

JUSTIFICATION

by Ray Brown
Box 203

Cannelton, W. Va. 25036

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39).

"Though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:8).

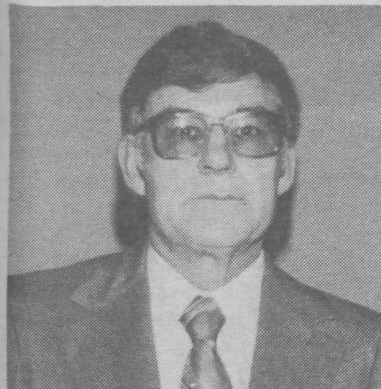
We are justified from all things by the things which He suffered. Jesus Christ suffered so that we would be justified

on into perfection. Let us go on into the cardinal doctrines of the infallible Word of God, the cardinal doctrines of the Bible. The principles of the doctrines of Christ is the gospel of Jesus Christ. It is the death, burial, and resurrection of Jesus Christ. Paul said in I Corinthians 15:3-5 "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures." So there you have the principle doctrines of Christ or the gospel of Jesus Christ.

The Synoptic writers give us a full account of the birth of Christ, Christ's ministry and work, His sufferings, His death, and his burial and resurrection. So then the Synoptic writers Matthew, Mark, Luke, and John give us a full account of the man called Jesus. We are to preach the unsearchable riches of Jesus Christ to a lost and dying world. We are to preach the gospel of Jesus Christ.

If you will notice when we read in Hebrews 5:8 it talks about the obedience of Jesus Christ. There is no way under heaven that we can separate the obedience of Christ and His vicarious death. They go together. His obedience was just as much a part of our eternal salvation as His vicarious death on the cross of Calvary. We are justified from all things. Why? Because by the things which He suffered so that we could be a justifiable person. We

(Continued on Page 3 Column 3)



Ray Brown

from all things. Notice back in our text what verse 38 is saying. There is no other way that a man can be saved from his sins outside of the gospel of Jesus Christ. What is the gospel of Jesus Christ? It is the principle and the doctrines of Christ. Let us leave the principles and the doctrines of Christ and let us go

EVOLUTION VERSUS SOVEREIGN GRACE

by Gene Darwin Abbott

Allow me to postulate that sovereign grace is God's theological champion (for this is my understanding), and that the evolutionary theory is one of a myriad of challenges being promoted by the proponents of humanism. This is the vein of the discourse I am about to present. Since this is the first article

I have offered, permit me to explain (right off) that I use my full name when writing; because there are other Gene D. Abbotts, and I do not require them to answer for what I say; then too, being a firm antagonist of evolution, I find a little pleasure in taking advantage of the ironic implication of the name to the content of any writing on the subject: Darwin really is my middle name.

Genesis 1:21, 25-27, "And God created great whales, and every living creature that moveth, which the waters

brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. ...And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and

(Continued on Page 3 Column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 59, NO. 17 ASHLAND, KENTUCKY, AUGUST 22, 1987 WHOLE NUMBER 2518

HOLY THINGS IN THE HANDS OF THE WICKED

by Doug Newell
Assistant Editor

I Samuel 4:17-18, "And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years."

I Samuel 5:1-2, "And the Philistines took the ark of God, and brought it from Ebenezer unto Ashod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon."

The Philistines had just defeated Israel, and they had stolen a valuable possession

from them. The ark belonged to the Lord's people, and only they were to use it and worship God with it. If you will study Scripture, you will find that Israel was the only people who had the right or the authority to use the ark. With this in mind, let me



Doug Newell

say that much harm is done today when the holy things of God fall into the wrong hands. The Philistines knew not the Lord, yet they desired to have posses-

sion of the holy things of God. Today, many wicked men, who know not the Lord, desire to have and handle those things which do not belong to them. The people of God need to have a concern over this great sin, just as Eli had. In our text, Eli fell from his chair and died when he learned of the ark being in wicked hands. It killed Eli to find this out. Notice, he had also just learned of the death of his sons, but the news of the ark being stolen hurt him more than the news of the death of his own sons. I'll tell you beloved, we need to put the things of the Lord before this world and before even our own families. Eli manifested that the ark was of such value and so precious to the people of God, that to have it in the wrong hands was about the worst thing that could happen. Oh, that Baptists would again have these feelings about the holy things in our possession. Oh, that like our fore-

(Continued on Page 4 Column 5)

A REPLY TO THE RECENT ENCYCLICAL OF POPE PIUS XI - PART I

A MESSAGE TO ROMAN CATHOLICS: In which we show that the Roman Catholic Hierarchy is not the true church of the Lord Jesus Christ, and urge them to turn from this false and apostate institution to Christ and His true churches.

Pope Pius XI, the present successor of a line of pagan pontiffs and of another gradually developed and succeeding line of Roman usurpers, sent out a

Christmas encyclical, in which he urged the union of all Christians under his dominion.

In reply to the pope's appeal we send out a message to Catholics everywhere, urging them to turn away from ... "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus..." (Rev. 17:5, 6).

We thus speak, not through any malice toward Catholics, but because of a desire to awaken them to the true nature of the institution with which they are affiliated. The Roman Catholic Church is the greatest imposter of the ages. We believe it to be pretty clearly foreshadowed in the scarlet woman and mystical Babylon of Revelation. And we would urge our message upon Catholics with special emphasis because the time may not be far-distant when the Man of Sin (II Thess. 2:3), the Beast of Revelation

(Continued on Page 6 Column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

PREACHING THE LAW PART II

"...for by the law is the knowledge of sin" (Rom. 3:20).

I quote again from a letter, "Men cannot be saved by keeping the law; therefore I do not preach it." I use this, not out of animosity for the writer, for I think highly of him; but because it is such a good starting point for a discussion of my subject. In the previous article, I pointed out that this was a foolish statement. We surely preach many things that are not necessary to salvation, but are proper subjects for our preaching. I am sure that the letter writer will admit that he preaches these things. If one does not preach the law of God, he does not preach the whole counsel of

God; and surely this is our commission from our sovereign Lord and Master.

I pointed out that there was a time when there was much preaching of the law, but that now there is very little thereof. I asked what have been the consequences of this neglect of the law of God in the pulpit? Are our churches better and more spiritual? Are more people being saved? Are saved people living more godly lives now that they have been freed from hearing about God's law. I think we all know the answer to these questions.

I pointed out three reasons for this paucity of preaching of the law of God. 1. The lawless spirit of the age in which we live. 2.

Hyper-dispensationalism. 3. An over emphasis, or better a perversion, of the teaching of salvation by grace.

I suggested that the anti-law men of our day should read again those men from whom they learned so much about God's grace, this time noting their preaching of the law of God. I pointed out that it might greatly surprise those men who think that the New Testament justifies their neglect of, speaking against, and dishonoring of the law to see how much that portion of the Bible really teaches about the law of God. In this article I desire to look somewhat at the New Testa-

(Continued on Page 2 Column 1)

★ AT LAST ★
1985-1986
BOUND
VOLUMES
NOW READY!

•52 Issues Neatly Bound in Book
•Ideal For Libraries Schools and Pastors

Price \$16.00

Plus \$2.00 Postage & Handling

Limited Supply
ORDER TODAY!

CALVARY BAPTIST
CHURCH BOOKSTORE

P.O. Box 60
Ashland, Kentucky 41105-0060
Ky. Residents Add Sales Tax

FREE
SEND US
10 SUBS
THIS MONTH
FREE

There is no hope of any being admitted to Heaven who are not brought to acknowledge that they might justly be sent to Hell.

The Baptist Examiner

JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758
3205 Floyd St.
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III.
ASST. ED.
Home Address
Rt. 2 - Box 170-H
South Shore, Ky. 41175
Home Ph. 606-757-4714

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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

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

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

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

SUBSCRIPTION RATES

One year \$ 6.00
Two years \$11.00

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

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

FOREIGN: Same as in the United States.

PLANNING TO MOVE? - Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 30¢ for each "change of address." Please save us this expense and the post office time.

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

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

PREACHING

(Continued from Page 1)

ment on the law of God.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19). If there is any doubt as to what commandments the Lord is referring to here, the reader might consult the rest of the chapter and learn that the reference is to the ten commandments. This verse deals very severely with those dispensationalists who say that the law does not apply to any in this age. It deals severely with those who say that we have nothing to do with the law. I fear that it deals severely with my letter writer who says that he does not preach the law.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (v. 18). This teaches us the perpetuity of the law of God. Some men will say that Christ fulfilled the law about two years after saying this, and so it is now done away. Would it not be foolish to use such solemn words to refer to that which would be totally done away in two years? Why speak of "Till heaven and earth pass" if the reference was only to two years hence? Men speak foolishly of that which they do not understand when they speak thus. Christ did fulfill the precepts of the law and wrought out a perfect righteousness which is imputed to the believer. Christ did satisfy the penalty of the law when He

died for His elect. Does the imputed righteousness of Christ deliver us from the obligation to live godly lives in this world? Does Christ fulfilling the law for us eliminate the Spirit fulfilling the law in us (Rom. 8:4)? Are there no commandments for us to obey? Why the very asking of such questions reveals the answer thereto, and shows the foolishness of the anti-law men of our day. Any right and Biblical thinking on this subject will surely conclude that the law of God is of perpetual obligation.

God the Father gave the ten



commandments on Mount Sinai. God the Son expounded that law in the Sermon on the Mount. When Jesus said, "It hath been said by them of old time... But I say unto you." He was not contrasting His saying with the Father's law. He was contrasting His interpretation of the law with the false interpretation of Jewish leaders of old time. In the sermon on the mount, Jesus did not do away with the law of God. He expounded it. He showed the

breadth and depth thereof. He showed how the ten commandments did not only refer to the outward act, but also to the inward attitude. He showed how a commandment involved the things that led to the breaking thereof. He showed how one commandment involved all kindred sins, and also commanded the virtue that was contrary to the sin forbidden. The command to not take God's name in vain involved the using of that name properly. The commandment against killing involved the taking care of another's life. Jesus did not annul or do away with the law of God. He explained it in the fulness of its meaning and enforced it as of continuing obligation.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother" (Mk. 10:17-19). My letter writer said that since men are not saved by keeping the law, he did not preach the law. Is his attitude different from that of Jesus? Did not Jesus know that men are not saved by keeping the law? Of course. Did Jesus preach the law to this young ruler? Yes, He did. How does the example of Jesus here compare with the statement of my letter writer? Does the example

of Jesus here condemn the attitude and practice of those who do not preach the law? Yes, it does.

This young man was surely ripe for picking by modern day soul winners. Many would have had him saved (?) in only a minute or two. Do you admit you are a sinner? Yes. Do you believe in Jesus? Yes. You are saved, and don't ever dare doubt it. The man was interested in eternal life. He would have been willing to do what most preachers today would have told him. What did Jesus do? What did Jesus preach to this young man? Why? He preached the law of God to him. I wonder how many soul winning preachers of today would have followed this course. A man wants to know how to be saved. Why, just tell him that Jesus died, was buried, and rose again. Tell him to just believe this and be eternally saved. Don't preach the law to him. Don't confuse him with the law. Don't you know that men are not saved by the law? Dear friend, Jesus is more interested in souls than we are. He knows more about soul winning than we do. Let us beware of criticizing His actions here. What will those who oppose the preaching of the law say about the example of Jesus here? I am waiting to hear.

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). The way of salvation by grace is not against the law. It does not do away with the law. It honors the law. It magnifies the law. It meets the demands of the law. It puts the

law of God in the heart of the new-born soul so that he delights in the law of God.

"...by the law is the knowledge of sin" (Rom. 3:20). "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7). Surely, it is plain that the apostle is referring to the ten commandments. One cannot be saved without knowing that he is a sinner. This knowledge is by the law of God. Tell me then, can one be saved without the law? I know he is not saved by the law. But is he saved without the law? Has anyone ever been saved apart from the conviction of sin? Is this conviction by the law of God? No? Then what meaneth my texts here? Paul said that he would have never known sin, except by the law. Had he never known sin, he would have never been saved. He was not saved by the law. But was he saved without the law? Is the law of God the instrument the Holy Spirit uses in producing conviction of sin? If we do not preach the law, what part of our preaching will the Holy Spirit use to produce conviction of sin? Does the Bible ever even hint by statement or example that the gospel produces conviction of sin? The Holy Spirit uses the law to produce conviction. He uses the gospel to bring salvation. We should preach them both.

"Wherefore the law is holy, and the commandment holy, and just, and good" (Rom.

(Continued on Page 3 Column 1)

FROM THE EDITOR

when the pulpit has told them that no day is to be observed for God above any other day - all days are the same. One can work or play or do whatever he desires on the Sabbath day the same as any other day.

And Christians — what is their attitude about the Sabbath Day? They have been told from the pulpit that all days are the same. That there is no Sabbath Day. That there are no laws from God as to what they should or should not do on the Sabbath Day. And they have swallowed this also — not as badly, as the world, but enough to wreck havoc with their Christian lives and the Lord's work and the Lord's churches. Where is the observance of the Sabbath Day among Christians that characterized our forefathers? It is non-existent for the most part. How many church members think little or nothing of missing church and going out and doing as they please on the Sabbath Day?

The pulpits of the world are largely responsible for the present day breaking of the Sabbath by the saved and the unsaved: 1. By preaching against the Sabbath. 2. By not preaching on the Sabbath. Preacher, how many sermons have you preached on the Sabbath? Christian, how many sermons have you heard on this subject?

Now, if you want to argue against the word "Sabbath," and call it "The Lord's Day" that is all right with me, as long as you insist that every man on earth is to observe it in a special way unto the Lord. But when you deny that, then brother, you are totally wrong, and partly responsible for the Lord's Holy-day becoming Satan's holiday — and worse. So far as I am concerned, The Lord's Day is the Christian Sabbath in this age, and the Sabbath of the Old Testament was the Lord's Day of that age.

I have said more times than I can remember that two things that hurt the Lord's work more than anything else in our day are T.V. and open Sundays. Who will dare argue with me on this? When I started preaching we had a goodly number of unsaved in church on Sunday night. One major reason was that there was nowhere else to go. Things were closed down. There was the hated "Blue Laws." Would to God they were brought back and enforced. Now, with open Sundays, there are so many worldly, hellish places to go that the unsaved go to them, and stay away from church. How many of our churches have crowds of unsaved at their Sunday night (or any) services?

The moral chaos in our country, the degeneration of all that is clean, pure, and decent; the spiritual ruin of our country — all this has gone hand in hand with the desecration of the Sabbath Day. Who would argue that opening up Sunday has produced spiritual and moral good in America? Has not open Sunday - Sabbath desecration — well nigh destroyed all that is good, decent, and holy in our land today. No sane man will dare to argue with me over this matter.

And the pulpit's taking away the Sabbath law has been a major reason for the horrible mess we are now in. If we do not return to remembering the Sabbath Day to keep it holy, if we do not come back to one day being the Lord's Day with some laws made, and enforced concerning such; we are ruined. Is it not so? Who dares say it is false? Comments welcomed.

PREACHING

(Continued from Page 2)

7:12). Does this sound like the description of that which we should never preach? Should we cast that which is holy, just, and good into the trash can and be done with it? I would think that we should honor and preach that which is holy, just, and good.

"O how love I thy law! It is my meditation all the day" (Psa. 119:97). "For I delight in the law of God after the inward man" (Rom. 7:22). Here we see that the inward attitude of the born again believer in the Old and New Testaments is exactly the same. They do not discard the law of God. They delight in it. They love it. They desire to keep it. They ask for strength to keep it. They are sorry when they do not keep it, confess their sin and ask for forgiveness. Dispensational changes do not reach to the heart of the saved one. All who are saved are born again, and this is evidenced by their love of the law of God.

"...So then with the mind I myself serve the law of God..." (Rom. 7:25). Because of the contrast with "flesh" in this verse, I feel sure that "mind" refers to the new and inner nature, the same as "inward man" in v. 22. The law done away? No. Not under the law? No. The believer delights in the law of God after the inward man, and serves that law from the mind.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). The law done away? No connection with the law? No. The Holy Spirit enables the believer to obey the law of God — not perfectly, but surely to some extent. Regeneration causes one to delight in and desire to obey the law. Sanctification is that work of the Spirit enabling the believer to walk more and more in obedience to the law. Christ fulfilling the law for us does not negate the Holy Spirit fulfilling the law in and through us.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:8-10). These verses do not mean that love does away with law but love. They mean that love is the motive and law is the guide of a proper Christian life. Love moves one to desire to live right, but does not direct him as to what constitutes right living. It is foolish to absurdity to teach that, since we have the love of God in our hearts, we do not need His law to direct the activities of that love.

"To them that are without law, as without law, (being not without law to God, but under law to Christ), that I might gain them that are without law" (I Cor. 9:21). "Without law" here does not mean that there are some men who are not under law to God. There were (and are) men who have not received the written revelation

of God's law. There were men who were not under some of the laws that applied only to Israel. The words "under law to Christ" surely lets us know that a saved person is certainly under law. Salvation by Christ does not relieve one of obligation to obey the law of God.

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise" (Eph. 6:1-2). Why does Paul use the fifth commandment to enforce his admonition to children if they are no longer under the law? He does not just state this matter with New Testament and apostolic authority. He enforces his admonition by referring to the fifth commandment. Does my letter writer preach this truth. I am sure that he does. How does he preach this and not preach the law?

"But we know that the law is good, if a man use it lawfully" (I Tim. 1:8). Why does Paul speak of lawful uses of the law if there are no uses thereof for this age? Does my letter writer preach the law for lawful uses? He said he did not preach the law. Surely, this verse of Scripture tells us that the law is good, that there are lawful uses for the law; and surely teaches that we should preach the law. Just because the law does not save men, does not mean that there are no present day uses of the law of God. If I refuse to preach the law, how can the Holy Spirit use my preaching for those purposes?

"...I will put my laws into their mind, and write them in their hearts..." (Heb. 8:10). I am well aware that this verse applies to what God will do to Israel when that time comes for her restoration, physically and spiritually. But I insist that this also refers to those who are truly regenerated in any and every age. The law is not discarded; it is written in the hearts of the saved. This means, as we have already seen in other words, that the saved person has a love for the law of God and a desire to obey it in his heart.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:8-12). The quoting of two of the ten commandments puts it beyond any doubt that the reference here is to that law. It is the royal law, coming from the royal throne of God. Beware how you act towards that throne and that law. We are to keep that law in its totality. We will be judged by that law. It is, to the child of God, a law; not of bondage, but of glorious liberty. Read this Scripture again and see if all these points are not contained therein.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). Does our love for God do away with our obligation to keep His commandments? No. Our love of God is shown to be genuine by our keeping of His law. Do we feel

that law to be a grievous burden? No. It is the love of our hearts and the delight of our lives to keep that law.

Anyone familiar with the New Testament will immediately realize that I have not begun to quote all that it says about the law of God. I have surely quoted enough to settle the issue involved. Men who do not preach the law; yea, who even speak against it, sometimes vehemently, often imply that the New Testament is their authority for so doing. They would be surprised, and hopefully changed, if they would really look at the law in the New Testament. I cannot be for the New Testament and be against the law of God. I cannot preach the New Testament and not preach the law of God. I implore my reader to give very careful consideration to this article and this subject. To be continued, God willing.

JUSTIFICATION

(Continued from Page 1)

have a standing before God and an imputed righteousness that God sees us in Christ. He sees us justified completely and fully as if we had never sinned.

What is justification? Justification is a court term. Justification is an acquittal from guilt of him who was accused as though his innocence has been proven. Since God therefore justified us through Christ, our mediator, He acquits us not by an admission of our personal innocence, but by an imputing of righteousness. It is imputed to us by God in Christ Jesus. He suffered all things that we might be justified freely of all things by God in Christ. Justification is an act of God's free grace unto sinners in which He pardoned all their sins. Not by anything wrought in them or done by them, but only of Christ. Only by the perfect obedience and full satisfaction of Christ imputed to them and received by faith alone are they justified.

This is why the Redeemer lived here on earth for approximately thirty-three and one-half years before He went to the cross to suffer the penalty of our sins. He assumed and discharged our responsibilities as a child, as a youth, and as a man. He suffered thrice from a thrice holy God. He suffered as a child for us when we were a child. He suffered as a youth when we were a youth. And as a man He suffered as a man. He rendered unto God the perfect obedience which we owe God. Without Christ we could not be obedient to God. We could never measure up to the standards of the precept of God's law. People talk about keeping God's law. If you ask them what is the law they say I don't know but I am keeping it. But they can't name it. The law shows how ugly a man is, and then the man gets mad at God because God sees the reflection of the perfection of God's lovely Son. Outside of Jesus Christ you are nothing. He rendered unto God the perfect obedience in which we owe Him. He fulfilled all the righteous claims of the law for his people.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). A man so desperately needs a covering, and a change of garment. What justification really means is a change of garment. You are born into the family of God.

Your new birth makes you a child of God through the adoption of the power of the Holy Spirit. Adoption doesn't have anything to do with regeneration. Regeneration is by the Holy Spirit by the power of God. Adoption is because of the obedience of Jesus Christ and because Jesus Christ is God's legal Son. We are adopted into the family of God through Jesus Christ. Then justification, a change of garment, gives us a standing in the presence of God. We need a standing before God and the only way we can stand before God is to be in Christ and in this imputed righteousness that God can not see our sins. All He sees is His lovely Son, Jesus Christ. He looks at His Son, the person of Jesus Christ. He looks at the atoning blood that was sprinkled upon the mercy seat. That blood was sprinkled there by Jesus Christ. He took the blood into the Holy of Holies and sprinkled the blood upon the mercy seat and atoned for my sins. The blood is a testimony and a witness there for me. He saved me from past, present, and future sins.

What is the blessed results of justification? "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38). The sins of the believer are forgiven, past, present, and future. All their sins are forgiven. The blessed results of justification are: First the sins of the believer are forgiven eternally and forever. Secondly He gives you a title unto everlasting glory. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Peter 1:4). God purchased and paid for it with His precious blood. It is reserved for the elect, and when Jesus Christ comes we will go up to meet Him in the air.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first;" (I Thes. 4:16).

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5). We are kept by the power of God, sealed by the power of the Holy Spirit. Not only is our inheritance preserved and kept by the power of God but your soul is as well. Your eternal salvation is preserved also. It would have to be to get you there and put you in your inheritance.

What is your inheritance? First of all, it is God. Not the God Man or Jesus, it is God the Father. The One that is holy. The One that you cannot look upon. He is our inheritance. Not only a home in heaven, but God prepared Himself and preserved Himself for His people.

"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal" (Romans 11:4). God said, "I have reserved myself for them." So God has reserved himself for us as a portion of our inheritance. God's portion of Jesus Christ's inheritance is mine also, because I am an heir of God and a joint heir with Jesus Christ. The title into everlasting glory is bestowed upon the precious saints of God.

Justification also brings reconciliation to God Himself. Not to some other person. But you are reconciled to God the Father. "Therefore being justified by faith, we have

peace with God through our Lord Jesus Christ" (Romans 5:1). It brings peace and contentment to the soul. Why? Because I am justified. And that brings reconciliation with peace between God and me. Verse 2: "By whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."

Justification also gives us an honorable standing in the favor of God. We have that in the person of the Lord Jesus Christ. "In the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight:" (Col. 1:22). The last thing, we are owed by God Himself before an assembled universe. God is not ashamed of us.

EVOLUTION

(Continued from Page 1)

over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them."

We must recognize the philosophical conflict right off. There can be no reconciliation of evolution with Scripture. If God created the different creatures, one cannot have evolved from another as evolutionary "science" would have us believe. I put science in quotes; because it is a misnomer: We'll deal with that a bit later. If we will read Genesis 3:16-19 and Romans 8:19-22 we will find that the very ground was cursed, and all creation groaned (figuratively, at least) due to the fall in the Garden of Eden. This is why we can determine sovereign grace to be true: There is more; but this should be adequate for this discourse. This highlights the basic inability of mankind and brings us head-on into the humanist-sovereign grace controversy: for humanism declares (first-off) that "man is the measure of all things" and (subsequently) that man is even the originator of whatever is good. I have quoted the first Humanist Manifesto (on man being the measure) from memory, and have referred in general to the context of the second Humanist Manifesto regarding man as the originator; since my memory on the second Manifesto is less precise. The significance of all this is that those who profess humanism simply cannot tolerate either of the passages from Genesis.

I began this discourse with a postulation: I did not attempt to prove it. I presented my perspective (understanding). Our perspective actually determines our position. The evolutionist is only an evolutionist due to perspective. If he did not have a humanist concept (perspective) he would have no reason to be an evolutionist, because it has not been proven and even has precious little to recommend it, as we shall soon see. The biblical account would satisfy him were it not for his perspective, and this perspective is humanistic.

If there were no God (or Supreme Being, for some) man would be crowned master of the universe by default. This is the concept of the humanist by whatever label he may be known. This is the concept of the evolutionist. He contends

(Continued on Page 4 Column 3)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

Do you believe the gospel is used in the regeneration of dying infants and those who are incapable of hearing the gospel from a man? Explain.

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

PASTOR
Kings Addition
Baptist Church
South Shore, Ky



The Bible is very emphatic about salvation. "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). Not just any preaching, but the preaching of the gospel. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). We receive the heavenly birth through the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (I Pet. 1:23).

This lets us know that salvation is through the preached gospel. We must understand that the gospel has been and will be preached by angels as well as men. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

How does God save the dying infants and those others? We do not know, but we know they are saved. Somehow, God gives them the gospel. Just rejoice that they are saved.

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

DEACON
Calvary
Baptist Church
Ashland, KY.



The Scripture clearly teaches that every one of Adam's race has a sinful nature even from conception, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). Even at birth it is said, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psa. 58:3).

The Scripture also clearly teaches that there is no salvation apart from the death, burial and resurrection of Christ (the gospel) (I Cor. 15:1-4). "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). We also know that salvation comes through God-given faith in the gospel, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

Concerning the death of infants, David said of his dead infant son, "I shall go to him, but he shall not return to me" (II Sam. 12:23). Job stated that if he had died at birth he would now be at rest (Job 3:10-13). From these two passages we see that infants who die go to heaven. Now from the fact that it takes faith in the gospel, we must conclude that the gospel is used in the regeneration of dying infants. How or when this takes place I fail to find answered in the Scripture. Others have theories as to how and when this occurs, but I have never seen any Scriptural proof given. I believe that this is one of the secret things which Moses spoke of when he said, "The secret things belong unto the LORD our God: But those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

SAM
WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



Romans 10:17: "So then faith cometh by hearing, and hearing by the Word of God." I believe this is one of many verses that teach the necessity and usage of the gospel in salvation. More on that later.

There are several things we want to notice about this question. First, I do believe that dying infants go to heaven. I realize that I may not have a lot of Bible to prove this, but how much Bible should I need? If there is only one verse to teach a truth, that verse should settle the matter for all time. Space will not allow me to write out these verses so I will list them and you can read them on your own. Read Job 3:11. I can not imagine Job making this statement if he did not know that infants go to heaven when they die. Also read II Samuel 12:23. David knew that his child had gone to heaven. I feel the only way he could have known this is that all infants who die in infancy go to heaven. So in conclusion; I do believe that dying infants go to heaven.

The second point I want to make is that I believe the Bible clearly teaches that the gospel is used in salvation. Read and study the following Scriptures. I. Corinthians 1:21; Romans 1:16; I. Corinthians 4:15; James 1:18; I. Peter 1:23, 24; II. Thessalonians 1:13-14. These verses along with others prove that the gospel is used in salvation. I do not believe in people getting to heaven who have

never heard of Christ. I believe that the Holy Spirit uses the preaching of the gospel in bringing sinners to repentance.

The third point I want to make is that I believe God only has one way of salvation. I believe that way is the same for an infant as it is for an older person. By saying this, I am answering the question in the affirmative. I do believe the gospel is used in the salvation of dying infants. The explaining of it is the hard part. I guess I cannot explain it. Neither can I explain the trinity or the eternal existence of God. I cannot explain what a soul is exactly, but I still believe these things. I believe that these infants have the gospel preached to them; possibly by angels; possibly by Christ Himself. I believe they are caused by the Spirit to respond to that preaching and thus are saved the same way as everyone else.

I might add in closing that if some would not worry so much about trying to dodge the issue of the gospel being used in salvation by using infants, perhaps they could be useful in the preaching of the gospel to lost souls. May this become a goal for all of us. May God give us burdens for lost people that will produce witnessing by us. Then may God be pleased with this work and grant repentance and faith to those to whom we preach. May God bless you all.

EVOLUTION

(Continued from Page 3)

that the human race has risen about all other species (from a common ancestor) through an evolutionary process that has been identified as "the survival of the fittest." This is very convenient, for it provides an excuse for the extinction of some species. Have you ever happened to notice that extinction of species (due to changes and competition) is so much easier to prove than the "ascent-of-man?" Evolution advocates ascent-of-man, not descent-of-man. Sovereign grace teaches the immediate descent-of-man at the fall.

It is perhaps because of basic degeneration of humanity, that I have developed a character flaw. I write poetry. I believe this one would be appropriate here.

Proving the Unprovable.

Many years back, Charles Darwin presented a reasoned projection: Mankind, he said, had evolved by a process of natural selection. He supposed fossil-finds would prove a step-by-step connection. Now, I suspect many an evolutionist's spirit started to sink: Look though they would, they uncovered no missing fossil link. The theory of evolution was itself found needing to evolve. The theory of evolutionis was itself found needing to evolve. Why? dramatic changes they felt must then have occurred. Evolution must've been right; of this they felt assured. They had

confidence in their thinking; for their minds were strong: A well-developed objective scientific theory could hardly be wrong. The evolutionary-process has now been subjectively restated. Need for fossil evidence has, by restatement, been outdated. Without evidence, to a proven status, evolution has elevated.

This poem sums up the facts. Evolution has never been proven. With the help of humanistic unreason it has been declared fact. Men like John Dewey have decided a theory can be called fact without being proven, provided only that it hasn't been disproven. Even here, evolutionary science has stretched a point; for there would appear to be prima-facie evidence to convict the theory of falsification and fraud.

The space age has provided evidence which should be adequate to disprove the dating method used to support the time-span evolution must have if it can be logically supported. The evolutionary scientists have not made their study compatible with this find, but have totally ignored it. The millions-of-years concept has become so widely accepted they find it unnecessary to verify it. Truth doesn't matter to them so long as the opinion of the public is on their side.

Fossil evidence has been very limited and has really tended to disprove evolution. Here again, evolutionists choose to ignore contradictory evidence such as fish-fossils at high elevations, which would point toward a great flood explanation. They date rocks by fossils found in them, and fossils are dated by the rocks; and the whole thing hangs upon a basic dating structure (carbon-14, I believe) which should become obsolete due to space-age discoveries.

Any one who has studied evolution must know that they teach about known hoaxes such as the Piltdown Man. Have you ever taken time to ask yourself why they should teach such a thing? Why would they not teach on known evidence? Have you ever wondered how much (or how little) they would have to offer if they followed such a rule? Have you ever considered that known hoaxes would be "legally" inadmissible as evidence in a court should the judge follow traditional practice? Could this hoax-teaching be subtle indoctrination? Do our teachers not realize that the average mind will confuse this with fact after time passes? He will tend to forget that most of what he was told was either very suspect or totally false. The evolutionists can thank their gods of humanism for distorted textbooks and the cooperation of the N.E.A.

Evolution is taught because humanists simply must have it. Man must be raised. Calvinism (sovereign grace) had been a strong force in Western culture long before Calvin. It could just as well have been dubbed Paulism, or Johnism, or even Christism; for they also taught it as surely as did Calvin. It is totally incompatible with humanism, for it declares man to be totally depraved and totally unable to achieve salvation. Humanism will insist that there can be no eternal life unless mankind figures a way to achieve it himself, while sovereign grace declares God must give it to individuals. Evolution declares man and animals are really distantly related, and that men have (as a species) attained their level because of their own efforts as a

species. Sovereign grace declares that man was created to rule over animals and is a separate unrelated creation and is even guilty of sin; while the inferior creatures are not. If anything, sovereign grace makes men morally inferior to animals, leaving him superior only because of Divine decree. This is something humanism cannot stomach.

Duane T. Gish claims evolution is a philosophy and not a science. (Evolution The Fossils Say No! Creation-Life Publishers) Engineering is truly a science; but evolution is a non-science; or maybe a non-sense. An engineer provides a foundation for any structure and it must be stable, but evolution is totally without foundation. It has no continuous link of fossils, nor any established proven facts to testify to its authenticity; but even worse, it cannot begin; I mean it depends on improving upon something past, although failure to evolve has always been the cause of disappearance of known species such as the dodo. It cannot come-up with a foundation species, a first species. It cannot begin. Something must always precede in time. For sovereign grace this does not apply. An eternal God has created temporal life forms. There is an eternal foundation.

An individual is permitted to manifest his election (make his election sure), through placing his allegiance in Christ and the sovereign God. If one can conclude that sovereign grace is correct to the exclusion of humanism and evolution (although it is but a result of Divine choice), then that person may dedicate his life toward Christian living.

HOLY THINGS

(Continued from Page 1)

fathers we would put our lives on the line to protect them from the wicked.

Now the Philistines had stolen the ark. They had no claim to it whatsoever. The ark had never been promised to them, so they played the part of a thief when they took it from Israel. Thus, having no right to have the ark, they certainly had no authority to handle it. God has always accomplished His purposes with authority. He has done this from the very beginning. Now Israel had His authority to use the ark and to worship Him through this manner. This was the proper way to worship Him for it was the Lord's way. Later on the Lord used the temple for His worship, and again authority was seen and observed. God has always had His people worshipping Him His way. The worship of God has never, nor shall it ever be left up to the individual's own idea of how He should be worshipped. Today, the Lord works in and through a local sovereign grace Baptist church. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Matthew 28:18-20, also tells us that the usage of the holy things of God belong to the Lord's churches. No one else has the right or the authority to use them. God did not tell the whole world to use the ark. On the same principle, God does not tell the whole world to use the holy things in our day. A study of the Old Testament reveals that the worship of God was kept in the strictest sense. Now some would have us to believe that God all of a sudden

(Continued on Page 5 Column 1)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

Explain John 7:17, dealing especially with the question, Can a saved person be totally honest & sincere, earnestly desiring to know the truth about a doctrine, willing to obey that truth; and still be in error on that doctrine?

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

PASTOR
New Testament
Baptist Church
Bristol, TN



Yes. Tradition has so blinded many that they can not see the truth even though they are looking right at it. A young Christian came into my office last week and was telling me that they were studying the book of Ephesians at his church. I asked

him what he thought about the doctrine of election taught in the first chapter. He said that he didn't know too much about it. I thought to myself, now, if I had been teaching the first chapter of Ephesians; I would not have left that chapter until everyone knew what was taught there. I explained to him a little more fully as to what was taught there.

I personally think that the pastor of this man was either afraid to teach this doctrine, or due to tradition it ran against his belief and didn't blend into his religion. Now this is either true, or those who will not teach or

preach the truth are unsaved.

In John 16:13 Jesus said, 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.' So, according to the Lord Jesus Christ, if we desire the truth and study the Word of God; the Holy Spirit will teach us the truth. Again, I say, only tradition will blind us against the truth. So if we read and study the Word of God, only tradition or one being lost can blind him to the truth.

lustrious list of thieves. These men, and thousands like them, have stolen from the Lord through the idea that man can worship God however he wants to.

In the next place the wicked have stolen the ordinances of the Lord's church. I speak of Baptism and the Lord's Supper. Only Baptists have the right to practice and observe these ordinances. All others who use them are thieves, for such do not belong to them. Like the Philistines, the wicked have taken something that they do not understand. The Philistines didn't understand about the promises of God surrounding the ark or the types of Christ represented in the ark. Likewise, the wicked do not understand the meaning of the ordinances. For instance, the wicked have taken the Lord's supper and have tried to make it to have saving value. The Catholics will tell you that if you observe it you are actually partaking of the Lord's body and that you may go to heaven if you observe the supper with them. They have never understood the true meaning of the supper. The supper, like the ark, has never had any saving power, but is a type and picture of the true Saviour, the Lord Jesus Christ. The supper was given to the church, and it is confined to a local church for the commemoration of the sacrifice of our Lord. Only a true church can observe it, and anyone else who tries to is merely a thief. Not only has the supper been stolen, but the act of baptism. Let me say this so I will not be misunderstood. Even though men use the terms baptism and Lord's supper they can not observe them outside of a true church. The only baptism there is, is Baptist baptism; and the same holds true for the supper. Wicked men have taken baptism and are using it in a false way. Some, such as the Campbellites, use it like some do the supper, for a sacrifice for sin. Men have no idea of the meaning of baptism. Baptism, like the supper, is a picture of Jesus Christ. But men who have no knowledge of the things of the Lord use it in a false way and an ignorant way. Thus again we see

the religious world represented in the Philistines.

Then, the wicked have stolen the Word of God. God has not given authority to everyone to handle the Word of God. His churches have this commission from Him personally. Baptist churches preach the truth of the Gospel of Christ and of the proper way of worshipping God. No other organization can make this claim. It is a terrible thing for the Word to be handled by wicked men. When unholy men handle a thing which is holy the first thing that they will want to do is to change it to fit their depraved nature and desires. This is evident by the various doctrines of salvation which are preached in the land today. Wicked men will lie about salvation because they are teaching something they do not understand themselves. There are many who are preaching good works for salvation who themselves are on their way to hell, not understanding anything at all about Christ and His atonement. It would be better for a man to never mention the Gospel at all than for him to lead many to hell through a false gospel. And then there are those who are preaching the Word for their own good. I believe this to be the main reason for the PTL club. This sort of thing is big business, and surely many of those involved have fattened their wallets through such antics. Wicked men are dangerous when they steal something holy and try to use it. It would be good for you not to recognize every man who calls himself a preacher as a true preacher. If a man comes to me and tells me he is a Missionary Baptist preacher and preaches salvation by grace, then I don't have any problem believing that he is a God-called preacher. As for the rest of them, I will leave that with the Lord. I am not going to recognize those who preach the gospel in a lie, and who change it to suit their depraved hearts. Now some of these preachers are pretty deceiving in the way they handle the Word. I Corinthians 11:14-15 says this, "And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness whose end shall be according to their works." The devil has preachers out there, even demons preaching the Word of God. Some of your famous television preachers could even be one of these. The Scripture says not to marvel or don't be surprised if this is the case. So you see wicked men and demons are out there preaching God's Word. They preach it with flattering words so that many are deceived thereby and believe a lie. The Bible says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name: and in thy name have cast out devils: and in thy name done many wonderful works: And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Many who have told these lies, and believed these lying preachers, will hear these awful words from our Lord.

The Philistines not only took the ark, but they tried to worship their gods with it. "When the Philistines took the ark of God, they brought it into the

house of Dagon and set it by Dagon" (I Sam. 5:2). They took something which was holy and tried to worship something unholy with it. This is exactly what the false religions do today. They take the Word of God and try and worship their own gods with it. The god they preach is far from the God of the Word they preach from. The God of the Bible does not even resemble their false god. They preach a weak helpless god without control of his creation. They preach a god who just excuses sin and doesn't demand payment for it. They preach a god who saves, and then is unable to keep people saved. They preach a god who cannot control man or the devil. They, with their twisted minds, get all of this from the holy Word. So they have stolen the Word of God to worship a god of their depraved hearts and minds. This is what the Philistines did.

Notice, that Philistines took the ark to their house of worship. The house of the Lord is found where true churches meet to worship God. Any other than a Baptist congregation is not the house of the Lord. Evil men in our day have taken these holy things and placed them in the synagogues of Satan. The things of God have been stolen and placed with the false gods of this world. Dagon was a god worshipped by the Philistines, a people who knew not the true Lord; but they wanted the ark to worship Dagon. They didn't want the God of Israel to interfere with their worship or to have the preeminence, but only for the purpose of exalting Dagon. This so fittingly describes most of the religious world and their worship. It is interesting to note that Dagon is still part of Catholic religion. He is that half fish and half man monstrosity used by them today. The holy things of God are but a show for the idol worshippers of our day, as was the case in the days of the Philistines. Matthew 15:8-9 says, "This people draweth nigh unto me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

Now, I want you to notice the consequences of the wicked handling the holy things. I Samuel 5:4-5 says, "And when they arose early on the morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. Therefore neither the priests of Dagon nor any that come into Dagon's house tread on the threshold of Dagon in Ashdod unto this day." Dagon crumbled before the Lord. All false gods will fall before the Lord, for the Lord says "I'll not share my glory with another." It would have been better for the Philistines to have never heard of the ark rather than for them to handle it thusly. If you will read further in the Book you will find they were relieved when it was out of their hands. All unauthorized men and women today would be better off to not handle the holy things rather than to misuse them. May God bless you.

HOLY THINGS

(Continued from Page 4)

changes and allows man to worship just any old way. But, dear reader, this is not true. The Lord is still strict and jealous with the worship of Himself, and it is properly done in a true New Testament church. Now if this be true, and it is, all of those who handle the holy things without Baptist authority are no better than the Philistines. It is just out and out thievery for the Catholics or the Protestants to handle the holy things of God. Let us take note of some of the things they have stolen.

One thing they have stolen is the name Baptist. Now only the true churches of our Lord have the right to wear that name, but many have stolen it from us. I speak of the Free Will Baptists who dare use our name on their buildings. They are about as far from being Baptist as they can get. They believe very little of the truth Baptists have stood for since the days of Christ. They are quick to fight and argue against Baptist truth, yet for some reason they desire to use the name. Usually, when two disagree as much as Baptists and these free willers do, then

AN APOLOGY

I recently ran two or more articles by Cornelius Morgan of Baltimore, Md. The articles were good and attacked things we need to stand against. Mr. Morgan has now informed me that he is a Roman Catholic. I certainly would not have printed his articles had I known this. I apologize to the readers of this paper for my error in this matter. I should have checked this out before printing the articles. It certainly is not, and will not, be the policy of The Baptist Examiner to print material, even though good in itself, by a Catholic. I have suggested to Mr. Morgan that he turn his attention and efforts to the terrible and bloody history and the false doctrines of his Roman Catholic Church. I do apologize for using these articles. I will endeavor to be more careful in the future.

The Editor

A REPLY

(Continued from Page 1)

(Rev. 13), will be revealed; with whom the Roman Catholic Church (represented by the scarlet woman riding on the Beast — Rev. 17:1-4) and the papacy (represented by the second beast or false prophet — Rev. 13:11-17; 19:20) will form a league; ushering in the day of destruction for the Roman Catholic hierarchy, when from heaven it shall be proclaimed, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2).

The Scripture says: "Prove all things; hold fast to that which is good" (I Thess. 5:21). Dear Roman Catholic friend, do you know that the teachings of your church are good — that is, that they are according to the truth as taught by Christ and the apostles? You are ready to reply: "Yes. I know that the teachings of my church are good, because she is the church of Christ, and the church of Christ cannot err in her teachings." All right, be that as it may. But suppose we are able to show you that your church is not the church of Christ? Of course, you think we cannot do that; but will you think with us a little while on the matter? If what we say is not according to the truth of Christ, we do not want you to accept it; and we leave you to be the judge. Not for one moment do we desire to lead you astray, or to force a single belief upon you. All we ask of you is what Paul exhorted the Thessalonians to do.

The Greek word for "prove" in I Thessalonians 5:21 means "to test, examine, prove, scrutinize." And the purpose of this is "to see whether a thing be genuine or not." All we ask of you is that you test, examine, prove, and scrutinize your church to see whether it be genuine or not. If you are unwilling to do this, then you are unwilling to obey the Word of God; and the Scripture says: "He that is of God heareth God's words." And if you will not hear them, it may be said of you as it was said of the Pharisees by Christ: "Ye therefore hear them not, because ye are not of God." See John 8:47. Your church cannot consistently object to what we are asking you to do; for, while your church does not accept the Bible as a complete and sufficient guide in faith and practice, yet it does profess to believe in the inspiration of the Scriptures and denies that there is any antagonism between its teachings and those of the Scriptures.

In the interest of the truth and your own spiritual welfare we ask your consideration of the following four reasons why the Roman Catholic Church is not the true church of the Lord Jesus Christ:

1. The Roman Catholic Church is not the true church of Christ because it has a human head, while the church of Christ has no head but Christ Himself. See Ephesians 1:22; 4:15; Colossians 1:18.

There is not a single passage of Scripture that says anything about the church of Christ having a human head. And, even though the Scriptures were not a

complete and sufficient guide in faith and practice, we should expect some historical record in the Scriptures if New Testament churches had a human head.

New Testament churches had no pope. Christ flatly affirmed that such an office should not exist among His followers. He called the attention of the apostles to the fact that the princes of the Gentiles exercised dominion and authority over them, and then He said: "It shall not be so among you." See Matthew 20:25, and Luke 22:25, 26. Christ said: "It shall not be so among you." The Roman Catholic Church says: "It shall be so among you." Which is right?

Peter was first among the twelve apostles, but his was only a primacy among equals and not a primacy of office or authority. This is shown by the fact that when Paul named the pillars of the church at Jerusalem, he mentioned James first instead of Peter. How could this be accounted for if Peter was pope? Does the officiating priest over a local Catholic body stand higher as a pillar than the pope? And picture a subordinate Roman Catholic prelate administering a stinging public rebuke to the pope for instability and inconsistency as Paul did to Peter. See Galatians 2:11-14.

The power of binding (forbidding) and loosing (allowing) that was given to Peter (Matt. 16:18) was given also to all the apostles alike (Matt. 18:18). And this was merely a gift of authority to the apostles as inspired teachers. Moreover, there is not one word about its being transmissible.

The authority to forgive sins was likewise given to all the apostles alike. See John 20:22, 23. And there is no indication that this was a transference to them of the prerogative of Christ. We never hear the apostles say to any one: "Thy sins be forgiven thee." Peter directed Simon the sorcerer to seek forgiveness of God. Acts 8:22. Neither did these words of Christ authorize the confessional, for no such institution is found in the New Testament. Neither is there any proof that it existed under the approval of the apostles in their lifetime.

The authority to forgive sins was authority as inspired teachers to lay down the terms of forgiveness. The connection between the impartation of the Holy Spirit and the giving of this authority shows clearly that this authority depended upon the special endowment of the Spirit. The Roman Catholic Church claims the same authority for her clergy, but disclaims inspiration for them. Thus her claim falls for want of a proper foundation. The apostolic office and authority were no more perpetual than apostolic inspiration.

The effort to try to find a basis for the papacy in the command of Christ to Peter to strengthen his brethren is absurd. See Luke 22:32. This command was given to Peter because of his denial of Christ and subsequent repentance would eminently fit him for strengthening the weak. But this was not given to Peter in any official sense. Paul did as much strengthening of his brethren as Peter did, if not more. See Acts 14:22; 15:41; 18:23. And Paul did not do his work upon the authority or under the direction of Peter. Paul got his authority as directly from Christ as Peter did. See Galatians 1:16, 17. And on one occasion, as already pointed out, Paul found it

necessary to strengthen Peter and prevent him from weakening his brethren. Paul founded more churches than Peter did according to New Testament record. And while Paul had much to do with the church at Rome, there is not the slightest certain scriptural mention of Peter in connection with either the city or church. Peter was probably martyred at Rome and may have spent some time there toward the close of his life, but that he was founder and first bishop of the church is untenable to any fair-minded person. Irenaeus and Eusebius unite in making Linus the first bishop of Rome.

It is equally absurd to ground the papal contention on Christ's command to Peter to feed the sheep. See John 21:15-17. In giving this command to Peter, Christ was merely re-instating him after his fall. Feeding the sheep, like strengthening the brethren, was not given to Peter in any official sense. Paul did as much of this as Peter did, if not more; and he did it not upon the authority or under the direction of Peter, but by virtue of a commission received directly from Christ.

Nowhere did Peter assume the role or exercise the authority of a pope. He claimed to be only an apostle (I Peter 1:1) and an elder (I Peter 5:1). And he expressly forbade elders lording it over the heritage or charge allotted to them. See R.V. of I Peter 5:3. The Douay Version's rendering of "klaros" as "clergy" instead of "heritage" or "allotted charge" in this latter passage is a glaring perversion of the plain meaning of the term. "Klaros" is the word from which "clergy" is derived, but such a use of the Greek term was unknown in apostolic times. The clear meaning of the exhortation is that elders and bishops are not to lord it over the churches over which the Holy Spirit makes them overseers. See Acts 20:28. Thus Peter, the alleged first pope, vetoed the Roman Catholic hierarchy.

If Peter was pope, why was he not somewhere, either by himself or some other person, styled "Vicar of Christ," "Universal Bishop," "Head of the Church," "Supreme Pastor of Faithful," "Custodian of the Faith," "Sovereign Pontiff," "Chief Pilot of the Church," or "Father and Doctor of all Christians?" All of these titles have been applied to popes. Why were none of them or anything similar ever applied to Peter?

If Peter was pope and bishop of the church at Rome, was it not an act of presumption on the part of the Apostle Paul to write a long letter to the church at Rome, instructing them in many things, without so much as mentioning Peter? Would a modern Catholic priest, bishop, or cardinal do that? And how account for the absence of any mention of Peter's authority in the several letters Paul wrote from Rome to other churches? Why was there never any appeal made by the apostles in the New Testament to the supposed supreme and preeminent authority of Peter?

If Peter was pope, why did not the early Corinthian church write to him about matters of faith and morals instead of to Paul? See I Corinthians 7:1. This is a very appropriate question in view of the question asked by Cardinal Gibbons on page 110 of "Faith of Our Fathers." The Cardinal refers to the fact that the church at Corinth later wrote to Clement, the alleged

third successor of Peter, when "some dissension and scandal" had occurred in the church. And he (the Cardinal) asks: "Why did the Corinthians appeal to Rome, far away in the West, and not to Ephesus, so near home in the East, where the Apostle St. John lived?" The Cardinal then adds: "Evidently because the jurisdiction of Ephesus was local, while that of Rome was universal." Now we wish to ask, "Why did not the early Corinthian church appeal to Rome as did the later Corinthian church?" And we reply: "Evidently because the supremacy of Rome had not begun to be recognized at the time of the first appeal as it had at the time of the second." And it needs to be noted that there is not the least trace of modern papal assumption and pretended infallibility in the reply of Clement.

And when the controversy about the necessity of Gentiles keeping the Jewish law arose in the church at Antioch, why were Paul and Barnabas sent to Jerusalem instead of to Rome? Do you reply that it was because Peter was at Jerusalem at this time? If so, we will ask you how he came to be at Jerusalem at this time when he was supposed to be presiding over the "See of Rome?" And why were Paul and Barnabas sent to "the apostles and elders" (Acts 15:2) instead of to the "pope"? Suppose Pope Pius XI was now in New York City and, dissension having come up among the Roman Catholics of Philadelphia, a delegation should be sent to New York to obtain an authoritative settlement of the matter, would that delegation be sent to the Roman Catholic clergy of New York or to the pope? On Page 125 of "Faith of Our Fathers," Cardinal Gibbons says: "When a dispute arises in the church regarding the sense of Scripture the subject is referred to the pope for final adjudication. The Sovereign Pontiff, before deciding the case, gathers around him his venerable colleagues, the Cardinals of the Church; or he calls a council of his associates of the faith, the

Bishops of Christendom; or he has recourse to other lights which the Holy Spirit may suggest to Him. Then, after mature and prayerful deliberation, he pronounces judgment and his sentence is final, irrevocable and infallible." What we are asking is, why was not this method followed in the above controversy? And why did James preside over the council instead of Peter? And if Peter was pope, and his sentence, therefore, "final irrevocable and infallible," why did others speak after Peter had spoken? and why did the council adopt the words of James instead of those of Peter as the context of the letter that was sent out? And Cardinal Gibbons says: "Before becoming a law the Acts of Councils required the Pope's signature, just as our Congressional proceedings require the President's signature before they acquire the force of law." Why is there no mention of Peter's signature being affixed to the decisions of this council at Jerusalem? Has not Luke left out a very important item concerning these decisions?

2. The Roman Catholic Church is not the true church of Christ because the institution Christ called His church found concrete expression in local, independent, democratic bodies called churches, and not in a worldwide hierarchy like the Roman Catholic Church.

When Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." He spoke of His church as an institution. He here used the term "church" in the generic sense, just as we commonly use the terms man, home, presidency, jury, etc. He founded an institution and promised perpetuity to that institution. This institution was not a hierarchy, but found expression in local, independent, democratic bodies, each of which was called a church. This is the only kind of a church that Christ has on the earth. Each of these churches managed their own affairs. They freely accepted the apostles as inspired teachers because of their con-

(Continued on Page 8 Column 2)

THE CONVERSION OF KERM BISHOP

by T.B. Freeman

Quite a while back, I wrote about the conversion of Tom Bishop, an infidel before he was saved. Now, I would like to tell you something about the conversion of his older brother, Kerm Bishop.

Kerm, like Tom, was a hardened and wicked sinner. He lived on Stoney Creek near Elizabethton, Tennessee, not far from the Beulahdeen Baptist Church, where I was pastor at the time he was saved. He ran a beer joint on Stoney Creek, and was influential in leading young people the downward road to crime and immorality.

One day as I was driving near his place of business in my new 1941 Ford car, the first new car I had ever owned, I suddenly was moved as I believe by the Holy Spirit, to stop the car, and pray for this man. I went over to the steps of his beer joint, fell on my knees, and asked God to save Kerm's soul, close that hell hole up, and put a lock on the door. I cried mightily to the Lord under this moving of His Spirit, and He heard my supplication. It was shortly thereafter, that I was holding an evangelistic meeting, which was a revival meeting in

those days, at the Dunnagan Chapel Baptist Church on Stoney Creek. Kerm Bishop came to the meeting, and got under conviction by the Holy Spirit. It was during that meeting that with about forty-nine other professions of faith in

Shortly following the meeting, I baptized Kerm, and what a happy man he was. Consequently, he closed his place of business, and put the pad lock on the door. When I looked and saw the lock on that door, I almost shouted for joy to the praise of my Redeemer for this miracle of grace.

Kerm Bishop so lived a life thereafter that was convincing to those who knew him that God in His sovereign grace, had done a work that none other could do.

Grace all the work shall crown, through everlasting days, it lies in heaven the topmost stone, and well deserves the praise.

For the praise of our Lord and Saviour Jesus Christ, to Whom be glory forever. His matchless name.

(copied from Park Ridge Baptist Messenger, July 1977 issue.)

REVELATION

Read Revelation 20 II THE RESURRECTION OF THE RIGHTEOUS SHALL PRECEDE THE MILLENNIUM

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." (Rev. 20:4).

Notice, there is going to be a resurrection. This resurrection, I take it, begins seven years previously when every individual who is dead when Jesus comes, comes out of the ground and goes up to meet Him. Then during the tribulation period of seven years there will be many of God's people who will be killed. The Word of God says that those people who have been killed during the tribulation period will get out of the ground. There will be a resurrection of them, and they will rule and reign with Christ a thousand years. This is the first resurrection.

The Word of God says that there is a resurrection at the beginning of the tribulation period and at the end of the tribulation period, and I take it, beloved, that God puts both of these together and calls it the first resurrection. Thank God, there is a resurrection day coming.

I think today of the individual on the battlefield who may have been blown to bits. Maybe his comrades couldn't find enough of his body to even bury him. How is there going to be a resurrection with that body blown to pieces? I don't know, beloved, but I serve a God who is big enough to pick up the fragments of that body and put it together and bring it out for a resurrection.

When I was in the city of Guanajuato, in Mexico, I went out to the cemetery; and I saw those individuals who had died through the years, whose families were too poor to keep on paying burial rent for them. Their bodies had been taken out of the graves and mausoleums in order to make room to bury others. I saw those thousands of bones that were stacked up — skulls, leg bones, arm bones, vertebrae — the flesh gone from them, and I thought, "How in the world could anybody ever separate those bones? How could anybody ever put them back together?" Beloved, man couldn't do it, but we serve a God who is big enough to take every one of those bones and put them back in place.

Every individual who is saved within the tribulation period, in my opinion, will stand up against the anti-Christ, and as a result of it, will die for his faith and will become a martyr. This crowd who is spoken of in Revelation 20:4, I am satisfied, is the same crowd who has refused to accept his mark upon their foreheads and in their hands. But, beloved, God has never forgotten them.

Let me remind you that God never forgets one of His own. This is one of the most precious thoughts that has ever come to my mind as I have studied the Bible. It has been a blessing to me to look back across my own

life just to recall that God does not forget us, and it has been a blessing to me as I have considered others by way of observation to notice that God doesn't forget. Sometimes we forget each other by way of friendship. Sometimes we forget about our friends, but God never forgets.

Neither does He forget this crowd who are martyred for the cause of Christ, who rejected the anti-Christ and refused to worship him. God doesn't forget about them, and He brings them out of the graves. The Word of God says that they live and reign with Christ for a thousand years.

Notice that word "reign". Let me remind you that someday the saints of God are going to have a different experience to what



John Gilpin

they have now. Now the devil is in control of the world and he causes most of God's children to have a mighty, mighty hard time. Now, beloved, the majority of God's children, if they stand up for the cause of Christ, are looked upon as worse than the off-scouring of this world, but thanks be unto God, someday the children of God are going to reign with Him in this world.

I don't know anything that ought to thrill your hearts more than this. I don't know where you are going to be, or whether you are going to be a king, or a mayor, or what office you are going to hold. I don't know what you are going to be, or where you are going to be, but I know one thing — God's children are going to reign with the Lord Jesus Christ. Beloved, it doesn't make any difference where it is, or in what capacity, it will be wonderful to reign with the Lord Jesus Christ.

You will notice what it says in the fifth verse: "...This is the first resurrection." There are lots of folk who say that there is just going to be one resurrection — saints and sinners will all come out at one time; that there will be one judgment — saints and sinners will be judged at the same time. Would you believe me, beloved, there are lots and lots of supposed-to-be good preachers who believe in a general resurrection and a general judgment, but a general resurrection and the general judgment are "phonies."

A few years ago a fellow whom I knew put on a general's uniform with all the gold braid and all the medals of a full-fledged general. He was never sworn in so far as the army was concerned, but he put on this general's uniform with all the gold braid and all the medals that he could get from some pawn shops, and he made out like he was a general in the army. Beloved, he was just a phoney.

I often think of that poor fellow walking around, trying to make out as if he were a general. I have often thought likewise concerning the general resurrection and the general judgment — they are phonies, just like he was.

If there is just one resurrection and just one judgment, why would God say that "this is the first resurrection?" Why would He go on to say, "blessed and holy is he that hath part in the first resurrection: on such the second death hath no power,..."? (Rev. 20:6). Beloved, that is a foolish expression if we all are going to be raised at one time. It just proves that there are going to be two resurrections — a resurrection for the righteous before the millennium, and a resurrection for the unsaved, as we shall see, at the end of the millennium, separated by a thousand years.

III. THE END OF SATAN.
"And when the thousand years are expired, Satan shall be loosed out of his prison" (Rev. 20:7).

The book of Revelation doesn't discuss what is going to take place during those thousand years, yet if I had time, I would take you back to the Old Testament and tell you some mighty interesting things that will take place. Can you imagine, beloved, what it is going to be like to be here in the world when a child shall pick up a snake and play with it, just as these Holy Rollers do today? It will be real then. Can you imagine what it will be like when a lion and a lamb lie down together? Can you imagine what it will be like for a child to lead a leopard? Can you imagine what it will be like for one to die a baby at one hundred years of age? Can you imagine what it will be like for a woman to bear children without pain? That is coming in the millennium, beloved. The Word of God indicates these truths in many places in the Bible, but the book of Revelation doesn't tell us anything that will take place during the millennium, except that we are going to rule and reign with Christ.

But notice what happens at the end of the millennium. It says that when the millennium is over, the devil is loosed and he goes out to deceive the nations. Beloved, he isn't one bit better than when he went to jail; it doesn't improve him one particle.

The Catholics say that when a person dies unsaved, he goes to purgatory. There he suffers for a little while and ultimately he gets out of purgatory and into heaven. In other words, they make purgatory to be a great and successful reform school where all the incorrigibles of this world who would not be corrected in time, are corrected in eternity after they die. Beloved, if that were true, the devil would get religion while he was in hell for a thousand years, but the Word of God says that when he is loosed; he goes out to deceive the nations. He goes to hell a devil, and he comes out of hell a thousand years later still a devil.

Beloved, that just proves to me that every individual who goes to hell would come out with the same disposition, if he could get out, that he had when he went in. Hell doesn't change a person. Whenever some Russellite tells you that people get a second chance, or whenever some individual representing the Catholic church tells you that you can be prayed out of purgatory, you just remind him of the fact that the devil wasn't changed after he had been in hell for a thousand years' time.

Notice what happens to the

devil: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

In our previous study I told you that Satan is the anti-God, the beast out of the sea is the anti-Christ, and the beast out of the earth was the anti-Holy Spirit — in other words, the devil's trinity. What happens to the devil's trinity? They go to hell, to be tormented day and night for ever and ever.

When the devil goes to hell, there will be punishment for him just as there will be for every unsaved person who dies and goes to hell. I have heard many people, even preachers, say that the devil is going to punish people in hell. In fact, I grew up with the idea that the "devil is going to get you if you don't watch out." I have actually heard preachers say that the devil would make kindling wood out of the man who dies unsaved. Oh, no, beloved; hell for the devil will be just the same as hell for any person who dies outside of Jesus Christ and goes into eternity unsaved.

IV. THE DURATION OF HELL.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

Notice that it says that the devil is going to be punished "day and night for ever and ever."

Some firms advertise round-the-clock service. Some firms advertise that "we never sleep," meaning that they give service twenty-four hours out of the day. Well, beloved, the devil will never sleep, for he is going to be punished day and night forever and ever.

To be sure, the Russellites tell you that you will go to hell, but the Lord will give you an opportunity to be saved and to get out of hell; but if you aren't saved, then the Lord will shovel you into the furnace and you will be burned up like so much coal. Listen, beloved, that is not the way with the devil. The devil goes to hell, suffers for a thousand years, gets out and is just as big a devil as when he went there. Then he is cast into hell forever and ever.

Listen, beloved, the very fires of hell burn with the word "forever." I tell you, the thought that pains an unsaved man most of all is the fact that hell is forever.

A man may be \$250 in debt, but he has hopes that he may get out of debt. Here is a man sick of a fever, but he has hopes that he will get well. Here is another man whose business is failing, but he has hopes that his business will get better. Beloved, in hell, nobody has hope. It is forever and ever.

Beloved, what is true of the devil is true of everyone else who goes to hell.

V. THE JUDGMENT OF THE GREAT WHITE THRONE.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were

opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:11-14).

This tells us about a judgment — the last judgment that will ever take place; how big sinners and little sinners will come before the great white throne, and the books will be opened — books that have the record of your life if you are unsaved. I tell you, beloved, every unsaved person's record is kept by God.

I wonder if you know how many times you have sinned in life. You say, "Brother Gilpin, that is a foolish question." Of course, it is a foolish question. You don't know how many times you have lied, or how many times you have gotten drunk, or how many times you have cursed, or how many times you have gotten mad. You don't know how many times you have sinned in one form or another. But, beloved, God knows. He keeps a day-by-day, hour-by-hour, minute-by-minute record of your life.

Unsaved friend, when you come to the judgment, you'll come there to face the deeds that you have done. Everything that you have done in your life has been written down and is there at the judgment bar of God to face you. Sinner friend, if you don't want to face your record at the judgment, then you had better be sure that your record is changed before you come to the judgment. In other words, you will face the deeds that you have done, at the judgment bar of God, unless those deeds are blotted out by the blood of Jesus Christ while you are here within this world. There is only one way that a man can keep out of hell, and that is by the blood of Jesus Christ; and there is only one way that you can have your record changed, and that is by the blood of the Son of God blotting out the sins of your life. Otherwise, beloved friend, when you die and go out into eternity, you will go to the judgment of the great white throne to face the sins of your life; and without an exception, they have all been recorded.

The Word of God tells us also that there is another book brought out, and this is the Book of Life. Why is the Book of Life brought out at the judgment of the great white throne? Beloved, it is presented to show the unsaved that their names were never written in the Lamb's Book of Life. There will be some people who will stand up at the judgment bar of God and say, "Lord, we have preached big sermons in your name. We have cast out devils in your name. We have done many mighty works in your name." Then it is that the Lord will point to the Lamb's Book of Life to show them that their names were never written therein. This Lamb's Book of Life is brought

(Continued on Page 8 Column 1)

REVELATION

(Continued from Page 7)

out to show them that regardless of what they have done, irrespective of how much good they have done, and regardless of how much religion they may have professed, their names never were in the Lamb's Book of Life.

Then there will probably be some people who will stand up at the judgment bar of God, who will say, "Lord, I fell from grace." Then the Lord will point to the Lamb's Book of Life and say, "If your name had ever been in the Lamb's Book of Life, you would never have fallen from grace. If your name had ever been there, you would not be here at this judgment."

Then, beloved, notice what happens. Everybody, without a single exception, who comes to the judgment of the great white throne, is cast into a lake of fire, that God calls the second death.

Several years ago, I went through the rolling mill at the Armco Steel Corporation in Ashland, and I was impressed particularly by the heat that is inside those furnaces. One man loaned me a pair of smoked glasses and I looked inside that furnace. I saw that molten metal at 2200 degrees F., so hot that it looked as if the bubbles were jumping up six and eight inches, and I thought to myself, "Can this be anything like hell?"

I come back to this Scripture and it says that everyone whose name was not found written in the Book of Life was cast into the lake of fire forever and ever. Beloved, I believe with all my heart that unsaved people are going to experience just exactly what the Word of God speaks of — a hell of fire.

Several years ago a man fell into one of those furnaces at the Armco Steel Corporation. A man who witnessed the accident said as his body went down, it just looked as if he dissolved. In telling me about it, he said, "Brother Gilpin, you talk about a hell where men are punished forever, but I saw this fellow as he fell into this heat and he just dissolved. How are you going to answer that?" I said, "Brother, in the Old Testament, three Jews went into a furnace that was heated seven times hotter than it ordinarily was, but God gave them bodies whereby they were not hurt in the flames. If God can give three Jews bodies that cannot even be hurt in flames that are heated seven times hotter than ordinary, then God can give the unsaved man a body in which he will not dissolve away, but will live and suffer eternally in a lake of fire."

VI. WHO IS GOING TO HELL?

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

You ask the people with whom you come in contact as to their religious experience and the majority of them will tell you that they are church members. They may have gotten into the church as babies, or they may have gotten into the church at some big revival meeting when crowds were swept in on a wave of emotion. Let me tell you, beloved, there are lots of people who have their names on the church record book, but never have their names in the Lamb's

Book of Life. When the day of judging comes at the great white throne, God isn't going to ask the clerk of the church to bring in the church record book to see whether or not a fellow is going to heaven or hell, but it will be on the basis of whether you name is written in the Lamb's Book of Life.

I tell you, beloved, every individual should listen to that Scripture which says, "Take heed unto yourselves." We ought to listen to that passage of Scripture which says, "Make your calling and election sure." We ought to listen to II Corinthians 13:5, which says, "Examine yourselves, whether ye be in the faith; prove your own selves..."

God help us to realize that there is just one way to keep out of hell, and that is by having your name recorded in the Lamb's Book of Life. Might it please God to save some soul, that he, too, might realize that his name has been written in the Lamb's Book of Life.

May God bless you!

A REPLY

(Continued from Page 6)

fidence in them as those whom Christ had authorized but the apostles exercised no autocratic power over them. These facts are too evident to need any arguments to support them.

3. The Roman Catholic Church is not the true church of Christ it has perverted the gospel.

This is the charge Paul brought against the false teachers, the Judaizers, that had gotten in among the Galatian churches. Galatians 1:7. The charge can be brought with even greater weight against the Roman Catholic Church. Let us note how the Roman Catholic has perverted the gospel:

(1) It has perverted the Scriptural teaching of how we are washed from our sins and how we become children of God. On page 6 of a tract on "The Sacramental System," written by W.M. Collins, and distributed by the International Catholic Truth Society, we read: "The first Sacrament is Baptism, which, as the Church teaches, cleanses us from original sin and makes us children of God." Contrary to this the Scripture says: "...the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7) and "for ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). Baptism can cleanse only symbolically. "Water" in John 3:5 refers to the Word of God and not to baptism. See James 1:18; I Peter 1:23; Titus 3:5; Ephesians 5:25-27; John 15:3. Baptism represents not a birth, but a death and burial.

(2) It has perverted the truth concerning the nature of justification. On page 16 of a tract on "What the Catholic Church is and What She Teaches," written by E.R. Hull and published by the International Catholic Truth Society, we read: "Justification consists in the infusion of grace into the soul, by which we are put into a new relation with God." The Greek term for "justify" does not denote the infusion of grace into the soul. When used of God's act toward us, it is used forensically, and has to do not with our state, but with our doing. Thus used it denotes God's pronouncement of our righteous standing before Him through faith in the atoning,

propitiating, vicarious, and redeeming blood of Christ. For the Scriptural teaching on justification see Romans 3:20-28; 4:1-18; 10:4; Galatians 3:11-13; Philippians 3:9.

There is no conflict between Paul and James on justification. Both affirm that it was through faith that Abraham was justified before God. See Romans 4:2, 3; James 2:23. When James asks: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21), he used the term "justified", not in the forensic sense, but in the sense of to be evidenced to be righteous, which is another meaning of the term. By offering Isaac, Abraham evinced his faith, and was thus evinced by his act to be in possession of that righteousness that was imputed to him through faith. Thus justification is not by the infusion of righteousness in us, but by the imputation of righteousness to us. The Roman Catholic teaching on justification is designed to prepare the way for the doctrine of salvation by works.

(3) It has perverted the Scriptural truth concerning the duration of justification. In the same tract just quoted, on page 17, we read: "The state of justification may be forfeited at any time by the commission of a grave sin." And again on the same page: "The final destiny of each man is directly determined by the good or evil state in which he dies." But contrary to this we find from the Scriptures that justification is the gift of God. Romans 3:24. And we find also that for "the gifts and calling of God are without repentance" (Rom. 11:29). Repentance is a change of mind. This passage means then that God does not change His mind and withdraw the gifts that He bestows. This would needs be the case if one could forfeit His justification. And then we hear the apostle John as he quotes our Lord: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24). On another occasion Jesus said that His sheep shall never perish. See John 10:28. The Roman Catholic Church says that the justified may come into condemnation and perish. The Scripture says they shall not. Which is right? All justified persons are born of God, and John declares: "...Whatsoever is born of God overcometh the world..." (I John 5:4). The Roman Catholic Church says that they may overcome the world or may be overcome by the world according to the good or evil state in which they die. Which is right?

(4) It has perverted the Scriptural truth on how grace is received. The Roman Catholic Church teaches that grace is received chiefly through the sacraments. "A sacrament," says Cardinal Gibbons, "is a visible sign instituted by Christ by which grace is conveyed to our souls." The Catechism says: "A Sacrament is a visible sign or action instituted by Christ to give grace." This violates the very meaning of grace and makes justification the reward of obedience; and contrary to this we read from the Scriptures: "Being justified freely by his grace, through the redemption that is in Christ Jesus" (Rom. 3:24). This Scripture says that to be justified by grace

is to be justified freely. The Greek word for "freely" means "freely, for naught, gratis, gratuitously." If we must be baptized, do penance, be confirmed, and receive the Eucharist and extreme unction in order to have the grace necessary to justification, then justification is a thing purchased, and not a thing bestowed "freely, for naught, gratis, gratuitously." The following Scriptures further show that we are saved freely and wholly apart from our works: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness (justification)" (Rom. 4:4, 5). "If by grace, then is it no more of works: otherwise grace is no more grace..." (Rom. 11:6).

(Copied from The Baptist Examiner, Feb. 1, 1932 issue)
To be continued...

MEETING IN INDORE, WV

"...days of heaven upon the earth" (Deut. 11:21).

Sister Ruth Rule, a dear member of our church, often speaks of "those good old West Virginians"; and she is, at least partly, right. It was my high privilege, great honor, and extreme joy to preach a week's meeting recently at the Indore Baptist Church of Indore, West Virginia. This was one of the better meetings I have had for sometime. The meeting began on Sunday, June 14th; and concluded on Saturday, June 20th.

This church is surely one of the greater of the Lord's churches in the world today. They are a true church, a sound church, and a strong church. These people believe the truths of God's Word. They delight to hear them preached. They delight to talk about them. This church is a missionary church. They give much to different works of the Lord, outside of their own church and its meetings. These people are a faithful people. I can hardly say enough in praise of the fine people in this great church.

Elder Ray Brown is the fine

pastor of this church. He is a very sound man. He is an able preacher of God's Word. He is a great leader of a great church. This church and this pastor fit together: like foot and shoe, like hand and glove, like apple pie and ice cream. Seldom have I found a church where pastor and people seem so well adjusted to one another. Could one say that some pastor-church relationships are "made in heaven"? I have often said that this relationship is much akin to the marriage relationship, and surely this has been a good marriage. I have learned to deeply appreciate and greatly love Brother Brown. I am not a man greatly given to tears (often I wish I were moreso) but I almost wept as I hugged this dear brother and left after the last service. Brother Brown has done and is doing a good job at this church. Pray much for him and his ministry there.

The attendance at the services was very, very good. I do not know what their usual attendance is, but I felt that the revival attendance was unusually good. Most of the members (so far as I know their members) were present at most of the services. An unusually large proportion was there every night. Brethren, it is hard to have a good revival without faithful attendance by the members of the church.

The spirit of the services was very good. I felt that we had a genuine spirit of revival during the meeting. It seemed to me that the Lord's presence was very real each night. Several of the folk spoke of believing that they had experienced revival during the meeting. Indore is not a cold church, rather it is a very warm church.

I preached the great truths that The Baptist Examiner stands for. These truths were well received. I preached of the responsibilities of the church. The people received these messages with seeming gratitude and determination to begin doing better in the areas touched upon. I preached to the unsaved. These sermons were well received. But, oh, to see our churches begin having revival meetings in which souls are saved. This is the missing note in most meetings I have, hold, or hear of in our churches. It is the burden of the hearts of our kind of preachers that we might have a more effective ministry to the lost. Let us all pray much for one another that we might, God

(Continued on Page 9 Column 1)

HOW WE CLOSE OUR SERVICE

I suppose that most churches follow tradition. That is, whatever they had done in the past, they continue to do even though it might not be Scriptural. I have attended churches where they had an altar call and sang several verses of some song. If there was no response, they might sing another song and beg people to come to the altar. An altar is a place of a killing, a place of sacrifice, and never a place of a birth. Therefore an altar has nothing to do with the new birth.

I have held meetings where the invitation song was limited to two verses for some reason or the other. Of course the invitation was given for the purpose of those who had come to a saving knowledge of Christ to come and let it be known to the church, or if someone was led to come and join the church

they could come and let it be known that the church might receive them. Any way, if they didn't come on the second verse, they would close the service with prayer.

Now, the question was asked how we close our service. After I finish my message I tell my people if the Lord has led you to make a move, whether it be to profess Christ as saviour or whether it be for membership, obey God. My son, Richard Phillips who is our song leader will lead the church in some song, usually one that is in harmony with the message. He might lead two verses or he might lead all the verses. If he leads in just two, and I feel that we might ought to sing one more; I ask him to do so. If no one comes. I slip out into the vestibule and he calls on someone to dismiss in prayer.

"Tomorrow" is the day idle men work and sinners plan to repent.

MEETING

(Continued from Page 8)

willing, begin to see more people saved in our churches and in our special meetings.

During the meeting I stayed in four homes and ate in six. This was a little unusual, but I enjoyed it very much. It gave me opportunity to get closer to several of the members of the church. I have never understood why so many preachers prefer to stay in a motel during a meeting than in a home. I would much rather stay in a home. I can get much closer to a person in his home than in a motel, or even in the church service itself. I was treated royally. I had wonderful fellowship in the different homes where I stayed and/or ate. The people were so hospitable so friendly, and so interested in fellowship about spiritual things.

We had visitors at several of

the services, and this is always appreciated. Eleven folk came from Calvary Baptist Church on Tuesday night. It always warms a pastor's heart when some of his members come to hear him preach at another church. You might think they get enough of his preaching at home. It is a blessing to the pastor and to the church when this occurs. Such visiting also helps to make for closer love and fellowship between the two churches. I appreciated those members of Indore who brought visitors to the meeting. Brothers and sisters, this is a great failure in our churches. Members do not work as hard as they should in inviting and bringing visitors to the services. Few things would do more to improve our churches than for members to work hard at bringing others to the services: special and regular services.

It was a special joy to visit Sister Louisa during the revival. She is a faithful member of the

church who is now in a nursing home in Fayetteville, WV. Brothers Ray Brown, R.B. Legg and I visited her on Friday. She is in her nineties. She has a wonderful testimony for the Lord. Pray for her.

There is one sour note about my visit to Indore for this meeting, and that is the driving of the people. Sister Joan Gould took me to the Mullins so I could spend the day with them. They are fine Christians and long time supporters of T.B.E. But her driving! I call her Mrs. Jehu. Brother Dee Mullins drove me to church that night. His driving was not much better. Brother Brooks Legg drove me to his daughter's for supper on Thursday night. What a meal! His driving was in about the same category. But then came the climax. I had to apologize for all comments made about these afore mentioned ones. Brother R.B. Legg drove me to Ray Brown's, to

Fayetteville, and back to his home. Wow! A swinging, swaying, roller coaster experience. Boy was I glad to get out of that vehicle. I have decided that the next time I hold a meeting in that church, I am going to take a good map, my car, and drive wherever I go. These are fine and wonderful people, but they need to slow down on those curving West Virginia roads.

On Saturday, we had special services. We met at 10:00 a.m. Brother Carl Barnett, Brother Ray Brown and I all preached. These brethren brought fine messages. Oh, it is good to hear other men preach, and these two are very sound and able preachers. The church then provided a fine meal for all present. West Virginia women are good cooks. We had great fellowship during this time. We then had an ordination service. Three fine men had been elected by the church to service as deacons:

(Continued on Page 10 Column 1)

TWO VERY SPECIAL ANNOUNCEMENTS

Some have thought and told to others that our book store was a business — implying or thinking that it made money for our church. Our church does not get any profit from our book store. The truth is that we consider this a ministry of our church, and that it costs our church to have this book store. The church furnishes the space, air, heat, facilities for any who work for us, cleaning, etc. for the book store. The church receives no money at all from the book store.

We have sent out untold hundreds of books to preachers in foreign countries at no charge to them. We receive many requests for books from preachers in foreign countries who are unable to purchase them for themselves. We sent books to three preachers in the Philippines today, free of charge. The requests for books have exceeded our ability to furnish them. I have wondered if some individuals or churches would like to furnish some books for preachers in foreign countries to help them in their service to the Lord. If any of our readers would like to send special or regular offerings for this purpose, we will be happy to use this money in this way. We will make no profit on this. We will send the books at our cost plus postage. We will take nothing for packaging or labor in this work. I would like to be able to answer all these requests that I receive from foreign preachers who are unable to purchase books themselves.

I get requests for Bibles, new or used. We recently sent fifty Bibles to a preacher in the Philippines. I get requests for song books, new or used. I get requests for new or used Bible study books of all kinds. We cannot meet these requests without the help of many others. Would you like to have a part in a ministry like this? You may designate the books you want sent, or leave that to us and to the requests we receive. Again, we will take no profit from any offerings sent us for this purpose. We will furnish packing and labor for the work.

We are sending several hundred copies of The Baptist Examiner to foreign countries. This part of our ministry is increasing rapidly as others learn of the paper and desire to receive it. We definitely consider this as a mission work. I do not know of any money that we receive from those who receive these papers. We could not do this without the help of others who support this work. If you would like to send extra special or regular offerings to be used specifically for this foreign mission work, such will be appreciated. Some are already doing this, but these special designated offerings do not come close to paying for the copies we send to foreign countries. This part of our ministry is growing, and we need more offerings to help in this if it keeps growing. We do not want to be unable to send the paper to those who desire it. It may be that some of you would want to help in this mission work.

THE BAPTIST EXAMINER
AUGUST 22, 1987
PAGE NINE

IMPRESSIONS—THE DIVINE NATURE

In Hebrews 3:14 we are told that we are made partakers of Christ and in II Peter 1:4 that we are partakers of the divine nature. Let us eliminate all pride from this discussion for all we are, we were "made" to be. For we are a "new creation" in Christ. Yet, being in Christ there is a "partaking" of all that He is.

We have been made "part" of Christ but the fullness of this is seldom realized. Christ was not lacking in that He required the infusing of a "part" of other substances, but we are an integral "part" of Him none the less. We are part of this world for our flesh is mortal but we have had placed within us the "divine nature" by the unquestioned presence of the Holy Spirit within us. We are part of the earth for we are dust and part of God by the regeneration.

Part of "partake" is "take" and this implies the power to "take" and here I shall no doubt run afoul of some dissension. "Partaking" means "taking a part of" does it not? It is an active word. God is sovereign and governs all the particles of His creation. With this truth in view, it is also true that His free born children do enjoy prerogatives. Royal children have prerogatives as a birthright. Our birthright in Christ makes us joint heirs with Him for He is the first born. We have nothing of ourselves aside from the grace found in Christ. All is bound up in Jesus for it pleased the Father that in Him should all fullness dwell. We share in His birthright, His inheritance, His position and His standing in the heavenly realm. We are just now a little lower than the angels. In due time this clay of ours shall be altered and we shall judge angels. The superior enacts judgment upon the inferior in both heaven and earth. There shall be prerogatives when glory is fully ours, but the purpose of this paper is to highlight some prerogatives which we presently enjoy due to the divine nature which is ours.

Hebrews tells us to come boldly to the throne of grace. This has nothing to do with prayer. It is speaking of access. Royal sons have access to the throne chamber of the King at all hours and under all conditions. Only about twenty people have unfettered access to the President, but the child of God may enter God's chamber at his choosing. The word

"choosing" has been carefully chosen.

We are children of election and grace. We are partakers of these actions more than we know. Here is the crux. We have a divine nature placed within us. How may a "divine nature" be described? The divine nature rests within the power to make



Ray Hiatt

and effect choices. Christ's church is told in Matthew that what she binds on earth shall have already been bound in heaven. Is not this the power of choice which is the outworking of a divine nature? God ratifies the acts of His children and His church. This does not mean that God responds to the stimuli of men. Such a thing is Arminian dogma and detestable to us. Yet, within our divine nature is placed a divine ability to choose and the power to effect the choice. We are made part of the last man Adam. Both the first and last man Adam have the power and prerogative of choice. Now none of this is apart from God's will. What I am concentrating before your eyes is the syllable "take" found in "partake." Does not a child of God have the power from God to "take" certain things unto himself because he is a divine creature?

A royal prince does not operate apart from the king's will, but he does have the privilege and power to make choices within the king's criterion.

We think well of Jonathan's affection for David, but in this very thing Jonathan became a traitor to his father the king, for he acted apart from his will. Saul was wrong to seek David's life but he was the king. There is a dignity which remains with God's anointed even when they err, and this is the very reason we bring no railing accusation against Lucifer. Was it by

chance that both Saul and Jonathan perished on the same day? Saul was in rebellion against his King, but then so was Jonathan.

No child of God may choose sin and ask God to bless it. But, a divine being may make divine choices and a divine being does have power and curiously we never hear of this power from pulpits. The saint shall rule and reign with Christ. Is it unthinkable that he has such power even now though he be but a child in understanding and a sinner yet in the flesh?

A born again saint is a divine being. What does he have and what can he do? The new born saint is not yet "complete" but he shall be in due time. A son of the house shares in the headship of that house for he stands to inherit all. He does not exercise full authority until he comes into his inheritance, but he has it in prospect and by the nature of his birth.

God's sons are not treated as earthly fathers treat their sons. King Herod slew his sons but was kind to his dogs which led Augustus Caesar to quip, "I would rather be Herod's dog than his son." God treats His sons like the princes they are though they yet be but children.

All Christ has is ours. This goes beyond possessions and into the very power of the throne. In being made "partakers" of Christ we are made partakers of His every attribute and his every deed. When Christ shall judge we shall judge with Him for we are made partakers of Him. We are one with Christ. He does not seek our council but even now we "have the mind of Christ." What is the "mind of Christ" if it is not the decision making powers and the cognitive abilities of our Lord? This we have in present possession. A saint of God even now has decision making powers, divine attributes, divine abilities, and inexorably connected with this is the divine right to make godly choices.

The resurrection shall amend the body. It is an action of the power of the Spirit. The saint is already a "new creation" with a "divine nature." With his sinful flesh amended, he shall stand "complete" before his creator. But, even now the saints have more power in present possession than he knows or than he utilizes.

The saint has faith as a gift. What are the powers of this

faith? Shall not trees and mountains move at the bidding of this faith? It shall. Does the Christian then have the power of telekenesis? He has far more than this and his powers are not a psychological phenomenon nor an occult display. The saint has been given power. His father has given him no power to commit sin for he already possesses this power in his flesh. But his God has given him power to transcend physical factors. Moses and Elijah are not alone in this. This is not "ESP" which is used by demoniac forces but the simple exercise of a godly faith which has been granted him as an adjunct of his divine nature by God's divine election.

The saints of God are more, and have more, than most of them realize. The saint of God is a supernatural being. This is not often preached. He may not operate independently of the Spirit any more than Christ operates independently of the Spirit. Yet, the power which the saint of God has is vast... far more vast than theology ever teaches.

There is the supernatural world of two parts... the light and the dark. The occult world is darkness and breeds desolation. We shun any taint of this world for it is death. There is, however, a supernatural world of light and glory into which the saint of God has been born and been granted birth right to. He has been endowed with powers which can even make the devil flee. This is no small ability. Satan's agents in the world can move with their mind. Christ's saints have far greater power than such a tawdry display. How many inoperable cancers have vanished at the application of the prayer of faith? I detest "faith healers" and firmly believe that Mary Baker Eddy was insane and Oral Roberts is a con man, but "faith healing" is a present reality and within the daily powers of the elect. Physicians and medicines have a place, but the primary place in the saint's life is the application of faith which is a power.

What can a Christian do? What are his powers? Have you ever considered this? What are the perimeters of a "divine nature"? How far may it reach and what may it do? A spiritual being who has been made "part" of Christ has an over-coming power and far reaching abilities. Think on these things.

MEETING

(Continued from Page 9)

Jay Gould, Gene Flynn, and R.B. Legg. I have known all of these men for some time, and I am sure that they will make fine deacons in the Indore Baptist Church. An ordination service is one of the most sober, serious, and blessed services we have in our churches; and this was no exception. I was thankful to be able to have a part in this service. It is always a very solemn, holy and blessed thing to me to lay hands on one being ordained. I was also privileged to bring a charge to the new deacons. There were many tears during this special service.

It was time to leave. I lingered awhile, talking with the fine folk of Indore Baptist Church. I always have mixed emotions at such a time. I want to get home to Katie and my own church. I hate to leave those who have come to mean much to me during the meeting. Praise God that one glad and glad some day there will be no need for such mixed emotions. We will gather on the hills of glory where sad partings will be forever past. Only glory, only glory, by and by.

Do pray for the Indore Baptist church and her fine pastor. If you ever have the opportunity visit with them in their services, you will be well received, royally treated, and greatly blessed. It will be an experience you will long remember.

FROM A METHODIST

by Frank A. McCrum

I was saved on December 20, 1929, at 9:45 p.m., in the Asbury Methodist Church, Detroit, Michigan. I became a member the next Easter. I was called to preach February 7, 1930. According to my watch, God's dealings with me in the call lasted three hours, but to me it seemed just a few seconds. It is something I shall carry to the grave with me, and for which I shall sing praises when I swing past the pearly gates. I rejoice in the holy privilege of preaching the unsearchable riches of Christ, and by the grace of God I shall defy Satan and all of his perdition plans.

At the next church service after my call to preach I naturally told the preacher about it. And after a few questions, he told me I would have to wait until I had finished my high school course (which would have taken two years) and then enter Asbury College, which would have cost some hundreds of dollars each year (as I understood him) for tuition, board, and other necessities. My heart sank to my heels like lead. I became discouraged and neglected reading the Bible. But it was only a few months later that the truth of Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," began to be made real to me.

It all began when I visited Brother T.P. Simmons in

Marion, Kentucky last December for better than three weeks. He, knowing I was a proud Methodist, tried in his pleasant way to correct my wrong beliefs. Naturally I put up Methodist arguments; and they wouldn't hold water, let alone the blood of Jesus Christ. My chief difficulty was as to salvation being wholly by grace through faith and not of works. I now see this truth. It is declared in Ephesians 2:8-10. In this Scripture the writer emphasizes that works have absolutely no part in salvation, lest any man should boast. When I realized this and quit fighting this truth, I felt lower than a snake. I hung my head and prayed for God's forgiveness; simultaneously praising Him for my chastening, which He had so mercifully bestowed upon me to show me that falling from His grace is untrue. I saw that no matter how rebellious I was toward God, I was his by the second birth (John 3:5), and, therefore, that I would be His always, regardless of my spiritual laxness or stubbornness (John 6:37-39). I thank God for such a man as Brother Simmons. He started something in my heart that refused to quiet down. Nevertheless, I would not acknowledge it.

I attended the services at the First Baptist Church during my stay in Marion, and Pastor J.C. Lilly did not hand out any salve for Methodist stubbornness. Instead he started more "fireworks." I was a badly licked Methodist when I started back to Detroit.

But I was a glutton for punishment, so when I got back to Detroit I attended a mission conducted by Missionary Jagoe Washer. He furnished the knockout blow in one of the services. It made me feel microscopic before the eyes of God.

Now as a Baptist, without a compromise standing between me and God, I can drink down as much Bible truth as the next one. My unceasing prayer is that not only the Methodists, but that others as well, will stop killing time trying to fit their doctrines to the Bible. It is impossible. It is like trying to fit a square plug in a round hole. There is only one true church. That is the one Jesus founded, and which is His body (I Cor. 12:27). I have every reason to believe it is a Baptist church. Baptist churches alone have

stood since the days of the apostles. From three hundred A.D., down the origin of every other church is recorded in history. In my estimation these churches are gambling against the certain wrath of God. May God have mercy on them. Amen.

(Copied from The Baptist Examiner, July 1, 1931).

THE SABBATH DAY

(Matthew 7:1-13) The one great subject which stands out prominently in this passage of Scripture, is the Sabbath day. It is a subject on which strange opinions prevailed among the Jews in our Lord's time. The Pharisees had added to the teaching of Scripture about it, and overlaid the true character of the day with the traditions of men. It is a subject on which divers opinions have often been held in the Churches of Christ, and wide differences exist among men at the present time. Let us see what we may learn about it from our Lord's teaching in these verses.

Let us, in the first place, settle it in our minds as an established principle, that our Lord Jesus Christ does not do away with the observance of a weekly Sabbath day. He neither does so here, nor elsewhere in the four Gospels. We often find His opinion expressed about the Jewish errors on the subject of the Sabbath. But we do not find a word to teach us that His disciples were not to keep a Sabbath at all.

It is of much importance to observe this. The mistakes that have arisen from a superficial consideration of our Lord's sayings on the Sabbath question, are neither few nor small. Thousands have rushed to the hasty conclusion, that Christians have nothing to do with the fourth commandment, and that it is no more binding on us than the Mosaic law about sacrifices. There is nothing in the New Testament to justify any such conclusion.

The plain truth is, that our Lord did not abolish the law of the weekly Sabbath. He only freed it from incorrect interpretations, and purified it from man-made additions. He did not tear out of

the decalogue the fourth commandment. He only stripped off the miserable traditions with which the Pharisees had incrustated the day, and by which they had made it, not a blessing, but a burden. He left the fourth commandment where He found it, a part of the eternal law of God, of which no jot or tittle was ever to pass away. May we never forget this!

Let us, in the second place, settle it in our minds, that our Lord Jesus Christ allows all works of real necessity and mercy to be done on the Sabbath day.

This is a principle which is abundantly established in the passage of Scripture we are now considering. We find our Lord justifying His disciples for plucking the ears of corn on a Sabbath. It was an act permitted in Scripture (Deut. 23:25). They "were an hungered," and in need of food. Therefore they were not to blame. We find Him maintaining the lawfulness of healing a sick man on the Sabbath day. The man was suffering from disease and pain. In such a case it was no breach of God's commandment to afford relief. We ought never to rest from doing good.

The arguments by which our Lord supports the lawfulness of any work of necessity and mercy on the Sabbath, are striking and unanswerable. He reminds the Pharisees, who charged Him and His disciples with breaking the law, how David and his men, for want of other food, had eaten the holy shew-bread out of the tabernacle. He reminds them how the priests in the temple are obliged to do work on the Sabbath, by slaying animals and offering sacrifices. He reminds them how even a sheep would be helped out of a pit on the Sabbath, rather than allowed to suffer and die, by any one of themselves. Above all, He lays down the great principle, that no

ordinance of God is to be pressed so far as to make us neglect the plain duties of charity. "I will have mercy and not sacrifice." The first table of the law is not to be so interpreted as to make us break the second. The fourth commandment is not to be so explained, as to make us unkind and unmerciful to our neighbor. There is deep wisdom in all this. We are reminded of the saying, "Never man spake like this man."

In leaving the subject, let us beware that we are never tempted to take low views of the sanctity of the Christian Sabbath. Let us take care that we do not make our gracious Lord's teaching an excuse for Sabbath profanation. Let us now abuse the liberty which He has so clearly marked out for us, and pretend that we do things on the Sabbath from "necessity and mercy," which in reality we do for our own selfish gratification.

There is great reason for warning people on this point. The mistakes of the Pharisee about the Sabbath were in one direction. The mistakes of the Christian are in another. The Pharisee pretended to add to the holiness of the day. The Christian is too often disposed to take away from that holiness, and to keep the day in an idle, profane, irreverent manner. May we all watch our own conduct on this subject. Saving Christianity is closely bound up with Sabbath observance. May we never forget that our great aim should be to "keep the Sabbath holy." Works of necessity may be done. "It is lawful to do well," and show mercy. But to give the Sabbath to idleness, pleasure-seeking, or the world, is utterly unlawful. It is contrary to the example of Christ, and a sin against a plain commandment of God.

(J. C. Ryle, copied from "Expository Thoughts on the Gospels").

A HEART-TOUCHING LETTER

Dear Brother Wilson:

Some kind person, I do not know whom, sent me a subscription to your marvelous paper. It is truly an outstanding publication, so powerful in its moral truth and Christian message. I thank deeply whomever has given me this gift.

I am serving a five year sentence in Florida's maximum security prison because I did a non-violent rescue (sit-in) at an abortion facility. No one was touched or hurt. We sang hymns and stopped the murder of 25-30 babies. The judge who sentenced me to five years prison for this peaceful, life-saving action sentenced two accomplices to murder to four years in prison on the same day. Later he sentenced a child molester to one year "house arrest."

I did not break the law when I entered the killing center to peacefully save lives. My actions are legally protected under the

doctrine of Necessity. However, unsurprisingly, the court denied me the right to present my defense.

What I would plead is for every true Christian in this country to go out to their local community abortion mill and to pray there together as a visible witness of God's truth for all the community to see. At least once a week Christians should give this witness. In doing so, many lives will be saved. This has proven to be true. Many turn away from this evil when they see Christians witnessing for Christ in this manner. And no one need fear arrest. It is still legal in this country (so far) to pray on the public sidewalk and to picket. Please consider doing this, dear soldiers of Christ. The babies need us to be there. Remember, whatsoever we do, we do it for Christ.

God bless you,
Joan Andrews

MY PRAISE LETTER TO JESUS

I just want to thank you for coming to planet earth to live for me and to die for me.

You are the best friend I shall ever have.

You brought salvation to my soul.

You have healed my body.

You have comforted me with your great love so many, many times.

You have given me your wisdom and knowledge to help with my problems.

You have given me much love, joy, and peace.

You have given me patience, gentleness and goodness.

You are life to me.

You have been my sunshine at midnight.

Thanks for being a present help in time of trouble.

Thanks for every valley you have helped me through, for every hill you have helped me climb, for every mountain you have moved or helped me to move.

Thanks for every time you have answered prayer for me and mine. I just want to worship and adore you.

Praise His Holy Name
Author unknown,
sent by Clara Bullock
Hudson, Florida

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man in the measure of faith." (Romans 12:1-3).

ASSISTANT EDITOR PREACHES IN OHIO AND VIRGINIA



Temple Baptist Church

Pictured are the members of Temple Baptist Church. The two boys in front are the assistant editor's son Dougie (on the left) and nephew David Munn.

It was my pleasure to preach for the Temple Baptist Church this past June 27th and 28th. This church is pastored by a very fine man, Brother Reggie Moore. He and his wife, Faye, are faithfully serving in this church in the hills of Virginia in the town of Appalachia. We left Saturday about 11:00 a.m. and arrived there just in time to enjoy a fish fry. The ladies outdid themselves for it truly was a feast. Most of our women are just outstanding when it comes to these special service, and they were certainly no exception. Brother Dan Phillips came

over from Bristol, Tenn. to be with us in the meeting that night, and I was very grateful for that. It is good to have friends who will go out of their way to support you when they can. We had good services that night and good fellowship in the home of Reggie and sister Faye. Maybe I should mention Sugar and bear also so that they won't be offended. The next morning we met again for worship with me preaching two sermons that morning. The Lord met with us, and again we counted it joy to be in the house of the Lord. After the service Dougie, David and I headed back to Ashland and made it in time for services there. I enjoyed the trip with the boys, very much to and from. Oh yes, I forgot to mention that

we also had Joe and Katie's grandson, Johnny, with us on the way down. We left him with his mother who was there waiting for him. If you live in the Appalachian area, I recommend that you visit this church. They are a true Bible believing church which worships the Lord in spirit and in truth.

It was my privilege to preach in the annual all day meeting at the Sovereign Grace Baptist Church in Warren, Ohio this past June 20th. I left home on the 19th and had planned on arriving in Warren around supper time. I was delayed though on the way as I was a witness to a wreck in which two people were killed. They were hit by a semi truck. This put a damper on the ride up, but things got better when I arrived at the home of Arvel Waddell. I enjoyed the fellowship very much with them that night. Brother Chester Powell, pastor of the church, came over, and we had a good time in the Lord. The next morning brought even more joy as it was soon time for the service to begin. Brother Dan Stepp was the first speaker. He brought a fine message on the subject "Remove Not the Ancient Landmarks." Ruel Connors, who pastors the church Harry Hillie pastored, brought the next sermon and it picked up where the first left off. He preached "Identifying the True Church." After these two fine sermons we were served a huge meal in which I made a pig of myself and almost ate so much that I could not preach. Chester Powell was the first speaker that afternoon and he preached on "Guidelines for Christian Living." I was the last speaker of the meeting and I preached "Jesus Shall Save His People." We had several from Brother Paul Tiber's church with us in the meeting, around 12 or 15, and I enjoyed their fellowship very much. They graciously invited me to preach for them the next morning, but I already had a speaking engagement in W. Va. To all readers in the Warren area, who are looking for a sound church to worship in, I recommend this church to you.



Those who preached at Cortland, Ohio fellowship, (l-r), Ruel Connors, Daniel Stepp, Doug Newell, Chester Powell.

MY LORD

By: Beth Steinhilber
Anchor Baptist Church
3126 Riggs Ave.
Erlanger, Ky. 41018

You looked deep into my soul,
to a place I could not see;
Then You showed me peace and joy,
true happiness and serenity.

You saw something I had missed,
while fighting back my pain;
And showed me there was sunshine,
not just falling rain.

My heart is now like the oak,
not weak as the willow;
Since I gave my cares to You,
the tears have dried from my pillow.

The fears that used to haunt me,
do not taunt me today;
Because I put my trust in You,
and let You lead the way.

It's a blessing to be chosen,
saved by God's wonderful grace;
Someday when the time has come;
I'll be with You in our Father's place.

For Thou art my Saviour,
my heart forever sings;
That You are Lord of lords;
You are King of kings.

BIBLE CONFERENCE LABOR DAY WEEKEND GRACE BAPTIST CHURCH STANLEYVILLE, N.C.

FRIDAY EVENING - 6:30 p.m.

Sweet Hour of Prayer Don Shockey
Peace And Quiet On The Earth Eldon Joslin
Let Your Light Shine Carl Barnette
The Long Arm of Salvation Reggie Moore

SATURDAY MORNING - 9:30 a.m.

The Books are Opened Don Pennington
Did Job Serve God For Nought? Jim Hobbs
The Responsibility of Christian Parents Johnny Pruitt
The Responsibility of Christian Youth David West

SATURDAY AFTERNOON - 1:30 p.m.

Who is Sufficient For These Things? Rick Perdue
Walking With God John Lenegar
When I See The Blood Sammy West

SATURDAY EVENING - 6:30 p.m.

A Nation's Responsibility To Execute Judgment Joe Wilson
Can The Unsaved Worship God? Dan Phillips
An Honest Look At Drugs Sam Wilson
The Kind of Preacher God Makes Doug Newell

SUNDAY MORNING - 9:30 a.m.

Why Election? Ron Boswell
Ready Or Not Jesus Is Coming Jim Walters
Why Go To Church Greg Compton
Two Great Institutions Under Attack Gene Kiger

SUNDAY AFTERNOON - 1:30 p.m.

The Wiles of Satan Chester Powell
God's Rod of Correction Andy Proctor
Weary in Well Doing Willard Pyle

All services will be held at Grace Baptist Church located behind the Green Front Service Station in the north end of Stanleyville, N.C. Stanleyville is just north of Winston-Salem. It is on Old Highway 52 which is just east of U.S. 52.

You may call Pastor Gene Kiger at (919) 377-9808 or (919) 377-2154 for help on any matter related to this conference.

It is our prayer that many of the readers of The Baptist Examiner will make plans to be with us during this conference. Please pray for our church. God bless you all.

BOOK REVIEW

We have two new books in our book store on The Tabernacle. We surely all realize the place of importance that the Tabernacle occupies in the history of Israel and in the message of the Old Testament. Surely every preacher reading this has already preached some sermons on this portion of the Bible, and contemplates preaching many more. There is not any other thing in the Old testament that is so full of Christ, His person and His work. One book is "Thoughts on the Tabernacle" by J. Denham Smith. It also deals with the Priesthood, the garments of the priest, and the offerings of Leviticus. This book is filled with adequate exposition of these things. It also has much by way of spiritual application. It is a Christ honoring, Christ exalting book. It will add greatly to one's knowledge of these things and be a valued addition to one's library. I recommend it to our readers, especially the preachers. It is a paper back book of over 300 pages and sells for \$10.95. Order from our book store and remember that the profit goes

into our book ministry.

We also have a book, "The Tabernacle of Israel" by James Strong. He is the author of Strong's Exhaustive Concordance, a book that is absolutely of the highest value to the Bible student. Having been a long time user of his concordance, I can hardly wait to thoroughly study his book on the Tabernacle. It is a very thorough and detailed study of the tabernacle. It seems to be rather technical. It does not appear to have the spiritual application of many books on this subject, but often we fail to thoroughly understand the details of that upon which we base our spiritual applications. I verily believe that one will learn much from a careful study of this book. I surely plan to make the effort. The book is a little over-priced for its size, but I do believe it will be of value to the reader. I think that most users of Strong's Concordance will want this book. It is a paper back of over 150 pages. It sells for \$10.95. Order from our book store. Remember that we give 20 % discount to preachers and churches.



The editor and Earl Smith at the door of the Portland Baptist Church. See Page 12.

"Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth." (Eph. 6:1-3).

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 |

SOME BLESSED EXPERIENCES

I want to tell you about some blessed experiences I have had recently. Jimmy Swindell is a valued member and deacon of Calvary Baptist Church. He traveled with me and shared with me in these experiences. Jimmy is a real blessing to our church and to me. We have made several trips together, and it is an added blessing to have him with me.

We left Ashland about 4:00 a.m. on June 29th. We arrived in Pacific, Mo. at the home of Roy and Dorothy Archer about noon their time. This is my third visit with the Archers. They have been long time supporters of our work. They are now members of our church here. This dear Brother and Sister have been a great blessing to me since I first met them. They are both in poor health. She is confined to bed or a wheel chair. I ask our readers to pray much for this fine family.

We had a very fine lunch. The son had prepared liver and onions especially for me, and they were delicious. After lunch, we had a preaching service. There were several present for this. Many preachers might consider this as not much of a place and audience, but I felt greatly honored and privileged to preach the Word of God to these people. One could scarcely have a more attentive and appreciative audience. These people hungered to hear the Word of God. We had a very good service.

We then walked down to the river near their home, and I baptized four people on the authority of and into the membership of Calvary Baptist Church of Ashland, Ky. This was my first river baptism in some time. It was a beautiful and appropriate place for the observing of this wonderful ordinance which our Lord gave to His true churches — and to no one else. Roy Archer was not satisfied with the authority for his previous baptism, and so was baptized at this time. Tim and Mary Witherspoon were baptized. She is the Archer's daughter. James Howard Archer was also baptized. Oh, what a blessing it is to witness or participate in a Baptismal Service. Oh, that God might give me this privilege more often.

We had a brief time of fellowship following the Baptismal Service, and then Jimmy and I were on our way again. I surely hope and plan to visit the

Archer's again when I am traveling in that vicinity. They are about five miles off I-44, and about 35 miles from St. Louis. I consider these folk to be very fine Christians. They are a blessing to me. I know that they seem to consider it such a blessing when I visit them. But I also know that these visits are a great blessing to me. I feel greatly

humbled, and at the same time greatly lifted up every time I visit them.

Jimmy and I arrived in Tulsa, Okla. about 9:00 p.m. It had been a long day, we were very tired and happy to be at our destination. Sister Jeannie Maddux, who lives in Tulsa, is a member of our church here. We stayed in her home during our time in Tulsa. We have a mission work in Tulsa which meets in her home. Brother Murray Tyler conducts the services of our mission. He is a very fine, sound, and able preacher of God's Word. It is a blessing to me to know and have fellowship with this dear preacher brother. He is doing a good job in a hard place. Pray for him and for our mission work there.

We have five members of our church who reside in Tulsa. It is our sincere desire that this mission will some day become a church of our Lord Jesus Christ. I have been going to Tulsa once a year for some time now and conducting services in our mission there. This is always a time of great blessing for me. I pastored in Tulsa some years ago, and I greatly enjoy visiting there on these occasions.

I preached in Tulsa Tuesday through Saturday. We had more in attendance than usual. We had good services. The people seemed to be blessed by the preaching of God's Word. We appreciate those who visited with us during these services. I preached the same truths that I preach here, and that I write in T.B.E.; and they were well received. Brother Tyler also preached on Thursday night. I always ask him to preach once for us during my visits there, as I enjoy hearing him expound God's Word.

Our daughter, Linda, and her family reside in Tulsa. She is a member of our church here. It was a blessing to see them briefly. They returned from vacation during my week there. Saturday night soon came, and we had our last service for this trip. It was a great time of blessing for me, and I look forward to being there again next year, God willing. Jeannie Maddux was our hostess during our stay there, and she does a fine job of this. We appreciate her very much.

At 5:30 a.m. on Sunday, July 5th, we left Tulsa: Jimmy Swindell, Jeannie Maddux, our granddaughter, Heather, and I. Heather and Jeannie will be visiting in our home a few weeks. We traveled to Plummerville, Ark. where Elder Earl Smith is the very fine pastor of the Portland Baptist Church. He had graciously invited me to preach for him on my return trip from Tulsa. I had looked forward to this for many months.

Earl Smith is a very fine preacher of God's Word, and he is a great blessing to many. He has preached for two of our conferences, and held a revival meeting for us in 1985. He is well liked by the folk in our church. I have greatly enjoyed the fellowship I have had with him. I felt highly honored to be invited to preach for him in his church.

I don't know if I saw Plummerville or not. If I did, there is not much to it. But there is very much to the Portland Baptist

Church. I preached to the largest crowd I have preached to in many years, except at a conference. We arrived in time for Sunday School and enjoyed it and the lesson by Elder Smith very much. They have a fine and able song and music service at this church. I suggested that, since Earl Smith had so many people anyway, we might transport the choir and song leader to Ashland; but my suggestion was not well received.

I greatly enjoyed preaching in this church. The people received the message well. One could tell that these people were used to Sovereign Grace preaching. Of course, I already knew this from my fellowship with Brother Smith. Brother Smith and his wife took my traveling party out to a very fine lunch in Conway, Ark. We appreciated this very much. After some brief fellowship, we were on the road again.

We traveled to Owensboro, Ky, where my son, Joe, and his family reside. We arrived there about 10:30 p.m. I do not see much of Joe and his family since he moved from Ashland. Of course, I do not see much of any of my children. It is a sorrow in the ministry that most of the time a preacher's family is scattered about, or else he moves to a different place. Preachers do not usually have as close relationship with their children and families as do other people, due to this fact. This is a sadness accompanying the ministry of many preachers.

It was a blessing to be with Joe, Karen, Deborah, Steve, and Jonathan for a little time. I have 17 (I think) grandchildren, and they all live at a distance from Ashland. I do not get to see them often. It is always a blessing when I do get to see some of them. Joe is a fine young man and has a fine family. It was a real blessing to visit in his home for a little time. Though my traveling party was large, Joe and family received us and provided well for us. I greatly enjoyed a little time with the children.

Joe always has Bible reading and prayer with his family each night: a practice I almost never find, and one we should all do. I always feel ashamed of my own neglect of this after a visit with Joe. I need to start doing this. I say this to my shame. Just now, I do not know the last home I visited in that had this practice. It was an important part of the spiritual life of our forefathers, and should be revived in our day.

We left Owensboro about 1 p.m. on Tuesday. We had a safe, trouble-free trip home. After taking brother Swindell to his home, we arrived at my home a little before 8. It was surely good to see Katie again. It was good to be home again. It is good to go, but it is better to return. It is good to be back in Ashland and in services at Calvary Baptist Church. Please pray much for me and the work here.

I want to thank God for His traveling mercy. There are so many dangers on the highway. So many are injured or killed thereon. No matter how carefully one may drive, there are always dangers in traveling. Thank God for His sovereign control over all things. Thank God for another safe trip. I thank Him for the blessings of this trip in every respect. May God bless you all.

P.S. The Sunday I was there was the first Sunday brother Earl Smith had been there for a

short time. He had been injured in an automobile wreck in Little Rock. His back had been fractured, and he had spent thirteen days in the hospital. Please pray for him that God will give him a full and speedy recovery. I could see the great love his people had for him as they told him how glad they were to see him back.



Roy Archer being baptized.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).



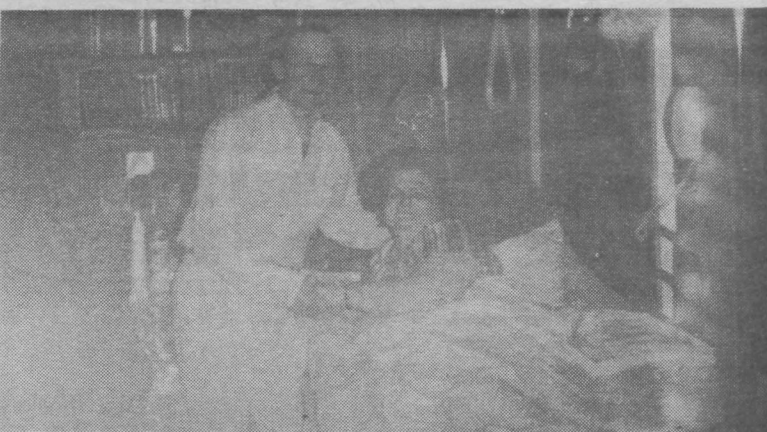
James Howard Archer being baptized.



Mary Witherspoon being baptized.



Tim Witherspoon being baptized.



Roy & Dorothy Archer



The baptizing place.



The editor and those baptized