

TWO ROADS

Matthew 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the



Doug Newell

way, which leadeth unto life, and few there be that find it."

There is a very solemn warning found in these two verses of Scripture. The warning is that if you are not on the right road you are headed for destruction. Now, you would think that all individuals, after reading or hearing such a warning, would immediately search their lives to see what road they are on. But, my friends, this sadly is not the case. In fact, many are living as if there were no tomorrow and could care less about the road on which they are travelling. Our text tells us that there are two roads, and only two. There is no indication here that there is any other road to travel. Many, I suppose, think or hope that there is some other road, but Scripture does not reveal such. Scripture reveals very plainly that there are two

(Continued on Page 6 Column 3)

SOUL WINNING
PART I

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

Proverbs 11:30: "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

There are few subjects, if any, that are as important as soul winning. There are also few subjects that have been more perverted than that of soul winning. It is just like the devil to take the most important things and pervert them. Soul winning is a much misunderstood and mis-applied term. Did you know that there are schools that say they can teach you to win souls? There are books that will give you all sorts of wrong advice about soul winning. I am convinced that we do not need schools and books to teach us to win souls. All we need is The Word of God. The Bible will enable us to see that, in the Arminian sense of things, we cannot win souls. The Bible will teach us that our job is to preach the gospel and leave the saving of souls up to God. The



Sam Wilson

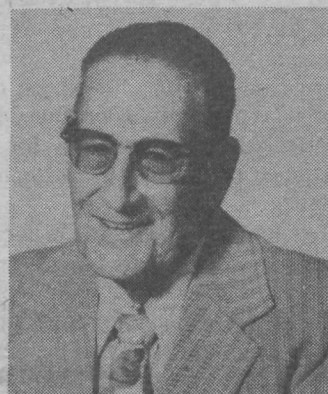
Arminians and their practices have led to a multitude of false professions. The Arminians

(Continued on Page 7 Column 2)

RAISED AGAIN FOR OUR JUSTIFICATION

by Waldo Whiddon
100 Pine Hill Rd.
Orlando, FL 32811

"But for us also, to whom it shall be imputed, if we believe in him that raised up Jesus our Lord from the dead: Who was delivered for our offences, and was raised again for our justification" (Romans 4, 24-25). Christians the world over for the most part celebrate the resurrection of Christ once a but the truth is a true Christian



Waldo Whiddon

should have fifty two great days a year in his mind to celebrate. Each first day of the week, the Lord's Day, Sunday as we know it, is a good and proper time to remember the resurrection of our Lord as we gather to worship Him on the Lord's Day. True, it should be done every day, but we are referring to the first day of the week, the "resurrection day," the day the Lord came from the tomb to justify those who would

(Continued on Page 8 Column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

LIMITED ATONEMENT PART I

"I lay down my life for the sheep" (John 10:15).

These words of Christ form an appropriate introduction to the subject of "The Limited Atonement." As the limited atonement is the central theme in the five doctrines of grace, so it is the central doctrine in the saving grace of God. All our hope for time and eternity is based upon the atonement Christ made on the cross and it thus behooves us to understand this glorious doctrine as best we can. Let us

pray that the Holy Spirit will open our eyes to behold wondrous things out of God's Word.

This doctrine forms one of the doctrines commonly called the doctrines of grace. As you know these are: Total depravity, Unconditional election, Limited atonement, Irresistible grace, and Perseverance of the saints. I accept these five doctrines without apology, compromise, or modification.

I am not a follower of John Calvin, I accept the five doctrines

of grace because they are Scriptural truths. Now, for myself, and I believe this is historically true: I will not accept one as a sovereign gracer who believes four of the above mentioned doctrines, but does not accept limited atonement.

To me, the unconditional character of election is a determining factor as to whether or not one is a sovereign gracer. However, the man who rejects the limited atonement, if he is

(Continued on Page 2 Column 1)

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. 20 ASHLAND, KENTUCKY, OCTOBER 3, 1987 WHOLE NUMBER 2521

THE WOMAN'S HEADCOVERING
PART I

by O.B. Mink
1217 Dillon Dr.
Texarkana, Tx 75501

Vs. 1. "Be ye followers of me, even as I also am of Christ." The text paraphrased: "Be imitators of me, even as I imitate Christ." The apostle Paul was a worthy follower of Christ, and



O.B. Mink

great spiritual profit could be realized by emulating the life of Paul; but Paul, knowing he was prone to error, points to Christ as the perfect pattern of holiness. Christ is the Christian's supreme example, and none other person can compare with Him, but in following Paul the life of Christ would in a very great way be manifested.

This epistle was written to the "Church of God which is at Corinth" (I Cor. 1:2). The Corinthian church as an organized body could follow Paul's godly example in many things, such as prayer, Scripture study, charitableness, etc. Clearly the admonition (vs. 1) applies to every church member in his or her individual capacity, but it is truly a wonderful thing when a minister is qualified to stand before the assembled church and say: "Follow me." This is what Paul was doing by way of this epistle. It was an apostolic communique to the official church at Corinth. In a letter to the Philippian church, Paul says, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17).

It is good to follow any man as far as he follows Christ, for in so-doing one is following Christ; but where the best of men leave off in their example of Christ, the saint must leave off following those men and go on into maturity by carefully copying the life of Christ. Paul told the Corinthian church

(Continued on Page 3 Column 3)

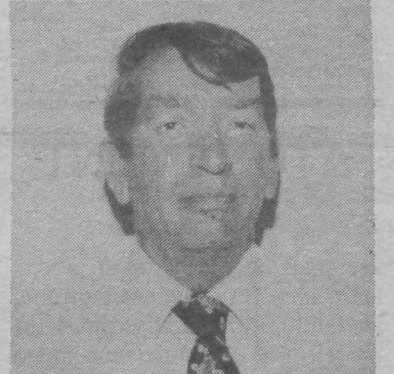
WONDERS

by Ray Hiatt
13956 Matanyas Dr.
S.E. Ft. Myers, FL 33905

"I will remember the works of the Lord: surely I will remember thy wonders of old." (Psalm 77:11).

I recently visited New Mexico and beheld wonders and more wonders still. I toured the caverns at Carlsbad and was awed at the works of God. I even forgot my ancient fear of caves. As a child I was lost in a cave and have carried this fear into middle years. Yet, at Carlsbad this fear vanished away in the face of majestic wonder. I only honored this fear once when I was several hundred feet under ground and the thought came to mind, "This would be a dandy time for an earthquake to visit New

(Continued on Page 5 Column 4)

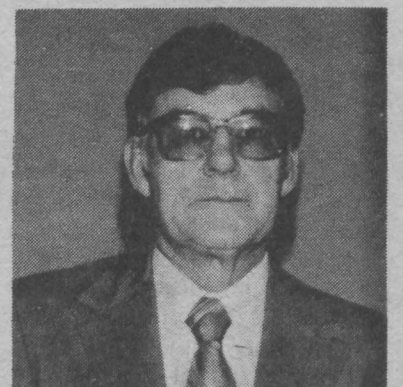


Ray Hiatt

CHRISTIAN LIFE
AND SERVICE

by Ray Brown
Box 203
Cannelton, W. Va. 25036

"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" (Romans 12:1).



Ray Brown

God says it is reasonable. He is not asking anything that would be too hard or impossible. He is asking something that is reasonable for you to do. He has saved you and washed you in His precious blood. This is just a reasonable request from God. It is just a reasonable request that you go ahead and yield your members as instruments of righteousness unto God.

(Continued on Page 8 Column 4)

(USPS 042-340)

PRAYER
AND THE
CHRISTIAN LIFE

by Willard Pyle
Rt. 39, 17400 Missouri Road SE
Fort Myers, Fla. 33912

...for, behold, he prayeth..." (Acts 9:11). Paul began his life as a Christian by seeking out the will of God in prayer. How we need to learn this great lesson, for this is a pattern



Willard Pyle

hard to find among the saints today. Therefore, there is a deadness and a dryness among the children of God; and the joy of salvation is missing. Instead of being like the Thessalonians who, "turned to God from idols to serve the living and true God; And to wait for His Son from heaven," most saints are careful and troubled about many things; and

(Continued on Page 9 Column 3)

To be arrayed in princely garments is nothing compared to being clothed with humility.

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 at 3339 - 13th St., Ashland, Ky, 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 cents for each "change of address." Please save us this expense and the post office time.

Second Class Postage paid at Ashland, Kentucky.

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

ATONEMENT

(Continued from Page 1)

accepted as a sovereign grace. man, is a very inconsistent one. He is illogical and unscriptural in his rejection of limited atonement. Let me assume that you subscribe to the five points except that you reject limited atonement. Then you divide the Godhead in their purposes and actions; for you have the Father electing some from among fallen mankind, the Spirit effectually calling the elect, but the Son going contrary to the Father and the Spirit and trying to effect the salvation of all men. Further, you have greatly impoverished the atonement in its character; in what it does for men, and you have gained nothing, for you say only the elect will be effectually drawn and experience the benefits of the atonement.

I desire to write two or three articles showing the Scriptural and logical truth of the limited atonement. I write primarily for those who believe in sovereign, electing, and predestinating grace. However, I pray it will please the Lord to use these to teach such this glorious truth, and to lead others into all of the glorious doctrines of grace. It was through the door of the limited atonement that God led me into the further truths of sovereign grace.

The question involved in this discussion is, "What did Christ do when He died, and for whom did He do it?" Now tremendous issues of eternal importance are wrapped up in this question. Did Christ die to make salvation certain or possible? Did He die to save

some or simply to make salvation possible? Does His death make the salvation of a great multitude certain? Is it of such value as to guarantee the salvation of those for whom it was made, or must some feeble effort of man be added to it to make it effective? There are two theories involved in the discussion. That Christ died for all the sins of all men or that He died for all the sins of the elect family of God. As the great John Owen put it, Christ died for (1) All the sins of all men, or (2) Some of the sins of all men, or (3) All the sins of some men. If the first is true, then all men will be saved; if the second, none will be saved for all would have some sins to go to hell for; if the third, then some men will be saved. The latter is the sane, sensible, Scriptural position.



Joe Wilson

Let us relate the subject to the everlasting covenant, Hebrews 13:20. We will never understand or appreciate the salvation of God until we trace it to its source in the everlasting covenant between the Father, the Son, and the Holy Spirit with reference to the salvation of the elect. Jesus constantly refers to His work as being done with reference to a covenant between Him and the Father. "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:4-7). This is the constant language of Scripture. The representation of Scripture is that some from among mankind were given to Christ for Him to save. Hebrews 2:13; that He would die for them and save them, and that they would be with Him in glory. That He should see the travail of His soul and be satisfied, Isaiah 53:11. This means that He shall see in heaven all those for whom He travailed and died, and He shall then be satisfied. This was the joy set before Him that enabled Him to endure the cross and despise the shame thereof. See Hebrews 12:2.

Dear friend, what kind of covenant do you have with your electing Father, your drawing Spirit. And then the Son dying for all men everywhere? I urge you to go over the five doctrines of grace, comparing them Scripturally and logically. You will see that they are Scriptural, logical, and harmonious. But if you put an unlimited atonement in them you have destroyed their logical consistency and harmonious beauty, and certainly gone contrary to the precious Word of God.

I insist that all men except universal salvationists believe in a

limited atonement. Now, I am sure that you do not believe that all men will be saved; therefore, you must of necessity believe in a limited atonement. You must limit it in quality or quantity; there is no possibility of exception. You limit the atonement either in what it does for those for whom it was made, or you limit the number of those for whom it was made. You cannot have an atonement of great power and value, that actually saves those for whom it was made, and have it for everyone. As Spurgeon said, "The general atonement is like a wide, beautiful bridge that goes only part way across the stream; whereas the limited atonement is like a narrow bridge that goes all the way across." Now which would you rather have? Which actually saves? Which actually gives more glory to God? I desire now to present some proofs from the Word of God that the atonement is limited to the elect of God.

Let us consider the Old Testament sacrifices. The doctrine of salvation by a sacrifice has its roots in the Old Testament. The sacrificial system of the Old Testament was appointed to typify and point forward to the Person and Work of the Lord Jesus Christ and must resemble His sacrifice in many ways. I Corinthians 5:7 is one of many verses setting forth this truth, "For even Christ our passover is sacrificed for us." Now, it is very clear that the sacrifices of the Old Testament were always limited. They were for a particular people and a particular purpose. Take the passover as an illustration of this. Exodus 12:3, "Speak ye unto all the congregation of Israel." Throughout this chapter the emphasis is on the fact that the first born of the Egyptians shall be smitten, but the firstborn of Israel shall be saved through the shed blood. There is not a hint anywhere that the blood was for the Egyptians; they were doomed by the sovereign decree of God, and because of their sin and rebellion against God. You will find that all the sacrifices were thus limited in purpose, and were for a particular people. And so we learn from this that the death of Christ, typified as it was by Old Testament sacrifices, was for a particular purpose and a particular people.

Let us now come to the word "substitution." This word and what it means forms the very heart of the Biblical representation of the death of Christ and the very heart of the gospel. Take the doctrine of substitution from the Bible and from the death of Christ and you have a dead book with no saving gospel, and a Christ who died in vain. If the Bible teaches anything at all about the death of Christ it teaches that it is substitutionary in its character. Isaiah 53:6, "The Lord hath laid on him the iniquity of us all." Isaiah 53:11, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." II Corinthians 5:21, "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." Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us." I Peter 2:24, "Who his own self bare our sins in his own body on the tree." Now these are a few of many Scriptures that

could be cited to show beyond a shadow of a doubt that the death of Christ was substitutionary in its nature and character. He came down from heaven that we might go up to heaven. He thirsted that we might drink the water of life;

He hungered that we might eat the bread of life; He was condemned that we might be justified; He wore a crown of thorns that we might wear a crown of life; He suffered the wrath of God that we

(Continued on Page 3 Column 1)

FROM THE EDITOR

"Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually" (Psa. 119:117). Preservation and Perseverance are twin doctrines in the Word of God. They are joined by God to one another and should never be put asunder. I do not mean to state dogmatically that one should never be preached separately. I do think that ordinarily, when preaching on one of these, the other should have some place in the sermon. I do mean that the two doctrines are joined together in the Bible. That great harm will be done by separating them, or by ignoring the one or the other, also by preaching one so overwhelmingly more than the other.

Another name for "Preservation" is "Eternal Security." I do verily believe that we have preached this doctrine so prominently, and neglected the doctrine of "Perseverance," that great harm has been done thereby. Our preaching of "Eternal Security", though we may not have meant it that way, has left the impression that if one "believes" in Jesus, he can live any way he wants to, but is still eternally saved. Such an impression is radically contrary to the totality of Scripture and is dangerous in the extreme. It brings great reproach on the Word of God and the God of the Word. I truly believe that the doctrine of Eternal Security has been overdone in our day. I would ask that the reader compare the number of sermons he has heard (or preached if a preacher) on "Eternal Security" with the number on "Perseverance." Such a comparison might well be a revelation, and most likely will be a strong proof of what I am saying.

The Bible often presents truths that "balance" one another. To present one of these truths without the other, or one so much more often than the other, puts the truth presented "out of balance." A truth out of balance is perilously close to untruth. I suspect this is the case with much that we preach. As I write this I think of many such truths - too many to present in such a short space. I think this matter of "unbalanced truths" may be one of the major faults with our kind of people today.

"Preservation" and "Perseverance" are two truths with this "balancing" characteristic. To preach "Preservation" without "Perseverance" may well become an encouragement to sin, as well as deceiving many who are not truly saved into believing they are "eternally secure." To preach "Perseverance" without "Preservation" may well lead to a legalistic attitude or to a despair of salvation in those who are truly saved. To balance the one truth by preaching the other will lead to a God honoring walk by the truly saved, and may well convince a mere professor of the falsity of his profession. This is very important, for one who is not saved but thinks he is, can never be saved until his false hope is uprooted.

My text presents these two doctrines and shows the proper relationship and balance between them. "Hold thou me up, and I shall be safe" sets forth the doctrine of Preservation. Those who are held up by the Lord are safe forever. Their safety does not lie in their doings, but in their being held up by the Lord. Note the "and" in this part of the verse. Praise the Lord for this glorious and blessed truth. We know that we could never hold ourselves up. We know that, if our security depended upon ourselves, we would be eternally lost. We praise the Lord for the blessed assurance of eternal salvation.

But there is another "and" in my text. This one is often forgotten. It is seldom preached, by our kind of preachers. "and I will have respect to thy statutes continually." Many preachers and hearers delight in the "and" of safety, but do not care much for the "and" of continual respect to the statutes of the Lord. Now, if the first "and" teaches the eternal security of those held up by the Lord, even of all the truly saved; then the second "and" teaches the continual perseverance of the truly saved. "And" here is a marrying word. It, in the first instance, marries being held up by the Lord to eternal safety. That is, it marries the salvation experience to the eternal security of the saved - once saved, always saved - praise the Lord. But the second "and" is also a marrying word. It marries being held up and being safe to a continual respect unto the Lord's statutes. Now, let us beware of putting asunder that which God has joined. Let us beware of divorcing either of the marriages in my text.

Those who are saved, held up, and safe; will show a continual respect to the statutes of the Lord. Those who do not show this continual respect are not saved, are not held up, and are not safe. Those who do not persevere are not preserved. We need to preach some on this part of the truth. When a man is saved, he is born again. He has a new nature. He has different concerns and desires. This new nature will manifest itself in the life that one lives. This new nature delights in the law of God. The born again person will have and show respect to the statutes of the Lord. He will desire to live according to those statutes. He will ask the Lord to help him do this. When he breaks the statutes of the Lord, he will be sorry and repent thereof. He will persevere in faith, repentance, and holiness. If one is "held up" by the Lord, that one will show "continual respect" to the laws of God.

I urge our people to consider these things. Let us preach the glorious truth of Eternal Security - and it is true, Praise God. But let us balance this truth with the equally true doctrine of Perseverance. Let "Eternal Security" give assurance and comfort to the child of God. Let Perseverance be a test as to the reality of one's profession. Let Perseverance be a means of giving one assurance that he is among the eternally saved ones. Let Perseverance strip the false professor of his false hope, and hopefully cause him to turn to the Lord in true repentance and saving faith. Consider my text. Does it not teach exactly what I have set forth here? Let us preach this text. Let us preach all the truth contained therein. Comments welcomed. May the Lord bless you all.

ATONEMENT

(Continued from Page 2)

might enjoy the favor of God; He went to the hell of God's wrath that we might go to the heaven of God's glory; He died that we might live. Oh! praise God forever for the dear Lamb of God who was willing to take my place and die for my sins and also for all the elect of God. Now, man put on your thinking cap, use the brains God gave you, submit to the logical and consistent truth of God's Word. I submit to you the proposition that it is utterly impossible to reconcile "substitutionary" and "unlimited" with reference to the death of Christ. The two words are as irreconcilable as Roman and Catholic, or honest thief, or dry water, or cold heat or any other opposites you can name. You must in the name of common sense as well as of the Word of God give up either "substitutionary" or "unlimited" when you speak of the atonement of Christ. What does substitution mean? Here is a football game with eleven players from each team on the field. One player is hurt, and a substitute goes in for him. Does not the meaning of the word substitute demand that

the original player leave the game? Can one substitute for another if the other remains in the game? What would the referee say? What does common sense say? You see the substitutionary character of the death of the Lord Jesus demands by the very meaning the word "substitute" that those for whom Christ died must go free and be eternally the recipients of the benefits of His death. I declare unto you that it is utterly impossible for you to believe in the substitutionary character of the death of Christ and believe it was for all men. You may argue that you do, you may use the word "substitute," but you do not, you cannot believe it. It is utterly impossible to make "substitutionary" and "unlimited" agree.

Now, examine the Scriptures given above for the substitutionary character of the atonement, examine others that teach substitution; and see if they do not in every case demand a limited atonement that effectually guarantees the salvation of all for whom it was made. When the ram was put on the altar in Isaac's place, Isaac of necessity went free. And so all the world of God elect, whose sins were borne away by the Lamb of God will be eternally saved. What a glorious doctrine is this when compared to the weak, ineffectual general atonement that of itself saves no man.

Now I say that the overwhelming representation of Scripture is for a limited atonement. Go over those verses which speak of the death of Christ with reference to its objects, and see if they do not overwhelmingly limit the death of Christ to particular persons. Where did this general atonement come from anyway? From the wicked heart of man, not from a clear consistent interpretation of the Bible. Listen: "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28); "Christ died for our sins" (I Cor. 15:3); "Christ hath redeemed us from the curse of the law" (Gal. 3:13); "Who his own self bare our sins" (I Peter 2:24). Go ahead now. Examine all the Scriptures which relate the death of Christ to those for whom it was made and see if they do not overwhelmingly teach a limited atonement. And the very few verses which seem to teach general atonement are very easily interpreted in the light of the very many which show the truth of the limited atonement. I say this: you will be surprised if you will examine all the Scriptures on this point and see how utterly overwhelming is the teaching of a limited atonement.

Now let us look at the intercession of Christ. Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Romans 8:34, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Now, Christ saves us as our great high priest. As priest He must offer a sufficient sacrifice, an effective sacrifice; and then on the basis of the sacrifice He pleads and intercedes in behalf of those for whom the sacrifice was made. See this illustrated in the work of the Old Testament

priest. In I John 2:1,2 we learn that the advocacy of the interceding Lord Jesus is based upon and made effectual by the propitiating sacrifice of the Lord. Thus logically and Scripturally the intercessory work of Christ is based upon, connected with, and made effective by the sacrificial death of Christ. Now since the two parts of the priestly work of Christ (sacrifice and intercession) are inseparably connected, they therefore cannot be separated as to objects. The objects of the intercession must be the same as those of the sacrifice: no more, and no less, and no different. In John 17:9 we read, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Now as Christ prayed not, so He died not for the world, but for the elect of God, who had been given to Him from before the foundation of the world. Further, the intercession of Christ secures the benefits of His death for those for whom He intercedes. What possible advantage would it be for Christ to die for the whole of mankind, when beyond dispute He only intercedes only for some of them, seeing that those for whom He does not intercede could not possibly partake of any benefits of His death. Oh! dear friend, the universal atonement theory is a slam on the character of God the Father and a belittling of the precious blood of the Son of God. It makes the most valuable thing in the universe (the blood of Christ) be of so little value that it cannot accomplish the salvation of those for whom it was shed. The universal atonement robs God of the honor on His justice and holiness, robs Jesus Christ of His glory as the unfailing Saviour of His people, robs the child of God of any satisfactory grounds of assurance, and destroys the harmony and beauty of the whole economy of the saving grace of God. I must say with Spurgeon that such an atonement I hate, detest, and abhor. I glory in the cross of Christ whereby the world is crucified to me and I to the world, whereby I am saved for time and eternity.

In the next article, I propose (D.V.) to give further proofs of and answer objections to the limited atonement. Please study this subject. It is of vital importance. God bless you all. Amen.

HEADCOVERING

(Continued from Page 1)

"And I will very gladly spend and be spent for you... abundantly I love you" (II Cor. 12:15). Paul's heart was heavily burdened for the Corinthian church, for some members of the church had by evil example caused much strife and division in the church (I Cor. 3:3). While Paul says "Follow me," he warns the church of these evil workers, saying: "Wherefore come out from among them and be ye separate..." (II Cor. 6:17). The inflexible rule of Scripture concerning those who walk contrary to the Word of God is, "Mark them... and avoid them" (Rom. 16:17).

Vs. 2, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

While error permeated the Corinthian church, Paul yet finds something to compliment

them for. He does not approach them with an "holier than thou" attitude, but he says to them, "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (I Cor. 15:9). Even though infantile, Paul realized the Corinthian church was as much an official and genuine church as the church in Jerusalem or Antioch. Paul was careful not to wound their tender conscience, and to win their confidence. He highlights a good element in their character, and then strategically proceeds to reprove them for their many and various deviations from truth.

"...Keep the ordinances, as I delivered them to you." The word "ordinances" in this verse is taken from the Greek word "paradosis," which was commonly used in that era of the handing down of traditions. Paul uses the word "paradosis" in I Corinthians 11:2 to refer to the handing down of the teachings of Christ to the apostles.

The word "paradosis" is used in only two ways in the New Testament. 1. The false traditions of the Pharisees being passed down (Mt. 15: 2-6; Mk. 7:3-13; Gal. 1:14; Col. 2:8). 2. Secondly, the term is used in reference to the teachings and commandments of Christ handed down to His apostles or church (I Cor. 11:23; I Cor. 15:3; II Thes. 2:15, 3-6). It is in this sense Paul uses the word ("paradosis") in I Cor. 11:2.

The word is in the plural (ordinances), and from a study of the immediate context it is seen that Paul has in view the ordinances of a headcovering for women, and the observing of the Lord's Supper. Both of these ordinances are discussed at length and in great detail in this chapter, so it behooves the saints who are seeking to honor God in all things to diligently study this portion of Scripture and to obey the ordinances as applied to their lives. Let us with delight magnify the ordinances of Baptism and the Memorial Supper, but let us not neglect any of the ordinances handed down from the all glorious Head of the church.

With insatiable disdain Paul refers to the many false and hurtful traditions or commandments of the Pharisees which they had added to the Mosaic Law. In one place Peter speaks of them saying: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we are able to bear?" (Acts 15:10). In Colossians 2:13-14 He refers again to the false traditions of the Pharisees, saying, that the death of Christ was the means of "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." But Paul admonishes the Corinthian church to keep the "commandments of God" (I Cor. 7:19), and in verse 2 of our study, Paul says, speaking of the woman's headcovering and the Lord's supper, "Keep the ordinances as I delivered them to you." The traditions of men must give way to the commandments of God (Mk. 7:8). Let us obviate or withstand the traditions and commandments of men, and be careful to never ridicule the ordinances of God, but rather

obey them, for "His commandments are not grievous" (I John 5:3). Vs. 3, "But I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Christ, in His glorified humanity seated at the right hand of His Father in heaven, is the Head of man; but He is yet positionally subordinate to His Head, which is God the Father. The omniscient counsel of God has made man the head of the two sexes on earth, and the woman's headcovering is the divinely appointed symbol of her submission to the headship of man. The symbol does not in any way teach that the woman is subnormal, or that she is a mere supplement to man; but that she is a complement to him, and an honor unto God in obeying His ordinance.

Man looks up by faith to the Meditorial throne to see his Head, and figuratively speaking, a headcovering such as a hat would obscure the view of his Head. But not so with the woman, she by sight looks horizontally or straight out to see her head; and a headcovering does not in the least hinder her in seeing her head. One day, as it is now with the faithful woman, the saved man will look straight out to see his Head, and will communicate with Him face to face. It is truly sad that so many otherwise faithful and God honoring women, who in every way qualify to wear the God-appointed symbol, have not taken this distinction of excellence unto themselves.

God has given man headship over the woman, and charges him with the responsibilities enjoined thereto. Man's headship over the woman is not like that of Christ's over the man, for the headship of Christ is infallibly exercised. Nevertheless, man's headship over the woman is God given and genuine, and the woman should not usurp the authority God has vested in man's headship over her.

Woman's subordination to the man is the legislation of heaven. It is the position God has placed her in, and she should have a mind suited to her rank in God's economy. Such a mind will serve as a shield against vitiating God's appointments as relates to the husband and wife relationship.

For a wife to be insubordinate to her husband is to manifest a desire, not merely to be equal with him, but superior to her husband. Such insidious conduct on the part of the wife will without variance effeminate her husband. Who and where is the woman that would want Ahab for a husband? God forbid! No spiritually minded woman would want an Ahabish husband, for such a relationship demands role changes in the assignments God has given the husband and the wife. Such perversion of God's ordinances is akin to blasphemy.

"...The head of every man is Christ; and the head of the woman is the man, and the head of Christ is God" (vs. 3). What Paul has in view in this text is not democratic equality, but graded authority. The chain of command is plainly delineated and any infraction thereof is an

(Continued on Page 4 Column 4)

APPRECIATED LETTERS

Dear Brother Newell,

I have been receiving T.B.E for many years and have always thought it was a very worthwhile religious paper. Of course, I'm sure you remember when Brother John R. Gilpin was the pastor and editor of the paper. I am presently living in a rest home, and of course, I don't have the freedom I had while living alone. I enjoy as much as possible reading your articles in T.B.E. I'm sure you feel that Brother Wilson does a wonderful job as pastor of the church and editor of the paper. I'm sure you consider it an honor to be his assistant. I would greatly appreciate a picture of you and your family as soon as possible. Your Friend, Willard Windsor, Albertville, Ala.

Dear Brother Wilson,

I haven't written or sent in an offering for quite some time; though I still love receiving and reading the paper. If you make tapes of the 1987 Bible conference I would love to have them sent to me. I pray for you and Calvary Baptist Church, and hope some day to visit with you. A Brother in Christ, Kenneth Wuck, Dallas, Tx.

Pastor Wilson,

Thank you for sending T.B.E. to me. I do appreciate getting it. Enclosed is an offering, and I will send you an offering from time to time, when I can. You are doing a fine job as editor. May the Lord bless you and supply your needs. Sincerely, Ellen Bexon, Murfreesboro, Tenn.

Dear Brother Wilson,

Thanks for my T.B.E this past week. I can always depend on it, and I enjoy it so much. May the Lord bless you in all that you are doing for His glory. A Sister in Christ, Katie Sparks, Vanceburg, Ky.

Dear Brother Joe,

I read your comments about Oral Roberts. Amen! I will not support radio or TV ministries unless they emphasize the local church. L.E. Burgess.

The Baptist Examiner Forum I

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

Explain Hebrews 10:26. Does this relate to an unbeliever or to a Christian?

JOHN LENEAR
126 N.
Washington St.
No. 5,
Delaware, Ohio
43015

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Please read Hebrews 10:23-27

I would point out at the beginning of this answer that verse 26 is addressed to all professing Christians, all people who have made a profession of faith and do believe that their spiritual condition is right before God. The warning of verse 26 is given to all the elect who do make sure their calling and election, as well as the professors who believe with a natural assenting belief which is accompanied with neither works, nor evidence of their regeneration. Although it is a warning addressed to all Christians; only those who look back, draw back, and finally apostatize will suffer the consequences of verse 27. These were never the elect of God. These were never of those who were turned from darkness unto light. This verse is often used to teach false doctrine and I am sure that it has caused distress to some truly sensitive believers who are acutely aware of their weaknesses and shortcomings.

First, we need to remember that this verse does not teach that true believers do or will sin in this way. We are speaking here of people who wilfully, willingly, deliberately, and intentionally live presumptuously in spite of their profession of faith. It is probable that there are many people who believe themselves to be elect, or at least saved. In their understanding, who are not. Hence, we have the admonition in Philippians 2:12,13. Also, after speaking of spiritual blindness, II Peter 1:10 says, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." True believers will not practice a habitually sinful life. The wilful sin here is not just one sin, but the way of apostasy, or going away from Christ. Those who go along with a natural belief are deluded into a false sense of security. They see the admonitions of Scripture toward responsible, holy living as being there for someone else. It is possible that they have tasted some of the benefits of the Christian life and may even have given mental assent to a certain amount of truth; but when the day of reckoning comes for each of them, the result will be the same. They will be of those in Matthew 7:21-23 who will hear, "I never knew you, depart from me ye that work iniquity". In spite of their outward profession,

there was never a corresponding permanent change in their life as to behavior, motive, or divinely inspired principle. A way of life that is continually, habitually sinful, of course, is not pleasing, or acceptable to God. Likewise, a way of life that is not openly sinful, even morally instructive, but not motivated from a regenerated origin is also not pleasing, or acceptable to God. For one who is in this state of not truly knowing Christ, and not being known of Him; there is no hope, no other sacrifice, no other way of salvation. Finally, we must remember, the truly saved are of those in Hebrews 10:39 which says, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." May God bless you and use your life to greatly honor and glorify Himself.

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

DEACON
Calvary
Baptist Church
Ashland, KY.



"Not forsaking the assembling of ourselves together, as the manner of some is.... For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" (Heb. 10:25-26)

To understand what sin is referred to as "sin wilfully," we need to look back to what the apostle has said before. After showing that the sacrifice of Christ is the only way for remission of sins, he urges us to, "draw near with a true heart in full assurance of faith, --- Let us hold fast the profession of our faith without wavering; (for he is faithful that promised);---". Then in verse 25 he tells us not to forsake the "assembling of ourselves together, as the manner of some is;". Greek scholars tell us that "Forsake not" means "to abandon in time of danger". It seems that some had made a profession of faith, but being stony ground hearers, having, "no root, which for a while believed, and in time of temptation fell away" (Luke 8:13). This falling away is the sin referred to in verse 26, "sin wilfully". That is: if we turn from faith in the sacrifice of Christ, there is no other way of salvation.

To whom did this relate? To anyone who has come to the knowledge of the truth, but turns from the truth to some false system. It refers to one who confesses faith in Christ, but then turns to one of the many works systems for salvation. Does it relate to a Christian? If a Christian did turn from the truth to another system it would relate

to him. But notice the word "if". Now the last two verses of this chapter has to say regarding the Christian, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10: 38,39). Of those who do depart from the faith it is said, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



Hebrews 10:26: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." I think in order to properly understand this verse you must read down through verse 31. I would urge you to do that before reading this answer.

The first thing I want to mention is that saved people do wilfully. One of these wilful sins is mentioned in verse 25. When people deliberately forsake the assembling of themselves together, they commit wilful sin. We are very often guilty of wilful sin by neglect. We know there are things we are supposed to do, such as prayer and witnessing. When we fail to do these things we commit wilful sin. There are times when saved people wilfully break the law of God. They do it premeditatingly (if that is a word). It is not as if they are overtaken in a sin, but that they plan it and then go through with it. We should try to avoid these sins. I feel that they are worse in degree than sins that are secret to us or sins in which we are overtaken. I will admit that there are some good arguments on the side of those who would say it does refer to saved people. I could give many of those arguments to you if space would allow, but it doesn't. Besides, why tell you things that would hurt what I am about to write. I guess what I am saying is that this is a very difficult passage of Scripture. It is one of those that truly illustrates how much higher God is than we are.

Let me now give you the reasons I believe this verse refers to lost people. The first reason is because of the sins described. Read verse 29. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot

the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" I know a saint can go a long ways into sin, but I do not believe a saved person can go this far. I know of no one in the Bible who did. Notice what these sins are, trodden under foot the Son of God, counted the blood as an unholy thing, doing despite or insulting the Spirit of grace. I can not imagine a saved person committing these sins. Therefore I believe verse 26 has reference to lost people.

The next thing that makes me think this verse refers to lost people is the punishment that is threatened to these sinners. Notice verses 27, 30, and 31. Does this sound like God's plans for His people. I know God becomes angry with His people and punishes them; but He does not refer to His punishment in the fashion described in these verses. Is vengeance ever used by God to describe His actions towards saved people? Is fiery indignation ever used to describe God's relationship with saved people? Is devouring the adversary a description of God and His people? Certainly not.

I believe this could apply to Jews who thought they were saved simply because they were born into the Jewish nation. I think this verse deals with lost people and not saved. I think the context will bear this out. May God bless you all.

HEADCOVERING

(Continued from Page 3)

insult, not only to the immediate headship, but also to God, the originator of the respective headships. However, let the man remember he is to love his wife, even as Christ also loved the church, and gave Himself for it (Eph. 5:25). Conjugal love has no room for abuse, but is the author of respect.

Vs. 4 "Every man praying or prophesying, having his head covered, dishonoureth his head." The word "covered" in this text is translated from the Greek word "katakalypto." In using this word, Paul, in contemporary vernacular says, "The man who prays while wearing a headcovering such as a cap or a hat dishonoureth his head." The word "katakalypto" means "something down on the head," and in Paul's time the customary head-dress for both Jews and Greeks was a shawl for men and a veil for women. Surely, none would content that the word "covered" in this text is a reference to man's hair, for such an interpretation borders on the ludicrous, and closes the prayer access unto God to all men with unshaven heads.

It is an aberration of a serious nature for a man to pray while wearing a humanly fabricated headcovering, for in so-doing he dishonoureth his Head and nullifies his prayer. For a man to appear in the official assembly in apparel unbecoming to the rank God has bestowed on him is to reproach the authority of Christ, and manifests disrespect for the church.

Vs. 5. "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as

if she were shaven." Verse four plainly states it is wrong for a man to pray with his head covered. Verse five reveals that the contrary is true as relates to women. It is wrong for women to appear in the worship service without the symbol of submission on her head, which is a Katakalypto, or a covering that a person can pull down on her head.

They who contend that the hair is what Paul was speaking of charge him with being ridiculous, for it has him saying, "Women ought to wear their hair to church, and men ought to leave their hair at home when they go to church." I will not charge the inspired apostle with such absurdity, for his argument had not to do with the hair of either sex, but with the divine ordinance which requires a headcovering to be worn by women in addition to their hair while they are in the worship service.

God is a God of order, and His order of headship as stated in Vs. 3 must be adhered to so as to avoid confusion, and usurpation of the authority omnisciently placed. For a man to question the authority and headship of Christ would make him disobedient to, and ill respondent to the most merciful authority ever established.

Likewise, the same charge can be levied against women who set aside the authority and headship of man. For to do so would in essence be a rejection of God, for it is God who made man the head of the woman.

When the Bible speaks of Christ and His honor, glory, and majesty; it also and at the same time speaks in a secondary sense of redeemed men, for He is their Head. Man should be willing for Christ to get all the glory, for He is the all deserving one. But sadly, man will all too often forget his place of subordination to his Head and endeavor to assert himself. This is a terrible sin on the part of fallen man, for he is trying to take the honor which belongs exclusively to His Head, Jesus Christ.

The Scripture speaks of a God-honoring wife, saying: "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones" (Prov. 12:4). "Virtue" is more than sexual fidelity, for such fidelity is sanctioned by the marriage vows of all people. Virtue is more than moral excellence, for such excellence is the goal of every society. Virtue is the avoidance of anything that cheapens or debases, and nothing cheapens or debases the headship of a husband more than a defiant and brawling woman. Virtue, as used in Proverbs 12:4 is manifested by the woman owning the rank and station God that has assigned her. Then and only then can it be said in truth, she "is a crown to her husband."

Any home where God's administrative appointments for the home are ignored, cannot help but be in governmental disarray. In such a state quietude gives way to quarrelsomeness, and quarrelsomeness is one of the bitter ingredients which the recipe of marriage defeat calls for. A positive antidote for such a shameful state is found in the one infallible marriage manual,

(Continued on Page 5 Column 3)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0063

Did the souls of saved people go to the same place before the resurrection of Christ as they do now?

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

PASTOR
New Testament
Baptist Church
Bristol, TN



No, I think not. Before Christ's ascension there was a place called Abraham's bosom, a place for the spirits of the saved. According to Luke's Gospel, chapter 16:19-31, there was a great gulf which separated the saved and lost; and this seems to be in the heart of the earth. There were two compartments, one was hell and the other was Paradise or Abraham's bosom. Lazarus was comforted, but the rich man was in flames. So it would seem that there were two compartments to hell; one paradise and the other a place of suffering.

I believe when our Lord dismissed His spirit, and the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; that the graves were opened and many bodies of the saints arose and came out of their graves after His resurrection and went into the holy city, and appeared unto many. This is found in Matthew's gospel, chapter 27:50-53. I will admit I don't understand all I know about this, but personally, I think that this tells us that the saints were released from paradise and this was to show us that it was so.

I believe that paradise is now the third heaven. I think (II Cor. 12:1-4) bears this out. Look also at (Eph. 4:7-10). This might give us some light on this. We know that our Lord ascended into the heaven, and Paul by inspiration said in (II Cor. 5:8), speaking of the saved, that to be absent from the body is to be present with the Lord. We know that our Saviour is at the right hand of the Father.

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

TEACHER:
Grace
Baptist
Church
Toledo, Oh.



"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2

Cor 5:1-4). The body of man was made from the earth, and it will one day return to the earth. Coupled with that body is a soul, given by God, that will never die. The soul of man is spoken of in both the Old and New Testaments. In the Old Testament NEPESH is translated soul, and in the New Testament the word PSUCHE is translated soul. The word spirit (PNEUMA) is used for this immaterial part of man in its higher relationship looking toward God. This spirit (soul) will live on when the body dies.

Where does this spirit go when the body dies? The Scripture shows that it goes to a place created by God, a building that will be a home for that spirit. It is a place that is eternal. It will last, and has been in existence for as long as God. He is eternal. It is a place of immortality. Scripture always explains Scripture. The Old Testament writers did not have the complete, full record of the Scriptures that we have. They wrote concerning the state of the dead, but without the full revelation provided by the New Testament. In the Old Testament we find that there is reference made to hell. There are three words used for hell in the Scriptures; the Hebrew word "sheol" meaning the unseen state, and two Greek words: "hades" and "gehenna". In the Psalms we have a reference to sheol. "For thou wilt not leave my soul (NEPESH) in hell (sheol); neither wilt thou suffer thine Holy One to see corruption" (Ps 16:10). Leave means to forsake or abandon in the hand of anyone, a reference to the devil (?). We are then shown that God does not abandon his own. "For great is thy mercy toward me: and thou hast delivered my soul (NEPESH) from the lowest hell (sheol) (Ps 86:13).

The believer then, from the time of death, shall be clothed upon with the house which is from heaven, the eternal creation of God. The apostle Paul gave the full revelation as to what happens when any child of God dies in a succeeding verse in his letter to the Corinthians. "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord" (II Cor. 5:8).

JAMES A. CRACE
1862
St. John's Rd.
Ludlow, KY
41016

PASTOR
Bethel
Baptist
Church
Ludlow, KY



"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:23). Jesus Christ spoke these words, to His disciples and the Pharisees around about Him,

concerning the end of those that trusted in riches versus those that trusted in and loved God. He stated that the rich man saw Lazarus in Abraham's bosom, or paradise as He referred to the place where He would accompany the thief on the cross. And the rich man's soul lifted up its eyes in hell. This place of departed spirits referred to, in the Old Testament and before Christ's resurrection was made up of two separate vast areas with a great gulf fixed between. One area was called the place of torment. The other was called paradise or Abraham's bosom. This is the place where all the souls of those that died in faith went before the resurrection of Christ.

This is where Christ went when He gave up the spirit, but not for long. Hear Peter. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (the place of departed spirits) neither His flesh did see corruption" (Acts 2:31). What did He do there? Paul said that He "descended first into the lower parts of the earth" and "when He ascended up on high, He lead captivity captive..." (Eph. 4:8, 9). And by the same Spirit that raised Him from the dead, He went and "preached unto the spirits in prison," referring again to the place of departed spirits of the Old Testament believers. He announced the completion of His work on earth, and led them all into the kingdom of heaven where He now is with His saints at His Father's right hand. There all await His return to earth, at which time the spirits of those that have died in the Lord shall be reunited with their glorified bodies. And the faithful that are alive at His coming shall be caught up with them in the air (I Thess. 4:13-18).

So to answer the question... no, the souls of the saved did not go to the same place before the resurrection as they do now. They went to paradise, but now all go to be with the Lord in heaven.

HEADCOVERING

(Continued from Page 4)

that is, the Word of God, i.e. Ephesians 4:31 & 32. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

This is a sinful and adulterous generation in which we live, and when the husband fails to recognize his Head and compromises the responsibility or headship divinely vested in him by his Head, he is whether conscious of it or not; aiding and abetting the evil and disruptive schemes of the god of this world (II Cor. 4:4). For marital peace and happiness, the husband must acknowledge Christ as his

rightful Head, and the wife must recognize her husband as her God-given head. When acknowledgment of the respective headships which God has established is properly owned, the result is a happy home, fellowship between husband and wife is the blessed experience, and their blissful state is perpetuated by their faithful adherence of God's ordinances.

WONDERS

(Continued from Page 1)

Mexico." This day was wonderful but others wonders met me.

When I journey afar I do not eat well or sleep well. This must be old age telling it's tale (so my children tell me). Yet, in the home of Brother Bill Ashbrook of Hobbs, New Mexico I ate very well indeed for no mortal could resist Mrs. Ashbrook's cooking, and my lack of sleep was more due to gluttony than strangeness of clime. I passed some time in Brother Ashbrook's home, and his dear wife set wonders before me. She began my day with breakfast I still dream of and capped my days with a full table which rejoiced my heart. What I ate between meals added to the wonder. Her two daughters are not so very far behind her (if at all) in these skills, and I enjoyed their hospitality as well. Yet, other wonders awaited me. By your leave I shall tell you of them.

Wonder of wonders, I met some Missionary Baptists in Hobbs, New Mexico. I thought the breed was dying out. I meet folks denominated Missionary Baptists in many places, but in Hobbs, New Mexico they are Missionary Baptists in deed and in truth. I shall highlight the distinction for you.

I was sitting in Brother Ashbrook's home (eating as usual), and he asked me if I would like to go with him and knock on some doors and present Christ and his church to some strangers. Wonder of wonders! I probably stared like a dunce, because it has been so long — so very long — since I had met a Missionary Baptist who had any special interest in personal witnessing. Wonder of wonders.

Brother Ashbrook and I accordingly went door to door bearing the good news of the gospel and the glad tidings that there was a true church of Christ in Hobbs. Perhaps we spoke with 50 people — more or less. I did not keep tally because I was in a bit of a joyous daze. Here I was confronted with a church and a people who gave life to the term "Missionary Baptist." Here is a people who love Jesus enough to take time from their busy lives to knock on stranger's doors and speak a word for Christ. This is archaic. This is rare. It is also Baptist and antedates latter day Arminian surges of energy and the neo-lethargy which has apparently taken hold of Missionary Baptists. Witnessing the gospel is the first order of the commission in the order given.

The Kingston Trio once sang a song "Where Have All The Flowers Gone," which spoke of the inevitability of wars and rumors of wars. I don't approve of the composer, but I rather like the song. I shall borrow its meter and say, "Where have all the Missionary Baptists gone?"

Where have the door knockers, the street speakers, the tent speakers, and the burdened ones gone? They haven't gone to the Arminians; for the Arminians recruit from the ignorant, not the knowing. They haven't gone to the Hardshells, for they have forgotten how to even spell "gospel." Where then have they gone? Where are the Missionary Baptists who have a personal burden for personal witnessing? Are there Missionary Baptists who are busy daily knocking on strangers' doors? Where are those whom the hot sun cannot deter, nor the scowls of the depraved scare? Where have they gone? I am most happy to report that some of them have gone to New Mexico, a short distance across the Texas line.

I read in an ancient book today the statement, "Mediocrity knows nothing higher than itself, but talent instantly recognizes genius." I had read this book many times but somehow missed this sentence. Today it jumped from the page and especially where it says, "Mediocrity knows nothing higher than itself." Have we Missionary Baptists fallen into a from of mediocrity?

I was baptized into a Sovereign Grace church, but right after my baptism the church had me out knocking on doors and witnessing. Visitation and witnessing was preached and encouraged so much that it would have felt strange not to do this. In these days of Baptist neo-lethargy, it is counted strange to see Sovereign Grace Baptists doing it at all. The witnessing of Missionary Baptists has become such a mediocrity as to be normalcy. Do we live up to our name? Not by a practice of it.

How did the saints in the New Testament witness the Word? They went everywhere preaching the Word. Preaching is merely proclaiming, and it doesn't require an ordination, a pulpit, a Sunday morning and half-awake assembly to proclaim the gospel. All it requires is a zeal to go, and a burden to transport you. It has one other additive. It needs a love for the Saviour. Please do not tell me how much you love Jesus and attest it by your faithfulness to services and your doctrinal straightness. Are you also a witness for Christ? Bill Ashbrook of Hobbs, New Mexico is. Don't charge me with elevating men. I have a precedent. Paul tried to inspire the Corinthians by telling them of the giving of the Macadonians who first "gave themselves" before they gave of their treasure.

Where is the giving of ourselves among Missionary Baptists of this day? Where have the Missionary Baptists gone? They have usually gone to the bank. At the bank they acquire a check. On this check they write an amount for missions and think themselves doing mission work, while they never knock on a stranger's door. I tell you that missionary work is more than check writing.

I hope to inspire your zeal as Paul inspired the Corinthians by the loving dedication of the

(Continued on Page 6 Column 1)

WONDERS

(Continued from Page 5)

Macedonians. I tell you of a church. This church has perhaps 6 active members in attendance. This small church gives on a regular basis approximately \$1,000.00 a month to missionaries and mission efforts. Yet, this isn't all. This church bears witness door to door and person to person. I direct your attention to the Morris Street Baptist Church of Hobbs, New Mexico. Where have the Missionary Baptists gone? Thank God some of them have gone to the Plains of New Mexico.

Wonder of wonders. I shall tell you of wonders the caverns of Carlsbad are wonderful to behold. They are worth traveling far to see. I dare not mention again the cooks of New Mexico for fear I shall desert my typewriter for the refrigerator in remembrance of them. Yet, these wonders pale before the wonder of a people who take it as a natural course of events that they should knock on stranger's doors and witness the gospel to them. I have traveled the globe. I am not easily stunned. But, when Brother Ashbrook asked me to go witnessing with him I confess a moment of pause, and a moment of wonder.

Have I brought too heavy a charge against my delinquent brothers and sisters of the Missionary Baptists? If so then prove it by your actions, and I shall offer you whatever solatium you desire. Prove it by knocking on the doors of some strangers and telling them of Christ and his church. Prove it by abetting the check you write for missions by being a missionary yourself. Are you a missionary in name and in deed? No one can do your witnessing for you. God has an elect in this world. You may not win them as the Arminian win their converts, but you can claim them for Christ by calling them through your personally witnessed gospel.

Where have all the Missionary Baptists gone? Have they gone to pot, gone to seed, gone to bed, gone to the bad, or gone to their neighbor's door bearing the glad tidings of the everlasting gospel? How shall you answer this, gentle reader? We don't build totems to numbers as do the Arminians, but there is nothing wrong with a private and personal accounting. How many stranger's doors have you knocked on this week, this month, this year or this decade? You need not answer to me, but you must give answer to God. How many? How many?

Brother Wilson wrote a brilliant paper many months ago on "Winning Souls" and I thought it was the most courageous paper I had read in some time. He told us Missionary Baptists to be Missionary, and to be witnessing for Christ. Are we or are we not?

If we Missionary Baptists are not actually missionary in personal witnessing why not be honest and call ourselves "Stuck In The Mud," "I Shall Not Be Moved," or "Wake Me When

The Lord Comes" Baptists.

I close with a silent truth. Let each one hear it or reject it as he wills. If you tell me that you do not witness for Christ I tell you that you are weak, and of an infantile nature. If you tell me that you cannot witness for Christ, I tell you that you are lost. I tell you that you know nothing of the covenant of grace, and that you are a stranger to Calvary's atonement. You may not witness for Christ, but please do not tell me that you cannot.

This lesson was demonstrated to me in power long before I was baptized. On a Friday evening I parked my car in downtown Lexington, Kentucky and started walking toward my regular Friday night bar. A young man stopped me and with a trembling and stammering tongue asked me if I was saved. He was so nervous that he was shaking almost beyond control. Yet, he preached Christ to me. He, perhaps, didn't do it well; but he did it. God have mercy on those who pray, give, attend, study, and believe; but who do not witness the simple and everlasting gospel to their neighbors as they meet them.

Wonder of wonders. I am almost finished. On my journey I saw the Gulf from the air (a stirring sight), the Dallas airport close up (no great treat), the desert above sea level, and majestic caverns from below. I saw more than this. I saw a Missionary Baptist who was one. I saw a church with an eagerness for the gospel. I enjoyed many wonders, but this above all remains in my mind and I have taken leave to share it with you.

There are streets in your town untouched by the gospel. There are doors which may open to you if you but knock on them. There is a treasure hunt laid before your feet. It is the quest for the elect of God; and the light of the gospel which we shine should not be a coruscation of intermittent light, but rather a steady and steadfast beaming which we bring to bear on all we meet.

We are not in the saving business, but we are in the preaching business. The word "preach" merely means to proclaim. Are we in the preaching business? We should be, but are we? When we see the laxity among Missionary Baptists in the fervent preaching of the gospel by the members as well as the pastor, we are left to wonder. Have we Sovereign Grace Baptists become so institutionalized that we have come to think that we hire a preacher to do our preaching for us? Every born again saint has been called to preach, be it man or woman, because every saint has been designated by God to proclaim the good news of the gospel of Christ. A pulpit isn't needed to proclaim the gospel. Men and women whom God has saved can proclaim the gospel in a kitchen, a pine thicket, a corn field, or a living room.

I believe as much as anyone in the woman's place, the head covering, subjection and silence; for this is where God has placed her in what I call "the line of authority." Yet, every woman has been called of God to proclaim the gospel. If not, then I know nothing of the meaning of the word. A woman may not be a bishop, bear rule

over Christ's church, or speak in her assembly; but she may, and should, proclaim the gospel in personal witnessing.

Dear readers are you a Missionary Baptist? What makes you think so? Are you a missionary? Are you an active witness of the gospel yourself? Do you imagine that you become a Missionary Baptist by check writing? I encourage you to give all you can under God's direction to missionaries, for I can testify from personal experience that God's missionaries never, never, never have enough to carry on the work. Yes, give, give, and give again but as you give — go. Check writing doesn't make you a Missionary Baptist. You are a Missionary Baptist if you are personally missionary in zeal, love, and experience.

Once upon a time I did this and if it sounds Arminian to you, then I deplore your ignorance. Once upon a time I determined that I would witness to at least one new person every day of my life. I did. Sometime I would be so busy that I would forget this in the press of the day. In this event I would leave my house, and sometime my late night bed, and go out into the streets to find someone to witness the gospel to. I did this under the leadership of the Lord. This is in no way a boast, but merely a recounting of my own personal experience in witnessing the gospel. We have nothing to glory in save the cross of Christ, but we can rejoice to have been granted an active part in the heavenly work.

I said a page ago that I was finished, and now I am — almost. Brother Bill Askbrook of Hobbs, New Mexico taught me a good deal. He taught me that knocking on doors for Christ is not a lost art among Missionary Baptists. He taught me anew that loving Christ means more than check writing, pew sitting, doctrine believing, and Bible reading. He aided me anew to seek for God's elect though they might be in a desert land. He shared with me the joy, the absolute joy, of knocking on stranger's doors and presenting Christ and Christ's church to them. I saw wonders in the wilds of New Mexico. Wonder of wonders. There are Missionary Baptists left to us who are — missionary. Wonder of wonders.

TWO ROADS

(Continued from Page 1)

roads. Now, of course, the two roads or ways mentioned in our text are dealing with heaven and hell. Yes, my friend, you are going to go to heaven or hell. These are the only two places that you can go after death. There is no other place. Our text also reveals that all of mankind are traveling on one road or the other. We are all on a journey in this life, and where we finally wind up will depend up what road we have traveled. Let us now examine the two roads.

The first road mentioned is the broad road. This road, is traveled by man by nature. People do not have to be persuaded to travel this road, but they travel it because it suits them best. The broad road is traveled by the sinner naturally. The Bible says,

"all have sinned and come short of the glory of God." Thus, all like to travel on the broad road, because it is the road of sin. The broad road is a sinful road, and people enjoy traveling it because they love sin. Yes, it is a fact, that sinners love sin more than anything else. That is why they will by their own nature travel on the broad road. That is why they care not about any other road. Sin is what gives them pleasure, and on the broad road they find all the pleasure that their hearts desire. You must understand that you are not simply going to talk people into being Christians, for their love of sin, and the pleasure they find in sin is more alluring to them than anything else. So the broad road is one that offers the traveler all the pleasure he desires. This is why the broad road so appeals to him. Think for a moment if you would about this. I'm sure when we make plans to travel we seek out a route that suits us best. I'm sure when vacationing it is taken into consideration the pleasure to be found on certain routes. Well, beloved sinners travel the broad road because it offers them just what they want. Now, of course, what we want is not always best for us; nevertheless, we often are ruled by our desires. The sinner always wants what is not good for him. The sinner always has the desire to travel that broad road of sin. Now to the natural man this broad road seems to be the best road. To the depraved heart a road which would offer all the pleasure one would want would be the best to travel. In our society today, it is stressed, that we should get all out of life that we can, no matter the cost. It is emphasized that the main goal in life is to live any way which suits one's desires. Well, beloved, this all sounds good to a depraved mind: but the fact of the matter is that it is totally unscriptural and ungodly. Not only this, but it is destructive. In Proverbs 14:12 we read, **"There is a way which seemeth right unto a man, but the end thereof are the ways of death."** The broad road seems like the best one to travel, but it is not. The broad road is a road which seemeth right in the eyes of men. Many people who are on this will tell you they are on the right road. They will tell you, when you try to speak to them of Christ, that they are all right on the road on which they are traveling. Many on the broad road have the idea that they can travel on this road and enjoy the pleasures of sin, and then eventually wind up in heaven one day. I suppose hundreds split hell wide open every day believing this. Now, beloved, our text does not teach this. Our text tells us that the broad road leads to destruction.

Now along this broad road many will find the pleasure of idolatry. Many on the broad road find pleasure and satisfaction being involved with idolatry. They may be all wrapped up in the holidays and believe that they are some sort of protection for their souls, but they are merely all part of the sinful road to hell. Also along this road you will be surrounded by many friends. The broad road is the most popular one, and one which you will not be criticized much for traveling. The broad road is one that is easy for the sinner to travel. It offers

fun, pleasure, and companionship. The broad road that is easy to the sinner seems to be the main route. Verse 13 states the road to be broad. Again, when we travel we search for the broad roads. We look for the large four lane highways which will make our traveling easier. Also, when traveling along the broad road you will not look like an odd ball. If you travel the broad road you will fit right in with everyone else. You will be just like your family and your friends if you travel the same road that they do. So, in view of this, we can see why the sinner travels the broad road. In light of the knowledge of man's depravity, it is not hard at all to understand why men want to travel along this road.

Now what about the warning given about the end of the road? I suppose that some will try and dismiss the thought from their minds. Some have tried to say that the destruction is not really there, but that there is only peace and happiness at the end of the road for everyone. Some have said that there is nothing at all at the end of the road. All of these may seem good in the eyes of men, but there is not one ounce of truth in any of them. There is something at the end of the broad road. The Bible says that destruction awaits all of those who come to the end of this broad road. Yes, the warning is there. All who come to the end of this road will be destroyed. Matthew 10:28 says, **"And fear not them which kill the body, but are not able to kill the soul but rather fear him which is able to destroy both soul and body in hell."** Hell is the destruction which awaits the sinner at the end of the road. All the pleasure one had on the broad road leads only to the torments of hell. Can one think that the pleasures of sin for a season are worth an eternity in Hell? Is there anything that this world offers that is worth your going to hell for? These seem like easy to answer questions; yet sinners will not take heed, and they continue on down the broad road. Jesus said in Matthew 16:26, **"For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"** Nothing is of any more value than your soul. This is what Jesus is saying here. Nothing in this life is worth having or worth doing if you one day die and go to hell anyway. The broad road has only destruction to offer you at its end. Yes, it offers you much pleasure along the way. Many today are really having a big time and they believe they are on the right road, but one day they will come to the end of the road and drop off into hell. Now on most of our large highways signs will appear along the way telling us how long it is to our destination. The broad road does not offer this. You never know how close you are to the end of the road. I'm sure that many come to the end who never expected that they would be there so soon. Listen, when you close your eyes for the last time in this life you open them in the next. Remember the rich man in

(Continued on Page 7 Column 1)

TWO ROADS

(Continued from Page 6)

Luke 16, "And in hell he lift up his eyes being in torments" So your journey may be long or short, you don't know, but you can rest assured that the broad road ends in destruction.

Now, let us consider the other road mentioned in our text. The other road is the narrow road. The narrow road is everything that the broad road is not. The narrow road is completely different from the broad road. One way that it is different is that it is traveled by very few. The majority are on the broad road while only a few will travel the narrow way. This road is not appealing to the flesh as the other is, and that is why few have the desire to travel it. This road leads to eternal life rather than to eternal death. At the end of this road life really only begins. At the end of this road there is total joy and happiness forever. Surely, when the two roads are presented as such, one would be foolish to remain on the broad road. Only a fool would take a route that will lead him to destruction. Thus, there is no question as to which road is the best to be on. There is no doubt that the narrow way is the best and most profitable. Now how to get on the narrow road is our next question. Some will try to walk the narrow way while they are still on the broad road. By this I mean they are trying to work their way to heaven. You can't be on two different roads at the same time. You are either on the broad road or the narrow road; you cannot be on both. Many are trying to get to heaven by living a good life before men and yet remain on the broad road. Seeing then that you must be off the broad road in order to be on the narrow road which leads to heaven, you are going to have to leave the broad road at some exit point. The exit I am speaking of is the Lord Jesus Christ. Only in Christ can one leave the broad road. You cannot leave through

someone else. You cannot leave through a church or baptism. Your only exit is Christ Himself. You must enter in at the strait gate through faith in Jesus. John 6:47 says, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is through faith in Christ that we travel the narrow road. Some have the mistaken idea of our text that it applies to works for salvation. They will tell that if you live clean enough and godly enough that you will make it to heaven. This is not what the text is implying. Now where does the Bible say or even hint to our working for our salvation. But the Bible does teach faith in Christ. Over and over it points out that faith in Jesus will put us on the narrow way. Some believe that faith gives us the ability to live a sinless life and thereby enables us to make it to heaven. This is not so either. Our faith is in the perfect sacrifice of Jesus Christ. Our faith is in the blood of Calvary's Lamb. Our faith is in the perfect righteousness of Christ. This is how we walk the narrow way. We walk it by the righteousness of Christ. We do not walk it by our own merits or strength, but we walk in Christ and in Him alone. We do not walk the narrow way because we are better than anyone else, but we walk in the perfectness and holiness of Christ.

Notice further about the narrow road. There is no exit from it. Once you are on the narrow road you cannot get off until you reach glory land. Thank God that you cannot leave the narrow way. Oh, if it were left up to us to get ourselves there we would leave the way. But for the saved who travel the road it is not left up to them to make it there. It is left up to our God, the pilot and captain of our salvation. Yes, with Christ as our pilot we have no fear of losing our way and becoming lost. Jesus said in John 17:12 "Those that thou gavest me I have kept and none of them is lost." All those who enter by faith shall make it safely home. We have the promise from Jesus that none of them are lost and that all of them are right where they are supposed to be. What a blessing it is to be on the narrow road. What a joy to know that one day we will be in heaven with the Lord. What comfort it is to know that God is keeping watch over us and that we travel the road in His own dear Son's blood.

SOUL

(Continued from Page 1)

have made a game out of trying to save people. If it is not a game to many of them, then why do they keep score? Why do they keep records of all the people they have supposedly won to Christ? We need to be very careful that we do not play with men's souls. The value of a soul necessitates this. The fact that the soul is eternal and must spend eternity either in heaven or hell means we should be Scriptural in our efforts to win

souls. Beloved, may we realize the importance of this subject and seek to be right doctrinally and practically.

The first thing we want to do is notice some things that soul winning is not. The things I mention are things that are practiced by many so called soul winning movements. None of these ways are Scriptural.

In the first place soul winning is not lying to men about their condition. So many churches and preachers are guilty of telling men lies about their condition. They tell men there is some good in them. They tell men they have abilities, that the Bible says they do not have. They convince men that their salvation depends upon an act which man must do, and do not tell them of their inability to perform that act.

What good does it do to lie to a dead man? Lost men are dead in their sins, and they need to be told this. They need to be told that their hope rests in the sovereignty of God.

The second thing I mention that soul winning is not that it is not false ways of salvation. By this, I have reference to heretical ways of salvation such as baptismal regeneration, etc. When a person is told they must be baptized in order to be saved he is being told a most dangerous lie. When people are told that their good works can save them, they are being told a dangerous lie. When people are told that church membership can save them, they are being told a dangerous lie. When people are told that salvation is nothing more than a decision, they are being told a dangerous lie. Lies do not win souls to Christ. I know many will talk about how sincere these heretics are, but their sincerity is dangerous to lost souls. They will not be rewarded for that sincerity, for it is a zeal without knowledge.

The third thing I mention is that soul winning does not involve long and tearful invitations. This is a common practice in many Arminian churches. Is God not able to save without a preacher telling a tear jerking story and the church singing many verses of some song? I heard of one church that sung 39 verses trying to get someone up front. People, this is blasphemy against the power of God. I wonder how many verses were sung after Jesus preached the sermon on the mount? How many verses were sung after Peter's sermon on Pentecost? I do not believe in invitation hymns as they are in most churches. It is not the singing, but the preaching that is to contain the invitation. You will find no such practice as this in the New Testament. Don't misunderstand me. I am not saying I object to singing a closing hymn. I am saying it is not a part of Scriptural soul winning. It will not help to bring one sinner to Christ. The sad stories and long songs will only serve to make many two-fold more the children of hell. I have seen some masters at work. The old, "every eye closed and every head bowed trick." Does this win souls? Does a sovereign God need eyes closed and heads bowed to work? Surely not!

These games (and that is exactly what they are) do nothing more than play on the emotions of people. emotionalism and

salvation are not the same thing. I am not saying that there is no emotion in salvation, because there is a joy to the saved that none can explain. I am saying that one can be emotional and still be lost. A sad movie or a sad novel can make one emotional. Does that mean they are saved? Many preachers have over-stepped their duties. it is our job to preach; it is God's job to provide the emotion. Emotionalism is a most dangerous foe to the lost sinner. The devil loves to see lost people get emotional and make a decision based on that emotion. No, brethren, soul winning is not long, tearful invitations.

The fourth thing I mention is that coming to the front and praying through has nothing to do with soul winning. The modern day altar is foreign to Scripture. There was no such thing as a mourner's bench in Biblical times. This thing did not exist in early Baptist history. Many preachers today must think there are special powers in the front of a church. This practice of a mourner's bench was never practiced in history until Charles Finney practiced it in 1820. That is much too late to be Scriptural soul winning. Why did he begin this work? Was God's way no longer sufficient? Can't these people realize that their efforts in this area are an insult to a powerful, saving God? The first fact I mention against this practice is that there is no such thing as praying through to be saved. The Bible tells us that "God heareth not sinners." Proverbs 15:8 says: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." The only way a person can approach God is through the blood of Jesus. For a lost person to "pray through" would be to by-pass the High Priest and Intercessor. Beloved, there is no special power up front, and sinners cannot pray through. This is not soul winning.

The fifth thing soul winning is not is answering yes to a series of questions. There is one school where this method of soul winning is taught. They teach the soul winner to ask the lost soul a series of questions. If the lost soul can and will answer yes to these questions then they read a prayer and are pronounced saved. Is this Scriptural soul winning? If so, from what Scriptures? Beloved, means games and gimmicks are not the Bible way of soul winning. Does saying yes to a series of questions save a lost soul? Surely not! This is not the ways Jesus saved sinners. He effectually called them unto Himself.

The sixth thing I mention is that soul winning does not consist of games, gimmicks, and tricks in bringing souls to Christ. There was a group in Chicago that went around swallowing goldfish for a profession of faith from young children. Must our sovereign God stoop to playing games and using tricks to bring men to Christ? No beloved, God does not have to stoop to these tricks. God has not lost power through the years. The example I gave is just one of many used by those who claim to be great soul winners. I dare say that the vast majority of the people who profess under these circumstances are just as lost after

as they were before these idiots swallowed their goldfish. I remember a similar trick played on me when I was a young child. I thank God that I had a father who knew better and explained these games to me. There are many who think they are going to heaven based on such trickery as this. May God have mercy on these hypocrites who lead many astray. May God have mercy on those who are led astray by this type of games and gimmicks.

The seventh thing I mention is that soul winning is not decisional regeneration. There are those who write of salvation being in three easy steps. I might agree to this, but let me tell you what the steps are. First, there is the election of the Father. Secondly, there is the redeeming death of our Lord Jesus Christ. Thirdly, there is the calling of The Holy Spirit. If those were the three steps they were speaking of, then I would agree with them; but they scoff at this portion of Bible doctrine. People salvation is not a person making a decision concerning Christ. It is not the same as deciding what color of shirt to wear today. Why cannot people accept the fact that "salvation is of the Lord"

The fact is that the Bible teaches that man is dead and therefore, cannot make a decision for Christ. We have a great example of man's decision making at the death of Christ. Men were given a choice concerning Jesus and Barrabas. We all know what choice they made. The natural man hates God and will always decide against Him, except God intervene.

The eighth thing I mention is that soul winning is not getting people to give up their vices. I remember playing golf with an Arminian preacher and a couple of Arminian deacons one time. They began to discuss a certain person in the church. They began to explain how that this person's cigarettes were the only thing keeping him from getting saved. How foolish! A God that can part a sea, heal the sick, raise the dead, and perform countless other miracles; cannot get a man to give up his cigarettes? How absurd! Reformation and getting people to give up habits will not move them one step closer to the kingdom of God. Sin is not a barrier to salvation, for only sinners need to and can be saved. These people also began to talk about seeing someone holding on to the pew to keep from being saved. If holding onto that pew stopped a person from being saved, then these people failed. They should have gotten several people and pried his hands off that pew, and then this man would have been saved. Hogwash!

The ninth thing I mention is that soul winning is not sneaking up on someone at the end of a sermon. Jack Hyles teaches that preachers should sometimes not use phrases like: "My last point is" or "in conclusion", or "finally." He says that saying this will give the sinner a chance to prepare for the invitation, and therefore we might lose them. I would hate to think that because I said one of these

(Continued on Page 8 Column 1)

BOOK REVIEWS

We have two new books in our book store by George Matheson, the blind writer of "O Love That Will Not Let me Go." They are "Portraits of Bible Men". Second and Third series. We also have the first series. George Matheson is a very spiritual writer. He sees beneath the surface into the deep spiritual values of the lives of Bible characters. He get one well acquainted with the character about whom he writes. But more than this, he applies the spiritual lessons learned therefrom to the lives of the reader. I consider these books to be of great value. I tell my people we must learn lessons from these studies, and apply them to our own lives. There are few better or more effective ways of preaching than this. These books will help any preacher in his preaching on the characters studied therein. They will also be of spiritual profit to others. They are paper back books of over 350 pages each. They sell for \$8.95. Order from our book store and remember that the profit goes into our book ministry.

SOUL

(Continued from Page 7)

things, a soul died and went to hell. Surely, we can all see the foolishness in these things.

The last thing I mention is that soul winning is not something taught at a soul winning seminar. The main reason I say this is because the things I have just written about are the types of things that are usually taught. The Bible, the Holy Spirit, and a love for lost souls are what make a soul winner, not the things mentioned above.

RAISED AGAIN

(Continued from Page 1)

believe on His precious name and His ability to save.

Christ's resurrection is the bedrock of the Christian faith. On it, beloved, everything depends. On it Christianity stands or falls. We have come to accept the "cross" as the symbol of Christianity; but if the cross is the last word, if the final word of the Christian message is death, Christianity has failed! We might as well close our Bibles, do away with all of our Christian worship services, abandon the churches and go home. Why? Because if Jesus was conquered by death, we have no salvation to offer, no message to proclaim, no song to sing. A dead Christ decaying in a Judean tomb couldn't help anyone. Thankfully, though, this is not the case. Christ arose from the dead and this assures us of three marvelous things.

a. Christ's resurrection assures me that He was and is the Son of God as He claimed to be. b. It assures me that my sin problem has been settled to God's satisfaction. c. It assures me that because He lives I shall live also. Let us take a brief look at each of these:

FIRST ASSURANCE. The first thing that His resurrection assures me of is that Christ was and is the Son of God and the Saviour of mankind as He said. I am pinning all my hopes upon Him whom I do believe is at this present moment sitting upon the right hand of the Father in heaven. If Christ isn't there, to whom can I turn?

Christ asserted over and over again that He had come down from heaven that He was God's appointed Saviour, and that He would save all who would put their trust in Him. And quite frankly, I'm depending on that. If Christ is whom He claimed, my faith is valid. If He isn't, my faith is vain. If Christ isn't the Son of God, if He didn't come down from above, if He isn't God's appointed Saviour; then I have gotten myself into a terrible predicament by trusting Him. May God be praised; that is not the case. So His resurrection, or the lack of it, becomes a matter of great importance to me. I believe that He is risen and that I am justified in believing so. One may be slack on other reasons for believing on Him as the divine Son of God, but most important to me is that He ably exercised His Sonship in the fullest capacity when He came from the tomb. Oh, what a Saviour! We may be absolutely certain from His teachings; we may be absolutely certain from

His miracle-works: we may be absolutely certain from His sinless life. That He was everything He claimed to be. But if He raised Himself from the dead as He claimed, that would settle it once and for all. Indeed, what greater evidence could anyone want? Understandably, there were those who were sceptical about Christ's claims of having come down from above, of being one with the Father, and of being the Saviour of men. They felt He was making exaggerated claims for Himself. Christ insisted that He was not. When they asked Him to furnish proof of His deity, Christ laid it all on the line.

"Jesus answered and said unto them. Destroy this temple, and in three days I will raise it up." (John 2:19). That's a pretty fair test, you will have to admit. No one who is anything but God can raise the dead, much less himself! Yet, my beloved, this is exactly what Christ said He could and would do. Our hope is based on the actual fact that He did exactly as promised, again proving the deity of His glorious Sonship. His enemies knew full well if He did that, if He raised Himself from the dead-ther would be no more use denying it. He would have to be the Son of God. No one less than God could lay down his life and take it up again.

Naturally Christ's enemies didn't believe He could do this, so they went right ahead with their plans to crucify Him. Then, to make absolutely sure a resurrection could not be faked, to make absolutely sure His body would still be in their possession on the fourth day the day after He said He would rise, they placed a huge stone in front of the sepulcher. They stretched a metal band across it from side to side and sealed it with a Roman seal, making it a crime punishable by death to tamper with it. And as a final precaution they assigned sixteen soldiers to guard its entrance day and night. His resurrection, or the lack of it, would settle the question of His deity one way or the other; and the third day would tell. If they still had His body on the fourth day, Christ would have been thoroughly discredited. His movement would have been finished. As the zero hour approached, early in the morning of the third and decisive day, Mary Magdalene and several other women inched their way along in the darkness toward the garden where His lifeless body lay - or had lain! They found the tomb empty! Jesus Christ had stepped out of the tomb earlier on that glorious morning wearing the wounds He had gotten on Calvary! Wonder of all wonders! If the Roman army had been there they would have been unable to have prevented it!

The one the rulers had crucified arose! He said He had the power to lay down His life and the power to take it up again because of who He was; and He did! That He was the Son of God was now an absolute, beyond any doubt, a proven fact! It was now settled on earth and in heaven itself! He had said, "Destroy this temple of my body." Oh, what a Saviour, "and in three days I will raise it up again." He used this as proof making good His claim as He demonstrated its proof by actually rising from the tomb very much alive! Deity? Yes! Sonship? oh yes, and much more! The absolute proof of His deity with His

miraculous birth, with His wonderful teachings, with His wonderful works, or with His sinless life - the absolute proof of His deity rests with His resurrection from the dead. You can deny the facts of history and say Christ didn't rise if you like, but once you admit He arose you must also admit that He is God! As Romans 1:4 says: **"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."** That Christ truly was and is the Son of God, in deed and in truth, and that we can safely put our trust in Him, is the first assurance that His resurrection brings.

SECOND ASSURANCE. The second assurance that His resurrection brings is that my sin problem has been settled to God's satisfaction!

When man sinned, the sentence of death came crashing down upon him and all of his descendants yet unborn. If God had not intervened, death would have been the lot of us all. But He did intervene. Christ voluntarily made Himself responsible for our guilt. On Calvary He paid the debt that we owed and died the death that we deserved to die. **"But God commendeth his love toward us, in that, while we were yet sinners Christ died for us"** (Rom. 5:8). The point I'm trying to make here is. If death is going to keep anyone in the grave because of my sin, it's going to keep Christ there because He made Himself responsible for me!

Only when God's righteousness was satisfied could Christ be released from the grave. Until then death had a claim upon Him. The fact that Christ arose assures me that He settled the problem of my guilt to God's satisfaction. If He hadn't, He would still be in the grave; since in death He was representing me. Once an adequate atonement was made, no power in heaven or in earth could keep Christ down. It would have taken a greater miracle to keep Christ in the grave than to raise Him up. Peter said: **"Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain. Whom God hath raised up having loosed the pains of death: because it was not possible that he should be holden of it."** (Acts 2:23-24). Because He arose, I am sure that my sin problem has been settled to God's satisfaction. That's the second assurance His resurrection brings. Oh, what a Saviour!

THIRD ASSURANCE. The third assurance that His resurrection brings is the assurance that because He lives I shall live also. Christ didn't win the victory over death just for Himself. He also won it for you and for me. Because He lives so shall we. **"Jesus said unto her. I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live"** (John 11:25). **"For as in Adam all die, even so in Christ shall all be made alive"** (I Cor. 15:22). What a blessed assurance indeed! In conclusion: because Christ arose I'm perfectly confident that He was and is the Son of God as He claimed. I'm perfectly confident that my sin problem has been settled to God's satisfaction, and

I'm perfectly confident that because He lives I shall live also. Until a person embraces Christ personally, however, none of these things have any meaning. To benefit from what Christ has done, one must get to know Him in a personal way, a saving way. That can be done through repentance and faith. Amen.

CHRISTIAN

(Continued from Page 1)

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11).

The Apostle Paul is talking about mortification. Mortification is putting to death the deeds of the body. We can't live a sinless life. But we are to try to live a life that is pleasing to God, and to live a life that is more apart from sin. We can't live above sin, but we do many things that we don't have to do. We yield ourselves unto sin, and we don't have to do that. God said we should consider ourselves dead unto sin but alive unto God through Jesus Christ our Lord.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:12). If you play around with sin and you allow sin's habits to take control of you; you will obey the lust thereof. What this means is to make no provision for the flesh. Do not tempt God, because God can't be tempted. Neither does He tempt any man, but every man is drawn away by his own lust and enticed. So we are not to make provisions for the flesh. In other words we are not to put ourselves in a position where we will obey the lusts of the flesh.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). **"For when ye were the servants of sin, ye were free from righteousness, Being then made free from sin, ye became the servants of righteousness"** (Romans 6:20, 18). We are not the servants of sin anymore. We don't have to yield to Satan anymore. We are the servant of Christ. We have changed masters. We do not have to jump every time Satan speaks.

"For when we were in the flesh, the motions of sins, which were by the law, did work in our

members to bring forth fruit unto death" (Romans 7:5). **"Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God; as those that are alive from the dead, and your members, as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace"** (Romans 6:13-14).

We are not under the law. We have been redeemed from the law; from the curse of the law, the condemnation of the law, and the judgment of the law. But we haven't been delivered from responsibility to the moral law of God because that is the precepts of His holiness. The very character of God is: God is love, light, and spirit. The ten commandments set forth the moral character of Almighty God. We are not delivered from that law. We are delivered from the condemnation and judgment of it. But according to Romans 8 the law has been fulfilled in us that live after the spirit and not after the flesh. So we are to mortify the deeds of the body. That means to put them to death. We are to consider our bodies dead to sin. We are to mortify it and make it inactive.

"When then? shall we sin, because we are not under the law, but under grace? God forbid" (Romans 6:15). You talk to many people, and they say that grace gives us a license to sin. No it doesn't give us license to sin. It is a terrible thing when we sin.

"God forbid. How shall we that are dead to sin, live any longer therein?" (Romans 6:2). How can we live in sin when God has saved us and brought us from the dead? Think about when Jesus saved that man in the tomb. The man that didn't wear any clothes. He cried day and night and they put chains on him. He broke the chains and he cut himself with rocks. He screamed and cried and dwelt in the dirty, filthy tomb where dead people were. He came and he was sitting at the feet of Jesus, clothed and in his right mind. He never went back to the tombs. Why would he want to go back to those filthy tombs? Why would he want to go back to that horrible life that he had? Why would he want to consider going back to those things that Jesus Christ had

(Continued on Page 9 Column 1)

THE SINNER'S PLIGHT

As the helpless little kitten
Dangles from it's mother's mouth,
We have need to be rescued
By a love to bring us out.

As the little lamb is carried
On the back of the shepherd bold,
He's unaware of the many dangers
And brought safely to the fold.

Oh the helpless plight of sinners
Dangling at the very brink,
None but God can slow the progress,
Make them awaken, stop and think.

May He do this for our loved ones,
Some so very far away,
May He show to them the Savior
Place them on the Rock to stay.

Mrs. J.P. Morgan

CHRISTIAN

(Continued from Page 8)

delivered him from.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Romans 6:16). If you're living in the flesh and living after the things of the flesh, who is your master then? It is not God. Would God be your master if you're living like that?

"And be not conformed to this world: but ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).

You will experience it in your life when you are doing what God tells you to do. Know the mind of God. This is what the Bible is saying.

Notice how the Greek word for conformed is used. **"That I may know him, and the power of his resurrection, and the fellowship of his sufferings being made conformable unto his death"** (Phil. 3:10).

Being conformed unto Jesus Christ's death. That is what this verse of Scripture is saying. What does that mean in the passive tense of the verb? The word is "summorphizo." To make or like form with another person or thing to render life. This Greek word in the verb primarily refers to the clay and the potter. This means becoming conformed or growing into conformity to the death of Christ. This indicates a practical apprehension of the death of the old self and fulfilling his share of the sufferings of Jesus Christ. This is what Paul is saying. **"That I may know him, and the fellowship of his sufferings, being made conformable unto his death."** Paul mentions that again in the book of Colossians 1:24. We are going to suffer. If we live for Christ we're going to suffer. Peter said in one place to think it not strange when trials come upon you to try you. If we are living godly in Christ Jesus by conforming unto the will of God, knowing the mind of God, and doing the will of God; we are going to suffer all kinds of persecutions.

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church" (Col. 1:24).

To fill up in my body the sufferings of Christ, to be conformed unto this is what Paul is talking about. Many people think about the sufferings of Christ, and they want to draw back. Philippians 3:10 should be the heart's desire of every

born again believer. **"That I may know him, and the power of his resurrection, and the fellowship of his sufferings."** We are going to suffer for the cause of Christ. This word "conformed" in the adjective sense is used in Romans 8:29, that we may be conformed, the conformity of children of God to the image of His Son.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21). The image of his Son. This means future physical conformity. We will be conformed to the image of His Son. It means also to fashion or shape one thing like unto another. I Corinthians 7:31 says "fashion." To mold and shape or be transformed into the image of God's Son. The word "transformed" is the same Greek word as "transfigured." It is in the passive voice of Christ's transfiguration upon the mount. You have the account of that in Mark 9:2 and Matthew 17:2. **"Be you transformed,"** the obligation is to undergo a complete change under the power of God's will. This new change and expression finds its character and conduct in the Word of God. The change under the power of God's will finds expression in the character and conduct of that individual person. It places stress on the inward change of man. The word used "transformed" is the stressed word for it is used concerning the inward change of a man.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). Day by day, by the Holy Spirit we are being transformed. Day by day, a little more one day and a little more the next day until the coming of Jesus Christ in the clouds of glory. Then we will immediately be changed and take a body like the Lord Jesus Christ's body. I am talking about this inward soul which will find a transforming power of itself in a new body transformed by the power of God into a body like that of the Lord Jesus Christ. Jesus Christ immediately appeared before the disciples when they were hidden in the upper room behind closed doors. He came through the closed door because He was in a glorified body. So we are being changed day by day. This is the expression in character and conduct of the new man. So the word "morphe" puts the stress upon the inward man. The other Greek word "suschematizi" lays stress upon the outward man. The unsaved are not going to

experience this. I believe the sinner will have a body, and I believe that body will never burn up. I don't believe there will be a bunch of souls or spirits floating around in the lake of fire, suffering. I believe Jesus Christ gives us an example in Luke 16. That a man has his senses. That he has a body and he feels and he experiences all the terrible things of this lake of fire. So it lays stress upon the outward man. A continual process of renewing and of decaying. The sinner will decay. If he is never saved, he will decay; and he has not been washed and cleansed He has not the Holy Spirit. There is not any transforming power going on in his soul.

The believer is transformed into the image of Christ. Jesus said, I restored that which I took not away. If you want a picture of the excellency and the glory a man is going to have, you need to read the account of Adam and Eve. It talks about Adam and Eve clothed in the excellency of the Spirit of God. And the reason the animals had respect unto Adam and Eve was because they feared them because of the presences of God and because of the excellency of Adam and Eve. The robe of the Spirit of God clothed them. God said He is going to restore that. I believe the primitive glory that Adam and Eve had will be restored to us in Christ.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II Cor. 3:18). So this change is taking place. It is a glorious and wonderful change that is taking place, and it is going on now in our souls. God will perfect it when He comes in the clouds of glory.

PRAYER

(Continued from Page 1)

therefore, they have forsaken that "good part," which includes communion and fellowship with God. The results of this is that we don't long for the assembling of the saints and don't have any compassion for sinners. We pass by on the other side on both accounts! Beloved, if we don't reach up holy hands in prayer, we rarely will reach out helping hands to saint or sinner. We will be too busy pitching our tents toward Sodom. We probably will be causing a murmuring among the saints, and will be a hindrance to sinners.

It is a rare occasion to find the Lord's people continuing **"with one accord in prayer and supplication"** or to find the church making prayer without ceasing unto God for a fellow member (Acts 1:4; 12:5).

The key to the spiritual growth and success of the church on the day of Pentecost, and immediately thereafter, is in the fact, **"They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"** (Acts 2:42). These things usually stand or fall together. That was truly a spiritual and sound church. Since our subject has to do with prayer, we will dwell on this aspect. In Acts 4:23, after the disciples had been threatened, they went to their own company and reported what had taken place and immediately, **"they lifted up**

their voices to God with one accord" (Acts 4:24); and **"when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the Word of God with boldness"** (Acts 4:31). I trust by this we can see the great part prayer had in the lives of the saints, and that it will motivate us to spend much time in prayer, both privately and in our churches. We are in the midst of a crooked and perverse generation, and we are in a spiritual warfare in which **"we wrestle not against principalities, against powers, and against the rulers of the darkness of this world, against spiritual wickedness in high places"** (Eph. 6:12). Because of this, we are exhorted to **"put on the whole armour of God"**, and then in concluding this admonition we read, **"praying always with all prayer for all saints"** (Eph. 6:18).

Surely we can see the value of prayer, and can say with James, **"the effectual fervent prayer of a righteous man availeth much"** (James 5:16). Yes, as we come boldly unto the throne of grace, we obtain mercy, and find grace to help in time of need (Heb. 4:16). So we need to **"pray without ceasing."** We need to **"in everything by prayer and supplication with thanksgiving let your requests be made known unto God"** (Philippians 4:6). Prayer recognizes God as the giver of every good and perfect gift, and it acknowledges that He is able to perform all of His promises (Rom. 4:21). Prayer lifts up our eyes on high from which cometh our help (Ps. 121:1, 20). Prayer is focusing our eyes upon One who can do for us what we can't do for ourselves (II Chron. 5:12). Prayer takes us to heaven while we are still on the earth, and we can thereby sit in heavenly places with Christ (Eph. 2: 6, 7). Prayer brings us to look at our problems in the light of the Word of God, and we can be like Elisha instead of like his servant (II Kings 6:15-17). Prayer brings serenity and peace (Isa. 26:3, 4). Daniel knew the value of prayer and engaged in it throughout the day, and would not give it up even if it meant suffering or death (Dan. 6:10, 110). Our blessed Saviour set the standard for prayer in His earthly ministry, and the climax is found in the Garden of Gethsemane (Matt. 26:36-44). At this time He exhorts the disciples, **"Watch and pray that you enter not into temptation,"** and tells them why: **"The spirit indeed is willing, but the flesh is weak"** (vs. 41). How it thrills our hearts as we read the high: priestly prayer of our great: High Priest, found in John 17. Yes, the One Who said to Peter, **"I have prayed for you,"** is the One Who prayed and is praying for all of His elect saints (John 17:20; Rom. 8:34). This is the One Who taught us how to pray, and how not to pray (Matt. 6:513). Are we like our Saviour in praying concerning all of the things that affect our lives and the lives of our families, and the churches? Beloved, may we ever remember, **"The eyes of the Lord are over the righteous, and His ears are open unto their prayers"** (I Pet. 3:12). The way

into the holy of holies has been opened, and we have access to God! The veil has been rent in twain, and every believer has this privilege (Heb. 10: 19-23). On that we might be, **"in the Spirit on the Lord's day,"** and every day in regard to prayer and waiting before God. This would put us on holy ground, and bring holy living as well as holy services, as we assemble together.

Again, in closing, if we are to have the proper understanding concerning prayer, we need to study the prayers of the Word God, perform daily prayer in our lives, and make the house of God a place of prayer. Surely pastors are to be given to prayer and to the ministry of the Word in leading the congregation to prayer. This is also true of fathers in the home, as well as mothers. How is it in your life? Can we be found praying? A revival of prayer would bring a real revival in our churches. May God bless these words to His glory!

TITHING PART I THE BIBLE KEY THAT UNLOCKS HEAVEN'S DOOR TO PROSPERITY

by E.J. Daniels

When this was first printed in 1941, I said it was the greatest message on money outside of the Bible, ever printed. I have never changed my mind (John R. Gilpin, Sr.).

I was surprised to find one day that the Bible contains a definite KEY that unlocks heaven's storehouse to prosperity for Christians and churches. After a thorough study of the whole Bible's teachings on the subject, I started trying the plan myself, and teaching it to others. I was greatly blessed along all lines; others trying it were also. I preached the plan almost everywhere I went to conduct revival meetings. In every single case it worked miracles in the finances, spiritual life, attendance, and general prosperity of the churches trying this Bible plan.

This Divine plan will work wonders for any Christian, or church, who is willing to hear and heed God's Word, and try it. In this and following articles, I have sought to present the Bible's teachings on this key to prosperity in as clear, concise, and convincing manner as possible. The message here presented has blessed thousands of other Christians and churches. I firmly believe it will bring untold blessings to any reader who will study it carefully especially the Scripture references through to the end, and then do what God challenges you to do through it.

The Bible key to prosperity has to do with our possessions, our money. We must hear what the Bible says about money, and do what it says, if we want God to bless us with money. No Christian will be prosperous in his prayer life who will not find and follow what the Bible says about prayer. We cannot have abundant faith unless we study what the Bible says about faith, and then seek to do what it says. In the same manner, we must obey God's laws regarding money

(Continued on Page 10 Column 1)

THE BAPTIST EXAMINER
OCT. 3, 1987
PAGE NINE

CHURCH

About the church I've tried to write.

Old Satan has given me one good fight.

He knows all this universalism,

Comes from him and is just a schism.

He knows the definition of the word.

It's a called out assembly if you haven't heard.

Satan has caused such great division,

With his evil theory of universalism.

Now many are blind and will never see.

The church is local, a visible assembly.

TITHE

(Continued from Page 9)

if we expect to have His blessings in the material realm. We must learn that it is God that giveth power to get wealth (see Deut. 8:18). Then we must learn the conditions on which He gives us the power to be prosperous. And then we must learn what true prosperity is.

It is with these things that we are dealing. My prayer is that it may prove to be the beginning of a more abundant life for every reader.

WHAT THE BIBLE SAYS ABOUT OUR MONEY AND POSSESSIONS.

Let me say first of all that money is a subject of very frequent mention in the Bible. It is said to contain more verses on money than on any other subject except salvation. The person who is not willing to hear, and study, what the Bible has to say on this great question is not honest with God and will suffer for his sin. He who refuses to hear the Bible on money stops his ears to God's voice.

Money occupies a great place in our lives. We are ever doing our best to earn money, money and more money. There is nothing wrong with this if we will but listen to what God has to say about the matter. But many want to make money, who are not willing to honor God with it. I remember in this connection a story of Dwight L. Moody. In a discourse on money, he said, "I say make all the money you can." A covetous brother shouted "Amen." Moody continued, "I say save all the money you can." His eager listener shouted louder, "Amen, brother, now you are preaching." Then Mr. Moody said, "And I say use all the money you can for God's work." "You have gone and spiled the sermon," sobbed the disappointed money lover.

We need to take God into consideration in our money making and spending. To do so will bring success.

First let us ask:

WHAT PART OF A CHRISTIAN'S POSSESSIONS BELONG TO GOD?

There is much discussion today about what part of one's possessions and money belongs to God and what part should be given to His work. Some believe that God demands a definite part of our money, the tithe--one-tenth of our income. Others believe that He leaves the amount we shall give entirely to us.

We hear a great deal today about "my" and "mine." But God says in Psalm 24:1, "The earth is the Lord's and the fullness thereof." The earth is the Lord's by virtue of creation and preservation. "In the beginning God created the heavens and the earth" (Gen. 1:1). "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16).

The earth and all things are His by virtue of preservation. He

must keep or else they cease to exist. "And he is before all things, and by him all things consist" (Col. 1:17). Inasmuch as God made all things and keeps them, do they not belong to Him? My friend, God has deeded this earth to no one. Men may possess a portion of it, but God owns it all.

THE FULLNESS IS HIS.

"...and the fullness thereof" belongs to God. Some acknowledge that the earth is God's, but they say we work to produce its fullness, therefore this fullness is ours. Let us see about that. Here is a farmer. He plants a crop of potatoes. The land in which they are grown is God's. God owns the sunshine, the rain, the air, the food for the potatoes, the mule that plows them and the man who grows them. Who has the larger interest in the potatoes, God or the farmer? God, of course. Someone says, "That is true of a farmer, but not of miners, orange pickers, business men--others." It is true of all since God owns all things. "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). "The silver is mine and the gold is mine, saith the Lord of hosts" (Hag. 2:8). All that makes the wheels of progress roll belongs to God. All that makes it possible for anyone to earn a living belongs to Him. Again the fullness of the earth is His because He gives the fullness.

THE INHABITANTS ARE HIS.

"...and they that dwell therein" belong to the Lord. This refers to the people on the earth. Each person is God's because God created and sustains him. "Hath not one God created us?" (Mal. 2:10). "Oh, Lord, thou preservest man and beast" (Psalm 36:6). He gives and holds the brittle thread of life. Our times are in His hands. "For in him we live, and move, and have our being" (Acts. 17:28).

Christians belong to Him in a way additional to the above. They are His by redemption. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19,20). We were condemned, sentenced to die, shut up in the devil's pawn shop, but Jesus loved us and gave Himself for us--shed His precious blood--to pay the penalty of our sins and to redeem us. He snatched us as "brands from the burning." He rescued us from the danger of hell. Therefore we are His, wholly His; His own bloodbought children. Thank God we are His and not our own, for He cares for us.

NOTHING WITHOUT GOD.

If anyone objects to being thus owned, just suppose God permits you to be your own and cuts loose from you, leaving it up to you to live and prosper as best you can? What could you do, or grow, or earn without God? Nothing, indeed nothing! The reason many of us are faring so poorly today is because we are trying to get along without God. We feel that we can be and do great things without Him. Nebuchadnezzar of old felt this way. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of

my power, and for the honor of my majesty?" But he soon learned that man is nothing without God. "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (See Dan. 4:30-34).

We would all be more prosperous if we would depend upon God to give us ability and power to get wealth. "Thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18). Whatever we have is the result of the goodness of God toward us.

Yes, it is a glorious privilege to belong to the mighty, heavenly King, and to have Him prosper us. It is a privilege to be:

STEWARDS OF GOD.

Since we, and all that we possess, belong to God, we are but stewards of His, entrusted with His possessions. We are to use our time, talents, and possessions as He directs us, and for His glory.

Brother J. B. Gambrell has well said: "In law and in reason the wool on sheep belongs to the owner of the sheep. If a man owned sheep and sold them, he could not afterward enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are His by creation, by preservation, by redemption, and by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their heads and feet, by way of accommodation. The supreme title is in God and this title holds against all comers. Our times are in His hands. Whether one of us lives a day is wholly with God. How we shall die, as well as live, is with God. While men live, move and have their beings in God, they must allow His right to do what He will with His own."

If He gives the power to get wealth, He has a purpose in so doing. Therefore the money we own is not ours to be used as we please, but to be used as He directs. "moreover it is required in stewards, that a man be found faithful." I have heard many say, "I earn my money and have a right to do as I please with it." This sounds good, but it is far from right, for it does not recognize God as He who "giveth power to get wealth," and who has a right to tell us, His property, what to do with our possessions also His property. Read Matthew 25:14-29 and be convinced that we are responsible to God for what we do with our possessions.

God owns all and expects us to use all for His glory, but He demands a small percentage of the money He entrusts to us to be used wholly as He directs. He requires a definite part of our money to be given "holy unto

him." He does not leave us to our whims and our desires, but gives clear orders regarding a certain percentage of our money. It is the great duty of every person to find out what His percentage is and give it. If we do not, we sin and will suffer the results.

(continued in next issue).

ANNOUNCEMENTS

Elder David West will be preaching a revival meeting for the Deerfield Baptist Church of Somerset, Kentucky October 12th through 18th. Brother West is a very fine and able preacher - a good man for a revival. The church is pastored by Elder Wendell Furlong who is also a very sound and able preacher. Please pray for this meeting. If you are able to attend any of the services, they will surely be a blessing to you. For any further information contact the pastor, Wendell Furlong at 301 Aztec Trail, Somerset, Ky. 42501 or call him at 606 679 2972 The church is located just off US 27 about half way between Somerset and Burnside.

Elder Gordon Buchanan of Perry, Ga. will be preaching a revival for Calvary Baptist Church of Ashland, Ky. Oct. 26 through Nov. 1st. He is a very able preacher of God's Word. We would ask all of our readers to pray for this meeting. If you can attend any of these services, I believe they will be a blessing to you.

Elder Gene Kiger, pastor of Grace Baptist Church of Winston Salem, N.C., will be preaching in a revival meeting October 19th through 25th at the New Testament Baptist Church of Bristol, Tenn. This church is pastored by Elder Dan Phillips. Two fine and able preachers will thus be working together. Readers are urged to pray for this meeting and to attend these services if possible. For further information contact Elder Dan Phillips at Rt.4, Box 378, Bluff City, Tenn. 37618, or call him at 615 764 3771

Elder David West will be preaching in a revival at Grace Baptist Church of Stanleyville, N.C. November 4-8. The church is located behind the Green Front Service Station in Stanleyville. Services will be at 7:30 nightly with regular services on Sunday. Brother West is a very able preacher as is the pastor, Gene Kiger. Pray for these services. Attend them if possible. You will be blessed thereby.

BOOK REVIEWS

We have two new books in our book store. One is "Bible Gems" by Ivor C. Powell. This book contains a study of 80 Characters and/or incidents in the Bible. These studies will be a blessing to the reader. He will be able to learn thereby many spiritual lessons that he can apply to his life with great profit. They will also be helpful to any preacher who is preaching on the character or incident dealt with therein. They would also be very helpful to the preacher when these character and incidents are used as illustrations in his sermon. I find that a Bible illustration is much superior to other kinds. This is a paper back book of over 150 pages. It sells for \$5.95. Order it from our book store and remember that the profit goes into our book ministry.

We also have "The Endless Song" by Kenneth W. Osbeck. This is another of the author's fine books on this important part of our services. This book should help a church in the music and song of its meetings. Surely, we can all use, and we all desire to improve this important part of the church service. The book is a paper back of nearly 150 pages. It sells for \$6.95. Order this from our book store. Remember that we give 20% discount to churches and preachers.

We have two new books in our book store by George Matheson, the blind writer of "O Love That Will Not Let me Go." They are "Portraits of Bible Men". Second and Third series. We also have the first series. George Matheson is a very spiritual writer. He sees beneath the surface into the deep spiritual values of the lives of Bible characters. He gets one well acquainted with the character about whom he writes. But more than this, he applies the spiritual lessons learned there from to the lives of the reader. I consider these books to be of great value. I preach much on Bible characters. I tell my people we must learn lessons from these studies, and apply them to our own lives. There are few better or more effective ways of preaching than this. These books will help any preacher in his preaching on the characters studied therein. They will also be of spiritual profit to others. They are paper back books of over 350 pages each. They sell for \$8.95. Order from our book store and remember that the profit goes into our book ministry.

THREE HOMES

EACH OF US
SHOULD HAVE



FOUR WHYS

by F.D. Whitsell

Why you should be saved:

1. Because God says you are lost, condemned, under the wrath of God, blind, spiritually dead, without hope and without God. Read the following, taken from God's Word, the Bible: "For all have sinned and come short of the glory of God" (Rom. 3:23). "All we like sheep have gone astray, we have turned every one to his own way" (Isa. 53:6). "He that believeth not (trusts not) the Son shall not see life, but the wrath of God abideth on him" (John 3:36). "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "For the Son of man is come to seek and save that which was lost" (Luke 19:10). "If our gospel be hid, it is hid to them that are lost in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor 4:3, 4). "But we are all an unclean thing, all our righteousness are as filthy rags; and we do all fade as a leaf; and our iniquities like the wind have taken us away" (Isa. 64:6). "Dead in trespasses and sins... having no hope, and without God in the world" (Eph. 2:1, 12). "Except ye repent, ye shall all likewise perish" (Luke 13:3). "He that believeth not shall be damned" (Mark 16:6). "Except a man be born again he cannot see the kingdom of God" (John 3:3).

You may never have considered yourself a sinner at all, but the above shows God's estimate of you. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

2. You should be saved because of what God does for the saved. Read carefully God's Word. "He that believeth on the Son hath everlasting life" (John 3:36). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "Therefore being justified by faith, we have peace with God" (Rom. 5:1). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). "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). "But as many as received him to them gave he power to become the sons of God, even to them that believe on His name" (John 1:12). "He that followeth me shall not walk in darkness but shall have the light of life" (John 8:12). "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

3. You should be saved because of the great blessings you can then enjoy, and because of the great things God will do through you. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7). "Come ye after me and I will make you become fishers of men" (Mark 1:17). "Lift up your eyes, and look on the fields; for they are white already unto harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal" (John 4:35, 36). "My grace is sufficient for thee; my strength is made perfect in weakness" (II Cor. 12:9). "If any man serve me, him will my Father honor" (John 12:26). "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:5). "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father" (John 14:12).

You do not know what God may do through you until you yield to him. He often chooses the weak things of the world to confound the things which are mighty (I Cor. 1:27). Turn from your sins, turn from yourself, turn to Jesus Christ in simple child-like faith as your sinner and Saviour, and He will save you now. He will abundantly bless you and use you. Read this article again from the beginning.

Why you should be baptized: Baptism does not save, help to save, or add anything to Christ's finished work on the cross; but it is a most important first step in the Christian life. It is for believers only.

1. Baptism is a divine command: "And he (Peter) commanded them to be baptized in the name of the Lord" (Acts 10:48). See also Acts 2:38; 22:16; and Matthew 28:19, 20.

2. The water baptism commanded in the New Testament is immersion only. "One Lord, one faith, one baptism" (Eph. 4:5). That the New Testament teaches immersion only is proved by the following facts:

(a) The Greek word "baptizo," translated into English as "baptize," means to immerse, to dip, to plunge, to submerge, to overwhelm, etc., and nothing else. There is a good Greek word for "sprinkle," which is "rantizo," and another Greek word for "pour," which is "eccheo," but neither of these words are ever used in the New Testament for the baptismal act. Also, water is never said to be baptized upon a person, which would be perfectly proper if baptism was by sprinkling or pouring.

(b) The meaning "immerse" is either required or allowed in every passage in the New Testament where baptism is mentioned. The meaning "sprinkle" or "pour" cannot be substituted in these passages and make good sense.

(c) John the Baptist's baptism required "much water" (John 3:23).

(d) The account of Jesus' baptism (Matt. 3:13-17) plainly indicates immersion. Do you want to be baptized in the manner He was? Compare also Acts 8:36-39.

(e) Immersion is the only form of baptism that symbolizes the truths for which baptism is a picture, namely, (1) Christ's death, burial and resurrection; (2) our identification with Christ in death, burial and resurrection; (3) the future resurrection of the believer's

body from the grave. I Corinthians 15:29, Romans 6:3-5 and Colossians 2:12 show the symbolic significance of baptism. Note that baptism is the agency of burial; therefore water baptism buries the subject in water.

(f) Baptism is the symbolical way of "putting on Christ" (Gal. 3:27).

(g) Baptism is the symbolical way washing away sins (Acts 22:16).

3. The Greek Catholic Church teaches and practices immersion. Modern Greek language is much like New Testament Greek, and this church can get no other meaning out of the word "baptizo" but immerse. Surely Greeks can rightly interpret their own language!

4. If a believer is baptized by immersion, his baptism is beyond question or dispute. He himself will never doubt it. Wherever he goes, he will be accepted as a baptized believer.

5. Practically all scholars agree that immersion was the primitive form of baptism and was universally practiced for several centuries after Christ's death.

6. Obedience to this command results in the answer of a good conscience (I Peter 3:21).

7. Baptism is one indispensable way of publicly confessing Christ and identifying yourself with His people. He requires to confess Him (Mark 8:38).

8. Baptism should not be postponed. In the New Testament believers were immersed immediately after conversion. Acts 2:41; 8:38; 10:47, 48; 16:32, 33; 22:16.

9. If you have been sprinkled in infancy, that is not baptism. New Testament baptism is by immersion and is for believers only, and an infant cannot believe or disbelieve. Baptism follows conversion. Acts 18:8.

10. Baptism is a test of our love for Christ. If we really love Christ, we will keep all His commands. John 14:15; 14:21; 15:10, 14.

Why you should join a church:

1. Jesus founded the church (Matt. 16:18). He is its head (Col. 1:18). He loved it and gave Himself for it (Eph. 5:25). You cannot afford to ignore what He is for.

2. New Testament Christians joined the church, and so should you if you are going to obey the New Testament as your guide (Acts 2:47).

3. A local church is the divinely appointed means of assembling together to worship and honor God (Heb. 10:25).

4. The local church offers you the best means of witnessing for Christ (Matt. 10: 32, 33), and honoring Him (John 5:23).

5. You need the ministry of the church to develop you in Christian character and to instruct you in divine truth; and also to administer discipline (Matt. 18:17).

6. The local church gives you the best opportunity to join with others in carrying out the Great Commission of Christ (Matt. 28: 19, 20; Acts 1:8).

7. The local church is the custodian of the ordinances of baptism and the Lord's Supper, and to receive these you must belong to the church.

8. It is the best place to form the most helpful Christian friendships and social contacts.

9. To be a church member more definitely commits you to

the Christian program, making it easier to do right and harder to do wrong.

10. The church stands for the best interest of your community. It takes the side of every righteous cause. It deserves your hearty support.

11. Paul and the apostles established local churches throughout the Mediterranean world as nerve-centers of Spiritual worship, evangelistic zeal, and missionary endeavor (I Cor. 16:19). Christ was in the midst of these churches, though they were imperfect, and held their angels in His right hand (Rev. 1:13, 20). You displease Christ and hurt yourself by remaining outside the church if you are a believer.

12. The local church is the "pillar and ground of the truth" (I Tim. 3:15). When you join a church, you help the truth for which it stands.

13. If you stay out of the church, you will likely influence others to do likewise. Could you feel right about this?

14. If all Christians felt they did not need to join the church, how would Christ's cause be maintained?

15. Even though there may be some hypocrites in the church, yet the best people in any community are church members, and the worst people oppose the church. Which side will you take?

Why you should join a Baptist church:

1. Because a true Baptist church stands for the whole of New Testament truth. (And a true Baptist church is the only church that does this. — Editor T.P. Simmons.)

2. A Baptist church is modeled after the New Testament churches in the following respects:

(a) It requires regeneration before baptism and church membership (John 3:7).

(b) It does not baptize infants.

(c) It has no man-made creed, but takes the New Testament alone as its creed.

(d) It is a pure democracy; it is independent of all bishops, popes, councils, conventions, conferences, or human overlords. Christ alone is its head, and it strives to conduct its affairs as He directs through the Holy Spirit. But Baptist churches may and do co-operate.

(e) Every member has equal privileges in a Baptist church.

(f) It has only two classes of church officers, pastors and deacons. Bishop, elder, shepherd, and pastor are New Testament words all standing for the same office.

(g) It stands for equality of ministers; no grading in the ministry, with some the overlords of others.

(h) It stands for the direct approach of every believer to God, without the aid of human mediators, rituals, ceremonies or forms.

(i) It stands for baptism by immersion alone upon profession of faith in Christ, the only mode of baptism the New Testament teaches.

(j) It administers the Lord's Supper as a symbolical ordinance, picturing Christ's body sacrificed for our sins and His blood shed for our redemption. It is not a saving ordinance, but helps us remember His death, inspires us in looking forward to His coming, and is for baptized believers (Acts 2:38-42).

(k) It stands for separation of church and civil government. We are against state churches and church states, believing that the function of the church is Spiritual, and that of the state political. The Christian, however, has duties in both directions (Matt. 22:21).

(l) It stands for the whole Bible as God's Word, for soulwinning, worldwide missions, and holy living.

3. In addition to the above beliefs, a Baptist church, in common with many others, accepts such doctrines as the divine inspiration of the Scriptures, the Trinity, deity of Christ, the virgin birth, the atonement, the resurrection, the second coming of Christ, heaven and hell.

4. A Baptist church allows plenty of individual liberty in interpreting the Bible as the Holy Spirit leads.

5. Baptist churches were not founded by any human founder, such as Wesley, Luther, Calvin, Knox, Campbell, Otterbein, etc. Baptist churches have existed (not always under the Baptist name) during all periods of history back to the apostles.

6. Almost all Jews who become Christians join Baptist churches, showing that these chosen people of God recognize Baptist churches as nearest the New Testament standards.

7. The longer you are a Baptist, and the more you study your Bible, the more you will be convinced you are right in being a Baptist.

(Copied from The Baptist Examiner, October 1931 issue.)

Sometimes we call upon God in public prayer, and we sit down thinking that our confused prayer was of no service to the church. You know not in what scales God weighs prayer; not by quantity, but by quality; not by outward dress, but by the inner soul and the intense sincerity of it. Nine times out of ten, those prayers are most prevalent with God which we think are the least acceptable; but when we glory in our prayer, God will have nothing to do with it.

--Charles Spurgeon

-- Ahab sinned against God in sparing the wicked

Benhadad, whom God had appointed to destruction; but the faith of these enemies in the mercy of the King of Israel and the way that they came before him (in sackcloth with ropes around their necks) is certainly a lesson for all guilty sinners who seek the mercy of God (I Kings 20:31-32). Come, sinner, come to God in the sackcloth of repentance, with a rope about your neck, justifying God's right to destroy you, and owning your just condemnation (Luke 23:39-43). God is plenteous in mercy to those who seek mercy, but the proud He will send away empty. Death, the wages of sin, we have justly earned and deserve; but the Gift of God, is eternal life through Jesus Christ, our Lord (Rom. 6:23).

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And were all baptized unto Moses in the cloud and in the sea; (I Cor. 10:1, 2).

TUNE IN TO THE CALL TO CALVARY

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

THE SPIRITUAL EXPERIENCE OF JONATHAN EDWARDS

Since I came to this town (Northampton, Massachusetts), I have often had sweet complacency in God in views of His glorious perfections and the excellency of Jesus Christ. God has appeared to me a glorious and lovely Being, chiefly on the account of His holiness. The holiness of God has always appeared to me the most lovely of all His attributes. The doctrines of God's absolute sovereignty, and free grace, in showing mercy to whom He would show mercy, and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines.

I love to think of coming to Christ to receive salvation of Him, poor in spirit, and quite empty of self, humbly exalting Him alone; cut off entirely from my own root, in order to grow into, and out of Christ; to have God in Christ to be all in all; and to live by faith on the Son of God a life of humble, unfeigned confidence in Him.

And God has appeared glorious to me on account of the Trinity. It has made me have exalted thoughts of God that He subsists in Three Persons, Father, Son and Holy Ghost. The sweetest joys and delights I have experienced have not been those that have arisen from a hope of my own good estate but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own estate; it seems at such times a loss that I cannot bear to take off my eye from the glorious pleasant Object I behold without me, to turn my eye in upon myself and my own good estate.

I have sometimes had a sense of the excellent fulness of Christ, and His meekness and suitableness as a Saviour; whereby He has appeared to me far above all, the chief of ten thousands. His blood and atonement have appeared sweet, and His righteousness sweet; which has always been accompanied with ardency of spirit and inward strugglings and breathings, and groanings that cannot be uttered, to be emptied of myself and swallowed up in Christ.

Once, as I rode out into the woods for my health in 1737, having alighted from my horse in a retired place, as my manner commonly has been to walk for divine contemplation and prayer, I had a view that for me was extraordinary of the glory of the Son of God as Mediator between God and man, and His wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet appeared also great above the heavens. The Person of Christ appeared ineffably excellent with an excellency great

enough to swallow up all thought and conception — which continued, as near as I can judge, about an hour. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon Him; to serve and follow Him; and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have, several other times, had views very much of the same nature, and which have had the same effects.

I have many times had a sense of the glory of the third Person in the Trinity, in His office of Sanctifier; in His holy operations, communicating divine light and life to the soul.

And I have sometimes had an affecting sense of the excellency of the Word of God, as the Word of life; as the light of life; a sweet, excellent, life-giving Word; accompanied with a thirsting after that Word, that it might dwell richly in my heart.

Often, since I lived in this town, I have had very affecting views of my own sinfulness and vileness; very frequently to such a degree as to hold me in a kind of loud weeping, sometimes for a considerable time together; so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart, than ever I had before my conversion. It has often appeared to me that if God should mark iniquity against me, I should appear the very worst of all mankind. My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and swallowing up all thought and imagination; like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be than by heaping infinite upon my infinite, and multiplying infinite by infinite.

When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of His power, and grace stretched forth in all the majesty of His power, and all the glory of His sovereignty, I should appear sunk down in my sins below hell itself; far beyond the sight of every thing but the eye of sovereign grace, that can pierce even down to such a depth. And yet it seems to me that my conviction of sin is exceeding small and faint; it is enough to amaze me that I have no more sense of my sin. It is affecting to think how ignorant I was, when a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy and deceit left in my heart.

I have a much greater sense of my universal, exceeding

dependence on God's grace and strength and mere good pleasure of late than I used formerly to have and have experienced more of an abhorrence of my own righteousness.

On one Saturday night, in particular, I had such a discovery of the excellency of the gospel above all other doctrines, such a sense of the glory of Christ as a Mediator revealed in the gospel, that I could not but say to myself, "This is my chosen Prophet." It appeared sweet, beyond all expression to follow Christ, and to be taught and enlightened and instructed by Him; to learn of Him and live to Him.

Another Saturday night (January 1739) I had such a sense of how sweet and blessed a thing it was to walk in the way of duty, to do that which was right and meet to be done, and agreeable to the holy mind of God, that it caused me to break forth into a kind of loud weeping, which held me some time, so that I was forced to shut myself up and fasten the doors. I could not but, as it were, cry out, "How happy are they which do that which is right in the sight of God! They are blessed indeed, they are the happy ones!"

I had at the same time a very affecting sense how meet and suitable it was that God should govern the world, and order all things according to His own pleasure; and I rejoiced in it that God reigned, and that His will was done.

IMPRESSIONS

I really enjoyed this conference. The music really lifted my spirit and the preaching was great. I could feel the Lord's presence among us that makes the conference what it is, for I came to hear the Word of God and that is what I got. The fellowship was great and to me makes half the conference what it is, the feeling of being among our brothers and sisters who come from all parts of the country to hear the Word of the Lord. My impression turns to depression in the sense that I hate to see it end. I was hoping that many of the people who said they were going to come would come. I really hope that many of those who came have enjoyed themselves as much as I have.

Barry Boswell,
Waynesboro, Pa.

I love Lewis and Daniel Kiger. The preaching was good.

Stephen Newell
South Shore, Ky.

This is my first away conference. Everything was just wonderfully up-lifting and enjoyable. The sermons were wonderful and the fellowship very delightful. In all, a true blessing to attend.

Edith Wingert
Rouzeriville, Pa.

Sorry I didn't get here before Sunday afternoon. The messages I heard were great! The people were very hospitable. I saw some "old" acquaintances. Look forward to next year if the Lord allows.

Greg, Sandy & Greg, Jr. Comp-ton
Lucasville, Ohio

I am writing to tell you how much I enjoyed your conference. I could feel the presence of the Lord amongst us. I really enjoyed all the preaching that was at the conference. I wanted to hear the rest of Reggie Moore and David West's sermons, but each speaker is limited to 30 minutes. The fellowship was great, it was good to be amongst God's people again and meeting people that I had never met before. I really hated to see it end, but I can wait and see everyone at the next conference, Lord willing. The food was great. You had my favorite "chicken." I guess that all Baptists like chicken.

Ken Boswell
Waynesboro, Pa.



Ray Hiatt, What was that point I wanted to make?



Gabriel, I mean Joslin, blows his horn.



John Lenegar brings a great message.



Rhoda Smith, our very talented pianist.

FREE SUBSCRIPTIONS

Solve this puzzle, send us the correct answer, and we will give you free subscriptions to The Baptist Examiner for ten people whose names and addresses you send us. We will also renew your subscription for one year free.

There are 16 books of the Bible hidden in the following story. Spacing of letters, words and punctuation are not to be considered. Can you find all 16?

"I once made a remark about the hidden books of the Bible. It was a lulu — kept people looking so hard for facts, and for others it was a revelation. Some were in a jam, especially

since the names of the books were not capitalized, but the truth finally struck home to numbers of the readers. To others it was a real job. We want it to be a most fascinating few moments for you. Yes, there will be some really easy ones to spot. Others might require judges to help them. I will quickly admit it usually takes a minister to find one of them, and there will be loud lamentations when it is found! A little lady says she brews a cup of tea, so she can concentrate better. See how well you can compete. Relax now, for there really are 16 names of books in the Bible in this story.