

HOLINESS PART III

by Ray Brown
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"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

There are two important questions we need to ask ourselves. Are we holy? Shall we see the Lord? We need to know what our eternal salvation consists of, and



Ray Brown

how God bestows it upon hell-deserving sinners. We need to know these things because sinners are in darkness. They have no spiritual life. We have been spiritually enlightened. They are still in darkness and haven't had their eyes opened yet. He needs to know these wonderful marvelous things concerning salvation. The saints of God need to know about this wonderful doctrine of holiness. Many people praise the love of God, but they don't say much about the wrath of God. Many of the men in the pulpit today are trying apologize for the wrath of Almighty God.

We need to fear Almighty God. There are many Christians today that don't fear God. We need this fear in our hearts and our lives today. The more that we fear God; the more He gives us knowledge, understanding, and wisdom. By the fear of the Lord comes the knowledge of God and the wisdom of God.

"For when we were in the flesh, the motions of

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'TO KNOW GOD IS TO BE STRONG AND AT PEACE'

by Willard Willis

Let us continue the study of God's attributes by noting first of all that our God is very good to us. His goodness, in fact, is con-



Willard Willis

tinual rather than on again and off again. "the goodness of God endureth continually" (Psa. 52:1). A close observation of God, by way of His Word, will show that all that comes from God is very good. His decrees, His laws, His creation, His preservation, His providences, His promises are all very good. This fact is borne out in Genesis

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Fear is unbelief in another dress.

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

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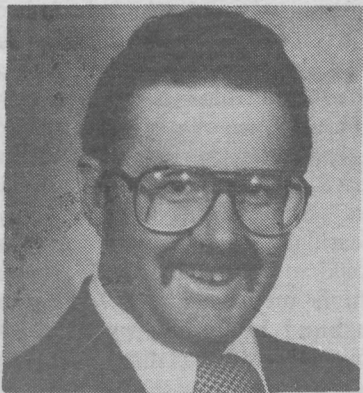
WHOLE NUMBER 2540

THE BAPTIST DEBT

by Sam Wilson

Romans 1:14: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise."

Paul speaks here of a debt that he owed to men. He does not treat this as something he can do or not do. He treats this as a debt that he owes to mankind. He was a part of the church at Antioch paying their debt to the world. I wish that we Christians would take our Christian debt as seri-



Sam Wilson

ous as we do our earthly debts. I assure you that we are no less responsible.

Let us not think that this was a debt unique to the Apostle Paul. The great commission makes every Baptist in the world a debtor. Beloved, if you are a member of a true Baptist church, then you are a debtor. You have the greatest debt in this world. This is not the debt of just the pastor or deacons, but the debt of the whole church. Being a Baptist automatically puts you in debt. I assure you though, that this is still the greatest thing you can be, other than saved.

To be a Baptist is the second greatest privilege afforded man. I would not trade it for any position this world could offer. I cherish Baptist history. I have a heritage that nothing else can compare with. Oh, how I thank God that He has made me a Baptist. I want you to know that by

(Continued on Page 8 Column 2)

PERFECT ONES PART II

by R. Belanger

Again in considering our text of Ephesians 4:4-6 we understand that one cannot properly walk without soundness of mind. We



Bob Belanger

observe the walk of man-made churches that walk as the lame, the withered, the halt. A sound church, a sound body, cannot remain sound nor walk soundly

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THE LIFE, WALK, AND TRIUMPH OF FAITH PART II

C. H. Spurgeon
Now In Glory

Remember, he is a very present help in time of trouble; and do thou strive to realize this as a daily fact. Thou hast not to send for thy God on an emergency, but thou art to walk before thy God believing him to be always near thee. Hagar once felt the power of that word, "Thou God seest me," but believers ought to feel it every moment. "Seeing him who is invisible" is not a thing for now and then, but an hourly exercise. It should be the general tenor of the believer's life to live always under the great Father's inspection. A poet puts it—"to live even under the great task-master's eye;" but I confess I do

not like the word task-master. To live always as under my Father's eye has all the force of the poet's line, but has much



C.H. Spurgeon

more of sweetness. He is near me whether I journey or abide at home, whether I sorrow or rejoice. If I wake, his eyes pour sunlight on my face; if I sleep, he draws the curtains, and his presence shades me from all ill; if I rest, I sit at his feet in contemplation; if I labour, I work in his vineyard in his name, and for his sake, expecting a gracious reward from him.

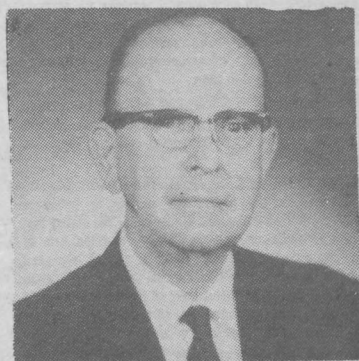
"Walk before me." Not merely "think before me," and "pray before me," but "walk before me." I know many find it easy to cultivate a sense of God's presence in their own study, or in the room where they are accustomed to pray, but this is the point—to feel it in business, and

(Continued on Page 3 Column 2)

PROTESTANTISM PART II

by E.G. Cook
(Now in Glory)

The Presbyterian branch of Protestantism was founded by John Calvin. It seems that many of Calvin's doctrines were Scriptural, but if they were all Scripturally sound would that justify his starting a new church when



E.G. Cook

the one Christ started was already Scripturally sound? The Presbyterian Church is to be commended for many of her doctrines, but there are others which she must adhere to because she is a Protestant church even though they are strictly foreign to early church doctrine. As for her baptism, she refused to go back to early church baptism, but rather carried along with her the man-made baptism of her Catholic mother which was never used officially by any church until it was adopted by the Catholic Church at the council of Ravenna in 1311.

As for Calvin, himself, we find (Continued on Page 5 Column 4)

THE HOPE OF ETERNAL SALVATION

by
Doug Newell
Assistant Editor

John 17:24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may



Doug Newell

behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world".

One of the most blessed doctrines in the Word of God is that of eternal salvation - the doctrine of our everlasting salvation in and through the blood of the Lord Jesus Christ. What greater thing could happen to a man than to be saved, and saved for ever? When we think of the wrath of God and hell and the penalty of sin, the doctrine of eternal salvation is one that causes us to marvel and give great glory and praise unto our Lord. Now the Bible is very clear on this subject and even demands that we believe and have hope in our salvation. John under

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE TRUTH ABOUT REVELATION 22:17

"And the Spirit and the bride say, Come, And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

The doctrine of sovereign grace is clearly taught in the Bible. The doctrine of the unconditional, electing, predestinating, irresistible, and eternal grace of God is indisputably a Bible doctrine. This doctrine and the related doc-

trines of total depravity, limited atonement, and perseverance of the saints are Baptist doctrines. These things are a vital part of the historic position of Baptist churches, and are the present doctrinal position of sound Baptist churches.

The so-called Baptist churches and preachers who do not teach and preach the doctrines of sovereign grace have departed from the historic faith of true Baptist churches, and are wearing a name they have stolen because

of its honorable history. They are pretending to be what they are not, and are deceiving the religious world, and even turning professed Baptists against the truths of the Bible and of true Baptist churches.

The above quoted verse is used frequently, or I could better say misused by the enemies of the sovereign grace of God. The phrase "whosoever will" in this verse is used constantly by the enemies of grace. Again I

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TRUTH

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should say misused, for they certainly do not know the meaning of this verse and use it to support a doctrine that is not taught in the Word of God. I once preached before some independent Baptist preachers (?) on the Spirit's work in salvation, showing why and how the Spirit worked in this matter. When I finished, the song leader got up and said, "I still believe in whosoever will." Some of the preachers were greatly offended by the sermon. Well, let us examine for a while the truth of this verse and the truth about "whosoever will."

In this verse salvation is set forth as the Water of Life, and very appropriately. Water is essential to life. Water is refreshing. Nothing will bring more joy to a thirsty man than a good, cool glass of water. Likewise, salvation through Christ is essential to spiritual and eternal life, so that a man without Christ is dead.

"he that hath not the Son of God hath not life" (1 John 5:12).

Salvation is refreshing and brings great, true, and lasting joy to the soul. Oh! we need, we must have, we cannot do without this water of life; this salvation we have in and through Christ.

Anyone who is athirst is invited to come and take the water of life freely. Now let us notice that this is not a general, unlimited, unconditional invitation. The more I think on this matter, the more I am persuaded that there are no general, unlimited unconditional invitations in the Bible, but that the invitations of the Bible presuppose and are based upon a previous work of

the Holy Spirit in a man before they are made effective to salvation. Search and see if this be not so relative to Bible invitations.

After all what will an invitation do to a dead man, apart from the life-giving work of the Holy Spirit? Certainly this invitation which is so widely used by the Arminian is a limited and conditional one. It is not to all men everywhere, but is to the soul made thirsty by the work of the Spirit.

Dear friends, dead sinners are not thirsty for the salvation of Christ. Look around you, observe those with whom you come in contact, and see if they are concerned about, hungry, and thirsty for Christ and His salvation. Sinners who hate God are certainly not thirsty for God, and



Joe Wilson

the Scriptures say: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

Thirst presupposes the life giving work of the Holy Spirit. Thirst is an evidence of life. If we would observe a man pleading for a drink of water, we would know by that very fact that he was not dead. Now the unsaved are thirsty for the things of the world, for the things of sin; but have not the least concern about, nor desire for the things of God. The Holy Spirit must give the sinner a thirst before that sinner will ever come and take of the water of life.

Herein is the fatal flaw in the so-called gospel of the Arminian. The gospel of the freewill, not recognizing the dead condition of the sinner--the utter and complete helplessness of the sinner, completely fails to meet the need of the sinner. Compare the gospel of freewill with the gospel of sovereign grace. The freewill says if you are thirsty come, if you are hungry come, if you will step out, or come forward, or pray through, etc., then Christ will save you. However, the sinner is dead and cannot meet the conditions imposed by the Arminian gospel. Sovereign grace makes a man thirsty, and then gives him the water of life; makes a man hungry, and then gives him the bread of life; makes a man alive, and then bids him exhibit and exercise that God-given life. And only the gospel of sovereign grace will answer to the condition of totally depraved sinners--will meet the need of dead sinners--and all who are truly saved are saved in this one and only way of salvation.

Whosoever will is invited to come. Notice again that this is not a general, unlimited, unconditional invitation, but is limited to a specific class of people; and the limitation presupposes and demands a previous work of the Holy Spirit. It is not a whosoever invitation. Most people quote this as if it said whosoever, whosoever, and that was all it said. I know of no

Many go to Hell from seats in places of worship.

such invitation in the Bible. It is a whosoever will invitation, and I know of no more particular, limited, and conditional invitation than this. Brethren, the invitation is limited to those whom the Spirit has made, or will make willing. They are the only ones invited. It is not an invitation to all men everywhere, and whoever uses it in this way is perverting the Word of God and teaching a heresy with no Scriptural foundation.

Mr. Arminian, what about the whosoever won'ts? Have you ever thought about them?

You use this verse as if it destroyed the truths of sovereign grace, whereas it is one of the bulwarks of sovereign grace theology. All men by nature are whosoever won'ts. Only those made willing by the Spirit are whosoever wills, and these are the only ones invited in this verse. Search as you will, study the different translations, dig as deeply as you can, and you will never find room in this verse for one "whosoever won't." Now where is the much talked about universalism of the Arminian? One thing for sure, it is not in Revelation 22:17.

Let us look at a few Scriptures. "And ye will not come to me, that ye might have life" (John 5:40). "No man can come to me, except the Father which hath sent me draw him" (John 6:44). These verses clearly teach that no man will of himself come to Christ.

To teach that a man of himself, of his own freewill can or will come to Christ, is to utterly and completely deny the doctrine of total depravity. Now this is a doctrine that prevades the whole of the Word of God in its teaching about man. It is so prominent that theologians of all shades and teachings are forced to use this term and talk as if they believed it, no matter how they contradict it and deny it. I make bold to say, and I wish you would seriously consider what I say, that no man who denies salvation by the sovereign, electing, effectual, eternal grace of God can possibly believe in the Biblical doctrine of total depravity. A sincere honest belief in total depravity will of necessity--of logical and Scriptural necessity--lead one into the other doctrines of sovereign grace.

To teach that a man of himself, of his own freewill can or will come to Christ, is to deny many verses of the Word of God. All those Scriptures which speak of the depravity of man, of his helpless condition, of his enmity

VAIN GLORY

We have plenty of people about nowadays who could not kill a mouse without publishing it in the Gospel Gazette; but Samson killed a lion and said nothing about it. - C.H. Spurgeon.

Continuing in faith is not a condition of salvation but rather an evidence or proof of true faith; even as trials, which are God-given, do not produce faith but reveal faith and separate the false from the true. Like precious metal, faith is not destroyed by the fire; it increases in value and strength.

to God are thus denied and perverted. All those Scriptures which speak of the blessed work of the Holy Spirit in salvation are perverted. All those Scriptures which give the full, complete glory for salvation to God, and to God alone, are denied or perverted. Oh! do you not see that the freewill preaching of the Arminian does not only pervert one truth in the Bible, but denies and perverts the whole of the Word of God, and all of its precious truths. Friends, we must throw away the blessed old Bible, and write another and completely different book for our religious purposes, if we are to hold to the Arminian gospel of freewillism.

"So then it is not of him that willeth, nor him that runneth, but of God that showeth mercy" (Rom. 9:16).

"I will have mercy on whom I will have mercy" (Rom. 9:15). These verses forever destroy freewillism in the realm of salvation.

To teach that a man of himself, of his own freewill, can or will, come to Christ, is to make the saving difference to be in man--to give man room to boast, and to rob God of the glory that is His due. Now, if man would come he would be saved, but he will not come. And thus Arminianism lies totally inadequate and helpless before the truth of man's depravity, and sovereign grace steps in and (does not only offer to save), but actually saves the whole elect family of God.

God knowing man's depraved condition--God foreknowing that it would be utterly useless to of-

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FROM THE EDITOR

"And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing" (Gen.29:35).

Poor Leah. Oh how she loved Jacob. It seemed that the major desire of her heart was to have him return her love in kind. It may be that her love for Jacob influenced her to go along with her father in his wicked deception of Jacob which made Leah Jacob's wife instead of Rachel as to his first wife. Jacob loved Rachel. Leah knew this. Jacob seemed to only tolerate Leah as his wife. The Bible says of Jacob, "...he loved also Rachel more than Leah" (Gen.29:30). Poor Leah! How her heart ached over this. Unrequited love is a heartbreaking experience.

Leah had a son, Reuben. She thought this would cause Jacob to love her. She said concerning this, "therefore my husband will love me." She had a second son. She named him Simeon which means "hearing." She felt that the Lord had heard her prayer and that Jacob would now truly love her. She had a third son, and she named him Levi which means "joined." She said, "Now this time will my husband be joined unto me, because I have born him three sons." But she was disappointed again. Jacob loved her no better than before. Rachel was still Jacob's true love. Poor Leah! How disappointed she was by now. For three years and more she had hoped to win Jacob's love. She loved him so much. Oh, the sorrow of unrequited love. What should, what could she do. She could not make Jacob love her. What could she do about her aching heart, about her disappointment?

Leah had a fourth son. She named him Judah which means "praise." She said, "Now will I praise the LORD: therefore she called his name Judah." I believe this tells us something about Leah, and also that this instructs us what to do in times of disappointment. I think that Leah realized that she would never have Jacob's love as she desired it. I think that she has given up on this. I think that, in her disappointment, she had drawn closer to the Lord. I think she realized that, even though she did not really have Jacob as she desired him, she still had the Lord. I think she drew closer to the Lord, turned her life over more completely to Him, and put Him first in her life. I think her chief desire now was not to win Jacob's love, but to love the Lord more, and to draw from the Lord that which would sustain her in her trials. From now on she would live closer to the Lord, and this would give her more reason to praise the Lord. Jacob had been a source of disappointment to her. The Lord would never fail or disappoint her. She could not have Jacob's love. She did have the Lord's love, and she would praise Him for this.

Herein lies a remedy for disappointment, sorrow, and hurt. Oh, how many times have we been disappointed in men. Friends have failed us. We looked for much, and it came to little - from human friendships and loves. Friends have turned against us. Those with whom we had sweet fellowship in days gone by "We, took sweet counsel together, and walked unto the house of God in company" turn against us, almost unbelievably so. Best friends have become worst enemies. Oh, what shall we do? Human springs have dried up; where shall we find refreshing water? Surely, this story of Leah gives us the answer. Draw closer to the Lord. Do what the disciples of John the Baptist did after they buried his body. They, "went and told Jesus." Men may fail; Jesus never fails. In times of disappointment from men, draw close to the Lord. Have more communion with Him. Concentrate on improving your fellowship with the Lord. One who does this will soon be praising the Lord.

It may be that we have put too much confidence in men. It may be that we have leaned too heavily on men. It may be that we have made too much of human friendship and human help. It may be that the loss of friends will draw us closer to the Lord. This is a heavy price to pay, but if we develop a closer fellowship with the Lord; we will be the gainer. Human friendship and love is very important. We should do all we can to develop and maintain such. But the Lord comes first. We must draw closer to the Lord.

It may be that Leah's love for Jacob and her desire to gain his love had caused her to put this ahead of her fellowship with and love for the Lord. She may have become so wrapped up in this that she had almost forgotten about the Lord. But her disappointment in this had finally caused her to turn to a closer fellowship with the Lord, and had resulted in her praising the Lord, blessed result! Drawing nearer to God is a great blessing even though it be a cross that causes one to do this. Let us learn this remedy for disappointment. If we do have such disappointments, let us draw nearer to the Lord; and in a closer fellowship with the Lord we will find abundant material for abounding praise. May God bless you.

TRUTH

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fer man salvation and leave it up to man--God, I say, elected a multitude to be saved out of and in spite of their depravity; and the Holy Spirit working effectually in them gives them the will to come, and they do come and are eternally saved. Look at John 6:36,37. "Ye also have seen me, and believe not (total depravity). All that the Father giveth me (unconditional election) shall come to me (irresistible grace) and him that cometh to me I will in no wise cast out (eternal security)."

You will say to me, you Arminians that is, if these things be so then why should we preach "whosoever will"? Why send out missionaries? It is the age-old question of, why preach the gospel, if some are elect? It has been asked times without number by Arminians who were defeated in their theological arguments, and has been answered as many times as asked. Let us answer it once again.

We preach "whosoever will" because "whosoever will" may come and take the water of life freely. We expound the whole passage. We emphasize the deadness of man's will by nature, the life giving power of the Spirit, and that whomsoever the Spirit makes willing, not only can come, but praise God, he will come. We preach this to all men everywhere, for we know not who the elect are. We pray that the life giving power of the Spirit will accompany the preached Word, and we rejoice in the assurance that sovereign grace gives us that our preaching will not be in vain. We preach because we are commanded to do so. We preach not simply for results, not simply for great numbers, but we are commanded to preach; and we do so in obedience to our sovereign Lord. We preach "whosoever will" because this preaching leaves the sinner utterly without excuse. His condemnation falls upon his own head. He is utterly at fault and without excuse. Finally, we preach, because the preaching of the gospel is the divinely ordained way of calling the elect to the obtaining of the predestinated salvation.

We are not Hardshells. The Arminian falls in the ditch of "the Word without the Spirit." The Hardshell falls in the ditch of "the Spirit without the Word." The sound missionary Baptist walks down the middle of the road of God's truth of "the Holy Spirit using the Word" and will not turn aside from the Word of God.

Sometimes I am asked if I would rather be a Hardshell or an Arminian. I used to puzzle over that, and examine what they taught to see which I would rather be. I have found the answer. Praise God, I would rather be neither one, but thank God I can be a true Baptist. II Thessalonians 2:13 tells us of the electing grace of God choosing some men to salvation, and that his salvation is through the work of the Spirit and the belief of the truth. II Thessalonians 2:14 informs us that men are called to obtain this salvation through the preaching of the gospel. Now this truth is taught repeatedly in the Bible. See especially I Corinthians 1:21; James 1:18; and I Peter 1:23-25. So we preach because it is God's way of bringing in the elect unto the

salvation predestinated for them before the world began.

Friends, I would beseech you to study the Word of God. The Arminianism of today is flourishing because of the lack of serious, devout, prayerful study and preaching of God's Word. Arminianism is based upon a "scratch the surface" study of the Bible. And I might add the Arminian better not scratch too deep, and in some places he had better not scratch at all.

My seeing that people do not dig into the Word, and my desire that they would, is one reason for my zealous support of The Baptist Examiner. I do not know of one thing we could do that would promote the cause of truth more than to back with our prayers and financial support, and to send out to others this paper. It has been a blessing to me beyond my power to describe. I do not know how many people have told me of the blessing this paper has been to them. A friend preached for me last Sunday, of how and why, he left the Southern Baptist Convention. One of the first things he said was how much help The Baptist Examiner had been to him. I told him I considered it the greatest missionary work I knew of, and he whole-heartedly agreed.

So, brethren, get behind this paper and its noble editor, pray for him, and for the paper. Support it financially with a part of the income of the church. Send it to every member of the church and to others.

God bless you all and use this article to His glory. (Copied from The Baptist Examiner, July 8, 1967 issue).

(Editor's Note:) Please note that brother Gilpin was the editor of The Baptist Examiner when this article was written. It is my desire to do as good a job as I can, keeping this paper teaching the same truths it did then.

TRIUMPH

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in the details of every-day life. God's eye is upon me when I am weighing out or measuring the goods, when I am engrossed with transactions with my fellow merchants, or when I, as a servant, am sweeping up the hearth or minding the household duties. This you should distinctly recognize and act upon. You are to live in the little things of life, knowing that God is always with you, and always looking at you—doing your work just as will please him. Oh, how we smart ourselves up if there is somebody calling to see us. How we adjust our dress in the presence of those whom we admire. I have sometimes thought I have seen working men proceeding very slowly indeed at their tasks when alone, but when the master comes by they quicken their pace wonderfully. That is all wrong. It is eyeservice, the custom of a man-pleaser, but not the habit of one who would please the Lord. We should feel, "God is always looking at me." There is many a word we should not say if we remembered that he would hear it, and many an act we dare not do if we remembered that he would register it. Yes, there is the believer's true place,—my God is God Almighty, and I am always in his presence. A person might do fifty things in a certain

place, which he would not think of doing if he were at court and had just presented a petition to the queen; there is a decorousness of manner which we all observe when we are in such conditions; and, therefore, the reasoning is cogent when I ask you before the King of kings what manner of persons ought we to be! We are always in Jehovah's courts, and under his royal gaze: "Walk before me." Live ever as in the court, for remember, O believer, you are not like an ordinary person. If an ordinary person sins, it is only a common subject of the king, but you—why, you are a courtier, a favoured courtier! You are one that he has chosen to tread his courts. Nay, more: the Prince Imperial has espoused you to himself. You are the bride of the ever-blessed Bridegroom, the spouse of Immanuel, and there is always jealousy where there is much love. "The Lord thy God is a jealous God." Whatever he may be to others, he is very jealous of those on whom he has set his everlasting love. "Our God is a consuming fire." Walk before a jealous God, then, with scrupulous regard to his honour and his holiness. Oh, it is a great word this—"walk before me." Its brevity is not so notable as its fulness. Surely it means realize my presence, and then, in general life and ordinary conversation, continue under a sense of it, serious, devout, holy, earnest, trustful, consecrated, Christ-like.

But he meant more than that. "Walk before me." That is, "Delight in my company." True believers find their choicest joy in communion with God; and did we always walk before God in a sense of communing with him, our peace would be like a river, and our righteousness like the waves of the sea. Would it be possible for us to feel any distress of heart if we always enjoyed the Saviour's love? Methinks there are no bitters known that would be able to affect our palate if we always had in our mouth the love of the Saviour in its ineffable, all-conquering sweetness. "Walk before me." Do not interfere with God's purposes: do not, unbelieving, try to help omnipotence and supplement omniscience, but rejoice in the Lord and find satisfaction in him only. Be filled with his fulness, and satiated with his favour trust. Go and do your part, which is to obey and to commune, and leave God's work to God. Walk before him, and attend to that only. Do not doubt God's power to fulfil his own decrees. Do not doubt that he will keep his word to the letter and to the minute; but do thou cultivate fellowship with God, for this will ennoble thee and help thee to give glory to his name.

"Walk before me." Does not it mean just this, in a word, "Do not act as seeing anybody else except me. Walk before me." Now, Abram had walked before Sarah: he had listened to her, and much mischief had come of his so doing at different times. The dearest friends we have are often those who will lead us most astray when we take counsel with flesh and blood. She was peculiarly qualified from her very excellence of character to influence Abram, and, in her unbelieving moods, to lead him away from the glorious ab-

soluteness of his faith. She meant well enough, but she was too politic in her suggestion as to her handmaid. In the present case the Lord seems to say to him, "Do not suffer Sarah to affect you in these things. Walk before me." Beloved, mind you keep clear of the unbelieving advice of good people, and then you will have the less to fear from bad ones. And there was Hagar: Abram had been a great deal distressed about her, and it was but right that he should feel much interest in her welfare. And there was her son Ishmael whom he loved, and whom he would have to send, in future time, away, with deep regret, from the household. God says to Abram, "Do not allow your course to be shaped by regarding Hagar, or regarding Ishmael, or regarding Sarah, or anybody else. "Walk before me." I am persuaded that a regard for God, a sense of duty, a straight-forward following out of convictions, is the only true style of living, for if you begin to notice the whims and wishes of one, then you will have to do the same with another; and if your course of conduct is to be shaped to please men, you will become man's slave and nothing better; and no child of God ought to come into that condition. If I felt I came into this pulpit to please any of you, I should feel mean, utterly mean, and unfit to preach to you; and you would soon know it and find out that God was not blessing me to your souls. And if any of you, in your course of business, are always trying to catch the eye of this person, or cringing and fawning to this other nobleman, or squire, or gentleman, why, you are mean too. But the man who says, "I do the right in God's sight: I have not swerved from a sense of conscious rectitude, as before the living God,"—why, sir, you have got all the freedom of soul that you can desire this side heaven. To walk before God, that is the point; to fear the Lord, and no one else, that is the state of mind to aim at. Make this the master passion of your soul, "For me to live is Christ"; make the honour of God your chief motive, and the law of God your rule. Walk before the Lord in the land of the living.

III. But we must pass on, for there is another point, and that is, as we have considered our sure reliance and our right position, we notice next, OUR GLORIOUS AIM: "Be thou perfect."

Now, the connection shows us that the only way to be perfect is to walk before the Lord. If any man desires holiness, he must get it through communion. The way to be transformed into the likeness of God is to live in the company of God. That which thou lookest upon, thou wilt soon be like; and if thine eyes look on God, thy character will become like God. Hence the order of our text is highly suggestive, and should be earnestly noted and practically carried out. First, God must be known as All-sufficient; thus he helps and enables his servant to walk before him, and then, as a consequence, that favoured servant labours to obey the word of command. "Be Thou Perfect." There could be no walking before the Lord if all-

sufficient grace did not work it in us, and the command, "Be thou perfect," would be mere mockery if Almighty love did not stand engaged to work all our works in us. To a man who has learned to rest in Almighty faithfulness, the perfect law is delightful; and with confidence in the energy of the Holy Spirit he is not staggered by its commands. I desire you to note this, for the order of Holy Scripture is always full of reason and weight. Whatever ill-taught divines may do, the Holy Spirit never puts the fruit before the root, and never places the pinnacle where the foundation should be. Begin with God's All-sufficiency, go on to the holy fellowship and obedience, and then aim at scriptural perfection, and so you will take everything in due sequence.

But we must pass on. As you are aware, our margin reads the text thus, "Be thou sincere," or "Be thou upright;" and either translation would not be incorrect. Now, child of God, you have been saying, "I do not see how God is to fulfil his promise to me." What have you to do with that? Walk before God, and be you sincere. He will attend to the due performance of all that he has promised. Remember—

"Though dark be your way, since he is your guide,

'Tis yours to obey, 'tis his to provide."

In all things be transparently sincere, never pray a formalistic prayer or sing a heartless hymn, or prattle out experience you never felt. Shun first and foremost the leaven of the Pharisees, which is hypocrisy. Be what you would seem to be. Be down-right; intensely real, thorough, and if you are that, you shall never find God less thorough than you are, nor the Lord less true to his word than you shall be. If you are wavering and doubleminded, you must not expect anything of the Lord, but if you are single-hearted he will abundantly reward you. Mind this, I pray you, every day you live. This is the age of plausible sham, the era of superficiality; therefore be unmistakably true before the God of truth. The margin translates the passage by the word "upright;" and it comes to just this. You are fretting about how the Lord will deal with you. Brother, that is no concern of thine. Thy concern is that thou be upright in business. "My trade falls off," says one. Be upright, brother: whatever you do, be upright. "But I have drifted into such difficulties, I am afraid I shall be ruined." Be upright, brother, whatever you do, be upright. "Could not I get away a few of my goods, for instance, which ought to be my creditors?" Brother, be upright; be upright. "Ah, but then, surely, I shall hardly have a rag left." Be upright brother, be upright. "Oh, but I consider my children." "Walk before me," says the Lord, "and be thou upright." "Oh, but a man must take care of himself and his family." Be upright, brother; that is the main thing to take care about. It will not matter how poor you are, if you do not lose your character. Lose everything else and you may yet

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The Baptist Examiner Forum I

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

Explain I Tim. 4:10. In what sense is God the saviour of all men?
In what special sense is He the saviour of those who believe?

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I. Timothy 4:10: "For therefore we both labour and suffer reproach, because we trust the living God, who is the Saviour of all men, specially of those that believe."

The common interpretation of this verse is that Jesus died for, and is trying to save every man that has ever lived. Though this is the common interpretation, it could not be any further from the truth. Let us examine this verse and see what it really is teaching.

First, if the words, "Savior of all men" are going to be used to prove a universal atonement, they must also be used to prove a universal salvation. The verse does not say He died for all men, or that He wants to save all men. It says He is the Saviour of all men. This would not only teach a universal atonement, but also a universal salvation. Surely I don't have to prove to you that there is not a universal salvation. The fact that there is a hell, and that there are already people there, proves there is not a universal salvation.

I will also mention that this verse would make no sense if referred to the atonement. The verse would then sound like this: Jesus died for all men, but He especially died for those that believe. Not even the most ignorant of Arminians believes such a theory of Christ dying more for one than another except for the fact that some sin more than others. In fact this would go contrary to what most Arminians teach. Most of them believe that Christ died equally for all men, and that the question of salvation is left up to man. Beloved, the theory of a universal atonement is blasphemous to the blood of Christ. To say that Jesus shed His precious blood for those already in hell is to greatly belittle the blood of the Son of God. The Bible teaches us that Jesus died for His friends, and that His enemies are going to be His footstool. The Bible teaches He lay down His life for the sheep, not the goats who shall be on His left hand and condemned to an eternal hell. The Bible teaches that He shall see the travail of His soul and be satisfied. Christ would not be satisfied seeing them in hell. Beloved, Scripture must be interpreted with Scripture. When done so, the Bible clearly teaches a limited atonement. Space will not allow me to continue this defense of a Limited Atonement. Let me briefly explain this verse

of Scripture.

The word Saviour in the term "Saviour of all men" has reference to God as the preserver of all men. Notice there is no mention of Christ or His shed blood. The reference is to the fact that everything man has; life, health, food, clothing, etc, he receives from God who preserves him in a physical sense.

I think the phrase; "especially of those that believe" bears out this interpretation. God is the preserver of all men, but He preserves the believer in a special way. He preserves the believer for all eternity. Those who believe are under the particular care of God. Paul is using this goodness of God as an exhortation to witnessing and laboring for Christ. I might add that there are some who are Arminians who agree with this interpretation. If we only could get them to see the truth throughout the rest of the Bible.

To sum up let me say this; God is the Saviour of all men in the sense of preservation in a material and physical sense. He is the Saviour especially to those who believe in that He not only preserves them in a material and physical sense, but also preserves them in a spiritual sense. May God bless you all.

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"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (I Tim. 4:10).

This passage states that "the living God" (God, the Father) is the Saviour (Preserver) of all men in the sense that He supplies to all men that which is needed to live. As we know that all men are not redeemed, it does not mean eternal salvation for all. The apostle Paul told the men on Mars hill that God had, "made of one blood all nations of men for to dwell on all the face of the earth,"—and "—in him we live and move, and have our being; (Acts 17:26,28). This passage tells us that all men are under the control of God, and that He provides that which is needed for life.

In Psalm 107 we have a good example of God's providence as it is extended to all men, especially to His people. After telling of the goodness of God toward men, the psalmist exclaims, "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" (Psa. 107:8). This same statement is made in verses 15, 21, and 31, after a declaration of God's dealings with men.

Especially is He the Saviour (Preserver) of those who believe. In Romans 8:28 we are told, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose". We know this to be true because it is God Who controls all things in our lives. He guides, He controls, He permits all things in such a way that they work together for our good, "to them that love God, to them who are the called according to his purpose".

Yes, He is, "the Saviour of all men, specially of those that believe".

TRIUMPH

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be happy; but if you lose your peace of mind who can comfort you? If the worldling can point at you and say, "There is a professor who wronged his creditors," that will be worse than all. No court is so much to be dreaded as the court of conscience—keep all things clear there. Better an honest pauper than a rich rogue. I am sure your fellow Christians will respect you none the less, however low you come, if you come there fairly; all those whose love is worth the having will cling to you in hearty sympathy, and only false friends, the parasites of the hour, will desert you, and a good riddance will their departure turn out to be. But avoid, I implore you, those tricks so common among traders now-a-days—those rash speculations, those deceptive accommodations, the lying and duping of others, which men fly to as a drowning man catches at a straw—a straw that he ought never to touch. Not losing, but cheating is the mischief; and the Lord says to you, "I am God All-sufficient: I can take care of you: I can bring you through all this; but do not touch forbidden things in order to escape from trial, or your trials will multiply and crush you. Walk before me, as under my eye; and be thou upright."

But our version says, "Be thou perfect," and for my part, I like it as it stands: "Be thou perfect." "Oh," says one, "but how can we be perfect?" I will ask thee another question: Wouldst thou have God command thee to be less than perfect? If so, he would be the author of an imperfect law. "The law of the Lord is perfect;" how could it be otherwise? I do not find that he bids us partly keep his law, but wholly keep it. And so the Lord holds up this as the standard of the Christian, "Be thou perfect."

And does it not mean, let us be perfect in desiring to have all the round of graces? Suppose a man should have faith, and should have love, but no hope: he would not be perfect. He

would be like a child that had two arms, but only one foot; it would not be a perfect child. You must have all the graces, if you are to be a perfect man. I think I have known some Christians who have had all the graces except patience, but they never could be patient. "Walk before me," saith the Lord, "and be thou perfect in patience." I have known some others who seemed to have almost every grace except the grace of forgiveness; they could not very readily forget any injury that had been done to them. Dear brother, you must get that grace the grace of forgiveness, and walk before the Lord with that, or you will remain a mutilated character. A Christian's character is spoilt by the omission of any one virtue. And you must labour in the presence of God to have all these things, that they be in you and abound. Be ye in this sense perfect.

And as we have all the graces, so we should seek to have in our lives exhibited all the virtues, in the fulfilment of all our duties. It is a very sad thing when you hear of a Christian man that he is a very excellent deacon, that he is a very admirable local preacher or Sabbath-school teacher, but that he is a very unkind father. That "but" spoils it all. A saint abroad is no saint if he be a devil at home. We have known men of who it has been said that out of doors they were all that could be desired, but they were bad husbands. That "but,"—how it mars the tale. It is the dead fly which has got into a very good pot of ointment, and made the whole of it stink. Keep the dead flies out brethren. By God's grace may your character be full-orbed! May God grant you grace to be at home and to be abroad, to be in the shop and in the chamber, and to be in every department of life, just that which a man should be who walks before the All-sufficient God.

Now, I think I hear somebody saying, "How shall we ever reach such a height?" My dear brother, you never will except you remember the first part of the text — "I am the Almighty God." He can help you. If there be any sin that you cannot overcome yourself, he can overcome it for you. If there be any virtue you have not yet reached, he can lead you up to it. Never despair of the highest degree of grace. What the best of men have been, you also may be. There is no reason why you should not yet be elevated beyond all the sin into which you may have fallen from inadvertence or temptation. Have hope, my brother; have hope for a higher platform of character. Have hope yet to be conformed unto the image of God's dear Son. Aim at nothing less than perfection.

But I will not detain you longer, except to notice that last word. It is a very sweet word: "I will make my covenant between me and thee." How run the words? "I will make my covenant between me and thee."

Oh, it is the man that knows an All-sufficient God, and that lives in the presence of God, and that endeavours to be perfect in his life—it is that man that enjoys intercourse and communion with God, such as no one else knows, for "The secret of the Lord is with them that fear him." "There shall be a

covenant between me and thee." It sounds so sweet to me — as if he had said, "I will say nothing to the outside world; neither wilt thou tell them. It shall be with thee and me. We will strike hands together. Abram, thou shalt be my friend, and I will be thy friend for ever. Thou wilt say, 'My Father,' and I will say 'My son.' Thou wilt put thyself into my hand, and I will carry thee therein. Thou wilt ask to see my glory, and I will make my glory pass before thee. I will tell thee what I mean to do. If I am going to destroy Sodom, I will come and tell Abram my friend. I will let thee speak to me, and I will hear thee. Time after time I will stay whilst thou dost plead for fifty, and for forty-five, and thirty, and twenty, and ten. 'There shall be a covenant between me and thee.' And I will make it. It shall not be such a one as thy timorous faith would make. I will make it after the manner of my bounty, my eternity, and my all-sufficiency." When the Lord makes a covenant, it will stand; it will be sure; it will be rich; it will be full. And, O, I pray that every one of you may know that covenant and live upon its incomparable blessings. "The secret of the Lord is with them that fear him," and he will show them his covenant. But many a child of God walks forwardly, and the Lord will not, fully reveal the covenant to such. Some of his Peters follow afar off, and they get into trouble; but they do not enjoy the sweets of divine fellowship and peculiar manifestation. But this careful walking, this close walking, this keeping near to an All-sufficient God, this resting solely in him — Oh, this it is that brings the sweetness and the joy which are the antepast of heaven — which are, indeed, a young heaven begun this side the tomb. The Lord bring my dear friends all into holy fellowship with God; and if any of you have not come to the border of the happy land, I pray you may be led there at once. The way of salvation is, "Believe in the Lord Jesus Christ." Faith is both the road to the highest happiness, and the way to the first safety — faith is both the highest round of the ladder, and its first step — "Believe in the Lord Jesus Christ, and thou shalt be saved." Have done with the self-righteous working, and come to the trusting. Have done with seeking to save self, and receive Jesus alone as your Redeemer.

The Lord grant you grace so to do; and his shall be the praise for ever and ever! Amen.

HOPE

(Continued from Page 1)

the inspiration of God said, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God". Yes, dear friends, we have a hope in Christ. We who are saved can have that assurance of eternal redemption. We may know that we are going to heaven when we die. We can have confidence that we will go with Christ when He comes again. Now I know that this teaching goes against most all

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HOPE

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religions and against most of the preaching today, but this does not cause it to be untrue. A Bible truth is not dependent upon how many believe it, but rests on the authority of God Himself.

This doctrine goes against the flesh, and therefore it is despised.

Oh how blessed a doctrine it is to be saved for ever, but men despise such a teaching. The flesh will not have this doctrine. The flesh and human depravity don't want this security, but rather they will have a doctrine in which they can keep themselves saved through works. The pride of man will not bow to the doctrine of eternal salvation. The pride of man will not let him accept the truth about salvation. Man wants to be able to save himself and then keep himself saved. How foolish man is. It is a joy to the believer to know that he has nothing at all to do with his salvation. It brings joy to the believer's heart to know that God has saved him by His grace, and that God is keeping him saved by His power. It is not a burden to our souls to believe that salvation is of the Lord. No beloved, it is comforting to know that the Lord is in control of our salvation, and not us. My, how awful to believe that we would have to make it on our own. What a terrible life to live to believe that our salvation depended upon our works. Praise God for evermore, we are not saved by what we do but by what Christ did.

Notice now some Bible reasons as to why we preach a hope of eternal salvation. In the first place, I want you to take note of what Jesus said in our text, "I will that they also, whom thou has given me, be with me where I am". The Bible declares that it is the will of Jesus Christ that we be saved for ever. Now what we want or desire really doesn't amount to a whole lot. I have wanted many things in my life that I never got. I have even wanted things so badly that I could taste them, but alas I did not receive them. But beloved when Jesus wants something and wills something, then He gets what He wants. He is God. He is the creator of all things. The Bible says, "He is before all things, and by him all things consist". Jesus wills that those for whom He died be with Him in glory. Now that means a lot. The Bible says in Psalms 115:3, "Our God is in the heavens; he hath done whatsoever he pleased". Psalms 135:6 says, "Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places". So you see, the will of God means a great deal. It is evident to see that great power lies within the will of God. He is able to bring to pass His will. There is none who can prevent it from coming to pass. There are no circumstances that stand in the way of His will. Thus you see the power in our text; that Christ wills that His people be saved forever. Jesus said that He wills that the elect of God be in heaven to see His glory. Now who or what is going to prevent that from taking place?

In the next place, I would have you take note that God is an eternal God. Unlike man, God is able to accomplish eternal things,

Him being an eternal God. Man cannot do anything but temporary things. The Bible says in Hebrews 10:14, "For by one offering he hath perfected for ever them that are sanctified." God was able to secure eternal redemption for the believer in the one sufficient sacrifice of the Lord Jesus Christ. There are three words in this verse that point us to the hope of eternal salvation. These words are "offering" "perfected" and, "sanctified". These words tell us that something was offered up for sin. Now of course the offering was the virgin born Son of God, Jesus Christ. Christ came into the world by way of the virgin birth that He may dwell here in perfection until the appointed time He would be offered up for the sin of the people of God. He was the only offering that could take away sin. He was the only offering that would satisfy the justice and holiness of God. He was that perfect Lamb of God that John spoke of the day he said, "Behold the lamb of God" (John 1:36). The next word is "perfected." This word tells us that the offering did something for those for whom it was offered. This word tells us that through the offering of Christ the believer was made perfect. It tells us of a perfect standing before God because of the sin offering of Christ. To be perfect means to be without fault, and beloved that is how Christ made us through His one-time offering. All of the sins of the elect of God were laid upon Him, and He took care of them as He hung on the cross of Calvary. The other word mentioned is the word "sanctified". Christ made us holy in Himself. We through faith have the imputed righteousness of Christ. We have as Paul said in Ephesians 1:4, been made, "holy and without blame before him in love". Are Christians holy? Yes. How are they holy? Through the Lord Jesus Christ and that which was imputed to us. So beloved, God is an eternal God and He is able to save one for ever. The Book of Ecclesiastes 3:14 says, "I know that, whatsoever God doeth, it shall be for ever, nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him". The Holy Spirit led Solomon to say that God does things eternally, and this of course applies to the salvation of the souls of men. Some people seem to think that the God who created all things is not able to save people and then keep them saved. God is able to save eternally for He is the God of all eternity. If God can't save you, then who can? If God cannot keep you, what hope do any have of ever being saved? Praise God for ever more that He is an eternal God working with an eternal purpose in mind.

In the next place, the children of God have a hope in that God is working all things out for their eternal good. Romans 8:28-29 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren". Now common sense would tell you that to go to hell

would not be for your good. If God did not keep you saved, how could that be for your good? I believe that our eternal and everlasting good is referred to here. What is being said is that everything in this life, all that happens to us, is being used by God for our good. He brings about events in our lives that draw us closer to Him. Things happen that cause us to rejoice in our Lord. He chastens us from time to time to bring us back to closer fellowship with Him and other believers. Yes, God works everything and all things together for our eternal good. God does this out of great love for His children. He desires what is best for His own. He, knowing what is best and being able to do so, brings these events about in our lives. Paul goes on to say in verses 38-39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Because of the fact that God loves His people and that He is working all events in their lives to their good, there is nothing in heaven, on the earth, or beneath the earth, that can take them from His hand. There is great working power in the love of God. His love for us demands that we be saved for ever.

Let us note now the hope of some of the Bible characters. Those who oppose this great doctrine fail to take note of them and reject their God-inspired statements concerning eternal salvation. I want to mention to you first of all a man called Job. Job was a child of God. He had a great love and zeal for the Lord. Now during his life there came a point when he had trials on every hand. He possibly suffered like no other saint of God had suffered before. God allowed these trials to come upon him. God was working all of these things in his life for the good of Job. He did not understand the whys but one thing that Job never lost sight of, and that was the fact that he was saved. Job said in Chapter 19:25-26, "For I know that my redeemer liveth, and that he shall stand at he latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Job was a child of God who had hope in his Saviour. Job had every right to have this hope. Job believed God, and believed He was able to save him and keep him saved through the ages.

David believed in eternal security. He said in Psalm 37:28-29, "For the Lord loveth judgment, and forsaketh not his saints: they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land and dwell therein for ever" David was another saint of God who had faith in his Saviour. David, who experienced a fall in his Christian life when he committed sin with Bathsheba, knew full well the depravity of man. He knew that salvation was not within the ability of man to gain by and through his works; but he knew that Christ, the coming Saviour, was able to obtain and secure that for Him. David knew

that he was preserved for ever. He knew that he could not lose his salvation, for it was of the Lord.

I could go on and on giving examples of Bible characters who had hope of eternal salvation. You cannot find one saved person in the Bible who had the attitude of "I hope that I will make it". You cannot find a saved person in the Bible who did not believe in everlasting salvation. The Bible over and over again gives us the hope of it. God has, out of great love for us, given us many, many verses of Scripture to point us to the fact of it. Let me say this, that anyone who trusts in Christ may have this hope. Anyone who comes to Christ in saving faith may have this hope of eternal redemption. I believe that God wants us to know and believe this great truth. And what a great truth that it is! If you are saved you are headed for heaven, and there is nothing or no one who can prevent that from happening. May God bless you.

PROTESTANTISM

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it hard to see in him the characteristic features found in the great men of the early church. Paul defended his teachings orally, and by the written word, but we can rest assured that the thought of burning the judaizing teachers at the stake never once crossed his mind. History, however, relates that Calvin had Michael Servetus, who was an Anabaptist, burned at the stake because of his religious beliefs.

The persistent searchers of history can easily find that Luther, Henry VIII, and Calvin all three were guilty of the death of people because of their religious beliefs. In John 16:2-3 our Lord said the time would come when people would do that, and the reason why they would do that was because they did not know the Father nor Him. Of course, if you still want to believe these men were Spirit-led, born-again Christians there is no law against it.

As for the Methodist branch of Protestantism, we find that John Wesley, its founder, lived and died a member of the church founded by Henry VIII, the king who knew how to get rid of wives the quick, inexpensive way. He had neither a desire nor any intention of starting a new church. Some historians tell us that while on his death bed he requested his friends not to make it a separate church. And we learn from his own mouth that he was not a saved man when he started the Holy Club, which later became the Methodist Church, nor when he came to America as a Missionary to the Indians. So we conclude that the Methodist Church was purely unintentional on Wesley's part.

It is interesting to note that three hundred and eighty years after Martin Luther started the first Protestant Church there were still less than a dozen different kinds of churches in the world, but during the last fifty or sixty years there have been literally thousands of them started. According to Bishop Homer A. Tomlinson, head of the Church of God, there have been two thousand divisions in that one church alone in the last fifty years. If Christ does not come back before another fifty years has elapsed, it is beyond mortal man's power to visualize the condition professing Christendom will be in by the close of this twentieth century.

There is no wonder that the

church which Christ loved and gave Himself for has become so common and insignificant in the eyes of the world. Satan has done more harm to the true church by his getting into the church business himself than he could have ever done by outright opposition to it. As a result of his getting into the church business, churches are so plentiful they are a dime a dozen even in this time of high prices, and the world is being led to believe that one of them is just as good as another. Truly, we are living in a time when the mustard plant has become a great tree, large enough for Satan to roost in. But just as truly, our Lord knows where Satan's throne is located in the churches.

As has already been stated there have been churches like unto the one Christ started at Jerusalem at all times since that time, and they will continue to be here until He returns. These churches will make up the bride of Christ. They are churches which have pastors, deacons, teachers, etc., and therefore cannot be some imaginary, invisible intangible something. In fact, if you could take all the Protestant churches out of the world, you would automatically take the invisible church idea out with them. No one else has ever needed it, but Protestantism could not survive without it.

Learned men of all the different churches agree that the church which has been here all the time since the first church was organized at Jerusalem is the one known today as a Baptist Church. John C. Ridpath, a Methodist, says that as far back as the year 100 A.D., all Christians were Baptists. Mosheim, a Lutheran, says the first century was a history of the Baptists. Cardinal Hosius, a Catholic who lived in the sixteenth century, says none have been more grievously punished for the last twelve hundred years than have the Anabaptists. Ypeig and Dermout, Dutch Reformed Church, say Baptists may be considered as the only Christian community that has stood since the days of the Apostles.

But, since so many Baptists allow themselves to be called Protestants, and some even call themselves Protestants, it is no wonder that our Encyclopedia writers try to place the origin of Baptists in the so-called Reformation Period. It is indeed interesting to follow these writers as they try so hard to locate the origin of Baptists. There were no people called Baptists in the fifteenth century, but by the beginning of the seventeenth century the woods were full of them. So the logical thing for these writers to do was to say the Baptist had their beginning in the sixteenth century. It was during the sixteenth century that the prefix Ana was gradually dropped from the name Anabaptist. By the beginning of the seventeenth century there were no more Anabaptists, but the Baptists of the seventeenth century and the Anabaptists of the fifteenth century were still the same people. The church Christ put here in the world has been called by many different names, at different times and in different places, but its people have people have always been the same people. There is no reason,

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PROTESTANTISM

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known to the writer, why we should not believe true Baptist Churches of today are a direct successor to the original Church at Jerusalem.

In II Cor. 11:13-15, we find that Satan has transformed himself into an angel of light, and his preachers into ministers of righteousness. In Mt. 7:22-23 we see the destiny of Satan's poor deceived co-workers. It's going to be a pitiful sight to see that great host of church workers, preachers, teachers, etc. standing before the Lord pleading for salvation on the grounds of their good works, and to hear Him say depart from me, ye that work iniquity. I never knew you. That little word "never" does away with all efforts to class this great host of people as those who have fallen from grace and are lost. They learn too late that salvation is of the Lord, a free gift to all who believe, and that it cannot be earned by doing good works.

We have discussed at length what has taken place concerning the church, now briefly, what have been the results? We find that as a result of all this, no matter what you believe nor what you wish to practice you can find a so-called church that is ready to receive you with open arms. You no longer have to conform to early church teaching and practices in order to be a member of something called a church. In Eph. 4:5 we read "One Lord, one faith, one baptism," but we get out on the streets and hear people ask which is your faith, or which baptism do you believe in? Is it possible that Christ has become numbers conscious too, and is now ready to accept people any way they want to come? In Isa. 55. He tells us our ways are not His ways, and in early church times He called people fools and hypocrites who tried to be saved their own way and refused to come His way. Is there any reason why we should believe that He has changed His attitude on the subject in these last days?

In I Cor. 1:10 we read, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In all fairness now do you hear all these thousands of Protestant groups speaking the same thing? Do you see then having no divisions among them? Are they all perfectly the same thing? If all church members obeyed these great commands in this one verse of Scripture, there would be only one kind of church, and you can rest assured that so far as Christ is concerned, there is only one kind.

If all the great host of different kinds of churches make up the bride of Christ, we must admit that He will be marrying a bride who speaks one way out of one side of her mouth, another way out of the other side, and many other ways in between. Can anyone conceive of Christ who prayed in John 17:11 that His church might be one even as He and the Father are one, even thinking of taking unto Himself a bride who has scandalously,

maliciously, premeditatedly, and should we say joyfully broken His every command concerning the oneness of the one who is to be His bride? A man may act in such a way that he will have very little choice, and therefore must take whomever he can get if he wishes to take unto himself a bride, but our Lord has not come to that place yet.

There are those who want to believe that the true church lay imbedded in the Catholic Church all through the dark Medieval ages and on up until the time of Luther, Henry VIII, and Calvin. To really believe that, however, would necessitate our believing that the gates of hell did prevail against the true church for at least a thousand years. In 451 A.D. all Catholics were admonished to pray to Mary, while in John 15:16, the true church is commanded to pray to the Father in the name of Christ.

In 1123 Catholic preachers were denied the privilege of marrying, but in I Tim. 3:2 we are told that a New Testament preacher must be blameless, the husband of one wife. In 1229 the Catholic people were denied the Bible; in II Tim. 2:15 New Testament believers were admonished to study the Bible. In 1311 the Catholic Church quit baptizing by immersion, the original mode of baptism, and began sprinkling and pouring. If the true Church was the Catholic Church, at that time the baptismal line of succession back to John the Baptist was broken. In that case no church on earth today could possibly be direct successor to the original Church which Christ organized when He chose His twelve apostles.

All through that dark Medieval age the Catholic Church was the arch enemy of the true churches. That is why untold millions of the saints met their death at the stake, or were buried alive at the hand of the Catholic Church. The early Protestant Church founders were also guilty of the death of the saints. That being true, we find it utterly impossible to see the Catholic Church, Martin Luther, Henry VIII and John Calvin on the same side of the Cross of Calvary that the saints whom they were killing were on. John 16:2-3 and I John 3:14b.

Then there are those who try to justify Protestantism by saying that when Jesus said, "I am the vine, ye are the branches" He was including all the different denominations, but a person's I.Q. does not have to be too very high in order for him to see that the branches were the individual disciples to whom He was speaking, and that they all belonged to the same church.

This is written in an effort to get our Baptist people to appreciate the greatness of our heritage, both Biblically and historically. The church which Christ put here should be very precious to us, because it is exceedingly precious to Him who loved it and gave Himself for it.

PERFECT

(Continued from Page 1)

apart from sound doctrine. Such is the emphasis of our text. As a body of Christ, as a church and people we are bonded and united to one Head by the Spirit. Therefore, we have the mind of Christ. None is to govern the body but the Head. His Word alone is to rule and guide. His Word is the only and final

authority. There is to be no ruling board, no convention, no association, and no State church. All who teach contrary to such, teach heresy and cannot justify their existence by the Word of God. As Baptists we are as Paul writes "Endeavoring to keep the unity of the Spirit" This tells us that we are to strive to keep that which has already been given by virtue of the authority of Christ our Head. "Endeavoring" means to be diligent or zealous to keep the unity. In Ephesians 4:4-6 we have mention of those things that unite us as one, and those things we are to be zealous for. These unities are listed as being seven in number, for they are complete and perfect; having proceeded from the Spirit of God.

First, there is "one body". Contrary to popular belief this does not refer to all believers or all the saved in Christ. Eight times we find the Greek translated "body" in this epistle. Seven of these references are directly related to the body of Christ, even the local visible church. The number eight is the resurrection number pointing us to the fact that the church is to be composed only of those members who are born again or raised anew in Christ. None may enter herein without first giving testimony to this fact, by the act and symbol of baptism which portrays the death, burial, and resurrection of the Lord Jesus Christ. The subject for baptism must submit to this ordinance to display his faith in Christ and testify by obedience to Him in Baptism that he or she is also dead, buried, and made anew in Christ. Thus the church is to be a symbol in the world and a testimony of the perfect and resurrected Christ.

There are many false Christs today, hidden in and promoted by man-made churches which falsely claim to be His body. But Christ has but "one body" It is not a universal body, for such does not exist. It is not a body composed of all differing or so called faiths or creeds and invisible, for a body is always local and visible. A universal or invisible body cannot exist, for such a term is even a contradiction to common sense. Ephesians 4:4 states, "There is one body." This being the local visible assembly or congregation of baptized Baptist believers. The emphasis of Ephesians 4:4 is on the fact that both Jew and Gentile are now united in Christ, and not on the supposed belief that all denominations are "one body." The saints at Ephesus were Jew and Gentile made into one body to work in unity as one body. Paul gives us the reason for discussing these unities or sound doctrines, are to be zealous for in Ephesians 4:14. "That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Thus, we as churches are to be zealous for unity of the body and to keep that which has been delivered unto us.

Secondly, in Ephesians 4:4 we observe that one body can have but one Spirit. In Genesis 2:7 we read "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Apart from this act of God, the

body of Adam would have remained lifeless. Apart from the Spirit of life there is no life. The Spirit of God descended upon the tabernacle and upon Solomon's temple. The Spirit of God descended upon the church. The reference here in Ephesians 4:4 of "one Spirit" is further emphasis on the fact that a church cannot exist without the quickening power of the Holy Spirit of God. No man-made church is possessed of this life save the "body of Christ." It is the Spirit of God that gives and keeps life in the church. The Spirit of God will not abide amongst heresy! False doctrines, disunity, and lack of harmony are diseases that sicken a church. If left untreated, they will cause the church to die. Therefore, a church is to be zealous for unity of "One Spirit." The Holy Spirit gives us unity, gives us life, gives us zeal, gives us knowledge, convinces of sin; and preserves the body. Thus we as a body are not to grieve (i.e., give sorrow or distress to) "the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30).

Thirdly, Ephesians 4:4 speaks to us as a sanctified church and people of Christ that are to keep to the unity of "one hope". It is to this hope we are called, and it is to this "one hope" we are to be zealous. What is this "hope" spoken of here? It is a confident expectation. Yea, the confident expectation of the saved; but herein particularly, the body of Christ. The church is a resurrected body. It is a body given newness of life by the Spirit. But, what is its earnest expectation? What is the expectation of the child of God? It is to be in a glorified body! So it is the hope of the church to be a glorified church; to be the bride of Christ and see our Lord face to face as one lover looks upon the other! Does not the bride cry; "Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee." (S. 1:4). None beloved, have this "one hope" in this sense but the bride of Christ. All saints indeed will be glorified and forever changed, for this indeed is the "one hope" of all believers, even to be like Christ. Yet the body of Christ alone, the true and only church, and those most faithful in her, those who endeavored in this unity will be accorded the highest honors. The true and faithful Baptist church alone is given this one hope; for who else may claim it?

Fourth, this tells us of the unity of "One Lord." Beloved, the body can have but one head to rule and direct, and therefore can have but one Lord over the church. Christ is the founder, the head, the Lord over His own body. Consider that none may compel your physical body to do ought but what your own head declares. Now the head of the Catholics is the Pope, therefore he is their lord. He is also the lord of the Lutherans, Presbyterians, Episcopalians, Methodists, etc., for they came from him. The lord of the Russellites is Russell. The lord of the Mormons is Smith, but the Lord of the Baptists is Christ! As Lord He is both head and husband, but to one bride. None is to seek to lord its "over God's heritage but being

ensamples to the flock." (I Pet. 5:3). The church is to be in unity of "one Lord" seeking what is His will, His way, His word, and that He alone should receive the glory. We are not our own, but a church and people redeemed by the precious blood of our Lord and master. What glory has the body if the head is not honored? It is by the head we receive glory, wisdom, and honor. It is the head which lords the body, and not the body the head.

In the fifth place Ephesians 5:5 speaks of keeping the unity of "one faith". This is the faith that cometh by hearing. Yea, the faith that we should earnestly contend for which was "once delivered" unto the saints. It is the same faith by which "Abel offered unto God". The faith by which "Enoch was translated." The faith by which "Noah moved with fear." The faith by which Abraham went out, "not knowing whither he went." Faith beloved, implicit faith in the ever abiding Word of God.

There has never been another faith that is acceptable to God save the faith in His Word, even the Lord Jesus Christ. Nothing, yes nothing, but the blood of Jesus! This "one faith" has but one Author and Finisher, even Christ. By this "one faith" we live in Christ, we stand in Christ, we walk in Christ, we overcome in Christ, and we are supported by Christ. By this "one faith" we alone are made a church and body of Christ. It is the Baptist faith in the Baptist book! None save Baptists teach salvation by grace alone as the work of God alone.

In the sixth place beloved, we read in Ephesians 4:5 that we are to be in unity in "one baptism". To what body gave Christ the command to baptize? There was but one He would and could give such authority to! The authority to command, obey and administer Baptism comes only from the head of the church, even Christ. Our Lord gave none the authority save John the Baptist, the apostles, and Baptist churches. None can be called Baptist except those who practice the proper method of baptism by immersion, for no other method answers the typical meaning. None can baptize Scripturally except Baptists for none others have this authority. The very name Baptist tells us this. Who has heard of John the Lutheran or John the Catholic etc.? It was Christ, the Head of the church who gave the name "Baptist" to John, for it declared his mission. It was the Lord who made, called, and ordained the first Baptist to such a work of preaching repentance, baptizing, and making disciples. Verily such is the same mission of His body. Such was the mission of John, of our Lord, and of the church. John was a missionary Baptist, and likewise is the church. The body of Christ is the only church, the only authority under Christ that can Scripturally, authoritatively, and properly baptize. There yet remains but "One baptism" and it is the true church that is to endeavor to keep this unity of the Spirit. Beloved, upon this statement of "one baptism" and a zeal for it, did multitudes of our dear Baptist brethren give their very lives to drownings, burnings, and hangings rather than compromise this unity. The soils of Asia, Europe, and even America are stained with Baptist blood because they believed with their

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PLAIN PROPHECIES FOR PLAIN PEOPLE THE KINGDOM AGE PART II

In that day, the devil is going to be bound, and there isn't to be any devil here within this world during the kingdom age. Listen: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand" (Rev. 20:1).

Here we are in this world rubbing shoulders with the devil, and brushing elbows with the devil every day. Here we are living in a world where the devil is having his way, and where he controls the world. He is the prince of this world, but there is a day coming when there isn't going to be any devil here.

Isn't it remarkable to know this, that there is a time coming when the animals are not going to be fierce, a time coming when the physical world is going to be changed, a time coming when the devil is going to be banished? He will be cast down to hell, and there won't be any devil here within the world for a thousand years' time.

Don't you look forward to the millennium? Don't you look forward to the kingdom age? Don't you look forward to that day when the King, the sucker off the stump, is going to set up His kingdom and reign from Jerusalem for a thousand years?

Notice also that the Jews are going out as missionaries in that day. We read: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2:1-2).

As I have told you, the Battle of Armageddon ends with the conversion of every Jew that is left living within the world. A lot of them are going to be killed. The majority of them are going to be slain in the Battle of Armageddon, but those that are left will be saved, and when they are saved, they will go forth as missionaries.

Let me say this: When a Jew is saved, he is always a missionary. I go back in my mind and I think of some dear men that I have known in days gone by who were saved Jews, and I have never known a saved Jew in my life that didn't go out to do mission work for the Lord.

Talk about a missionary period, the book of Revelation says that during the tribulation period there are going to be at least 144,000 Jews saved, and God is going to throw 144,000 Pauls at the world during the kingdom age. I don't now how many men there will be in all, but I do know there will be at least 144,000 that will go out as missionaries, just exactly like the Apostle Paul.

"For thus saith the Lord

GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD" (Ezek. 34:11-15).

Notice, God is going to seek out the Jews wherever they are, scattered throughout the nations of this world, and He is going to bring them back to Israel. You can be certain of one thing: God has established certain sections of this world for His people He put different people in different places, where they should have stayed and where they will eventually be. He put the Jew in Palestine, and that is where the Jew will eventually be. God, beloved, is a strict segregationist, and God is going to segregate the Jews in Palestine, and they are going out as missionaries therefrom.

Listen again: "And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; Neither shall they defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover I will make



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a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37:21-28).

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33).

Beloved, I am looking forward to the day when Jakie and Ikie are not going to be behind the counter selling merchandise. I am looking forward to the day when there will not be a Jewish merchant in all the world. I am looking forward to the day when the animals are going to lose their fierce nature. I am looking forward to the day when the physical earth is going to be changed and the devil is going to be bound. I am looking forward to that day when the Jews are going forward as missionaries to all the world. Oh, glorious day - the kingdom age that is just around the corner for the children of God! Wonderful, wonderful day for God's children!

The kingdom age is also going to be a time of peace. Politicians talk about peace, but they don't know how to get peace. Statesmen (I use this term loosely, for there are very, very few at the present time) talk in terms of peace. But do you know when there will be peace in this world? There will never be peace until the Lord, the King, the Prince of Peace, sets up His kingdom here within this world.

Notice some other verses which tell us that the Kingdom Age is going to be a time of peace: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isa. 11:9). "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "And he shall judge among many people, and rebuke strong nations afar

off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3).

I am not expecting peace within this world as long as the nature of man is as it is at present. I am not expecting any peace among the nations. I am not expecting any peace to grow out of the peace talks and peace treaties. I can remember the peace treaties that have been made in the past, but they amounted to nothing. I can remember the talks they have held, and are being held at the present time, and they amount to nothing. There may be a little lull or a little cessation in the activities of war, but it will amount to virtually nothing. I say to you, there will never be peace until the Prince of Peace sets up His kingdom and reigns as King from Jerusalem.

Another characteristic is that it will be a time of perpetual worship. There isn't going to be anything but perpetual worship for a thousand years.

Do you think you will enjoy worshipping for a thousand years? Well, some people have a hard time staying through an hour's service. Some people have a hard time going to church and enduring a sermon that lasts more than thirty or forty minutes. Beloved, there is going to be a thousand years of perpetual worship in the Kingdom Age. Listen: "And it shall come to pass, that one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD" (Isa. 66:23). Notice, there isn't going to be any end to worship from one new moon to another, and from one sabbath to another, and all flesh shall come to worship before Him.

The kingdom age is going to be a time of material prosperity. The world is scared so far as material prosperity is concerned. I don't think there is a businessman anywhere that knows which way to turn from the standpoint of prosperity. Everybody in every city is scared relative to the strikes that threaten factories each year. I tell you, beloved, there will be a time when you won't have to worry about strikes, and about work, and about prosperity, for there is going to come a time of material prosperity. Listen: "Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God" (Amos 9:13-15). Can you imagine a time

when the plowman is going to overtake the reaper?

That reminds me of a little story I tell about some cucumber seed that I planted - how I took some cucumber seed and planted them in Kentucky soil. Of course it couldn't happen any place but in Kentucky soil. I realized that they grew very fast in this Kentucky soil. When I dropped the seed in the hill, I made a break to get to the fence as fast as I could. I ran and pretty soon something grabbed me by the leg and I fell down. I looked down and there was one of those cucumber vines that had caught me by the leg and had tripped me. I thought I would get my knife out of my pocket and cut the cucumber vine, and I reached down to get my knife, and lo and behold, a great big, long cucumber was in my pocket and I couldn't get to my knife.

Now, beloved, that could only happen in Kentucky, in a preacher's imagination, but there is a time coming when the plowman shall overtake the reaper. Ah, beloved, my story may not be so far-fetched after all. My story may not be so far-fetched as it may seem. It may be that everything in that kingdom age will grow like that. In fact, the Word of God tells us about the prosperity of that day by saying:

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it" (Micah 4:4). I tell you, beloved, the time of the kingdom age will be a time of material prosperity.

More than that, it is going to be a time when the human race will experience a physical change. You women who are mothers, who have gone down into the valley of the shadow of death and produced a life and brought forth a child. When you did so, you travailed in pain. There has seldom ever been a child born but that the mother travailed in pain for the birth of that child. But there is a day coming when women are going to give birth to children just like they did back yonder in the Garden of Eden - without pain. Listen: "They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them" (Isa. 65:23).

I am certain as can be that there were children born before Cain and Abel were born. The Bible refers to Eve as "the mother of all living" before it ever talks about Cain and Abel. We usually say that Cain and Abel were the first sons that were ever born. Not so, beloved, they were the first recorded births, but before that it talks about Eve as "the mother of all living." I am satisfied that Eve had children back there in the Garden of Eden and she never had a single birth pain. Beloved, out yonder in the kingdom age women are going to give birth to children again apart from pain.

Again, life on earth is going to be lengthened. In the Old Testa-

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PLAIN

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ment men lived to be very old. You remember how Methuselah lived to be 969 years of age. I am satisfied they were years just like we have them today. Of course there are some people who say they were not long years, that each year was about a month long.

I remember S. Parks Cadman who used to be on the radio on Sunday afternoon back in the days when the radio was "the thing". I remember that Cadman said there was no such thing as a man living 969 years. He said they had then what was called the lunar month theory that one year would be the equivalent to 12 years then. I sat there and listened to him and I divided it up. I divided 12 into 969 for Methuselah and I brought him down to a little over 80 years of age. That sounded all right. Then I said, "If it works that way for Methuselah, it ought to work every place else back there," so I turned to the fifth chapter of Genesis and I read about Methuselah's father, Enoch, which said: "And Enoch lived sixty and five years, and begat Methuselah" (Gen. 5:21).

I divided 12 into 65 and found that Enoch was 5 years and 5 months old when he begat Methuselah. You will have to say at least that Enoch was a rather precocious young man to begat a child when he was 5 years and 5 months of age. Don't you see how ridiculous a person can be when He tries to explain away the Bible. Don't you see how ridiculous man becomes when he tries to explain away God's Word?

When the kingdom age comes, men are going to live exactly like they did back in the Old Testament. We read: "There shall be no more thence an infant of days, nor an old man that hath not filed his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20).

CONCLUSION: I am looking forward to that kingdom age. I am going to be in it. I am going to be a part of it. Every saved person is going to be a part of it. Would to God that He might reach down in this hour and touch some that are here, and save somebody, that you might be ready for the kingdom age of our Lord.

Now this isn't heaven, this isn't eternity. That is yet to come. But there is a day coming when all this is going to take place right here in this world. As I have said, God is going to show what this world would have been like if Adam had never sinned. That is the purpose of the kingdom age, and it is going to take place right here in this world.

I read the Bible through to see if there is going to be anything of a material nature. I don't find any baseball. I don't find any golf. I don't find any recreation. I don't find anything that we think is so important today.

A man said to me of recent date, "Whenever I pick up a paper, all I read is the sports section." I know another man who reads the paper only for the editorials. I know a lot of people who read the paper only for the "funnies." Beloved, none of these

things are going to enter into the kingdom age. When the millennium comes, it is going to be a glorious time of fellowship with our Lord. What a marvelous time is in store for the child of God!

(Editor's Note): I was most surprised to read of Eve having children before Cain and Abel. The statement "she never had a single birth pain" seems to say such were born before the fall. I do not agree with this.

Are you ready for it? Thank God, you are if you know Jesus Christ. If you don't know the Son of God as your Saviour, you are not ready for the millennium. You are not ready to live now. You are not ready to live tomorrow. You are not ready to go any where. Brother, sister, if you don't know Jesus Christ, you are not ready for anything until Jesus Christ becomes your Saviour.

May God bless you.

PERFECT

(Continued from Page 6)

very lives that we "ought to obey God rather than man". These were not ashamed nor afraid to speak against sin where it was found. John the Baptist gave his head for the cause of God. Our Saviour gave His life for His church. Rather than accept the baptisms of man made churches, or baptize their children, many gave their lives to preserve this simple truth. There could be and would be no diminishing from the Word of God. These would not add to nor take away!

In the seventh and final place beloved we are to endeavor to unity in "one God and Father of all" (Eph.4:6). It is by Him, the heavenly Father, that we are elected to salvation in Christ. He is the cause of our unity in Christ, our unity in the Spirit, our unity in the body, our unity in faith, our unity in baptism, and our unity in one Lord. He alone is one in entirety and independent of all. He "is above all, and through all, and in you all." As the Father "of his own will begat he us and not we ourselves." It is the elect alone that may say, "Our Father". Then it is, that since we are of the same Father, we are of the same family; and if the same family we are united together with Him by Christ our elder Brother. These are the seven "ones" which we should endeavor to keep in the unity of the Spirit. These make us complete, and will perfect us in the way, causing that we should stand the more boldly.

DEBT

(Continued from Page 1)

"Baptist", I mean a Landmark Sovereign Grace Missionary Baptist. Beloved, I am glad that even though it puts me in debt, I am a Baptist. In this sermon we want to notice three things. First, some things we as Baptists do not owe the world. Secondly, some things we as Baptists do owe the world. Thirdly, some things the world owes Baptists.

First, let us notice some things that we as Baptists do not owe the world. There is a great misunderstanding about what churches owe to society. Much of this comes from false churches doing things that God never commanded His true churches to do. We as Baptists are never to be persuaded to do things just because other churches do them. We are not in competition with them for people. We must pay the debt

God has given us in His Word. I want to mention a few things that we do not owe the world.

First, we as Baptists do not owe the world a secular education. I might be in the minority amongst our people here, but I do not believe the Lord's Church was ever meant to teach secular education, I do not believe the Lord's money is to be used in the teaching of reading, writing, and arithmetic. Our debt has nothing to do with this kind of education. Our debt has to do with educating the soul and heart, not the mind. I would strongly oppose a church I pastor trying to start a Christian School.

I know that a lot of people are looking for churches that have a school associated with them. Again I repeat, we are not in competition with other churches. If God's Word is not enough for them to attend our church, then let them go elsewhere. I guess the church Jesus started would not have been good enough for them either.

Secondly, we as Baptists, do not owe the world hospitals. It is not the job of Baptist churches to provide places for the healing of the sick. Our debt is to sickness of the soul, not the body. I am not being hardhearted in this. Surely, we are to be sympathetic, and we are to pray for the sick; but we are under no obligation to provide hospitals for them. I also do not believe this is a worthy missionary work of a true Baptist church.

Thirdly, we as Baptists do not owe people a hand-out. I do not have reference here to members of our churches, but to every person who comes to our church doors looking for something for nothing. I think it was Gordon Buchanan who told me that when these people come to his church, they try to find some work for these people to do in order to earn money. This will tell if they really need money. Christians and Baptists are not being unchristian when they refuse to give to every passer-by who has a problem. If your church wants to give them hand-outs, that's fine, but it is not a part of the Baptist debt.

Fourthly, we do not owe it to the world to get along with them. I am not advocating being unfriendly and trying to make enemies. I am saying that we do not have to go along with all the world's ideas in order to get along. We do not always have to bite our tongues and hold our peace around them. We are under no obligation to tolerate their sins.

Fifthly, we as Baptists do not owe the other so called churches of this world anything but Christian charity. We do not have to join their associations and joint meetings. I have refused to join the ministerial association here in Gladwin because I will not compromise what I believe just to get along with these people. I might add that I have little respect for the minister who does join such an association that would sometimes have women "preachers" and Catholics as leaders therein. We do not owe it to them to go along with their celebration of heathen and idolatrous holidays. If we as Baptists do this, then we are carrying the Baptist debt too far.

Sixthly, we as Baptists do not owe the alcoholic, drug addict, and other so called less fortunates anything. It is not our job to support re-hab centers and other such programs. The gospel is what we owe these people. This will do them more good than

anything else.

Seventhly, we as Baptists do not owe the world entertainment. There are a lot of so-called churches today that seem to be in the entertainment business. Beloved, if truth and sound preaching does not bring them in, then let the entertainment crowd have them. Helicopter rides, karate shows, suppers, clown acts and the like have no place in Baptist churches. Such practices as these to get people in causes me to wonder about the spiritual condition of the members who bring this garbage into so-called churches. If preaching is not entertainment enough, then they will have to go elsewhere, for preaching the truth is the Baptist debt.

Eighthly, we as Baptists do not owe anyone or any group political backing. I am not saying that Baptists are not to be politically minded; we are. I am saying that our pulpits are not the place for politics. We are not to follow the World Council of Churches and come out with strong backing for certain parties or candidates. Please don't think that I am slighting the Baptist responsibility to make a knowledgeable choice concerning political candidates. I just don't believe the pulpit is the place for political propaganda.

Ninthly, we as Baptists do not owe it to the world to run a baby sitting service on Sundays. I will gladly pick up any child in Gladwin who would like to come to the church. I am not, however, obligated to babysit these children every week while their lazy and no account parents lay around in bed or go visit Aunt Suzie. I think many parents have mistaken churches for day care centers. Much of this blame must be placed at the feet of the church.

Tenthly, we do not owe any convention or organization anything. Baptist churches are to be independent. We are to answer to God and to God only. We do not receive our lessons from an association or conventions, but from The Bible. We do not have to support certain missionaries or abide by convention rules. Our debt does not involve conventions, but people.

The second part of this message will be about some things we as Baptists do owe the world. Let me point out first that our primary obligation is to God. It is God's Word and our relationship with Him that obligates us to the world. Our debt to the world is because of our relationship with and debt to Christ.

I might also mention we as Baptists owe a debt to our forefathers. Millions of them died in paying the Baptist debt. Many of us shun this debt out of fear of embarrassment. May we be as faithful in paying this debt as were our forefathers. We see from this that our debt is not just to the world today, but also to Baptists before us. We need to hold up the Baptist name.

None of us would think it right not to pay our financial debts. Why then do we think it all right to neglect our spiritual debts? It is high time we began to take this debt more seriously. It is time we make an honest examination of this debt and begin paying it.

First and foremost, we as Baptists owe the world the gospel. It is not the job of Billy Graham, Jimmy Swaggart, and others to evangelize; it is the job of true Baptists. This is not the job of the Jehovah's Witness or even of

the Arminian Baptists. This debt belongs to true Landmark, Sovereign Grace, Missionary Baptist churches. I might add here that this is not just the job of the pastor and deacons. This debt belongs to the whole church. This debt belongs to every member regardless of age or abilities. We want to notice a few things that demand payment of this debt. First, God demands it of His churches. He demands this be paid to all nations, kindreds, and tongues. We cannot pick and choose to whom we will pay this debt. We do not have the right to pay this debt to the white man and neglect the black. We cannot preach the gospel to the rich and neglect the poor. We cannot preach to the moral and avoid the immoral. Beloved, God has laid on us this debt to mankind, and we should be busy about paying it. Secondly, the condition of mankind demands that we pay this debt. Man cannot and will not be saved apart from hearing the gospel. I am not saying here that he must hear it from a Baptist. I am saying that his chances of hearing the true gospel are much better if we who have the truth will pay the debt we owe. "...faith cometh by hearing, and hearing by the Word of God." It is the job of Baptists to provide man with the hearing, and the work of God to provide the faith. Too many so-called Baptists are trying to provide both the hearing and the faith. Thirdly, the power of the gospel demands the payment of this debt. Paul tells us in Romans 1:16 that the gospel is the power of God unto salvation. Beloved, God has not only given us a debt, but has provided the means to pay this debt. Why is it that, with something so glorious as the gospel, we still neglect this debt? How can we take this great treasure and hide it under a bushel. Our love for the gospel itself should move us to pay our debt of evangelization.

Fourthly, the doctrine of election demands we pay this debt. Thank God for election! Election gives us hope for lost souls. Election should cause us to be most diligent to pay this gospel debt. Since God chose some to salvation, and ordained that salvation come about by the preaching of the gospel; this debt should be most easy to pay. When we grow weary, then let us think about election; and it should revive our souls to pay this debt.

Fifthly, the exclusiveness of authority should move us to pay this debt. Beloved this is a debt that God reserved for special people. What a joy to be a Baptist. But being a Baptist brings added debts. It is our job to pay this debt. We are the only ones with authority from God to pay this. The fact that God has blessed us with this honor should motivate us to pay.

Sixthly and lastly, love and burdens should move us to pay this debt. Oh, where are the burdens of God's people? Why is it that we seem so uninterested in lost souls? Why is it not our hearts desire and prayer to God for lost souls that they might be saved? Why is it that necessity is not laid upon us that we preach the gospel? Beloved friend, we are taking this debt far too lightly. May God give us a love for the lost. May this love aid us in paying the debt we owe the world of preaching to them the gospel of Jesus Christ.

The second thing we as Baptists

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Many are too busy to seek the Lord; yet we know of none who go starving because they have not time to eat.

DEBT

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tists owe the world is to live a holy life before them. There is so little holiness in this world today. Even amongst truly saved people, there seems to be little true godliness. Observing the false churches in this area; holiness must be upheld by the Baptists or it will die. Holy living has always been a distinguishing mark of true Baptists.

History will bear that fact out. So we see that here again we owe the world holiness. It is our debt to show the world that God makes a difference. We are to be different in every aspect of our life. We owe the world to show them what God can do, to show them how God can change our likes and dislikes, to show them that there is great pleasure found in serving God, and to show them that sin and iniquity are not the roads to true happiness. Beloved let us pay the debt of holiness to this world. Let us show them the great difference that God can make.

The third thing that we as Baptists owe the world is the truth about the Bible. We live in a day when truth and doctrine seem to have very little importance. This is not the way God's Word teaches it should be. The Bible teaches that doctrine is of great importance. You can't serve God as you should without being sound in doctrine. Let us notice some things we should tell them the truth about.

First, we should tell them the truth about salvation. In order to do this we will from time to time have to denounce false theories. In order to build up, you sometimes have to tear down. We owe it to the world to denounce any way of salvation as heresy except that of salvation by sovereign grace. We must denounce free-willism, baptismal regeneration, works, and church salvation as being of a Satanic origin. It is important not just for people to know they are saved, but to know how they were saved. Secondly, we owe the world the truth about sin and eternity. Let us denounce the modernism of no hell. Let us tell men the truth about their condition before God. Tell them they are dead and depraved before God. We owe it to them to warn them about an eternal hell that awaits all who die without Christ. This is not being cruel; it is being a true friend. Thirdly, we owe them the truth about the doctrines of grace. The truth about Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance of the Saints. Let us never be ashamed of these great truths. We also owe this to our forefathers who believed these great doctrines. Fourthly, we owe them the truth about the Lord's church. I know people might become angry, but that does not relieve us of our debt. We owe it to them to tell them that Christ started a Baptist church, and that is the only kind of a Church He will recognize (many of them so-called, He does not recognize). We owe it to them to inform them that every other religious institution on this earth is a synagogue of Satan. That they are man-made and not God-made. We need to tell them that the ordinances are given to this kind of church. We owe them to tell them that they cannot tithe or be counted faithful in any other kind of institution. Fifthly, we owe them the truth about heathen holidays. We will offend many, but none the less

we must tell them they are wrong to celebrate that which was founded solely on idolatry. Sixthly, we owe them the truth about the woman's place. This will not make many of them happy, but it does not change God's Word. We must tell them that women are to remain silent in the church and that they are to have their heads covered. There are many other things I could name but these will suffice. I guess I might sum it up this way; we owe them the truth, the whole truth, and nothing but the truth.

The fourth thing we as Baptists owe the world is kindness. If we do not pay this debt, then we will ruin all other debts paid. Being kind is something that every Baptist can do. We owe it to the world to treat them with kindness and consideration. We are not any better than other people. God has been kind and gracious to us. We must be this to others.

We must remember the old saying, "You can catch more flies with honey than vinegar." I realize we are not dealing with flies, but we will get better response with kindness than bitterness.

The last thing I mention that we as Baptists owe the world is proper attitudes. The Lord has impressed this thought on my heart much the last couple of years. By proper attitudes I refer you to the beatitudes. We must be poor in spirit, meek, peace-makers, etc. We must have a proper spirit of love and compassion for other people; saved or lost, believing the truth or being heretics. Let us strive to have the attitudes that the Bible teaches we should have. As Baptists, I believe we should be the cream of the crop. God has greatly blessed us, and we owe God for that blessing.

The third thing I want to mention briefly is some things the world owes Baptists. First, they do not owe us the persecution that has been given out, especially to our forefathers. Fifty million Baptists died at the hand of the world during the Dark Ages. They did not deserve this.

Many claimed this persecution was done in the name of religion and as a work for God. This was the barbaric slaying by men of the devil and the old whore, the Roman Catholic Church. The world did not owe this persecution to a people who were just doing what was right.

The world does owe us a few things though. First, they owe us a fair hearing of the gospel.

We are not trying to sell them anything. We are not trying to hurt them or their families in any way. We are trying to get before them that which they need more than anything else in the world. I have had doors slammed in my face and been talked extremely rudely to by people to whom I was giving the gospel. They owe me a fair hearing. If God has commanded us to give them the gospel, then they owe it to Baptists to listen. Secondly; saved people owe Baptists an honest examination of what we believe. When we try to teach them the truth, they should not be rude. They owe it to us to honestly examine the Scriptures we point out to them. So many times they will use the old "I don't argue Scripture" line. If we owe it to them to tell them the truth, they owe it to us to examine the truth. The third thing the world owes Baptists is a sincere, "Thank you." They owe Baptists a, "Thank you" for much of the

religious freedom they have today. They owe Baptists a "Thank you" for any truth they have in their churches, for I assure you they got it from Baptists. They owe Baptists a "thank you" for our concern and efforts on their part.

The last thing I mention is that the saved world owes Baptists membership in a true Baptist church. Perhaps to say that you owe this to Baptists is stretching it a bit, but you do owe it to Christ. He came to earth and started a church. Every saved person owes it to Him to join the church Jesus started. If you are saved, may God impress upon your heart to pay this debt.

In conclusion, let us remember that it is better to give than to receive. Let us as Baptists pay our debts to the world regardless of what they do. May we realize that we have a debt of love to Christ. A part of paying that debt is working properly through a true Baptist church. May we love our churches. May we also see that, along with membership, comes debts. May God help us to pay those debts for His honor and His glory. May God bless you all.

TO KNOW

(Continued from Page 1)

1:31 where it said, after creation, that "...God saw everything that he had made, and, behold, it was very good."

The creation of our bodies is an excellent example of God's goodness. The head, the eyes, the ears, the nose, the mouth, the tongue, the throat, etc., all show that we are marvellously made by an extremely good God. God, because He is good, has made us so that our hands are sure for working, our feet for walking, our eyes for seeing, teeth for chewing, etc. Furthermore, God's goodness is not confined to humans, but it is graciously extended to all of His creatures. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing" (Psa. 145:15,16).

"Who giveth food to all flesh: for his mercy endureth forever" (Psa. 136:25).

We, if we will open our eyes and look around us, will find that the earth is full of the goodness of the Lord. Look, for example, at the variety of vegetables, meats and fruit which God has set before us. Observe also our five senses and all the many ways God has given to gratify them. There should be no doubt in the mind of anyone that our God is very good.

The greatest expression of God's goodness was when He gave His only begotten Son as a sacrifice for us unworthy sinners—for us hell-deserving, law breakers.

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

Note carefully the following passage which speaks of our God's goodwill toward us. "Glory to God in the highest, and on earth peace, goodwill toward men" (Luke 2:14). How should we react to God's goodness? Should we take it for granted?

Some don't even believe that their blessings are the result of God's goodness.

"O that men would praise the LORD for his goodness, and for his wonderful works to the children of men" (Psa. 107:8).

This brings us to the patience of God. It is a very good thing that our God is patient, or we would all be in very serious trouble. Some, of course, would be in more serious trouble than others. God, however, in Romans 15:5 is termed "...the God of patience"...

You will recall how patient God was with those who lived before the great flood. He, in fact waited, or put up with them for one hundred and twenty years before He sent the great flood. We can be sure that God's patience is being exercised today toward all people, but especially to those who have no respect or regard for His Word—the Holy Scriptures. Perhaps another one hundred and twenty years are being accumulated.

You will recall that God was very patient with Israel even though they continued to rebel against Him. They even followed after other gods, yet God was patient with them for a long time. We, in fact, learn from Romans 9:22 that God bears with much "longsuffering the vessels of wrath fitted to destruction". God even exercises His patience toward believers. This fact is made evident from the following passage of Scripture. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Psa. 103:10).

God is not only very patient with His children, but He even deals with us on the basis of His amazing grace. Let us, therefore, for a few moments, consider the amazing grace of God. In fact, it is by way of His grace that His salvation flows to each of the elect. Grace cannot be bought or earned, and neither can it be won. It would not be grace if we were able to obtain it by either of these methods. This is because that when a thing is said to be of grace, the meaning is that the recipient has no claim upon it. It, in other words, is not due him or her. This fact is brought out very clearly in the following passages of Scripture.

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:6).

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that: worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4, 5).

It will be found that there are at least three principal characteristics of grace. The first of these which comes to mind is that grace is eternal. There are so many things which grow old and fade away, but such is not true of God's grace to us. His grace is eternal. Grace, in fact was planned before it was ever exercised. God purposed grace before He ever imparted it to one single person. I'm saying, in other words, that it goes back into eternity past. The following passage of scripture confirms this fact.

"Who hath saved us and called us with an holy

calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

The second characteristic of grace which comes to mind is that it is free. Most everything, has a price tag on it, but not so with grace. The following passage of Scripture confirms that it is free. "Being justified freely by his grace..." (Rom. 3:24).

I have already emphasized that grace cannot be bought, earned or won, which is another way of saying that it is free. It is free in that it is not of works. Those, in other words, who are the recipients of grace have no claim upon it. It is not due them. It is the gift of God.

The third characteristic of grace is that it is sovereign. Hebrews 4:16, speaks of the "throne of grace", and Romans 5:21 says, "even so might grace reign".

Grace cannot reign unless it reigns from a throne. This is why we read of the "throne of grace." Grace, then is sovereign in that God bestows it upon those of His own choosing. God says, "I will have mercy upon whom I will have mercy" and He can say in the same vein that He will bestow grace upon whom He will bestow grace.

The Bible informs us that "there is none good, no not one", which means, among other things that we deserve nothing from God. We have all sinned and come short of the glory of God. We, in fact, are all members of a fallen race. We are helpless, hell-deserving sinners. The grace of God in Christ Jesus is our only hope.

Some one has pointed out that God the Father is the fountain of grace, since He is the one, who purposed the everlasting covenant of redemption. God the Son is the channel of grace, since it flows to us by way of Him. The everlasting gospel is the publisher of grace. God the Spirit is the bestower of grace. The Spirit is the one who applies the gospel in saving power to the soul.

"Grace is a provision for men who are so fallen that they cannot lift the ax of justice, so corrupt that they cannot change their own natures, so averse to God that they cannot turn to Him, so blind that they cannot see Him, so deaf that they cannot hear Him, and so dead that He himself must open their graves and lift them into resurrection" (G.S. Bishop).

Truly, then, it is "Amazing grace how sweet the sound that saved a wretch like me".

HOLINESS

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sins, which were by the law, did work in our members to bring forth fruit unto death" (Romans 7:5). People are like what Paul wrote about in this verse. A woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. People today are trying to live a holy life, and they haven't entered into the new relationship with the Lord Jesus Christ. We enter into

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HOLINESS

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it by faith in the person of the Lord Jesus Christ. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Romans 7:6).

We can't serve in the flesh. We can't have fruit unto God in the flesh. It must be by the Spirit. There hasn't been anyone saved by trying to keep the law of the Almighty God. We can't keep the law. We must have a law keeper and that person is the Lord Jesus Christ. We must have a new relationship that we might bring forth fruit unto God.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). We need to be born again by the power of God. Holiness is a habit of being of one mind with God accordingly as we find his mind revealed in scripture. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:6-7). The law only gives the knowledge of sin. The law is a schoolmaster to point us to Christ.

"Wherefore, my brethren, ye also are become dead to the law..." (Romans 7:4). How do we become dead to the law? It doesn't mean that the law is done away with. It doesn't mean that we don't love the law of God. We love the law of God because Paul said the law was good, holy, and righteous. But how then are we set free from it. We are set free from the condemnation of it. We are set free so that we might have spiritual enlightenment. We are set free that we might bring forth fruits of holiness unto God in our Christian life.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4). How are we going to bring forth fruit unto God? We must bring forth fruit unto God because we have been set free from that other relationship. God didn't do away with the law. He only saved us from the condemnation of it. He delivered us from the condemnation and judgment of the law of God.

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I

am carnal, sold under sin" (Romans 7:12-14). The law will show the wound but it won't heal it. The law will show you how dirty and filthy you are, but it won't cleanse you. The law is like a mirror. You look into the mirror, and the mirror shows you exactly what you are and exactly what you look like. You may become angry at the mirror. The mirror doesn't lie. If you have a scar on your face it will show it. Whatever your features are, the mirror will reflect them back to you and show you what you are. That is how the law is. I thought I was doing all right until the law came and my sin was revealed. That is when I really saw sin and its ugliness. The law identified sin in my soul and in my life. It showed me what I was doing. It revealed to me how Jesus was condemned, and how I was condemning Jesus and how God was offended because of this. Then I fled to Christ.

"And the commandment, which was ordained to life, I found to be unto death" (Romans 7:10). Paul said, I found that the law can't bring life. There is no way it can bring life. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). He has given you a new nature. He has put His Spirit in your heart and in your soul. You don't have to live after the flesh, but you can live after the Spirit. You can live after that new nature God has given you. You have a new mind. You have the mind of Christ.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). There are two laws spoken of in this verse. The law of the Spirit of life in Christ Jesus. That is the Spirit of the law. The royal law of Christ in the hands of the mediator. Jesus Christ, my mediator fulfilled the law and as my law keeper my intercessor. He didn't take it out of the way because the law of God is good, holy, and just. So then the law was sin and death. All it could bring forth was death because the law gives sin its strength.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" (Romans 8:3). Our sin was condemned in the body of Jesus Christ nearly two thousand years ago on the cross of Calvary. Yes, Jesus Christ died under the weight of my sin. He delivered me from the condemnation of the law, and He delivered me from the wrath to come. Jesus Christ struck a death blow to sin nearly two thousand years ago. The sword of God's justice smote His lovely Son that day on the cross of Calvary. All of God's elect will come to Jesus Christ as their Lord and Saviour that they might have eternal salvation, and that they might have fruits of holiness and righteousness.

The works of sin and the works of the flesh are a stench in the nostrils of God. It is a sweet-smelling savor in the nostrils of God when we come to Him in the person of Jesus Christ. We must plead the blood of Jesus Christ, and we must plead the righteousness and holiness of Jesus Christ. Yes I have all of this

because of what Jesus Christ did for me.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4). So we are free. When Jesus Christ makes a man free, he is free indeed. Free from what? Free from condemnation and judgment because of sin. Free so that we can yield our bodies as instruments of righteousness and have fruits of holiness to offer up in the presence of Almighty God. So holiness is a habit of being of one mind with God. As according we find His mind revealed in scripture.

"Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way" (Psa. 119:128). The more that you read the infallible Word of God, the more that God feeds you with His Word, and the more you will see the ugliness of sin.

"Thy righteousness is an everlasting righteousness, and thy law is the truth" (Psa. 119:142). "The righ-

teousness of thy testimonies is everlasting: give me understanding, and I shall live" (Psa. 119:144). "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold" (Psa. 119:126-127).

The more God reveals His holy law unto you, the more you see the false ways of this old world. Jesus Christ said, "If you love me, keep my commandments" Read John 14:21, 23, and 24 also. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3).

God will shine on you and show you your sins. You don't see them all at one time. You see them daily in your life, and God reveals these sins to you through His holiness and the knowledge He has given you by the power of the Holy Spirit. A holy man will strive to be like his Saviour. He will try to follow the example laid down in the Word of God for us. God said He has conformed us

to the image of His lovely Son. Every day we are being more conformed to the image of God's lovely Son. We are going to reach that state of glorification when Jesus Christ comes in the clouds of glory. When we hear the voice of God, we will be called up to meet the Lord in the air, and then we will ever be with the Lord Jesus Christ. A holy man will strive to be like the Lord Jesus Christ. He will strive and exercise the holiness and the righteousness which he has, which he received from Jesus Christ the day he was born again by the power of the Holy Spirit through the gospel of Jesus Christ.

We need to lay these things to heart. We need to strive. Hebrews 6:1 says, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

We will continue to discuss this and other wonderful points of God's infallible Word in the fourth part of this series.

WHY WE ARE BAPTIST - Pt. 5

by W. K. Wood

In studying baptism as practiced by Baptists and taught in the New Testament, you will note that there was not an infant in any of the baptisms recorded. In fact, we know of a reward of \$10.00 that is offered for one Scripture--just one--that will justify infant baptism in any shape, form or fashion. In these days of depression a \$10.00 bill looks like a wagon sheet. It would be a fine thing for some of these dry-land baptizers to produce one Scripture to justify baby baptism. It can't be found.

It was so stated by Andrew Johnson, March 16, 1928, in a sermon on infant baptism at Pollard M.E. Church. "Sometimes people demand-you give me an absolute proof and put your finger on the chapter and verse where God says baptize a baby...There is no absolute command...These are gained by inference."

The one faith, and the one baptism excludes infants and also any other form of baptism except immersion.

We now come to the second ordinance as practiced by Baptists.

2. The Lord's Supper, as administered by Baptists, is the only Scriptural practice of this ordinance. The Lord's Supper as administered by Baptists is not a sacrament as taught by Catholics, Methodists, and others. The Methodists teach, and their teaching is based on Catholicism and not on the Scripture, "that the sacraments ordained by Christ were not only badges or tokens of Christian men's profession, but rather they are certain signs of grace or God's goodness toward us, by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith." They state that there are two sacraments ordained of Christ. That is baptism, and the Supper of our Lord. Again they state: "The sacraments are not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them and in such only as worthily receive the same they have a wholesome effect or operation. But they that receive them unworthily purchase to themselves condemnation. That

the Lord's Supper is a sacrament of our redemption." That is nothing more than being saved by our observing the Lord's Supper. Such is not the teaching of the Scripture. The Lord's Supper is not transubstantiation. What is transubstantiation as taught by the Catholic Church? In the Manual of the Holy Catholic Church, first part, section 2, page 49, "That this inward, imperceptible substance of the bread and wine, is, at the consecration entirely taken away by the almighty power of God, and changed into the substance of the body and blood of Jesus Christ, which is substituted in its place; but that all the outward sensible qualities of the bread and wine remain entirely the same as before consecration. So that Jesus Christ now present, instead of the bread and wine, exhibits Himself to us under those very same outward forms or appearances, which the bread and wine had before the change." Thus we see, according to their own comments on page 50 of the same volume, "That which before consecration was bread, did, after consecration, become His body, the bread must undoubtedly be changed into His body; and as it is manifest to our senses that there is no change in the outward sensible qualities, therefore, this change must be in the inward substance."

The Lord's Supper is not a communion of saints. Some would say that they could not be a Baptist because they could not commune with their wife. Well, brother, do that at home. At the Lord's Supper, we show that we are remembering Christ. We are not there to show love for brethren, for mother, brother, or sister. When Jesus instituted the Lord's Supper, His mother was not there.

(1) The Lord's Supper as taught in the Bible and practiced by Baptists is a memorial. This memorial is to be observed in memory of Christ. "He took bread and gave thanks and brake it and gave unto them saying, This is my body, which is given for you, This do in remembrance of me" (Luke 22:19).

When Baptists come together to observe the Lord's Supper, they come there in memory of

Christ. If they do not, they are not discerning the Lord's body.

(2) The elements in the Lord's Supper are bread and wine. There is to be one loaf, which represents one body. This one loaf is to be of unleavened bread. The same kind the Master used in the Passover. The Master used that kind the night He instituted the Lord's Supper. Any Old Testament passage that tells about the kind of bread in the Passover will describe the kind used in the Lord's Supper. Jesus took this one loaf of unleavened bread and after thanks brake it and gave to His disciples. Such is the practice of New Testament Baptists today. After He gave to them the bread, He also took the cup. This cup was of fermented wine, the kind used when the Master instituted the Lord's Supper. The kind used at Corinth that made some of them drunk. The only wine that symbolizes the sinlessness of Christ is fermented wine, that which by fermentation has all the corruption of nature taken out of it. Grape juice should not be used at the Lord's Supper. New Testament Baptists track the Scriptures as to the bread and wine. Unleavened bread, fermented wine is the Bible order and the practice of real New Testament Baptists.

(3) To observe the Lord's Supper there must be unity. Not union, but unity. A union service at the Lord's Supper (so-called) is an abomination in the eyes of God.

A. There must be one body. Paul says, "Ye are a body of Christ." There must be the one body to take the one loaf, representing the one body that was broken and to drink of the one cup representing the blood of the one and only Saviour of man. We do not believe in the practice of members of Baptist churches coming together to observe the Lord's Supper. Let them observe it in the one body to which they belong.

B. To observe the Lord's Supper there must be unity in doctrine. No two denominations on this earth are one in doctrine. Paul says in Romans 16:17, "Mark them which cause divisions and offenses contrary to the doctrine

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WHY WE

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which ye have learned; and avoid them." That knocks in the head all union services. No man can unionize and obey this Scripture. He says, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned (and unionize with them? God forbid) and avoid them." Acts 2:42, "They continued steadfastly in the apostles' doctrine." I Cor. 11:18-20, "For first of all, when ye come together in the church, I hear that there be divisions among you and I partly believe it. And there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together in one place this is not to eat the Lord's Supper." Another version renders it, "Ye cannot eat the Lord's Supper."

C. Such a division mars the fellowship, even of the one body. We must continue not only in the apostles' doctrine, but in fellowship. Numbers of Baptist churches of today cannot take the Lord's Supper because the fellowship has been broken.

D. There must be unity as to place. I Corinthians 11:18, "First of all, when ye come together in the church." This is a church ordinance. Paul says of it in the 3rd verse of the same chapter, "I have received of the Lord that which also I delivered unto you." And goes on to speak of delivering unto them the Lord's Supper. And as a body of Christ they are to take the Lord's Supper in remembrance of Him. It is not to be administered to some one in a sick room just for the sake of the one who is sick. It is not to be taken as an individual. It is to be observed by the body of Christ in memory of Christ.

E. To observe the Lord's Supper there must be a clean membership. I Corinthians 5:11, "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner: with such an one no not to eat."

What is to be done with them. In the 5th verse of the same chapter, "Deliver such an one unto Satan for the destruction of the flesh." Seventh verse, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old malice and wickedness; but with the unleavened bread of sincerity and truth." I wonder how many Baptist churches there are today who can scripturally observe the Lord's Supper? Some set a time, say every quarter. It matters not about the unity of the body, of doctrine, fellowship or the condition of membership. Take it as instructions. We should be more careful. God says if we eat and drink unworthily we eat and drink condemnation to ourselves, not discerning the Lord's body and for this cause many of the Corinthians were weak and

Many come to God's house, but the only seat they will occupy therein is the judgment seat.

sickly, many asleep.

(4) We also observe the Lord's Supper to show forth His death until He comes. I Corinthians 11:26. We not only observe the Lord's Supper in memory of Him, but in so doing we show the Lord's death until He comes. So when the Lord's Supper is observed it not only points back to the day of His death when His body was broken and His blood was shed, but looks forward to His triumphant second coming.

VI. In the 6th place we are a Baptist because it is the only church in which there is equality. "One is your master and ye be brethren." In a Baptist church there is equality in salvation which isn't true in other churches. In some churches they teach that some are saved in one way and some are saved in another. Southern Methodists teach: "Sinners are saved by grace and Christians are saved by works." While in a Baptist church no one merits anything, but all are saved by grace through faith. Baptists are not only equal in salvation but they are equal in baptism. Every one is baptized exactly alike. Baptists are equal in church membership. This is illustrated and taught in I Corinthians 12:27: "Now ye are the body of Christ, and members in particular." Baptists are all equal in voice, from the oldest to the youngest, be they cultured or ignorant, rich or poor, high or low. They have one vote or voice. Baptists are equal in their giving. There are to be no assessments except those that have been imposed by the head of the church who is Jesus. And on the first day of the week we are commanded to bring our offering to the Lord's house as God has prospered us--that the tithe is holy unto the Lord. This is the only basis laid down in God's Word whereby that there might be an equality. God has promised that there would be provision in His house sufficient to carry on the Lord's work when Baptists bring in their tithes. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not pour you out a blessing that there should not be room enough to receive it."

VII. In the 7th place we are a Baptist because it is in a Baptist church that the Holy Spirit has His habitation on this earth.

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God ... house of God which is the church of the living God, the pillar and ground of the truth...And are built upon the foundation of the apostles ... God set some in the church, first apostles...and prophets. Jesus Christ himself being the chief corner stone...Upon this rock I will build my church...In whom all the building fitly framed together groweth unto an holy temple of the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22; I Tim. 3:15; Matt. 16:18). The Spirit of God does not inhabit, and does not control, does not dominate in any organization of God's earth except a Baptist church, and in many of them, He is grieved and insulted and dis-

graced.

VIII. In the 8th place we are a Baptist because they are missionary.

In keeping the commandment of the Lord they are endeavoring to preach the gospel to the ends of the earth. Those who refuse to preach that gospel are living in open rebellion to the King of Kings and Lord of Lords, who said to preach the gospel to every creature. Just after His glorious resurrection He meets with His church and says, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

We should be missionary because Christ demands it. We should be missionary and His church proclaims it. We should be missionary as a dying, sin-

cursed, hell-deserving world calls for the message of salvation that Baptists and Baptists alone can give. O, my brethren, may the command of Christ, the call of His cross, the wooings of His Spirit, and the cry of a sinning, lost world compel us to give the message to the whole creation.

IX. We are a Baptist in the 9th place because Christ has promised to Baptists and Baptists alone, perpetuity.

They will be here when Christ comes the second time. For it is said of them that the gates of hell shall not prevail against them. "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Christ said, "Every plant that my father hath not planted shall be plucked up." And the only church that He has promised not to pluck up and the gates of hell should not prevail against is a Baptist church. They have been here ever since the days of the Lord Jesus and the apostles, and they will be here when He

comes.

Baptists have met the foes of the past. They have rested for these years upon the mountain of eternal truth. They have proclaimed this truth and will continue to proclaim it until they are called into the Lord's glorious presence.

A church whose head is the Lord Jesus, built out of material prepared by John the Baptist, set up during the personal ministry of our Lord, as firm and sound in doctrine as the rock of ages, whose ordinances set Him forth in picture the only and all-sufficient Saviour, whose membership is equal, where every member is a king and a priest, and where none dare wear a crown. These churches are standing erect on the eternal promise that the gates of hell shall not prevail against them. They are increasing in strength and influence and are lifting the light of the world to those in darkness. They are a people whose history, like the path of the just, is a shining light that shineth more and more unto the perfect day.

CALVARY BAPTIST CHURCH 1988 BIBLE CONFERENCE

This is Tuesday, May 31st. Our Bible Conference has been over a day and a half. It is now a thing of the past. I began work on it over a year ago (I am already working on next year's conference). I began work earnestly in February. I invited speakers, picked subjects, assigned subjects to preachers, and arranged the program. The conference seemed so far away for a long time. Then it got closer. I reached the "jitters" stage. It was almost on us. Then it was here. Then it was over (seemingly almost before it had begun). So much time. So much money. So much work. Was it really worth it? It cost our church hundreds and hundreds of dollars (though this year we received almost enough from outside sources to pay for it). It cost hours and hours of work for me. It cost many of our members many hours of work. It cost those who came to it much time and money. Was it really worth it?

I think that I could safely leave it to the majority vote of those present. I feel sure that an overwhelming majority (say 95% or more) would say that it was well worth it. We truly had a great conference. I cannot tell you how many people told me that it was a great conference. Some told me it was the best they had ever attended.

They came from the east and west. They came from the north and south. From as far north as Michigan, from as far south as Florida; from as far west as Texas and Oklahoma. They came from fifteen states. Yankees and Southerners fellowshiped together around the precious truths of God's Word. One of the best things about a Bible Conference is the meeting of and fellowshiping with brothers and sisters of like precious faith. It is so good to see, one more time, some of those we have long since learned to love. Oh that we could see them more often! It is also very good to meet new ones who believe the same truths that we do. Some of these brothers and sisters I have met here and there at Bible conferences and in different churches, and such times are the only times I get to see them. Of course, I am so busy during

our Bible Conference that I do not get the one on one fellowship that I so much delight in. However, I do greatly rejoice in the fellowship I do have at such a time.

The Unity Baptist Church with pastor Harold Cathey again allowed us to use their gymnasium for the feeding of our conference. They made no charge for this. We do deeply appreciate this. Our ladies provided sandwiches and... for our Saturday supper. Kentucky Fried Chicken, catered the two noon meals for us and did their usual fine job. Folk seemed well pleased with the food, and I am sure that everyone had plenty. The church provided drinks and desserts for the meals. We had food, drink, and great fellowship at the parsonage following our closing service on Sunday.

We had folk at the parsonage each night after service. We had drinks and refreshment and great fellowship. Some stayed with us until about 2AM for fellowship. This is almost too much of a good thing considering the limitations and needs of the body. I seemed to make it through this better than I did the year before. I have noticed that age is catching up with some of us, and many do not fellowship as late as they once did. Well, in heaven we will know no limitations as to this. Praise the Lord!

Everything went smoothly at our conference. There were no jars, no mishaps, no controversies - at least, so far as I know.

There was a very wonderful spirit of Christian love all through the conference. I have seldom seen a better spirit through the totality of a Bible Conference.

Due to some problems since our last conference, I was a little apprehensive as to our attendance. However, it was very, very good. It was not quite as large as the previous year, but was amazingly good. We registered over 240 which was only 35 under the previous year. I was so very well pleased with this part of our conference.

I doubt we will ever again see the number we used to have in the old Ashland conferences in the days of John R. Gilpin. So many new doctrines have entered

in and somewhat depleted our ranks. The expense of attending a conference today is so much more than it once was. Our church does not feel able to supply lodging for all our guests as we once did. Some of the old preachers are dying out, and it does not seem to me that the Lord is raising up a like number of young ones (oh, that we may soon see more of this). For these and other reasons, I do not expect to see as many as we used to (but God is able). It is my aim, hope, and desire that we will build this conference until we have 300 or more in attendance at the largest session. This will give us several over that number in total. Pray for us as to this, and next year help us try to reach that goal.

I am continually blessed by Rhoda Gilpin Smith's ability at the piano. She surely adds to our services, regular as well as conference. Debra Tiber Branem played for us during one session of the conference. I would not attempt to name all who sang specials for us at our conference for fear I would leave some out. They were many. They were talented. They added much to the blessings of the conference. We had solos and duets. We had a group from The New Testament Baptist Church of Kirtland, Ohio sing for us. Brother Eldon Joslin led most of the singing for us. Of course he played his trumpet. I appreciate all that this brother does for us during our conferences. He is a real blessing to me. Brother Gary White from Sillsbee, Texas led singing for us during one session.

I believe that we had more people who left before the conference was over than we usually do. I realize that some of this is necessary. I am sure that some of it is justifiable. I know that I am happy for your presence even if it is only for one session. But I would urge everyone to make a special effort to be present for the whole conference. I know you get tired (I do too). I know you will get home earlier if

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THE BAPTIST EXAMINER
JULY 23, 1988
PAGE ELEVEN

TUNE IN TO THE CALL TO CALVARY

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

CONFERENCE

(Continued from Page 11)

you leave earlier. I know that there may be some pressing reasons for your early departure. But, I would urge everyone to try to plan things back home so that he can stay for the whole conference if possible. If four, five, or six sessions are a blessing, maybe the fifth, sixth, and seventh will also be. In fact, the seventh session may be the greatest blessing. And remember those poor preachers who have patiently sat and waited for their turn to preach. They want you to hear them too. They might be a blessing to you too.

I especially urge preachers to do all in their power to be at every session, from the first to the last, of the conference. Personally, as a preacher, I feel that I get far more out of a conference than I can give to others. I feel that I need what I get more than the conference needs what I give. I want to preach one time. I want to listen to all (I said "all") of the other preachers. I know that there are some situations where a preacher cannot be at the whole conference. But I wonder if this is true in every case. Preachers, we might do well to apply the golden rule here.

Preachers, try to explain to your church why you desire and need to stay through the whole conference. They can do without you a few Sundays out of the year. Tell them that you need the fellowship and blessings you can get at the conference. I know of few things that can bless a preacher more than a Bible Conference.

We had twenty-three preachers who preached at our conference. I do thank God for each one of them. I appreciate their praying, preparing, and preaching. We had good sermons throughout the conference. Some were better than others, but all were good. I do deeply appreciate each preacher. He took time. He studied. He prayed. He spent money getting here and back. Many paid for their own lodging. We are willing to provide lodging for all of our speakers and their families. We had some homes that were open for visiting preachers. Some of the preachers would rather get their motel room. This, of course, is the preacher's option. I tell you, my preacher brethren, I praise God for each one of you. Your preaching was the main thing at our conference. Your preaching is much of the reason why we had a conference at all. I think we will all agree that preaching is the main part of any church service. Brethren, I praise you. You did your job well. You are a noble group of the Lord's preachers. You did more to make our conference what it was than all else that was done. May the Lord richly reward you, bless you in every way, and greatly use you in the days ahead. I do hope that the conference was a blessing to you. I hope that,

God willing, we will see you again at Calvary Baptist Church.

We had some preachers in attendance who did not get to preach for us. We appreciate your coming, my brethren. I thank God for each one of you. Maybe you will be preaching for us at a future conference. Anyway, we appreciate your coming. Your presence added to our blessings. I love God's true preachers. I love to preach to them. I love to hear them preach.

I cannot name all who helped in our Bible conference. Many of our men and women did many different jobs in helping in our Bible Conference. I never asked any member to do any special task for or during our conference. Many volunteered to do anything they could to help. Praise God for each one who helped in any way. We could not have had the Bible Conference we did without the help of each one who did help. Our members authorize this conference - except that some others do help with this. Our members do what they can to make our visitors welcome and comfortable. Our members, as best they can, are faithful in attending the conferences. I do thank God for Calvary Baptist Church and for each member thereof.

Our guests, each and every one of them, were most important to our conference. We thank God for every individual who attended all, or any part, of our conference. Without you, we could not have a conference; at least, we would not. May God bless each and every one who attended this conference. I hope that the conference was a great blessing to each one of you, and that you will even now begin making plans to be with us next year.

We had devotional sermons, practical sermons, and strong doctrinal sermons. I do not know that any sermon was of a controversial nature among those present. I am sure that some few statements were made with which some disagreed (Could it ever be different?) (I disagreed with some statements), but I believe the sermons were as well received and accepted as could be expected by so large an audience. We thank God for the faithful, true, anointed preaching at our conference.

Our assistant pastor, Doug Newell, was a great help throughout the conference. I thought he brought one of the better messages thereof. I thank God for him and his fine family.

My secretary, Wanda Bowe did a fine job in the book store. Doug, Helen Gilpin, Judy Rule, and I assisted her. We sold \$1200 to \$1500 in books. Our book store is a ministry of our church. It is not a business in which we engage for profit. We receive no profit from it. But we do get many good books into the hands of a multitude. We appreciate any business you do with our book store.

And Katie. What can I say about Katie? How could I ever have a conference without her? I do not say that she is a good preacher's - wife. I leave that to the judgment of others. But I do

say that she is a good - preacher's wife. I leave it to you to figure that one out. She is a great blessing to me personally. She is a great help to me in all of my ministry. She is an invaluable help to me in a Bible Conference. Only a few really know how much she does for and means to our Bible Conference.

Doubtless, I have left out some

I should have mentioned. Just let me now say that I deeply appreciate each one who had anything at all to do with our Bible Conference.

I am done. I could go on and on. It would take many full issues to say all I would like to say. I praise God for this great and blessed Bible Conference. I will be praising Him for some

time to come for this. Though I desire to properly give credit to men and women, I know that all comes from the Lord.

It is only 44 weeks until our next Bible Conference, God willing. Start now making your plans to be with us then. Help us to make it over 300 in one service next year. May God richly bless you all.

CALVARY BAPTIST CHURCH BIBLE CONFERENCE 1988

MY IMPRESSIONS

I think that the food was better this year. I really liked the preaching.

Brandon Caudill, Goshen, Ind.

This is the first Bible conference that I have been able to attend in some time. I am not able to describe how blessed I have been by this conference. I can say that I have truly been blessed. Each message has been great. I especially have been blessed by Brother Don's, Brother Sam's, Brother Joe's and Brother Mink's messages. Praise God for each of you.

Howard Sheppard, Tampa, Fla.

The fellowship was sweet and charity was shown among everyone. The truth was preached from the Word of God on an excellent theme. Everything was done in decency and order. Above all the Spirit was present in each session. May God give us the grace to obey His commands!

O.K. Sevy, Goshen, Ind.

My first ever Bible conference. I have been most inspired and encouraged as well as built up Spiritually and Scripturally and leave more dedicated to serve in

whatever capacity I am called. We all have been greatly blessed to be able to have been here.

Helen B. Martin, Tampa, Fla.

It is always a blessing to be with other believers of like mind and to fellowship together. It is also very encouraging to hear so many different preachers all agreeing on doctrine. I appreciate the time and energy that must go into such a conference. One comment would be that I would like to hear more practical messages rather than so much doctrine, although those are great too.

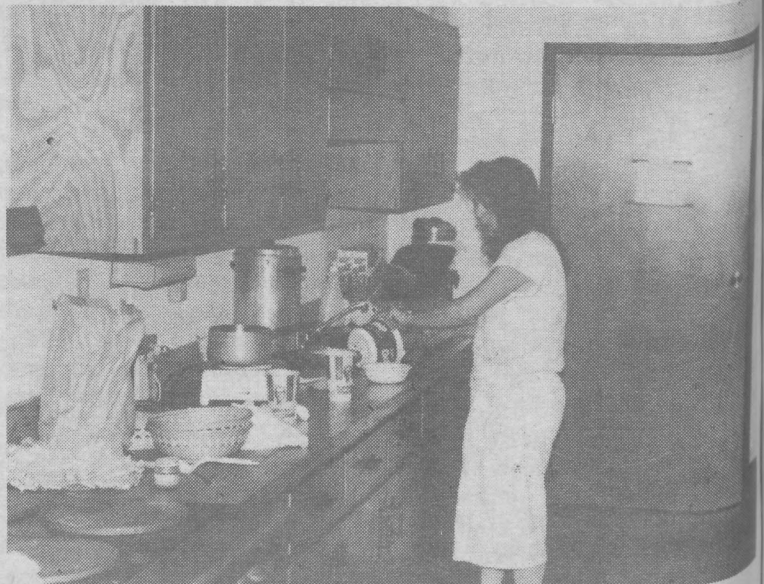
Kirtland, Ohio



At The Eating Place.



Jim Walters brings a needed message on "Holiness or Hell".



D.D. Pyle at work with desserts.

A Slippery Road

There must have been heavy rain during the night, then the skies cleared, and the water which could not run off the road very soon froze solid in long thick sheets of ice. So the next morning when I came along in my car, the road was very dangerous; and when I came back in the evening I felt it was even more dangerous as it was now

dark.

I had just turned a corner and saw a long icy stretch of road in front of me. I thought that this road was just like my life stretching out before me.

Why did I think that?

Because if I had walked on that icy road I would very likely have slipped and fallen. And how easy it is for us to fall into sin! Especially if we think we will get on well in life by our

own efforts. But could I not walk perfectly safely even on that slippery road if someone greater than I am had been supporting me from beside the road, always ready to steady me if I slipped? Believers have someone who does just that as they walk through life. In fact, the Bible speaks of believers leaning on their Beloved One, Jesus Christ. It is the only safe way to live our lives.