a few moral standards of conduct required, expected, and respected. Moral and spiritual idiots are saying that no one has the right to put restrictions on anyone else. Each person is to be free to do "his own thing." The conduct of a person is not to be regulated by any authority but the wicked desires of his totally depraved heart.

Now, there is little if any respect for Christians, churches, and preachers. Now, when a crowd of cursing, dirty talking, drinking men learn that one is a preacher, they will increase the filthy garbage that comes out of their mouths. They will laugh about their sin. They will mock the Christian and preacher. They will even offer them some of their hell-brew. They act like it is all one big joke. Instead of the respect men once showed, they now desecrate, ridicule, and blaspheme all that is holy.

Now, there is not much of a code of conduct in the school. Children are allowed to do that for which they would have been severely punished in the days gone by. Children having cars to drive to school has not helped the matter any. I sometimes wonder if one is old enough or smart enough to drive a car until graduated from high school. I hear idiots drive by my house with the radio or tape player so loud they could not possibly hear a horn and I know they should not be allowed to drive. Their "scratching out" is another proof of their mental incompetency for driving. Often several young people will gather around one car in a school parking lot and listen to dirty tapes. Whores and whoremongers act like this. Decent boys and girls do not.

Some school teachers today become highly insulted if one suggests that there should be a high standard of conduct for the teacher. Some, with more sin than sense in their mentality, argue that the school has no right to make demands as to the moral conduct of the teacher. Why, there are some people so sinful, wicked, dirty, low down, and ungodly that they will demonstrate for the rights of a "gay" man or woman to teach our children in the school. Now, there are few moral requirements demanded of the proposed school teacher.

Now, the standard of sexual conduct of days gone by are no more. The entertainment (what a misnomer) industry has done more than any other one thing to destroy the sexual standard of conduct that should be that of society. Movies and television are the most guilty monsters of iniquity in this respect. Most T.V. programs are of the devil, and are dedicated to destroying every speck of decency in American life. Our children can

not grow up under the instruction of the "one-eyed monster" and be expected to have any standards at all relative to sexual behaviour. Sex before marriage, sex outside of marriage, and perverted sex are all publicized, praised, and encouraged by movies and t.v. today. And, my brother, this has deteriorated greatly in the past few years. Open Sundays and T.V. are the greatest enemies of the Lord's Work in the world today.

Laws are not enforced and proper punishment is not carried out now as in days gone by. I was recently at a meeting with two police officers and several preachers. The law officers said that the laws against pornography were still on the statute books. I asked why they were not being enforced. I was sadly shocked when one of the preachers seemed to sympathize with the fact that courts have a hard time defining pornography. No honest, intelligent person has the least bit of trouble defining pornography. All such talk is a smoke screen designed to cover up the filth and lust that is in the heart of the natural man. Multitudes are in our jails who should have long since been in their graves. A proper punishment of crime — especially the usage of capital punishment would quickly solve the problem of over crowded prisons. Just kill all the prisoners in them that deserve to die for their crimes. A large portion of the crimes committed today are committed by people who should still be in prison for past crimes, or should be in their graves already. There are not many things that would lower the crime rate, and make our cities safer and better places to live than the proper punishment of criminals. Might I suggest that lawyers and judges must bear a large portion of the blame for this situation.

Now, the home is not what it used to be. Father and mother are off working, and the children are left to themselves. Discipline is an ugly word relegated to the past.

The wife rules the husband. The children rule the parents. More often, everyone just does "his own thing," and family life is a thing of days gone by. Where is the family togetherness that was such a blessing in bygone ages?

Now, the Ten Commandments are ignored at best. At worst, they are preached against. Why, oh why will preachers preach against these commandments of God? Preachers say they were never intended for all men of all ages. Preachers say they have nothing to do with our people and our age. I wonder how many of my readers, and how many of their children can recite the Ten Commandments. I wonder how many of my readers have ever heard sermons on each one of the Ten Commandments. This that was given of God to be the standard of human conduct (for all men in all ages), that is used of the Holy Spirit in bringing sinners to Christ, that is the proper rule of life for the believing child of God — this high and holy standard of conduct is all but forgotten in our day.

Now, the Lord's Day (I don't mind calling it the Christian Sabbath and relating it to the Fourth Commandment) is almost totally ignored. Men look on it as their day. Some when asked to come to church on Sunday, will say that this is the only day they have. Wrong!

It is the only day they do not have. God gives men six days in which to labor and to do their work and pleasure. The other day belongs to God. It was not made for fun and worldly pleasure. It was not made to be a big shopping day. It was made as a day for man to rest from the labors (and playing) of the other six days, and to give thought, time, and attention to spiritual things.

Let us look at a few other things as to "but now." Today, things are not recognized as sins as they once were. Things that our forefathers looked on with holy horror are now regarded as perfectly all right. Many things are called by a different name than that of "sin." The drunkard is a poor, sick alcoholic. The thief is a kleptomaniac. The whore is just victimized by her nymphomania. Yes, this age has invented new names for these things. But that does not change their nature at all. They are still dirty, rotten, ungodly, filthy sins. Today, society insists on the rights of the individual to do as he or she pleases. We are told today that no one has the right to set the standards for another person's conduct.

Let us see if we can set forth some of the reasons for these changes — the difference between the "there was a time" and the "but now." I suppose that some of this must be blamed on the increasing sinfulness of man as time goes on. Man is a totally depraved being. He is born that way. He is depraved in every part of his being. His desires are depraved. His thoughts are depraved. His choices are depraved. His actions are depraved. It is the nature of depravity to become worse and worse. It is the nature of depravity to accelerate in its wickedness. I think we see this clearly in our day. We might realize, that though it does not excuse or condone such, the Bible prophecies that things will get more wicked as the age moves along.

I believe that a further thing to consider here is that the increasing of sin is a judgment of God upon past sinfulness. God is in the process, here in America, of giving our country up to the practice of the most vile of sins, as a judgment for our continuing in sins in the days gone by. In judgment, God is lifting His restraining hand from men and allowing the awful depravity in them to come out more and more into openness in their lives. Drunkenness, drug addiction, sexual perversity, multiplied crime — all these things are, in part, a result of God's removing restraints from a cursed society and allowing depravity to more fully manifest itself.

Oh, I hate to say this, but it needs to be said. I believe that preachers and church members must bear a part of the blame for the terrible condition in which we find ourselves. Preachers have failed to cry out against sin as they should. Preachers are scared to speak out against sin as their forefathers did. Preachers will not name sins as they once did. Oh, they will speak against sin in general, but where is the detailing, specifying, preaching out against detailed sins as in the past? Preachers do not preach the law of God as they once did. The law of God was given for some purposes. Preachers fail to preach the law of God, and they have nothing else to use that will do the job

God intended His holy law to do. I do not know many things more needful in the pulpit today than a forceful, Holy Spirit empowered, frequent preaching of the law of God — the Ten Commandments if you don't know what I mean. Preachers do not preach repentance today as in the days past. These modern "anti Lordship of Christ" preachers rob repentance of its true meaning. People are not being told that they must repent of their sins or go to hell. People are told that they are to just accept Jesus, without a change of attitude about their sins, and they will be eternally saved. People are being told that they don't have to give up their sins, to turn from their sins to be saved. I read just last week in a foremost religious paper a condemning of the idea that one must turn from his sins in order to be saved. Preachers are not preaching the coming judgment of God as they should. Men are not being told of that day when they must stand before God and be judged for all their sins. Preachers are not preaching the old fashioned, tormenting, agonizing, burning hell that was once preached. Yes, preachers must bear a part of the guilt for the awful condition we are now in.

Church members must bear part of the blame. Church members do not adopt and live by the high and holy standards of God's Word as they once did. Christians just do not (at least many of them do not) live the pure, holy, separated lives they should. The lack of holiness among church members is an encouragement to the unsaved to live ungodly. Read that again and again, my beloved, fellow church member. Church members do not serve God faithfully as they once did. The church service is going on. The unsaved pass by the church member's house and notices that the church member is home. The unsaved one is sitting home watching T.V., and the church member is right there with him. Pray tell me what kind of influence this has upon the unsaved. The church members do not stand against sin as they should. They do not speak out against the sins of others as they once did. The unsaved are encouraged in their sins by the silence of their loved ones who are church members.

My final point is "but." "There was a time, but now, but." This is my sermon outline. Please notice this "but." "But" God's standards in His Word have not changed. God's Word is the true standard as to what constitutes sin. Not man's depraved opinion, but the Word of God is the true standard. That Word has not changed. That standard has not changed. "But" God's wrath against sin has not changed. The law's punishment against sin may change. Society's attitude towards sin may change. People may get by today with a conduct that would have been severely criticized by decent society of the past. But God's attitude towards sin has not changed. It is still that abominable thing that He hates. God never makes light of sin. God never jokes about sin. Search His Word and see. God never has a good word, or an excusing word, to say about sin. His wrath burns against sin with all the intensity of this thrice holy character.

God's sure judgment of sin has not changed. Men must repent of sin. Men must believe on

Jesus Christ as Lord and Saviour; or men will face God in terrible judgment and be cast into the lake of fire. Men will be judged then, not by the changing standards of a depraved society, but by the unchanging standard of God's Word. Oh, my friend, stop, stop, consider what you are doing and where you are headed. The fact that everybody else is doing it, the fact that society does not condemn it, the fact that the law does not punish it — these will not avail to get you off at a great white throne judgment when you will stand before, and be judged by God. My friend, sin is black, judgment is sure, hell is hot, and eternity is long. Repent and believe the gospel.

"But" thank God, God's gospel of salvation has not changed either. Jesus Christ is God. He was born of a virgin. He lived a sinless life. He died on Calvary for the sins of all who would ever trust Him as Saviour. If any man, woman, boy, or girl will truly repent of sins and believe on Jesus Christ, he or she will be saved forever and ever. Oh, that the Holy Spirit will convict you of the reality and awfulness of sin, bring you to genuine repentance, and cause and enable you to trust Jesus Christ as Lord (yes, I said as Lord) and Saviour. May God bless you all.

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(Continued from Page 1)

I assert that there is as much sin to preach against today as there was in the days of Isaiah. (There is probably more. At least it is more out in the open now.) We live in a day and time when you cannot hear sin denounced in most pulpits. Let me give you three examples from here in Gladwin to illustrate what I mean. The first example has to do with a Nazarene preacher who used to pastor a "church" here in Gladwin. This preacher informed me that he could not preach against sin or for holy living in his church, because he would be asked to leave. Beloved, that says very little for the church or the preacher. If he would stay at a church like that then he is no better off than they. It convinced me that neither he nor the church cared to preach against sin. The second story has to do with me and a couple of deacons observing a preacher in this town. This preacher is pastor of the Lutheran "church" here in Gladwin.

We watched as this man ordered at least three mixed drinks. We heard some terrible words proceed from his mouth. We were shocked to learn that this man was pastor of one of the largest churches in Gladwin. How could this man preach against sin? He might be qualified to give his congregation some pointers on how to sin; but not to preach to them against it. The third story I tell has to do with the pastor of the United Methodist "church". After performing a wedding, I had a member of this church come up and tell me she appreciated the ceremony, and in particular my reference to the gospel. After talking with her awhile she informed me that she doubted her pastor was saved. She told me she knew he drank, ran around, and committed

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Undertake some worth-while labor that the devil may always find you occupied.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

If a church has a mission work and sends a missionary to work therein and supplies the needs of the missionary: Does the work belong to the church or the missionary? Does the church or the missionary have the authority over the work?

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Matthew 28:18-20: "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."

As far as I am concerned, any person that believes in church authority should have no trouble answering this question. A person that would answer this question in favor of the missionary just does not believe in church authority. The Bible plainly teaches that The Lord's work is to be done in and through the church. There should be no such thing as an individual owning a mission work or the property involved in that mission work. Let us look at these questions and answer them one at a time.

First, does the work belong to the church or to the missionary? I have no reservations about saying most dogmatically that the work belongs to the church. The missionary cannot Scripturally operate outside of the authority of the church from which he is sent. To say the work belongs to the missionary is to teach free-lancism. It would be like saying the parsonage belongs to the pastor or even the church building. I wish someone would explain to me by what right the missionary would have any authority over the work other than by church authority. As far as I can see: The mission work and all the supplies bought with mission money should belong to the church. If a missionary should leave that church he by no means has a right to take that mission work with him. Let me give you this example: Joe Wilson is editor of The Baptist Examiner. If Joe Wilson should leave Calvary Baptist Church he would not have the authority to take The Baptist Examiner with him. The authority for that mission work belongs to the church, not Joe Wilson.

Although I have already jumped ahead of myself let me now answer the second question. Does the church or the missionary have authority over the work? Beloved, this is a question that should not have to be asked. The authority over the work belongs to the church. Let me elaborate on this. Let us suppose a man was a missionary from a church to a foreign country.

Let us suppose that this man and this church have a falling out. Does that mission work belong to the missionary? Certainly not. Let us suppose that

the missionary dies or decides to retire. Is that mission work his to give to whom he pleases or does it not belong to the church? If you believe in church authority you must answer that it belongs to the church. The mission work does not belong to the missionary to move it from church to church, it belongs to the church. I might add that a church that takes over a mission work from another church without that church's consent is guilty of violating the Biblical teaching of church authority. The church has as much authority over that mission work as it has over its members. A church would be wrong to take a disciplined member and they would be wrong to take over a mission work without consulting with the sponsoring church. I might add that this does not slight the honesty of the missionary. To me this is simply doing things decently and in order. It is not that we do not trust a missionary.

My answer to these questions is an emphatic statement that the authority, the work, and everything involved therein belongs to the church and not to the missionary. May God bless you all.

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There can be no doubt as to the answer to this question. No individual in the church has authority over anything. The church has complete authority over all things, this includes the pastor, missionary, any other preachers, deacons or any other member.

When our Lord gave the great commission to the church in Matthew 28:18-20 that was made clear. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye, therefore..." The word for power actually means, and could be translated, "authority." The authority belongs to our Lord who leads His body, the local church, in whatever they do.

As to a missionary, we see that there is no difference. This is shown clearly in Acts 13:1-3. "Now there were in the church that was at Antioch certain prophets and teachers as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Note, please, the missionary is called of the Lord. The Lord

leads the church to authorize them and they go under that authority. The question says "if a church has a mission work..." All true churches have a "mission work." Then the Lord calls a man to go out as a missionary, he goes under that authority. The church doesn't set up a work and then send the missionary out. The church sends the missionary out to do the work that the Lord has called him to do. Again, I remind you the missionary is called of the Lord who leads him to the place where he is to serve, and the church authorizes him to go. No church decides to start a mission work and then looks for a missionary.

As we said earlier, the Lord calls a man as a missionary and leads the church to send him forth. The church prays over the matter, both to be sure of the leadership of the Lord in the matter and to seek God's blessing over the work. The man then goes under the authority of the church wherever the Lord leads him to go.

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"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13: 2, 3).

Here we find the church at Antioch sending out Barnabas and Saul as missionaries. But we find first that the Holy Spirit gave the church the authority to do so. In Acts 14:26, 27 we find that upon the completion of their first missionary journey these two, "gathered the church together, —" and, "rehearsed all that the Lord had done with them,—" On the start of his second missionary journey it is said, "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:40).

From this we see that Paul and Barnabas, as servants of the church, were carrying out the work for which the church had sent them to do.

Any mission work to which a church sends a missionary to work therein belongs to the church and not the missionary. The commission given to go into all the world and preach the gospel was given to the church and not to individuals. The church has complete authority over the work. The missionary is working under the authority of the church as their representative. In Acts 15:24 it is said that certain ones had gone out of the church at Jerusalem and were preaching false doctrine.

The church wrote a letter and sent it to the brethren in Antioch, Syria, and Cilicia, and told them that those who came preaching falsely did not have authority from the church, "—to whom we gave no such commandment."

If a missionary moves his letter from the church which sent him to the mission field to another church, he no longer has the authority to carry on that work because that work belongs to the church which sent him out. The only way he could continue, is for the church which sent him out, to transfer the work to the church to which he now belongs. This is a matter between the said two churches and is not up to the missionary.

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several sins. I ask you, is this man going to preach against sin? This woman also shows she is weak in her ways. I was not the person she should have been telling this to, he was. She should have brought him before the church and sought his dismissal. On second thought, she should have left that society a long time ago and come to us and requested baptism into one of the Lord's true churches. Beloved, this is a sad commentary on the condition of American so-called "churches." I have no doubt in my mind, that in most cases this neglect I mention is the rule and not the exception. We live in a day when sin is not only accepted in the streets, but is just as accepted in the pews and even the pulpits. We live in a day when people sin and are like those in the prophets' day. They are not ashamed, neither do they blush. People do not try to hide their sins, but rather they brag about their past sins and their plans for future sins. Why is this? One of the reasons, besides the utter depravity of the heart of man, is the fact that preachers do not preach against sin.

In this article, I wish to give us some guidelines to follow in preaching against sin. I do not want to get into our obligation to do this, for any saved person will admit to that. I want to give eleven ways in which we should preach against sin. May God enable us to keep these in mind as we go into the world amongst those who have no concern for our message.

In the first place; we must preach against sin generally. By this I mean we must preach against sin as a whole. We must first state to others that such a thing as sin does indeed exist. That sin has not become obsolete with the new morality. We must tell them that the Bible is the sole judge as to what sin is. It does not matter what the world says. Whether it be the government, psychologist, or religious leaders; their opinions will coincide with what the Bible says about, sin or they will be wrong. The people of today would not know a sin if they ran head on into one. I'm reminded of a Catholic girl who works with my mother-in-law. She was talking about how she had to go to confession before she could get married. Her problem was that she could not think of any sins to confess. If I remember correctly, my mother-in-law informed her that fornication was a sin; which seemed a total surprise to her. We are taught today that pre-marital sex is okay. People no longer see this as sin. We must preach to people, saved and lost alike, that sin is a

transgression of God's law. Just because the laws of man have made abortion legal does not mean that God sees it as anything other than murder. The world may call the alcoholic sick, but that will not excuse him before God. We must preach against sin generally by letting others know how we feel about sin. Our lives must reflect to them that we hate sin. It must tell them that sin is offensive to us as well as to God.

The second way in which we must preach against sin is specifically. There are times when just generally denouncing sin is not enough. There are times when this would become a mere cop-out to avoid approaching someone about a specific sin in his life. In speaking of sin in general terms we will often go around the problem rather than face it head on. People will not be able to understand that we are talking about them and their particular sin. We must be specific in preaching against sin. It is our job to preach specifically against such sins as lying, stealing, adultery, lust, murder, drunkenness, non-attendance and countless other sins that are named specifically in God's Word. Preaching on these specifics will often cause people to say we are preaching right at them. Brother, if the shoe fits, wear it.

God forbid that we not preach a certain sermon for fear someone might think we are preaching at them. If they are guilty of that sin then they need to be preached to. We must be willing to tell it like it is, not how people think or want it to be.

The third way we must preach against sin is universally. We must declare to all people that they are sinners. "All have sinned and come short of the glory of God." Can we find a person that does not need to be told he is a sinner? We must preach against sin to the rich as well as the poor. It may be easier to go to the poor and witness to them than to the rich, but it is not Scriptural to avoid telling rich people they are sinners. We must preach to the infamous as well as the famous. We must preach to the "good" as well as the bad. We must preach to all races. Sin is no respecter of persons and neither should we be when we preach against sin. May God help us not to see money, fame, good, evil or color, but just to see that these people are sinners and need to be told so.

The fourth way we must preach against sin is individually. To preach against sin generally and not individually is the same as to preach it generally and not specifically. It is a chicken's way out. It might be very easy to stand before a congregation and preach against sin, but very difficult to tell an individual to his face that he is a sinner. To preach this generally will often go over the sinner's head. He will be certain you are preaching to someone else. He will be cheering you on as you blast the other people. Since sin is an individual thing then we must from time to time preach to the individual. We must have the courage to tell the liar, he is a liar. We must be willing to tell the drunk that he is a drunk. Beloved, sin is a subject we need to get personal about. "Those who sin, rebuke before all." Certainly a pre-requisite to giving the gospel is the informing a person that he is a sinner in need of a Saviour. A man will not see his need for a Saviour until he is

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Faith draws the poison from every grief and takes the sting from every loss.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain: When does a person, missionary or preacher have the authority over a mission work to do as he pleases in and with the money and mission work?

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The great Commission was given to the church, and the church has all the authority. None was given to any preacher, missionary or individual to do whatsoever they desire. Matt. 28:18-20, "And Jesus came and spake unto them saying, All power is given unto me in heaven and 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." Again we read, Matt. 16:19, "And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

No where do I find in the great commission or the authority that was given to the church in our last Scripture quotation that any preacher or missionary was given any authority apart from that of the church. The missionary is under the authority of the church that he is a member of and must abide by her rules and regulations. I personally do not believe that he could place the work under another church unless the church that he was a member of approved and transferred the authority to said church by vote of authority. I do not think that he has the right to all the money that comes in for that mission work. The money should be sent to the church to be used in that mission work as needed.

I have not authority to use all the money that comes into my church. They voted to give me so much, and I do what I can with what I get. The money that comes in for the Lord's work is divided into different channels, however, as the church sees fit. I hope that I have answered your question.

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"As they ministered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:2,3). This

passage of Scripture reveals the Biblical procedure of sending out missionaries. First notice the candidates. They were members of the church that was at Antioch, they were prophets and teachers, or preachers and teachers, they were men of God. Secondly notice their sponsor, the church at Antioch. A local visible body of baptized believers, called together to fast, and pray, seeking the leadership of the Holy Spirit, which they received; for they were directed to send out Barnabas and Saul. Upon this directive they commissioned them and sent them away. From the information we have concerning the work of Paul and Barnabas they went forth preaching the gospel of Christ as representatives of the church at Antioch; for when they returned they gave their report concerning the work to the church at Antioch. (See Acts 14:24-28). They were answerable to the church. When Christ commissioned His work to His disciples before He ascended. He did not commission them individually, but collectively as His Church. Christ, Who knows all things, knew that such a great work as this could not be left to individuals to perform. Also what they might accomplish could lead to boasting, due to the fact they did it on their own. Only work done through the local church gives God glory. (Eph 3:21).

Another fact is revealed as we study Paul's work. The fact is he wrote many of his epistles while upon missionary journeys. He was in contact with the churches regularly. I believe he was concerned about their attitude toward him. He did not wish his good to be evil spoken of. He sought their advice and their confidence. He did not lord it over the work. I believe he realized his authority came from the local church, and was glad that it did. I don't believe any local church man would agree that an individual has authority over the local church to do with her and her resources as he pleases, why then should he have authority over a mission work which is an extension of the work of that church?

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The question of church authority has become a problem with some as to how the mission work and money should be handled. If church and preacher and missionary and pastor would follow the guidelines laid down in God's word there would be no difficulty as to what to do and where the authority lies.

The authority to preach the Word is in the hands of the church of Christ set up here on earth during the days of His personal ministry. If any preacher were to attempt to go and

preach any place without authority of the church where he was a member then he would be going without proper authority or with no authority at all.

The Lord Jesus gave His church the right (authority) to go into all the world and preach the gospel. Involved in this is, (1) make disciples, (2) baptize them, (3) teach them. Many churches disregard this as if it was not God's Word. Preacher, pastor, nor missionary should disregard the authority Christ gave His church.

We learn of the authority Christ gave His church from the following passage, Matthew 16:19, "And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." The church has binding and loosing power on earth, and that includes the work of preaching, teaching, singing, baptism, the Lord's supper and any other work that the Lord gave instruction to His church. Teaching, preaching, mission work, whether done by pastor or missionary is under the authority of the church. Preaching, teaching, mission work whether from the pulpit or on the mission field is from or under the authority of the church.

We read also in Acts 13:1-3 that the Holy Spirit spoke to the church that was at Antioch concerning the call of Barnabas and Saul. The church fasted and prayed and "Laid their hands on them", giving them the proper authority for the work whereunto God had called them. Who can deny this? Any well informed Bible student understands that authority is with the church and not with the preacher or missionary.

When a brother gets out of line or may I say, sins or trespasses against another brother, after the proper steps, where is this problem to be taken? To the church, where else?

The same thing is true concerning doctrine. If the truth is not taught by the teachers of the church, be it pastor, or missionary, this matter is taken care of by the church. No individual has the right to teach in opposition to the church and the truths for which she stands. Our life and doctrine is under the oversight of the church. One might say that he can do as he pleases with his life and money, but that just is not so. We first of all are accountable to God, and then accountable to the church and to each other as to how we handle our money. If a member did not handle his money properly, did not pay his tithe, wasted his goods, did not take care of his family, then whose business is it to see into such matters? Why, the church.

A pastor is accountable to the church of which he is pastor. The missionary is accountable to the church which sends him out. If he is sent out by the Lord's church that means he is under the authority of said

church. The pastor has liberty and freedom to preach all the council of God, in fact he is bidden to do so. The missionary has liberty to declare all the council of God. He has freedom to go to any country where God has called him by His Spirit. He can and has the liberty and freedom to preach on any mountain or in any valley he so pleases as he is led of the Lord, but he is accountable to the church under whose authority he is, and is duty bound before God to report to the church that sent him out. How can a preacher or missionary go except they are sent? "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." (Acts 14:27). What do you suppose is meant by the word "rehearsed all." It means that they reported, in detail, the mission work. This teaches us that it is necessary to report how the money was spent and the results.

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shown that he is a sinner who deserves to go to hell for his sins. May God give us the strength to deal with sin individually.

The fifth way to preach against sin is to preach against it often. Once is not enough. Once in a while is not enough. Is there anything we need to be reminded of and warned against anymore than sin? Are we not always in danger of this enemy? We must denounce sin until it is rooted out and destroyed. We must not let our lips cease to rebuke sin. We must be often telling those who are lost that they are sinners. How many times was it that you were told of your sins before the Spirit of God revealed to you the truth about your condition? Let us talk often with lost people about their sins. Let us be constantly warning saved people about their sins. I am not sure we can preach a Biblical sermon without at least making some reference to sin. The Bible has so much to say about this subject that surely this should often be a part of our message. I know people might get tired of hearing it, but we still must preach it. It is like the story of the pastor who for three Sundays in a row preached on tithing. A non-tithing member asked while leaving when he was going to stop preaching on tithing. The pastor replied, "as soon as you start." We must preach sin as often as it takes to get results.

The sixth way we must preach against sin is to preach against it strong and hard. How can we soft pedal something as evil as sin. Some might say we should preach against sin, but not too strongly. I do not know if it is possible to preach too strongly against sin. How can we not preach hard against that which is responsible for the death of Jesus Christ? How can we not preach hard against that which cost men their souls in an eternal hell? Sin is a subject that not one good thing can be said about. It is responsible for all the evil in the world today. For poverty, starvation, disease, and death. The reason for wars, pestilence and hatred can all be traced directly to sin. How dare someone even speak of not preaching strong and hard against sin! Read the Bible examples of sermons against sin. These sermons were not soft

pedaled.

Sin was denounced strong and hard. It is not our job as preachers to tickle the ears of our hearers; it is more our job to burn them. We are not to speak to them smooth things as the false prophets of old did, but we are to tell the hard truth about sin. We must never say some sins are small. We must never in any way, shape, or form excuse the committing of sin. A person claiming to be an alcoholic does not excuse him from the sin of drunkenness. May God help us to preach hard against this deadly evil called sin. May we not mince words but condemn it with our last breath.

The seventh way we must preach against sin is honestly. By honestly I mean we must tell the truth about all sins. I mean we must preach against all sins. We are not to avoid sins because they might condemn us. The preacher must wear the shoe if it fits as well as the members. We are to be against sin as strongly if it involves ourselves, our loved ones, or our enemies. We are to preach against our besetting sin as well as the sins of others. We must be honest in our description of sin. We must paint as black a picture as we can paint of every sin. We cannot honestly preach against sin, and whitewash it.

The eighth way we must preach against sin is actively. By this I mean we are to preach against sin by the life we live. The old adage, "The only Bible a lot of people will ever read is your life" has a lot of truth in it. The life we live will tell much about how we feel about sin. Our words might fool some people, but our lives won't. If you preach to others against sin you can rest assured they are watching your life. They want to see if you practice what you preach. That want to be able to say you have no right to preach to them about sin if you are not going to practice what you preach. Our preaching against sin is not to be limited to the pulpits and church. In our jobs, at school, at play we should be actively engaged in preaching against sin. May God help us to live lives that gives the world a message about our hatred of sin. May we actively preach against sin.

The ninth way we must preach against sin is with the consequences of sin always in our minds. I am convinced that the major reason for our failure to preach against sin as we should is because we do not give proper thought to the eternal consequences of sin. Let me first give some thought to the consequences of sin in the life of the saved. First, sin will cause you to lose your testimony of salvation. You can spend many years building up a good testimony. You might have spent years of faithfulness in God's house. You might have lived a good godly life all those years. Do you know how long it takes to destroy that testimony it took you so long to build? Only as long as it takes you to commit a severe and public sin. Let one person see you take a drink. Let one person hear you curse or tell a dirty joke. Let one person see you where you should not be seen and your testimony is destroyed. I am not saying this is right, I'm saying this is true, right or wrong. The second thing you will lose is the peace and joy

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QUESTION: — What Bible character, by a strange anachronism, is quoted as wishing that his words "were printed in a book?"

ANSWER: — Job, Job 19:23. "Oh that my words were now written! Oh that they were printed in a book!" Printing was invented in China in the ninth Century A.C., and in Europe about the middle of the fifteenth century.

HOW TO

(Continued from Page 5)

of salvation. Thank God you will not lose your salvation, but you will lose the joy of it. Is not this what happened to David? Do you think David was happier before or after his sins concerning Bathsheba? If you want peace in your soul and joy in your heart you must avoid sin. Think about this and it might help in preventing sin and in preaching against sin. The third thing you can lose is physical and material blessings. I remind you of those in the church of Corinth. Because of sin, many of them were sick; and some of them were dead. The physical and material goods we have are blessings from God. He has been known to take away some of these blessings when His people sin. The fourth thing you can lose because of sin is church membership. If you belong to the kind of church you should, constant sin will not be tolerated. Church membership should mean much to us. If we were concerned about losing it, maybe it would help us to avoid sin and preach to others about it. The last thing you can lose are rewards that could have been yours. These consequences are severe. May we keep them in mind and it will exhort us to fulfill our task of preaching against sin.

Let us now look at the consequences of sin for the lost. As severe as the consequences are for the saved, they are far worse for the lost.

First of all, lost people miss out on everything while here on earth. They will never know the joy, peace, and love that saved people know. They will suffer loss on earth but that is not the major consequences of sin for the lost. If we as God's people would give more thought to eternity it would help us in many areas of our Christian life, but it would probably help us more in the area of lost people than in any other. If we will think about our loved ones in hell for all eternity, then maybe we would preach harder, more often, and longer to them about sin. How much more effective our ministry would be if we considered hell as oft as we should. How can we not preach against sin with this terrible fire awaiting those who die without Christ? Beloved, we must preach against sin with the eternal consequences in mind for the saved and the lost.

The tenth way we must

preach against sin is hopefully. Too often we are like the disciples and have too little faith. We will preach to the saved about sin and know it is not going to do any good. We might preach to an unfaithful member about the sin of non-attendance, and in our mind have no hope for improvement. Ephesians 3:20 reads, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." We should preach against sin with the conviction that God can use it to change people. Preach against sin, hoping it will cause the saved to pause and think about what sin can do to them. Preach against sin, hoping maybe to bring some saved person under conviction for sins he has committed. Preach against sin, hoping it will cause other saved people to preach the same message. We should preach against sin to the lost, hoping that God might grant to them repentance and faith. Let us not preach without hope. Let us know that God is able to use our messages to His honor and glory, and that our messages will not return void.

In the last place we must preach against sin regardless. First, we must preach against sin regardless of relationships. If it concerns our husband, wife, children, aunts, uncles or whoever, we still must preach against sin.

We are not to let up on the message. If it means a divorce, still preach against sin. If it means your children are going to run away from home; still preach against sin. If it means loved ones will never speak to you again, still preach against sin. This is the greatest favor we can do for our loved ones; to warn them of sin and its consequences. Secondly, we are to preach against sin regardless of the circumstances. By this I mean we are not to avoid preaching to the alcoholic about the sin of drunkenness. His supposed physical condition is not a sufficient excuse. The Bible tells us that God will not allow a man to be tempted above that which he is able, but that He is faithful and will always provide a way of escape. You can read the Bible from cover to cover, and you will not find a single incident where sin is excused due to circumstances. Suppose a man was hungry and had no food nor money to buy any. Let us suppose this man went for the sin of stealing? Certainly not. We might would be sympathetic towards his circumstances, but we still must preach to him about sin. Suppose a woman does not come to church because her lost husband tells her not to. Let us even suppose that this husband beats her everytime she goes to church. Would this woman be justified if she just quit church? Certainly not. Our forefathers lived under the threat of death for going to church. Is this woman any less obligated than they were? Beloved, though it may seem a hard road to take, we must preach against sin regardless of circumstances. Thirdly, we must preach against sin regardless of financial losses we might incur by doing so. Even if the church informed us that if we preached against sin we would not be paid we still must preach against it. If we had an exceedingly wealthy man desiring to join the church but our preaching against sin was holding him back, then we should still preach against sin. Regardless of what it might

mean to our pocketbooks, we must preach against sin. Fourthly, we must preach against sin regardless of its reception or rejection. If they receive it, let us praise God.

I still praise God for the courage to preach it, and then continue to do so. We are always going to have those who would rather you preached about something else and left their sins alone. We must turn a deaf ear to their rejection and preach against sin. Fifthly, we must preach against sin regardless of verbal or physical persecution. I recognize that we live in a day when physical persecution to most of us is non-existent. That does not mean it will always be this way. It also does not mean that some of the reason for this is the fact that we do not offend anyone enough to provoke them to persecute us. I am convinced that, if we preached against sin as the apostles did, we would suffer some form of persecution. I also mention that verbal persecution can sometimes be more painful than physical. The lies that have been told on God's people have done them a great harm. If persecuted, we should count it an honor to suffer for Christ's sake. "Sixthly, we must preach against sin regardless of any visitors who might be in attendance. The first Sunday I preached here in Gladwin as pastor we had a visitor. This visitor was the husband of one of our members. This visitor was also, a devout Catholic. I had planned on preaching a doctrinal sermon on hell. In this sermon was a rebuttal of purgatory. At the last minute I decided to change so as not to offend this visitor so soon after becoming pastor. I regret that decision to this day. I had an opportunity there that I failed at because of visitors. I have not made that mistake since then and Lord willing I never will. Visitors need to hear about sin as much or more than members.

In closing let me make just a few comments. We live in an exceedingly wicked and sinful world. It is our job to let them know about it. It is our job to preach against sin. If we don't do it, who will? These are just a few helps in our effort to preach against sin. May God give us the courage to use them. May God bless the preaching against sin to the reviving of the saved and saving of the lost. May God bless you all.

WHO IS

(Continued from Page 1)

was very dear and precious in their lives. The Hardshells have a doctrine that teaches that men can be saved and go to heaven and never know that God had saved them until they get there. It is totally absurd and ridiculous. A man, woman, or child will never leave this world saved and not know it. There will be a personal relationship between the believer and Jesus Christ. Any Hardshell that is saved must admit that he knows the Lord Jesus Christ as his personal Saviour.

Sinners must know who the Lord is in order to be saved, and they shall never be saved until they come to know Him. There are many in the world today that are out spreading lies concerning our God. There are many deceivers in the world who are preaching a false god: one that, as far as the Bible is concerned, does not exist. Baptists believe the truth about God and are very much convinced as to who He is. We almost stand alone in

the world as far as the Biblical teachings concerning our great God. In this article it is my desire to show you some of the teachings in the Word of God as to who the Lord is. My, if my family could read this and understand who the Lord is. If all of our friends and family could know who the Lord is before it is everlastingly too late. The first thing we will consider about God is His attributes.

I. Notice my friends that God is a self-existent God. Before there was anything, there was God. There stood God in the Trinity through-out all of the endless eternities. Before there was time, there was God in all of His splendor, majesty, and glory. Many cannot comprehend this teaching so they deny the possibility of it. They will mock God and say; Where did He come from? God told Moses in Exodus 3:14, "And God said unto Moses, I AM That I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." God is that He is, or in other words, God is self-caused. Praise God forevermore that He is the eternal God of the Bible.

II. Now I would have you to consider that God is an omnipresent God. In other words God is everywhere at all times. Notice in the book of Psalms 139:7-10, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me." What a comforting thought this is to the believer. To know that God is ever with us and watching after us. I'm sure that all of God's people have been comforted by this fact. I think of how Daniel must have been comforted by this knowledge when he was cast into the lion's den. I sure that Hananiah, Mishael, and Azariah knew that God would go into the fiery furnace with them, and this was surely manifest in the 25th verse of the second chapter of Daniel. I'm convinced that, during those horrible times known as the dark ages, Baptists found great comfort in that God was with them in their trials. Yes, God is everywhere. Whether it be in the heavens, on earth, in hell or wherever; the God of the Bible is there.

III. Now along with the omnipresence of God there is the omniscience of God. In other words the God that we know is one who knows all things. Notice in Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." God could not work all things out after His will if He did not know all things. Men are preaching a God who they claim doesn't know everything. They are preaching a God who is surprised when someone is saved. There is a heretical song which says, "there's a new name written in heaven." According to this song, God didn't know that individual was going to be saved, and He had to write his name in the Book of Life after he was saved. My friends, the God of the Bible is not like that at all. The true God chose a people unto salvation; and all of those that God chose, Jesus died

for; and all of those for whom Christ died will trust Him for the saving of their soul. The all-knowing God has worked these things out, and everything is going according to His eternal schedule.

God knows all about you. He knows what you want and desire. He knows what you think about Him, His people, and His Church. God knows what you are thinking every moment of the day. God knows everything about you. God knows about your every sin. He knows what sinners are doing, and He is keeping a record of every sin that they commit and will bring that sin before them on the judgment day. When God sits on His great white throne of judgment, He will mention your every sin. He will mention all of those sins that were thought to have been committed in private. He will bring them to the sinner's attention and then will pass judgment on him according to his sins. Yes, God knows all things. God has the very hairs of your head numbered. He knows when you will be born and will die. He knows everything that you will ever do or say. Your life is in the hands of God. Many people like to live very private lives. This is possible as far as keeping things from men, but impossible with God. There are no accidents with God. He has planned and purposed everything that will ever take place.

IV. Another attribute of the Lord is His Immutability. God has never changed, nor shall He ever. Men have the notion that they can by prayer, or in other ways, change the mind or purpose of God. Can you imagine the thought? If God were a mutable being, He would be no God at all. Psalm 102:27 says, "But thou art the same, and thy years shall have no end." If God were a mutable being, it would completely destroy any hope that we could have in Him. If it were possible for Him to change, we could have no hope for our salvation. He might just one day decide He doesn't want to save anyone at all. If God were mutable He might change His mind about sin and no longer have the need to save anyone at all. Beloved friends, God is one that cannot change. He has predetermined all things that will happen, and these things will surely come to pass. Praise the Lord that cannot change! Our hope for all time and eternity is based on the fact that God has promised us eternal life if we trust Him, and that He cannot change His mind.

V. Now we come to the omnipotence of God. This means that God possesses all power and might. God said in Genesis 17:1, "And when Abraham was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." God declares himself to be the Almighty God. There is no power on earth or in heaven that can stay the hand of God. Satan is much more powerful than man, but he cannot stop or prevent the purposes of God. How foolish for man to think that he can change God or stop him from doing anything. The devil's preachers today will tell you of a God that has very little power. You can hear them as they preach of a God who is trying to save the whole world, and men just won't let Him. They preach of a God who is in heaven crying His eyes out because men will not let Him

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THE BOOK OF REVELATION

by John R. Gilpin

(Read Revelation 2:1-7).

We have a divinely-given outline of the book of Revelation. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19).

"The things which are" refer to the seven churches which are discussed in chapters two and three.

I want to discuss these under the general theme, "What's Wrong With The Church?" Human judgment would give a varied answer to this question. In fact, if I were to ask each of my audience individually, in all probability you would give me as many different answers as there are individuals listening to this broadcast.

One man would say that sectarianism is sin. Therefore, do away with all denominationalism and let everybody unite in one great religious denomination.

Another would say, "We have had too much preaching. Let's have a moratorium on preaching. Let's have no more preaching for several years, and see if spiritual conditions don't get better."

Still another would suggest that we have failed to get together on the Bible. Therefore, let's get together around Christ.

All three of these are wrong. To the first, I would say that we don't need a union of denominations, rather, we need a unity of spiritual truth. We can only have this by every one accepting the statement of the Scriptures.

To the second, I would declare that we have not had enough preaching of Scriptural variety, although I am perfectly ready to agree that we have had entirely too much of certain kinds of preaching. When anyone preaches Arminianism, modernism, feminism, unionism, or any heresy even in the least amount, then this is entirely too much preaching. Yet, as to Bible preaching, we will never have enough of that. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

To the third I would ask, "Which Christ is it that we are to get together around?" If it is the Christ of modernism, please excuse me. If it is the Christ which is preached by those who believe in falling from grace, then excuse me again. In fact, if it be any other than the Christ of the Bible, please leave me out.

I say then, beloved, that human judgment would give various answers to the question as to "What's Wrong With The Church," but human judgment is not to be accepted. Heaven's judgment alone is to be trusted and accepted.

It is because of this, that we turn to this book of Revelation and study these seven churches of Revelation to get God's answers as to "What's Wrong With The Church?"

1. In the first of these churches of Revelation, that of Ephesus, Jesus revealed Himself in a startling manner. "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden

candlesticks" (Rev. 2:1).

You will notice that He revealed Himself to this church as holding the seven stars in His right hand, and walking in the midst of the golden candlesticks. The stars represent the pastors of the churches, and the candlesticks represent the churches. Therefore, Jesus reveals



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Himself as walking in the midst of His churches and holding His preachers in His hand.

I rejoice that the Lord Jesus still does this today. I am happy to know that He still walks in the midst of His churches, and that He still holds His preachers in His hand.

So far as the Lord Jesus was concerned relative to the city of Ephesus, it was a concern for His preachers and His churches. I think, in the main today, the concern of Jesus Christ for this town, and any town, is the concern that He has for His churches and His preachers. He is not interested in the world's financial centers, such as New York or London. He is not interested in the political affairs of this world. While it may make a great deal of difference to us, I don't believe the Lord Jesus is concerned a bit as to whether a man is a Democrat, a Republican, a Socialist, or a Communist. He is not interested in the fashions of this world, nor is he interested in the civic organizations. Many seem to think that the Rotary, the Kiwanis, and the Lions club are great civic organizations. Perhaps they may do some good. Personally, I'm not a member of any of them — the only thing I'm a member of is a Baptist church. Yet regardless of how much or how little good may be accomplished by these civic organizations, the Lord Jesus is not interested in them. Then we have great educational centers such as Harvard, Yale and Columbia, but the Lord Jesus is not interested in these. In the last book of the Bible, He reveals Himself as being interested primarily in His churches and His preachers.

In the light of this truth, then a preacher and a church should be mighty careful as to what they do, and their attitude toward one another. Sometimes a little group gets together and attempts to fire the preacher. That group should remember that that preacher as God's true servant, is being upheld in the very hand of God. Sometimes a preacher candidates for a job. That is, he attempts by some hook or crook or some underhand manner, to get before some pastorless church that he might be considered for the pastorate. Many times he will write letters himself, and oft times have his friends write letters for him, and will work like a politician who is seeking an office, to become pastor of such a pastorless church. Even churches candidate too in securing a

pastor.

Such a preacher or church needs to realize that Jesus is walking in the midst of His churches, and that He is holding the preachers in His hand, and therefore, He is able to lead the church and preacher, and will bring both together in His appointed time.

I rejoice in this revelation of Jesus at Ephesus, in that He revealed Himself as walking in the midst of the churches, and holding the preachers in His hand. I rejoice to know that He is the same yesterday, today and forever, and that all of Jesus' churches, and all of Jesus' preachers still occupy this relationship to Jesus Christ today.

2. Our Scripture further shows that there were several things for which Jesus commended this church at Ephesus. We read, "I know thy works" (vs. 2). This verse would indicate that this was not an idle church, but it was one of persevering service. Every church ought to be of this type. Every Christian ought to be a working Christian. Jesus could not commend lots of churches and lots of Christians today like He did this church at Ephesus, for there are a lot of churches and a lot of Christians who have no works worthy of commendation.

Furthermore, a lot of them that are doing works are not doing works that are pleasing whereby that they might be commended. The Apostle James says: "be ye doers of the word" (James 1:22).

In the original language, this is an interesting Greek word, for James literally said, "Be ye word-doers." It isn't just enough to be a doer, but you are to be a word-doer — a doer according to the Word of God. This church at Ephesus was this type, and therefore Jesus commended it because of its works.

The second thing for which Jesus commended this church was its patience. We read, "I know thy works, and thy labor, and thy patience." Just like every Christian ought to be a patient Christian, so every church ought to be a patient church. Listen to the Apostle Paul: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

The Apostle Peter would also exhort us to be patient: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness" (II Peter 1:5, 6).

In the third place, He commanded them because they had been practicing church discipline. We read: "thou hast tried them which say they are apostles, and are not, and hast found them liars."

Every church ought to practice church discipline today. Listen: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

All the heretics and those who hold false doctrines should be

excluded. "A man that is an heretic after the first and second admonition reject" (Titus 3:10).

All those who refuse to walk in the light of God's Word should be excluded from the fellowship of our churches today. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thess. 3:6, 14).

All those who live lives of immorality should likewise be disciplined. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one do not eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore, put away from among yourselves that wicked person" (I Cor. 5:11-13).

This church at Ephesus was just that kind of a church — it believed in discipline, and it practiced discipline. They would not allow evil characters to remain in their fellowship. Even those who seemed to be apostles, and who were prominent in the church, were tried and were discovered to be deceivers. Is it any wonder then since church discipline is taught throughout the Word of God, that Jesus commended this church at Ephesus because they practiced discipline.

There are mighty few churches today who would receive Jesus' commendation on this ground, for our churches are filled with heretics, and those who live immorally, and contrary to God's Word. Exceedingly few churches even try to practice old-fashioned church discipline. It isn't any wonder then that the average church does not have Jesus' commendation. Yet this church at Ephesus was commended because of its discipline.

Again, Jesus commended this church because it did everything from the right motive — that is, they did everything for Christ's sake. We read, "And for my name's sake hast labored." Everything this church has done, they did it in the name of, and for the sake of Christ.

Lots of churches could not get this commendation today, for many of them do things without any thought of Christ or Christ's glory. Churches will hold so called revival meetings, and by using uns Scriptural methods, will drag great numbers of folk up to the front of the church, and have them make a profession, just in order to have a big report to present to the association. Churches build buildings just in order to keep up with some other church that has built one recently. Preachers often preach for the praise of men, and choirs and choir singers entirely too often sing for the praise of men, rather than for the glory of God. No one ever gets the commendation of Jesus when he thus serves God. If you want Jesus to commend you, you want to do like

the church at Ephesus — you want to do everything from the right motive — namely, for the sake of Christ.

This is what Paul taught the church at Corinth. "For the love of Christ constraineth us" (II Cor. 5:14).

I can imagine three young men courting a young woman. The first declares openly that he is courting her because her father has a big pocketbook, and since she is the only child, she will get all the money. The second declares that he is courting her because the doctors told him that he has tuberculosis, and since the father has lots of money, he knows he will take care of her, and won't allow him to suffer. The third is courting her because he loves her, and if the father were to lose every penny he has, he would still want to marry her. He is truly in love with the lassie. These three represent three professing Christians. The first is serving God because he wants to go to heaven when he dies. The second is serving God because he does not want to go to hell. The third is serving Him because he loves Him. Every Christian ought to serve God in the light of this last named motive. You have no business to give God your hell-scared service, nor have you any business to serve Him from a selfish hope of heaven. You ought to do everything for Him because you love Him.

Jesus commended this church at Ephesus just because they served Him out of love.

The fifth thing for which Jesus commended this church was the fact that they were not quitters. The third verse finishes by saying, thou "hast not fainted." Personally, I hate to see anybody start anything and then quit. I particularly hate to see a Christian that is a quitter, and especially to find a church that is of that class. As Christians and churches, we are in the army of the Lord Jesus Christ, with Him as our captain. We are not to be in service for a few weeks nor for a few months, but for life. Lots of days are dark, and much of the time we have to walk by faith. The road gets rough, and the load is tough oftentimes. The devil and all his adversaries are against us, but we are not to quit. Listen to this Scripture:

"Finally, brethren, be strong in Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And

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take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:10-18).

Sometimes the Devil tempts me just the same as he does you. He tells me that there is no need standing for the things of the Bible. He tells me that I might as well give up and just let the world believe as it wishes; but, beloved, I cannot quit, I must not quit — I must stand for the things of the Bible though all the world may turn against me — I must not quit. I pray God in your behalf that you will not be a quitter, but having put your hand to the plow, may you press on. May you ever continue to serve the Lord, and thus earn the commendation which Jesus gave to this church at Ephesus.

There was still another thing for which Jesus commended them, namely, they hated false doctrine. In verse six we read, "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." This church at Ephesus had always hated false doctrine. Paul visited this church, and found some folk there that were not saved, and had been improperly baptized. He led these to Christ, and then baptized them. We read this in Acts 19:1-7. So we see that on the question of false baptism, and even concerning the Nicolaitanes, this church at Ephesus actually hated false doctrine.

Well, I hate it, too, beloved. I hate to hear any man preach or testify anything which I know is contrary to the Word of God. I hate to hear a preacher say that you have to join the church to be saved, for this is false doctrine.

I hate to hear anybody say there is something man can do in the realm of salvation, since this is false doctrine, for the Word of God declares: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

I hate to hear preachers talk about sinners praying through, for the Word of God says: "we know that God heareth not sinners" (John 9:31).

I hate to hear women testifying, praying, and preaching, for they are out of their God-given sphere. God said that their place was one of silence. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, not to usurp authority over the man, but to be in silence" (I Tim. 2:11,12). "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34).

I hate to hear men talking about unionism, and urging everybody to unite; for though I love unity, I despise a false union which is based on fraternalism rather than upon Scripture. In fact, beloved, I am just like the folk at Ephesus — I hate false doctrine. How I would to God that everyone of

If you want God to honor you, get into the habit of taking Him at His word.

us might also come to the place where we literally hate false doctrine. To do so means that you have the same commendation which Jesus gave the church at Ephesus.

3. While Jesus commended this church at Ephesus, He also condemned it. Though there was much about this church which was worthwhile and which deserved commendation, there were also some things which Jesus condemned. Now when we come to this particular church at Ephesus, we ask, "What's wrong with this church?" We haven't far to search, for the word of God directly reveals that which was wrong. In verses four and five we read: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Here then was that which was wrong with this church — it had left its first love. Though it was zealous in its discipline, it had left its first love. Though in patience this church had served God, it had left its first love. Though it was doing things from the right motive, and though they were not quitters, and though they were strong for the doctrines, they had left their first love.

I can imagine a woman with gnarled hands showing evidences of hard work in days gone by. There she stands with gray hair and pale face, with her eyes having lost their lustre through scalding tears. Actually today she has everything she might hope for, humanly speaking. She has everything that a husband can give but love. That is gone, and her home is but a hell. Her eyes literally blaze when she would say, "What do I care about your silks, your diamonds, your silver, or your china, your automobiles, and your mansions? I would go back to the cottage where you found me, and would put on the calico I used to wear, and I would walk the bare floors like a queen if I could only have again the love you gave me, which made earth a heaven to my soul."

That which is true of many a home, is true of many a church. Though churches still stand for the doctrines, and though they work zealously and patiently, and are not quitters, if that church leaves off its first love for Christ, and that love cools and wanes, all else becomes but hollow mockery.

This is a serious condition for any church to drift into. So serious was it here at Ephesus that it ever threatened the very existence of the church.

Jesus said, "Repent or else." if this church did not correct this trouble, the Lord Jesus actually declared that He would remove the church's candlestick, for He said, "I will remove thy candlestick out of its place, except thou repent."

I would to God that every one of you might pause and take inventory and see where you stand before God this day. Regardless of how much you have for which the Lord Jesus might commend you — are you positive — are you certain that He would not condemn you, just like He did this church at Ephesus, because you have left your first love?

This then is that which was wrong with the church at Ephesus — it had left its first love. It is that which is wrong

with many churches today. It may be wrong with you, and with your church. I ask you to be certain, and be sure you have not left your first love. If you have, Jesus says, "Repent, or else."

Even though Jesus found in this church at Ephesus that which he could commend as well as that which he did condemn, He also gave a promise to those who might be overcomers. In verse seven we read: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

This is a marvelous promise. Even though the church might not repent, if there were even a few in it who continued in their first love, this then should be their reward, and a marvelous reward it is. It is His promise to the overcomers today.

I ask you, therefore, in closing, a simple but pointed question: "Have you lost your first love?" I know churches by the dozens, and so-called Christians by the hundreds who have lost their first love. Lots of churches don't even have Sunday night services. Lots of them compromise His Word. Lots of so-called Christians desecrate the Lord's Day, and are more at home in a place of worldly amusement than in the house of God. Oh, if you individually, or if the church of which you may be a member, has lost its first love, then in the name of God may I plead with you to "repent, or else."

It may be though that someone to whom this message comes has never been saved. You have never yet professed a love for Him. It may be that you actually know nothing about Him, and care nothing about loving and serving Him. Oh, that you might see the beauty of Jesus today, and receive Him as your Saviour, and come to love Him as every child of God should.

"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" (John 1:12).

WHO IS

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come into their hearts. What blasphemy this is! Let me assure you that God does as He pleases, and nothing can stand in the way of that. Matthew 19:26 says, "With God all things are possible." Nothing is too hard for God. When He created the world it was no hard thing for Him. When He drowned the Egyptians in the Red Sea, it was no hard thing for God. When He raised people from the dead, it was no hard thing for Him. Now I am not minimizing these great things, for they are surely things that men can not do. But for the Lord, these things were not hard things for Him. The Lord asked Abraham: "Is there anything too hard for the Lord?" The God of the Bible has all power and is able to accomplish that which He sets out to do. Now, of course there are some things which He cannot do because of His attributes. God is Holy, therefore He cannot sin. God cannot lie because of His nature. God can only do what His nature allows Him to do. Praise God He is able to do as He pleases. One day it will be no big thing for God to destroy the world with fire. God has a day planned on His calendar in which He will destroy the world. The Bible says that the elements shall melt with fervent heat, and

the earth also. Yes, my friends God is able to do these great things, and He will do them because He has said that He will do them. It is strange that men think that their opinions matter about the things of the Lord. Men seem to think that, if they do not believe these truths, they won't have to face up to them. Well, my friend it doesn't matter whether you believe these things or not, they will happen just as God has said they will. I hope that you will come to know this God in this life-time. I hope you will not leave this world and step out into eternity not knowing the God of the Bible.

VI. Still another attribute of the Lord is His Holiness. The holiness of the Lord is perfectly moral. The Lord dwells in purity, sinlessness, and righteousness. I have heard men ask if it were possible for the Lord to sin. The answer is no, no, no a thousand times no! It is not possible for God to sin. The nature of the Lord forbids that He could ever sin. His holiness causes the Lord to abhor sin. Men look lightly upon sin. Men enjoy and love to involve themselves with sin. Men will laugh at sin and entice others to sin with them, but the Lord hates your every sin. God looks down from His glory — circled throne and sees sin as something that is filthy, vile, wretched, and it is a stench in His nostrils. Sinners need to know who the Lord is. They need to know that God is not pleased with the sin of men. Men have seemingly gone to the limit with their sins. We wonder how much more wicked man can get. They are living their lives as if God were not there. They have no regard for His holiness at all. They will use the most filthy language they can think of, and God is in their very presence listening to every word of it. This generation is no different from Pharaoh. Pharaoh didn't know who the Lord was, and He could have really cared less. He was not interested in the God of Moses, but rather only in himself and his sins.

VII. Finally we have the justice of the Lord. Sinner friend this concerns you especially. Deuteronomy 32:4 says, "He is the rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." The justice of God requires that sinners be punished in hell for their sins. God is just in doing this. God set up his laws and told man that, if they broke them, they would have to die. Romans 6:23 says, "For the wages of sin is death..." This justice must be carried out. God is not like man. He will not let guilty offenders get by with breaking the law. All law-breakers must appear before the throne of the Judge. In our courts men sometimes can skip bail and not come before the judge, but not so in this case. They will all be there. God will raise the bodies from the graves and will call them all to the judgment. There He will call them by name and have them before Him. He will pronounce their judgment. The justice of God will demand that they all be cast into the lake of fire. There they will spend eternity suffering for their sins against a holy God. This justice of God, of course, will cause some to suffer more than others. Some may argue with this but, for it to be any other way would make God unjust. The Bible says the books were opened, and they were judged out of those things which were written in the books. Sin-

ners will receive just what they earn in this life. No more and no less.

VIII. Lastly, there is the mercy of God. That wonderful and precious attribute of God that we owe our souls to. Without the mercy of God there would be no hope. All had sinned. Because of the justice of God all stood condemned before God. All were helpless because the justice of God demanded we burn in hell forever. But praise the Lord, through His mercy He chose to save a people out of Adam's fallen race. Praise God that Jesus was willing to become a substitute for that elect people in order to satisfy the justice of the Lord. Jesus is, was, and ever will be the only one that can satisfy God's justice. There at Calvary, while He shed that innocent blood and suffered our eternal hell during those dark hours on the cross, Jesus paid it all for the elect. There He satisfied God and His demand for justice. There are some who believe that the sacrifice of Jesus was such that it was sufficient to save all men of all time had God so desired to save them. This is not true. The justice of God would have been satisfied and all men would be saved had this been the case. Since there are men in hell we can conclude that Jesus did not die for everyone. The Bible says that God laid on Him the iniquity of us all. In other words all of the elect had their sins paid for by Jesus. To say otherwise would cause God to be unjust. It would be unjust for Jesus to have suffered more than necessary, and it would be unjust to send men to hell for sins that had already been paid for.

Who is the Lord? He is one that you need. You need the Lord more than you need anything else. Who is the Lord? He is one that is deserving of your praise and worship. Who is the Lord? He is one that you need to fear as the true God of heaven. One that one day will judge you in your sins except you repent. Pharaoh found out too late who the Lord was. Pharaoh was in hell before he understood who Moses was talking about. I hope you don't wait until you are in hell before you find out. May God's people find great comfort in the attributes of our Lord. May we tell others of our God, the only true God. May we rebuke those who preach lies about the God of the Bible.

PLACES

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built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. Also he built altars in the house of the LORD, whereof the LORD had said. In Jerusalem shall my name be for ever. And he built altars for all the host of heaven in the two courts of the house of the LORD" (II Chronicles 33:1-5).

You understand from this, that he completely corrupted the religious life of the kingdom, but then something very unusual happened. God saved this young man by His free and sovereign grace. By the grace of God this man was brought to trust in the blood of Calvary's Lamb and when the Holy Spirit works on someone and he is regenerated, he is a new person and his affections are touched. The person is

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a new creature in Christ, as the Bible says, and so Manasseh was regenerated and he was a new creature in Christ. What he did then, affected the kingdom, for we read, "And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings, and thank offerings, and commanded Judah to serve the Lord God of Israel" (II Chronicles 33:15, 16). Is not that a wonderful thing? They had a great revival in Judah. God saved the king and they had a revival. Then we come to our text:

"Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only." The word "nevertheless" ought to throw up a red flag in your mind as you are reading along. Something is wrong, and it is signified by the word "Nevertheless." What did they do? The saved people, those that were trusting in the Blood of the Lord Jesus Christ, worshipped in the high places. They were looking forward to Calvary just like we look back to Calvary, and they were looking forward to the fact that some day, the redeemer would come and die for them and take their place in the judgment. That He would be raised from the dead, redeeming them from the curse. These were individuals who trusted in Christ and believed the Word of God. They believed the Bible to be the Word of God, they wanted their lives regulated by the Word of the Lord, but there is a "nevertheless" here. "nevertheless" they worshipped in the high places.

I. The High Places Were The Wrong places to Worship And Serve God. We find that God had Solomon build a temple. Now David had prepared the materials out of which the temple was to be built, but God would not let David build the temple. He fulfilled the Scripture and the principle which says that, "...He taketh away the first, that he may establish the second" (Hebrews 10:9). He took away David, as far as building the temple was concerned, and He established Solomon, the second, to build the temple. That was the only place that God was to be worshipped. That was the place that was divinely appointed for the worship and service of the Lord. The high place was the wrong place. Now you say, "Well, that's fine Preacher, but what does that have to do with me, what does that have to do with today?" Well, John the Baptist was sent from God. He was sent to prepare a people the Bible says, but he did not build anything. He just got everything ready, but he did not build one thing. He was like David, he did not build one thing. He simply got everything together, and then God again fulfilled the principle, He took away the first that He might establish the second. He had the Lord Jesus Christ, who followed John the Baptist, to build the church and that was a divine institution, a divinely appointed place for God to put His name and that is the only place that God ought to be worshipped and served in our day and age — in a New Testament Baptist Church, every other place is a high place.

The temple was the house of God where they should have worshipped in Manasseh's day. In the New Testament, we read about the house of God for our day, listen; "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Timothy 3:15).

Now notice, if he was speaking of something that was universal and invisible, how would Timothy know how to behave himself? He is talking about a place where Timothy would go and assemble and preach — a place that was local and visible. These were instructions on how he was to behave himself while he was in the church which the Bible defines as "...the house of God." I believe with all my soul that Jesus built a Baptist Church, and I believe that every other place is a high place. Just like we have been reading about here in this revival, the people were saved, but they were in the wrong place. They were not in the place that God had set for His Name to be.

II. High Places Were At Best Man-Made. In I Kings, we have a man who set up some high places, I Kings, chapter 12 and verse 31, we read this: "And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah..." In other words, it was like what they had in Judah. It was like what they had in Jerusalem at the temple, but it was only "like what they had" — it was man-made. Notice it says in verse 33. "So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart..."

Now listen, before God saved me I was a Methodist. Now I do not know what you were, you may have been something else religiously, but after God saved me, I realized that John Wesley did not die on the cross for me. I realized that John Calvin did not die on the cross for me. I realized that the one who died on Calvary for me was the Lord Jesus Christ. I wanted to be a member of the church that He built, the one that He established and everything else is just devised of a human heart — they have a human founder, a human head, human ideas, but the church built by the Lord Jesus Christ is a divine institution.

I want you to notice further, the high places were products of compromise. And every religious organization that is not a New Testament Baptist Church, no matter how good, is a product of compromise. In the book of Genesis, chapter 11, you have the building of the first religious organization in human history and I want you to notice it, Genesis 11:1-3: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar."

Now notice, they were

building something which became known later as the tower of Babel and it was built strictly on compromise for it says, "...they had brick for stone..." They did not have stone, they used brick instead. They had brick for stone and it says, "...slime had they for mortar." They did not have mortar, but they had slime, they substituted slime for mortar.

You know, a lot of people, belong to an organization that on the surface looks pretty good and they say, "We are just like you Baptists, we are just like Baptists!" If they are just like Baptists, why are they not Baptists? Why have a substitute, why have a compromise? Here they substituted brick for stone and slime for mortar and do you know what they built? They built something big, they had a big thing built, it was the biggest religious thing built at that time anywhere. Do you know what else they had, they had unity, they were all united together, they had plenty of unity, they had plenty of size. Do you know what else they had? They had confusion. The word "Babel" means "confusion." They had unity and size, but they had confusion and that is exactly what you have when you have something that is "just like you Baptists," that is just like Baptists, but it is not Baptist.

III. The High Places Were Rivals To The Divine Place. Do you know what the high places did? They robbed the temple of the money and talent that should have been at the temple. The children of God should have taken their tithes to the temple, and if they had anything extra to give; it should have gone into the temple, the divinely appointed place. Not only that, but they took their talent up to that high place and they used their talent to support and uphold a high place when the temple of God was destitute for talent. That is the way it is today, Baptist churches are deprived because that is where your talent ought to be. That is where your money ought to be, not in some high place. The high places are rivals to the churches built by the Lord Jesus Christ. I want you to notice further, the high places robbed the saved of proper service. You say, "Well, I do not think it matters much." You are being robbed of your service for God. In Manasseh's day, they should have served God in the temple, the divinely appointed place.

IV. Reasons For Serving In The High Places. You say, "Well, why did anybody want to go there anyhow?" Do you know why they wanted to go there, because it was easier, it was a lot easier to walk up on that hill than to get everybody ready and make a long journey to Jerusalem to the temple. It cost time, money, and effort; and it was so much easier just to go up on top of that hill and worship. That is what people say today, "It is a lot easier to go down here to the corner and we can worship God down here and what is the use to have our membership in a church that is hundreds of miles from us?" It is better to have your membership in a true church, it does not matter if it is a thousand miles from where you live. It is better to worship God His way than to worship in the high place.

Notice further, another reason was sentiment and tradition. Somebody would say, "Well, you know Granddad worshipped up here in this high place, and I remember as a little boy being brought up here in

this high place and what wonderful times we had." That is what people say about their place of worship, "You know, I can remember my grandmother played the piano in that place of worship. I can remember my uncle was baptized there. I can remember all the fine times I had there as a child." All of these are excuses for serving in the high places.

I want you to notice further, some would say, "Well, all my friends are down there, you know, I do not know anybody in Jerusalem. I do not know anyone that worships at the temple. I have all these friends at this high place, so I'm going to worship there." Then some might say, "Well, I am more useful here. I have a position of teaching here, and I teach forty people. If I can influence forty people, surely that is a good reason for me to be there instead of being where God wants me to be." In other words, "I know better than God!" I will say this, maybe you are useful now in a high place, but if you will believe God, if you will join one of His churches, I guarantee you that your life will count for more, that you will be more useful in the long run. When your life is over, you will find that you were far more useful and your influence was greater when you did it God's way.

V. Should The High Places Be Preached Against?

Let us think a minute about this. Suppose a preacher lived back in the day of Manasseh, do you think he should have gone to those people in the high places and said, "Listen, you are doing wrong! You ought to be down at the temple worshipping God in His way. You ought to be serving God at the temple, the high place is wrong!" Do you think that would have been the thing to do? Suppose that you and I were able to go up right now and walk down the streets of glory and talk to those individuals that lived in Manasseh's day, suppose we were to do that and we were to talk to this one and that one and we would say, "Now that must have been an exciting time you lived in under Manasseh," and they would say, "Yes" and we would say, "Well, where did you worship at during that time?" Do you know what? Their eyes would look away from you and they would say, "Well..." (You understand in heaven, people are honest, they do not lie, they tell the truth.) They would look away from you and they would say, "We worshipped in the wrong place and we would rather not talk about that, we would like to forget that, it was wrong!" I believe those people would have been grateful if God would have sent them a preacher who would have preached against the high places.

Notice further, you only have one life to live for Christ. Don't you want to make it count? You know, those people that lived in Manasseh's day, when the revival came, they might have been forty or fifty years old, thirty, twenty, they are all dead now. None of them are living now. They might have been young people then and had their health and strength, today they are gone. Their life is over. Someday your life is going to be over, someday my life is going to be over. I do not know when that is going to be and you do not know when that is going to be, surely you want your life to count for Christ. You have only got one. Isn't that the important thing? Is not that more impor-

tant than friends and family and tradition? You do not want to be ashamed because you worshipped in the high place.

VI. Conclusion. The high places someday are going to be destroyed. The church built by the Lord Jesus Christ will last forever. If you are a member of the Lord's church, you are a member of an institution that is going to last forever, but if you are a member of something built by a man, though it has the Bible and much that is good, but it was not started by God and the Bible ways in Matthew 15:13: "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."

Someday, thank God, all the high places are going to be rooted up. It does not matter how fundamental they might be. It does not matter how much of the Bible they believe, if they were not planted by God, they are going to be rooted up because they are rivals to the place that He set for His Name to be. They are rivals, enemies in that sense.

One last thought. Those people in Manasseh's day worshipped only the Lord in their high place, but it is still marked by a "nevertheless." It did not please God! They did what was right, they had the Bible, they preached the blood, they stood for some things out of the Book, but it is still marked with a "nevertheless." You do not want a "nevertheless" marked over your life. When your life is over, and it is said of you that you were a good person in that God had saved you and that He had washed you, he had made you clean...nevertheless you worshipped in the high place. May God save you and me from the influence and worship of these high places.

ROCK

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aware that he would not be a good foundation for anything, and certainly not "the churches of the Lord Jesus Christ"! Without any doubt, Peter was one of the weaker or perhaps the weakest of the Apostles. When it came to consistency of behavior or consistency of activity, Peter just did not have it.

He may have been very bold at times and very brash, but in some of the hard moments in life, Peter failed. In fact, I believe that we would be justified in saying that he failed miserably. A lot of folk who really know better either translate the passage in Matthew 16 to show that Peter was "The Rock," or they interpret the passage so as to claim Peter as "the Rock" upon which "the church is built."

It is very clear in the Greek of the Word of God, however, that Peter was not "the bedrock," Petra! Rather, Peter was "the petros" or "a little stone." Needless to say, God makes it very clear in His wonderful Word that "The church" was to be built upon "the Rock," Jesus, called Petra in the Greek. Whereas Peter was simply "the petros" or "the little stone." Very simply, Peter was just another one of those of us who must depend upon "the Rock of ages" for our salvation.

Perhaps you may remember! One day, when Jesus was speak-

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ing with His disciples, he inquired as to who they supposed He was. Since Jesus is God, Sovereign and Omniscient, I am certain that He anticipated the response of Peter. Wonderfully, Peter said, "Thou art the Christ, the Son of the Living God." And Jesus said, "Flesh and blood hath not revealed this to thee, but My Father who is in Heaven."

Very soon, thereafter, however, this same Peter questioned the Lord when He was explaining to them about His death. It was then that Peter advised Jesus that He would not have to die, and that such a thing would never happen to Him. Then Jesus said to Peter, "Get thee behind me Satan, thou art an offence unto me. Thou savourest not the things that be of God, but those that be of men."

Later, when the Lord Jesus came to the final hours of His earthly experience, what did Peter do? Well, first of all, he went to sleep when Jesus went a little farther to pray. Next, vigorous Peter cut off the ear of one of those who came to take Jesus. Then, Jesus explained to Peter, "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?"

If you know the Lord Jesus in saving faith, even as I, you are aware that had the kingdom of God been this world, then our Lord's servants would have fought. This was the message which Jesus gave Satan in some of the early hours of His ministry, also. So, if we have believed that Jesus died and arose, this is not our world, either. We are citizens of Heaven, really! As Abraham of old, we are "looking for a city whose builder and maker is God."

Following this crucial moment in the life of Jesus, His disciples fled. Jesus was alone with His tormentors. Later, Peter was in the presence of a little lady who had some questions for him. She inquired as to whether he was one of them, and Peter denied that he even knew his Lord. There was nothing "firm" or "rocky" or even "stable" and consistent about the character of Peter in this instance.

Then, after Jesus was raised from the dead, He had a last conversation with His apostles there at the lake. You may recall that Jesus asked Peter three times, "Lovest thou me?" "Lovest thou me?" "Lovest thou me more than these?" Even here Jesus directs our attention to the weakness of Peter's character, for we hear, "Satan has desired to sift thee as wheat, but I have prayed for you."

There is no evidence in any of this that Peter had any "Rock of Ages" characteristics. Rather, he was one of the weaker of the Apostles. Such a "petros" — a little stone — was no foundation upon which to build a Church against which the gates of Hell could not prevail. No! The Lord Jesus Christ is our only Rock! He only can be our Saviour! He is the only foundation for the churches of the Lord Jesus Christ. He was "The Rock in a weary land"! He was "The Rock that is higher than I." He,

and He alone, is and can be "The Rock of Ages"!

Throughout the Word of God, our God, alone, is the Rock. In Deuteronomy 32:4, "He is the Rock"! In Deuteronomy 32:15, "He is the rock of our salvation." In I Samuel 22:2, "The Lord is my rock." David cries, "Lead me to the rock that is higher than I," and, a little later, "The Lord is the rock of my salvation." For Isaiah, he "is the rock of thy strength." Both Paul and Peter speak of our Lord as "A rock of offence."

Too, Paul explains that there is "no other foundation that can be laid"; that is, none other than Jesus, the Christ. Again, Paul speaks of Jesus as that "spiritual rock." Understandably, then, Abraham, Isaac, Jacob, Moses, and Isaiah, and, later, the Apostles looked to the Messiah, the Christ, as their Rock.

Do you know Jesus as your "Rock of Ages"? Have you been "hidden in the cleft of the rock"? He is the rock to whom we should and to whom we must look, if we are to be saved. Even more, He must be the Rock Foundation of our churches, "for other foundation can no man lay, than that which is laid."

Sadly, some seemingly intelligent and informed folk, today, apparently are looking to Peter as the foundation of their "church" or their "churches." Needless to say, all such are pitiful indeed. Paul condemns all such teaching with, "One of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you?"

It is a tragic moment of desperate unscripturalness when anyone decides to look to Peter as the foundation of any "church"! Peter could not be and he can never be the foundation of anything permanent. He was just a sinful man who suffered all of the manifest weaknesses that any of us must continue to experience. As your trust and my trust, Peter's trust had to be fully in the Lord Jesus Christ.

Paul's experience with Peter at Antioch should forever climax and assure anyone's understanding that Peter has never been the foundation of any church and that Peter can never be the foundation of any church. Listen to the words, "But when Peter was come to Antioch, I withstood him to his face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision... When I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, if thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Dearly beloved friends, God has never altered His message! Neither has God ever changed the foundation of His Church or His Churches. From the beginning it has been the same. It is God who is the rock — not any man, and not any men. In I Samuel 2 and verse 2, we find these most definitive and wonderful words, "There is none holy as the Lord; for there is none beside thee; neither is there any rock like

our God."

I trust that your confidence today is in "the Rock of Ages." I trust that your confidence today is in the Lord Jesus Christ who, alone, is "the Rock of Ages." Whatever problems we may have, He is the Rock to whom we can look. As another has said, "I will lift my eyes unto the Hills — the Rock, if you will — from whence cometh my help"! Whatever our needs may be, He, the Lord Jesus Christ, is the Rock in whom we can trust. He is the Rock in whom we can put our confidence.

Men may have ideas and even their theologies, along with some philosophies, but such will not effect one's salvation. Jesus, however, is the name above every name. As we learn in the book of Acts, "There is none other name under heaven given among men whereby we must (or can) be saved." So, I trust that today your confidence is in "The Rock of Ages."

The words of the 3rd verse of a great old song: Hear them, "Nothing in my hand, I bring, simply to the Christ I cling; Naked, come to thee for dress, Helpless, look to thee for grace; Foul, I to the fountain fly, Wash me Saviour, or I die."

If you do believe or if you can believe that Jesus — and only Jesus — is "The Rock of Ages," the only foundation His Churches have ever known and can ever know, why not join me in the singing of that beautiful last verse.

HEAVEN

(Continued from Page 1)

ed with Christ for one thousand years, (I Cor. 15:24, 25) through eternity, I believe it will be a blessing for us to restudy just what Heaven will be like. What will we find there?

First, we wish to mention a few things which will not be there — no sin, no sorrow, no sickness, pain or death, no famine, earthquake, tornadoes, or wars, and numerous other things which could be mentioned. But what will Heaven be like? We here try to answer these questions alphabetically with one or more words beginning with "A" and ending with "W".

A. Angels — When entering Heaven we will be in company with legions of angels. There are many Scriptures which concur with this thought. The elect angels have surrounded God on His throne, giving worship and praise to Him continually since they were created. Psalms 148:1-5, Isa. 6:1-5.

B. Bride — The Bride of Christ will be taken from all true Baptist assemblies (churches). We are bold to affirm that Jesus, while here in the flesh, built His assembly, using twelve Baptist apostles and from this first assembly, other assemblies of like faith were born, and from all the faithful of all these assemblies He has chosen His Bride (now His betrothed Bride). But the marriage will take place in Heaven. (II Cor. 11:2) (Rev. 21:9). (Rev. 19:7-9).

C. Christ — Yes, Christ, the second person of the trinity, will be the central attraction in Heaven, both now and an endless eternity, and we (His people) with His heavenly host will serve and worship Him forever.

D. Day — Day is the only measure of time in Heaven. There will be no night there. Rev. 21:25. God will be the light

in Heaven. Rev. 21:23 While Jesus was here in His incarnation He was the light of the world. (John 9:5). The assemblies where Jesus dwells today are the only assemblies that have the light.

E. Eternity — When we enter Heaven, it will be our last move. There it will be one eternal day, "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46). "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 15, 16).

F. Faithfulness — Faithfulness will characterize all the inhabitants of Heaven. God is faithful. II Tim. 2:12, 13, Jesus is faithful. Heb. 20:17, Heb. 10:23. All of Adam's race who enter Heaven must also be faithful. Heb. 11:1-7.

G. God — God, as we have previously mentioned, Who created Heaven, will remain there with His people forever. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3).

H. Heaven — Heaven, the theme of this writing, is real, and the future home of all of God's elect, a place of holiness. Oh, how we as God's children should be sending material ahead as treasures! "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matt. 6:19-21).

I. Inherit — "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt. 19:29). "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). In these passages Jesus is surely speaking of His elect, who will dwell in Heaven forever. Read I Peter 1:3-5. This inheritance is eternal. Heb. 9:14, 15, Heb. 1:12.

J. Jesus — The man Christ Jesus is now seated at God's right hand, making intercession for His people, as He is the only mediator between God and His elect. "For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5). Jesus, the name above every name, the one before Whom every knee must bow. Read Philippians 2:9-11. The name "Jesus" the only one Who can give life, the one Whose promises are so precious to us now, will be present and more real to us throughout eternity.

K. King — As Heaven is a kingdom (Daniel 4:3) "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is

from generation to generation." So also there must be a King where a kingdom exists, and my understanding is that at the end of the one thousand year reign of Christ as King, the kingdom will be delivered up to God, the Father, (Read I Corinthians 15:24). Who will be our King forever.

L. Love — God is love. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (I John 4:16). Love is one of the great attributes of God. It is because of His great love for us that we will be with Him in Heaven. Our space does not permit us to even list the many references which convey this fact. Here we give only one verse "Greater love hath no man than this, that a man lay down his life for his friends." (I John 15:13).

M. Mansions — There will be a mansion for all of God's elect. John 14:2. But in addition to the mansion Jesus said, (speaking to His assembly) "I go to prepare a place for you" Most men (many otherwise sound Baptists) do not realize there will be a special place for Baptists, especially Jesus' bride, just as they fail to see that all heirs of God will not be joint heirs with Christ. Rom. 8:17. The joint heirs are only those who suffer with Him. II Timothy 2:12. Baptists have suffered with and for Christ more than all Catholics and Protestants combined.

N. New — All will be new in Heaven. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." (Rev. 21:5). Only those of Adam's race who have been made new will be in Heaven. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17). God's people will have a new name in Heaven. Read Rev. 2:17. We will have a new song in Heaven. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;" (Rev. 5:8, 9).

O. Overcomers — Before Jesus ascended back to Heaven, He told His sorrowing disciples that He had overcome the world. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). We read also in I John 5:4 "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

P. Praise — After considering the many great appropriate words starting with "P" such as perfection, purity, peace, and others, we decided to use praise, as we believe this will be foremost throughout all eternity. The Psalmist has much to say about praise. Read the last

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HEAVEN

(Continued from Page 10)

five Psalms, closing with the last verse, "Let every thing that hath breath praise the Lord. Praise ye the Lord."

Q. Quicken - Quicken, to give life. Only those of Adam's race who have been quickened will be in Heaven. Ye must be born again. "And you hath he quickened, who were dead in trespasses and sins; (Eph. 2:1): "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) (Eph. 2:5).

R. Rewards - There will be rewards in heaven. Matthew 5:11, 12. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." (I Cor. 3:8). Our going to heaven is not based on what we do, but on what Christ has done for us. However, our rewards are based on what we do for Christ (our service after salvation) We may have one or more rewards, we may have no rewards, we may even lose rewards we could have received. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9:41). Read Rev. 22:12.

S. Singing - "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. 5:9). Read Rev. 14:3 "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are they ways, thou King of saints." (Rev. 15:3).

T. Throne - God has a throne in Heaven. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." (Psalms 11:4). Read Isaiah 66:1, and Acts 7:48, 49, and Rev. 4:3-6, and Rev. 6:15, 16, and Rev. 7:9. "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne saying Amen; Alleluia." (Rev. 19:4).

U. Understanding - In heaven we will have perfect understanding. We cannot fully understand while in this mortal body, but there in our immortal body our understanding will be perfect. "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 Cor. 13:12).

V. Voices - "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:" (Rev. 19:1).

W. Worship - In Heaven worship will be continuous through eternal ages. "The four and twenty elders all down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev.

4:10,11). Read Revelation 22:1-9. With the word worship we conclude this article, looking forward to the glorious day of Jesus' return. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." (Rev. 22:20, 21).

JUSTICE

(Continued from Page 1)

ear, but hardened their neck: they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken unto thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth." Such a rebellious nation it was in the days of Jeremiah. They would not heed the Words of God. Even so today the world will not heed the teachings of God. They have itching ears. They want to hear things that soothe their evil consciences. Oh, what a wicked world we live in today! People walk in the counsels and imaginations of their own evil hearts. This nation is going backward day after day. There is no such thing as progression in a wicked world. Any progress is only through the working of the Holy Spirit in the soul of man. Without Christ man will continue to regress, wax worse and worse until he lands in Hell. Let us go forward and preach the gospel of true salvation. Preach the warning of destruction if man does not turn from his evil ways. God sends us out daily. Let us go forward and preach. Yes, many will harden their neck, but many will believe through the power of God to draw them from that wide road that leads to destruction. Today there are as many covered with abominations as in the days of Jeremiah. Such a wicked people with such actions that were abominable to God. The awful smell that must go up into the nostrils of God. Jeremiah tells us that God would scatter the people in his day as stubble that passes away by the wind of the wilderness. This the lot of the wicked. Why is that? "because thou hast forgotten me, and trusted in falsehood" (Jer. 13:25).

Those that forget God. The Bible tells us they will be turned into Hell. So much trust is placed in other things and other people today. People cannot exist without trust in their own things. People trust in their money. The deaths that take place because so many lose the money that they trusted in. People put too much trust in their homes, cars and other things that are only temporary. I am not saying we do not need things

"In the LORD put I my trust: how say ye to my soul. Flee as a bird to your mountain? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. If the foundations be destroyed, what can the righteous do? The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold his eyelids try, the children of men" (Psalm 11: 1-4).

such as these. But we can not put trust in them. We must have the attitude that our existence is not dependent on material things but on the matchless power of God. Do not forget God. His justice will come. Don't trust in your riches or material goods to save you from His judgment. It will not do you any good at all. Trust in the Lord Jesus Christ for lasting security. We find in Lamentations 1:1-9 that God's judgment came to pass on this disobedient nation in Jeremiah's time. Yes, God's judgment comes upon every nation that disobeys Him. Notice Lamentations 1:1, "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!"

America, Beware! Listen to God. Turn from your wicked ways. Those men and women who seek after their own gender, homosexuals and lesbians to be plainer, beware of God's judgment. You who commit murder on unborn babies, beware of God's judgment. You may say what you want, you are committing murder. You may not believe it now. But one day you will. The Lord will carry out His judgment. He will bring justice and judgment upon a people who do not repent. Those in the time of Noah. Noah preached a coming judgment but the people repented not. They laughed him to scorn. You may think it is a fairy tale. But those in hell suffering right now would tell you otherwise if they could. In the time of Moses, the people listened not to the warning of Moses. They suffered by this. There are many more that could be spoken of to show the justice of God.

Let us ask this question that so many people seem to want to know, "is God just in this judgment that He brings on people? Yes!" Read Romans 9:14-24. Read it now. He says, is there unrighteousness with God? God forbid. Far be it from God to be unrighteous in His ways. Far be it from us to dare accuse God of being unrighteous in His dealings with man. Who are we to reply against God, anyway? Job was accused of sinning because his friends thought his problems were the justice of God. This was not a judgment placed on Job by God for his sins, but trying by Satan of Job's devotion to God. But the point here to make is that God's judgment or justice is not perverted, or is not sent out for no cause or grounds for it. All accounts that we find in the Bible concerning the judgments of God, were for, or because of, the evil ways, the sins, the abominations of the people that would not repent of them.

Some say that God is unjust in sending people to hell. The best answer I have for this is found in Romans 9:20, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Who are we to question God? What have we done to deserve heaven? Not by our works, for by works shall no flesh be justified or made clean; only by the pure blood of Christ. He died, was buried, and rose again for our justification. All our due justice was placed on Him. God has never, and never will send someone to hell undeserving of it. For we all deserve hell without Christ. For all have sinned and come short of the glory of God. What would

you think if you built a home and that home asked you, "Why did you build me like this?" You would probably think it was haunted, but the point here to make is that it would have no right to question you, would it? You would have the right to build it the way you want to.

The only escape from the justice of God is through the Lord Jesus Christ. Notice what Jesus says in John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is no other way into heaven. There is no way of salvation except through the Lord Jesus Christ. You may try to enter by other means, but you cannot. Listen again, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). You cannot have salvation through the decision of your parents or children. It does not come through the blood line of your family. You cannot will to be saved and receive it. You cannot be baptized and receive salvation. Only believe on the Lord Jesus Christ, and thou shalt be saved.

In closing I would like to say a few words about the Great Tribulation that is to come upon this earth. Many do not believe it will come. But just as you are reading this article, it is coming. A true and righteous judgment it is. There never has been and never will be again such agony, pain and misery on this earth as there will be then. Believe it or not. Revelation speaks concerning some of the events that will take place during that time. It would behoove all whether saved or lost to read this book. I do not believe the saved that are now saved will go through this period of judgment but it is still important that we read this book. This is only a taste of those things to come. Yet, not even this will match the agony, and eternal burning, and wailing and gnashing of teeth that will take place in Hell. There is an eternal torment in hell. Believe it or not. It is a literal place with literal fire with literal pain and misery. No imagination about it at all. Don't let someone deceive you into thinking it does not exist for it does. How do you escape this? Believe on the Lord Jesus Christ. May the Lord richly bless you in this truth.

DEFINITIONS

by Ray Hiatt

"Vaunting"

"Vaunting" in men is defined as the artificial puffing of pride. Yet, there is a godly vaunting which rests upon Christ's declarations. All the workings of Christ are exclusively a vaunting of his will and works over every principality and power. Does Christ then boast? Surely He does. Shall He demean His works by deserting or denying them? Has His unconditional promise to His church been robbed of force by powers of men? If Christ's church stood in men's energy and power it must surely fail; but it stands, and has stood, in the vaunted power of the Son of God.

We are cried down as arrogant when we vaunt what Christ has exclusively designed. God designed a nation and has vaunted that nation above all others. Israel is hated without conscious reason by all the world. The Jews are a people of pain because they are vaunted by God.

God can do what He pleases, but what has it pleased Him to do? Need we wonder? Can we know? We can hardly fail to know. The regenerated mind sees the Word as a simple and complete instruction from a loving Father to His sons. God ever vaunts the exclusive work of His hands. The Word shows forth the manner and means of the workings of God's doings, and whether we speak of creation or the "potter and clay" operation in Romans, we see God enthroned as Supreme Being



Ray Hiatt

throughout. God upon occasion calls heaven and earth to witness His exclusive might. This is not vanity as men use vanity. God has deed right and grounds to vaunt His perfect works. A perfect doer of a perfect work may well speak well of himself. We vaunt God for we are a "new creation" from his hands. We are yet imperfect, but we can see perfection in the person of Christ our Lord. We speak well of the One who bore us.

Fragile and foolish men are forbidden to vaunt themselves for they have nothing to boast in. Man is a creature and has nothing which he did not receive and self vaunting is sin. Outside of Christ a man is nothing, and inside Christ he stands by grace. If we speak, we speak as the oracles of God and our life is bound in the blood.

As men detest Israel and seldom know why, they detest Christ's church without cause. Christ empowered and designed an exclusive entity, a possessive body. He called it "my church." He vaunts this creation as He vaunts all godly constructions. "My church" was unnamed until it was labeled in wrath by the world. It came to be called "Baptist"; a name not chosen; but one given because the "Baptists" had, and have, an exclusive ministry.

Baptists must not vaunt themselves. I am not proud to be a Baptist. I was made a Baptist the same way I was made a saint... by grace. Left to my own choice I would have been a Presbyterian for in younger days I was impressed by empty pomp and garrulous lectures which said nothing and which made no demands. Yet, Baptists are vaunted above every religious structure in the earth. Baptists are the "my church" of Scripture, and they have an unconditional promise of continuity and a personal accompaniment of Christ to the end of the age.

The outer covering of the tabernacle was not comely, and a stranger seeing it would pass by unimpressed. Christ's churches have no outer beauty, but rather an inward and ethereal beauty in their design and operations which is lost to any but the redeemed eye.

Baptists who vaunt Christ's
(Continued on Page 12 Column 1)

It is better to burn out than to rust out.

TUNE IN TO THE CALL TO CALVARY

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

DEFINITIONS

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exclusive design of "my church" have sometime been foolish. Christ's churches are a treasure, but not such as to be spent in vaunting fleshly pride. Arrogant Baptists who slander those less fortunate do us much harm. Christ's churches are beautiful but beauty is not to be bartered to gain a puffed up status among men.

Foolish Baptists bring charges of pride and sectarian strife on our heads. A proud Baptist is an anomaly which should be educated in the ways of Christ more perfectly. Paul gave God the glory while he built Baptist churches. Sovereign Grace Baptists are often brutishly arrogant children, and they create ruin by their fractious ways. Do we stand by grace or do we not? Which among us became a Baptist unaided by the Spirit? Then let us be tolerant and charitably patient with those whom Christ has not been pleased to so bless.

Baptists have been slain for the truth's sake in their millions. I am convinced that some have also been slain because of their bad manners. I was not "ashamed" before I was a Baptist, for I knew no other way. Since being a Baptist I vaunt Christ's church only because it is His. God deliver us from dull witted and flippant Baptists. We have enough trouble from without which comes to us as a natural result of our existence and we surely need no self induced fire.

Christ's churches need no garbishment from men. They have existed since Judea by a life-to-life progression. They have seemed uncomely in a world which values glitter and pomposity. These churches were assaulted almost casually by those who lacked an eye to appreciate their glory, yet Baptists have never vaunted themselves, but rather the Christ who enlivened them. A proud Baptist is a blain and a hurt.

I have just written a book entitled "Exclusivity — A Statement of Baptist Succession" which shows from the Bible alone that churches have begotten churches since Judea. My book is written in answer to another which denies Baptist succession. Yet, I make some tolerable allowance for the dear brother who wrote this book. He apparently became disaffected by some Baptist arrogance and has gone too far even into the very denying of a church succession.

Thus Baptist arrogance gives arms to our foes and many times turns men from friends to implacable opposition. We shall all answer for our own sins and none can blame others for their falling. Yet, is there not a punishment for those who place a stumbling block in their brother's path? We turn men from us by puffed up pride, and often wonder at their disinclination to company with us further. We say "they went out from us because they were not of us" but

do we not often drive men from us by our folly?

We must vaunt Christ's works and lift them as high as human hands and human minds truly can. Yet, we must "decrease" in our own estimation.

When the world sees Baptist churches they see nothing of glory. If they give notice to Baptists at all it is usually to the Convention types who have become so fleshly that we have reason to wonder if they are Baptists at all. The world seldom sees the year after year labor of scattered assemblies who do the quiet work; the same quiet work which Baptists have done since Judea.

The quiet Baptists of this world have little time to vaunt themselves. They are usually too busy counting their dead and binding up their wounded. Baptists have an almost two millenia ministry and have been a despised and despoiled people. Such people have scant time for self vaunting. They know nothing and speak nothing save Jesus Christ and Him crucified.

"Praise the Lord" is not just the words to a song or a random reference found in small, and seldom read books of the Bible. It is the living and daily testimony of Christ's quiet churches. Baptists should be bold in pronouncement and yet quiet in operations. Baptists have turned the world upside down once and again simply by vaunting Christ. Perhaps we shall again. But, this can only be done as we vaunt the Lord who bore us.

by Dr. Roy Mason

About the most important knowledge that we know anything about in this life is the knowledge of how to be saved. Many who don't know how to be saved seem to have expert knowledge of false views of salvation. Many people need to be rid of false views of how to be saved, for they will never know the meaning of salvation until they get straight.

If I were a gambling man, I would be willing to bet that I could go into any block in any city in American, and find people to repeat the same errors relating to salvation. When talked to about their need of becoming a Christian, they would say something like this, "I am just as good as a lot of church members. I have never been arrested. I have tried to live a decent life. I am not nearly as bad as a lot of people I know." And this all might be true, but it wouldn't mean that the person was saved.

Let us think about some of the erroneous ideas that so many people have about salvation. This is a matter of deadly importance, and error along this line will result in eternal ruin. I have had many come forward in response to an invitation, and confess that although a church member for years, they had unwittingly made a false profession and been baptized without even glimpsing the truth concerning salvation. Let us consider how not to be saved, as held by so many, and then let us consider the truth concerning how to be saved as set forth in the Bible.

1. One is not saved by being better than most church members. I think most people

Most churches administer baptism and most church members have been baptized.

Does this mean that every person who belongs to some church has been scripturally baptized? Definitely not! Not all baptisms are valid according to the Scriptures.

Baptism, by Scriptural definition, is no baptism at all unless it meets the tests of the Scripture--what the Bible says concerning the ordinance.

To help us think straight about baptism let us think of baptism along the lines of a famous quote: "I have six honest serving men who taught me all I knew--their names are what and when and where and why and how and who" (Kipling).

1. What is baptism?

"Baptism is the immersion in water, by a proper administrator, of a believer in Christ, in the name of the Father, and of the Son, and of the Holy Spirit."

Baptism is a commandment of Christ and a part of the Lord's Great Commission to His church (Matt. 28:19,20).

Baptism is a public testimony (Matt. 3:15).

Baptism is a symbolic act, showing the death, burial and resurrection of Jesus Christ being acted out by the believer in Christ.

2. When should one be baptized?

After salvation (Acts 8:12). Soon after salvation (Acts 2:41; Acts 8:35-39; Acts 16:33).

3. Where should baptism be performed?

Where there is much water (John 3:23).

There are no specific rules

DO YOU HAVE SCRIPTURAL BAPTISM?

by Roy M. Reed

given in the Bible concerning a certain place for baptism. Some churches use elaborate baptisteries while others baptize in streams, ponds, lakes, or other places where there is enough water to carry out the symbolism of the death, burial and resurrection.

4. Why be baptized?

If baptism is only symbolic, is it necessary? Everything is essential to the purpose for which it is given. Hands and feet are essential for some purposes but not for life. A bird's wings are essential for flight but not for life. Likewise baptism is essential to proper obedience to Christ even though it is not essential to salvation.

Jesus commanded baptism (Matt. 28:19,20). Christ Himself set the example by being baptized by John the Baptist before beginning His personal ministry (Matt. 3:15). Baptism therefore is an act of obedience to His command, a test of our love for Him (John 14:15), and a test of our fellowship with Him (John 15:14).

5. How should baptism be administered?

Only in the way taught in the Bible and practiced in the Bible times. Was this way sprinkling? pouring? or immersion?

"Immersion is so exclusively the baptismal act that without it there is no baptism."

Immersion is the only Bible mode of baptism. The word baptism itself is an Anglicized form of the Greek word baptizo. The only recognized meaning of baptizo is: to dip, to plunge or to immerse.

Some Scriptural examples of the proper mode of baptism are found in John 3:23 (much water), in Acts 8:38 (down into

the water), and in the typology attributed to baptism in Romans 6:3-6 where it is compared with the words burial and planting.

Baptism is a perpetual memorial to the death, the burial, and the resurrection of Jesus Christ. Such a picture can only be typified by total immersion.

6. Who should baptize?

Only the church was given authority to baptize (Matt. 28:19,20). But this was not just any church, it was the church which Jesus established during His personal ministry and which has had a perpetual and continuous existence from the days of Christ until now (Matt. 16:18).

Only those churches which qualify as Scriptural in origin, faith, and practice are Scripturally qualified to baptize. Those who sprinkle are not qualified because they do not even administer the ordinance correctly. Those who believe in baptism for salvation are likewise disqualified because they baptize for the wrong purpose and with the wrong motive.

The way to determine the scripturalness of a church is to disregard the size of the congregation or other external distinctions, and examine instead the doctrinal beliefs and practices of that church. If those beliefs and practices match those in the New Testament then obviously the organization is a Scriptural church.

Unless the church is Scriptural, obviously the baptism which it administers is not Scriptural.

Have you had Scriptural baptism? (copied from The Baptist Beacon, September 1984 issue)

HOW NOT TO BE SAVED

would see this were it not that Satan deceives them with the idea that in the judgment everything will depend on how they turn out in comparison with others. Let us consider this for a moment. Suppose a man has committed a crime, and is brought into court. The whole argument made on his behalf is to the effect that multitudes of men are guilty of worse crimes than he has committed. Judge and jury would consider such an argument as both idiotic and absurd.

2. One is not saved by being a church member. I recall conducting the funeral of a man who had lived a very evil life. For years he hadn't been inside a church. When he died, some of his kinfolk were greatly distressed. They knew that he had lived an unchristian life, but their whole attitude changed when it was discovered that his name was on the roll of a little country church near where he had lived years before. He had joined without their knowing anything about it. One relative expressed herself something like this, "Oh how glad I am to know that he went to Heaven! I want to assure you that I didn't speak in a way as to indicate that I thought that he went to Heaven."

3. One is not saved by being baptized. Baptism, when properly observed and for the proper purpose, is an important thing, but it does not bestow eternal life. I think of the story of a man who was struck down on the battlefield. He was moaning and groaning, and near to death when he was discovered. He cried out about his lost condition, and asked the young

man who found him, "Can you tell me how to be saved? I know I'll soon be dead, and I'm not ready for death." The reply was this, "I'm afraid it's too late. You would have to be baptized, and in this desert place, there is no water for miles." According to the story, the young man died, screaming, "Water! water! water!"

4. One is not saved by depending upon human goodness as expressed in the saying, "I pay my honest debts, and try to do the best I know how." I've heard this expression many times, and I must confess with a sense of spiritual nausea. To be sure, a person ought to pay their honest debts. An infidel can and ought to do this. As for "doing the best one knows how," no one actually does this. We, every one of us, know how to do better than we do. The truth is, every human being is a sinner, and personally, I have never known anybody who claimed that they were living a perfect life. When I have talked to people about salvation, and they have tried to tell me that they were all right, further conversation led them to confess, "Oh, to be sure, I often make mistakes, and don't always do as I know I should." That was a confession of personal sin, and if people of that kind could get into Heaven, they would soon soil and besmirch it. The all important truth is, we must have our sins settled for and removed. The whole matter of genuine salvation is bound up in the matter of Divine atonement for our sins, and complete removal of all those sins from us for time and eternity.

We have dealt briefly with

"How Not To Be Saved." In our next article, we plan to deal with the positive side of the question that relates to how to be saved.

(copied from the Park Ridge Baptist Messenger, January 1976 issue.)

ANNOUNCEMENT

The Indore Baptist Church of Indore, West Virginia has the following radio broadcasts: WKWK, 1400 AM, Wheeling, W.Va. at 7:30 Sunday morning; WMON, 1430 AM, Montgomery, W.Va. at 8:00 Sunday morning; WCWV, 92.9 FM, Summersville, W.Va. at 8:30 Sunday morning. This is a very fine, sound, and true church. Brother Ray Brown is the dedicated, sound, and able pastor of this great church. He is the speaker on the broadcasts. I urge all who read this paper, and who can get these stations, to listen to these programs. I am sure they will be a blessing to you. Pray for Brother Brown, the Indore Baptist Church and for this missionary ministry of their church.

SPECIAL NOTICE

Please notice: Our Post Office box has finally been officially changed. Please send all mail to P.O. Box 60, Ashland, Ky. 41105-0060.