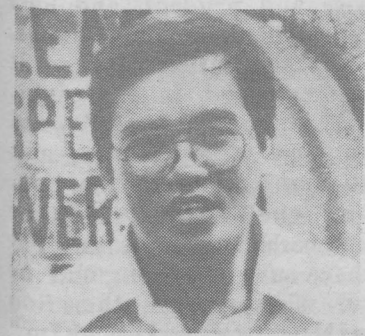


WE ESTABLISH THE LAW

BY Velmer B. Paler
Toril, Daveao City
9501, Philippines

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

Most, if not all, deviations from Bible truths begin with a faulty view of the relationship between the law and the gospel. When the law is emphasized so as to eclipse the glory of the gospel, the Christian falls under the bondage of legalism. When the gospel of grace is preached so as to undermine the authority of



Velmer Paler

the law, the Christian falls into the heresy of antinomianism. There are two ways to fall off the path. On the one side is the precipice of legalism; on the other side is the chasm of antinomianism. Only in the great truth of salvation by grace do we find the law and the gospel preserved in proper relationships. This is the article of faith that decides whether the Christian is standing or falling.

When liberalism and humanism takes over, men think they no longer need the law of God to define sin, but rely on "Christian" insight and their own innate sense of justice. It would be interesting to know how much of the popular current of lawlessness has been encouraged by a misuse of the verse, "not under the law but under grace."

I felt led that the time has come for the true churches of Jesus Christ to awake and be on the march. It is time for God's people to take up the two edged sword (law and gospel) and fight on the two fronts "for the faith which was once delivered unto the saints." There are four reasons why we establish the law.

First, the bible declares it. Take note that we are not saved by the keeping of the law. We are God's children because of His unearned kindness and favor. Those whom God effectually calls, He also freely justifies; not by man's righteousness but by pardoning our sins and imputing Christ's righteousness to us; not for anything good in us, or done by us, but by grace in Christ through faith, which faith is not of our ourselves, but is the gift of God.

But, we are saved to keep the law, the law of God. By the law we mean all that God commands us to do or be. For example, "Love thy neighbor," "Be kindly affectionate one to another," "Love not the world, neither the things that are in the world," are the statements of the law. In the law God asks for our service, our time, and our affections.

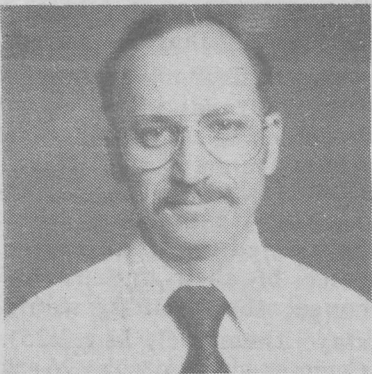
(Continued on Page 10 Column 4)

The Depravity of Man Romans 3:23

by John Pruitt
Rt. 1, Box 452B
Williamson, GA 30292

Romans 3:23 says "For all have sinned, and come short of the glory of God;"

I am sure that you have heard preachers mention in their mes-



John Pruitt

sages that "all have sinned and come short of the glory of God." Most evangelical preaching will include this Bible verse when talking about man's need to be saved.

(Continued on Page 8 Column 4)

WEIGHED IN THE BALANCES AND FOUND WANTING

by Andy Proctor
New Port Richey, FL

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished

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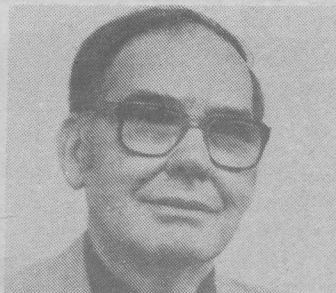


Andy Proctor

STUDIES IN JUDE

by C.T. Everman

The apostle Paul wrote, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed



Clyde Everman

to seducing spirits, and doctrines of devils" (I Tim. 4:1).

This departing from the faith is called "apostasy." It refers to those who Christ said, "draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15:8). They are found in many of our churches as preachers and

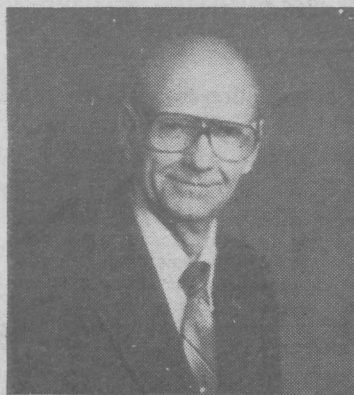
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Salvation Plumb and Plain

by E.G. Graff

P.O. Box 171
Mansfield, LA 71052

Let us begin by understanding each other, when we speak about salvation we are not talking about religion. Nicodemus had religion, but Jesus said to him "Ye must be born again" vs 7. Oh! beloved, we have a lot of religion around the nation today, and we have a lot of religious people, just as in the time of Nicodemus (more religion then we need). What we need to do is get rid of some of that religion,



E.D. Graff

and I mean right here in our Baptist assemblies. That's right, you heard me right, in our Baptist assemblies. Oh! we are so religious (Religiose-that is so sentimentality devout) we sing much about salvation, but there is no

(Continued on Page 10 Column 2)

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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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JACOB'S LADDER, PART II

by T.B. Freeman
5010 Panther lane
Mims, Fla. 32752

of man" (John 1:51). For through Him, these celestial beings are all ministering Spirits

Moreover men and brethren, Jacob's ladder is a prefigure of the Lord Jesus Christ, as the one mediator between God and men (I Tim. 2:5). For every blessing comes to us through His interposition, and therefore the ministry of angels. Hence, "behold the angels of God ascending and descending on the ladder," so also Jesus said, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son



T.B. Freeman

sent forth to minister unto them who shall be heirs of salvation.

The ladder was extended between God and Jacob. God the Holy One, communes with an unholy and sinful man, but with an extended foreshadow of His only begotten Son between. Christ came in the flesh as the great daysman to stand between the offended God and sinful man (Job 9:33), and He came to reconcile sinful men to the sinless God.

The awful condition of fallen man subjected him to spiritual bankruptcy and ruin. He being

(Continued on Page 3 Column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

PREDESTINATED TO HELL: IS IT TRUE? SHOULD IT BE PREACHED?

"What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore

prepared unto glory" (Rom. 9:22-23).

Men are very prejudiced against the terminology "predestinated to hell." I realize that the words themselves contain an element of shock to the minds of men in this age in which we live. It may well be that these words need some softening, conditioning

words of explanation, before being accepted by many. I am not at all surprised at the opposition of Arminians to this teaching, for such is to be expected. Their whole theology is opposed to any real concept of sovereignty and predestination. But I must confess that I have been greatly sur-

(Continued on Page 2 Column 1)

PREDESTINATION AND CALLING - Part II

by Charles H. Spurgeon
(Now in Glory)

II. I have thus illustrated effectual calling. And now as a matter of examination let each man judge himself by certain characteristics of heavenly calling which I am about to mention. If



Charles H. Spurgeon

in your Bible you turn to II Timothy 1:9, you will read these words, "Who hath saved us, and called us with an holy calling." Now here is the first touchstone by which we may try our calling--many are called but few are chosen, because there are many kinds of call, but the true call, and that only, answers to the description of the text. It is "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." This calling

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Still happen what may, faith ceases not to long after God.

has long been given.

That the "lump" represents fallen mankind is evident upon the very face of the text. "Vessels of wrath" demands a fallen lump, for wrath is that necessary expression of God's holiness coming into contact with or contemplation of sin. No sin - no wrath; it is as simple, as that. God's holiness will not manifest itself in wrath except there be sin to call forth that wrath. God has no wrath against a "lump" of unfallen mankind. "Vessels of mercy" also demands a fallen lump, for mercy is the expression of God's love and



Joe Wilson

grace in connection with sinners. Wrath is a necessary expression of God's holiness against sin. Mercy is a sovereign expression of God's grace and love as to sinners. God's holiness demands wrath against sin. God's love and grace does not demand mercy toward sinners, but this showing of mercy lies within His

sovereign will. However, the word "mercy" demands the condition of sin. Even God cannot show mercy toward (I mean saving mercy) unfallen man. Mercy is an attribute that demands sin for its exercise. Mercy is an attitude that can only be expressed where there are sinners upon which to show it. God has wrath against sin. God has mercy on sinners of His choice. Where there is no sin and no sinners, God shows neither mercy nor wrath, and in the very nature of the case and the meanings of the words, God can show neither. I am saying that the words "wrath" and "mercy" prove that the "lump" represents fallen mankind. It absolutely cannot represent unfallen mankind. To teach that it does highly dishonors God and robs the words "mercy" and "wrath" of all real meaning.

Therefore, my text teaches that out of this "lump" of fallen mankind God eternally elected some and predestinated them to be vessels of mercy "afore prepared unto glory." He elected them to eternal salvation. God passed by some in this fallen "lump." He left them in their fallen condition - in their sins - and He predestinated them to hell for their sins. Most adamantly do I declare that God never predestinated any man to hell except for his sins. God will punish no man in hell except for sin. He predestinated no man to that punishment except for sin. The

conclusion from this exposition of the text, relative to my subject, is that there are some from among the "lump" of fallen mankind who are "fitted for destruction" - who are predestinated to hell.

This is not the only portion of Scripture that teaches my subject. In fact, one who will study the Scriptures on this subject will be surprised at how much is said about it. "But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit and made his heart obstinate, that he might deliver him into thy hand...." (Deut.2:30). "For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them...." (Josh.11:20).

"...Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them" (I Sam.2:25). Compare this verse with v.26 and you will learn that Samuel was in "favour" with the Lord, while the Lord had determined to slay Eli's two sons. Here we see election and reprobation. We see predestination to heaven and predestination to hell. "The LORD hath made all things for himself: yea, even the

wicked for the day of evil" (Prov.16:4). God did not make man wicked. But, man being wicked, God made some of them for the day of evil. He predestinated them to hell to be punished for their sins.

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa.6:9-10). Yes, the preaching of the gospel is a "savour of death unto death" to some (II Cor.2:16). "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt.11:25-27). There are those from whom the Lord hides saving truth. There are those to whom

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FROM THE EDITOR

PREACHED

(Continued from Page 1)

prised by the attitude of many sovereign gracers to this doctrine. I have learned that many do not believe and will not accept this doctrine. I have learned that a larger number will grudgingly admit that the doctrine is and must be true, but insist that we should not preach it. This is surely a strange position, isn't it? Let us give serious and careful study to my subject.

Is "Predestinated to Hell" true? Let us examine my text. There is a "lump." It is the "same lump." Out of this lump, God makes "vessels of wrath fitted to destruction." Out of the "same lump" He makes "vessels of mercy...afore prepared unto glory." This passage of Scripture upholds, declares, and defends God's right to do this as it pleases Him. It rebukes and shows the absurdity of anyone denying this right to God. What does this lump represent? Does it represent unfallen mankind or fallen mankind? The Infra- and Supra-lapsarian controversy revolves around the answer to this question. The Supra-lapsarian makes this lump to represent unfallen mankind and teaches that election and reprobation do not take man's sin and his fallen condition into consideration. This position teaches that, in electing some to glory and ordaining others to hell, God does not consider them as fallen and sinful beings, but as unfallen ones (actually as not even yet created beings). This position is false, unscriptural, and highly dishonoring to God. Furthermore, it demands a new and different definition of election and reprobation from that which

"A righteous man hateth lying...." (Prov.13:5). I have a problem in interpreting this verse. Does "righteous" in this verse refer to all saved people, considering them as justified by the imputed righteousness of Christ; or does it refer to some from among saved people who are, at the time and in the matter spoken of, "hateth lying", in fellowship with the Lord and endeavoring in the power of the Holy Spirit to be righteous in conduct? Does "righteous" in this verse refer to all saved people or to some saved people? I say this because, during the last few years, I have known several professed Christians who are very adept at lying, and who seem very comfortable in doing this. They seem to have no conscience about the matter. (However, if saved, I am sure they do have some of this). They seem to make no effort to learn the truth about what they say, seem to not care who they hurt, even seem to do such for the express purpose of hurting others, and seem totally unwilling to straighten matters out that are created by their lies. And I do want to say that I believe some of these people are truly saved people (Comments welcome, I think). So I suppose that I must interpret the above passage as referring to some saved people who at the time and in reference to the matter of "hateth lying" are endeavoring to manifest righteousness in their daily lives.

The righteous man hateth lying. Therefore, he does the best he can to not be guilty of lying. He will seek to know the truth about that of which he speaks. He will not knowingly tell a lie on or about any individual. He will abhor lying. He will try to be a totally honest and truthful man in all of his conduct and speech.

He will not tell a lie to hurt another person. He does not even want to hurt another person. If he has some problems with a brother, he will not lie about that brother in order to get others to side with him. He will not lie in order to gain anything for himself. In all matters of personal controversy, the righteous man will be totally honest and truthful. He will not lie in order to make another look bad, or to make himself look good.

If he is wrong, he will not lie to cover up, excuse, or justify his wrong. He will honestly face his wrong, will confess it to the Lord, to others if they are involved, and do all he can to right that wrong. If he is guilty of a lie, he will not deny it or lie to cover it up, but will confess it. He will be totally truthful about the matter involved. Yes, the righteous man hates lying so much that he just will not lie.

The righteous man hateth lying. Therefore, he does not want to hear others tell lies. He tells the truth, and he wants others to do the same. He will try to learn if what others are telling is true or not. He will not lie himself, and he will not condone or support the lying of another. When he learns that another has lied to him, he will when possible and proper rebuke that one. He will let it be known that he does not appreciate being lied to. To the best of his knowledge and ability, the righteous man will not accept, continue to listen to, and certainly not participate or rejoice in the lies of another. He hateth lying.

The righteous man hateth lying. Therefore, he will not justify his telling of a lie by saying that someone else told it to him. He will try to know if it is true before repeating it - at least in most cases. He will, if he has any doubts about its truthfulness, find out for sure before telling it. If he learns that he has told a lie in this way, he will confess it to the Lord and he will confess it to those to whom he told it and about whom he told it. He will seek forgiveness from them. He will do anything he can to straighten out any problems or hurt done by his

telling this. He will not tell a lie on another. He does not want to hear a lie about another.

The righteous man hateth lying. Therefore, he will not act out a lie. He will not lie by his behaviour or by his tone of voice. He wants others to know exactly what he is saying. He does not say things in such a way as to deliberately deceive his hearer.

The righteous man hateth lying. He knows that he is not only responsible for what he says but is also responsible for the impression his hearer receives therefrom. He will not excuse his deliberate giving of a false impression by saying that he did not really lie. He will be very conscientious about doing his best to see that his hearer understands truthfully what he is saying.

The righteous man hateth lying. Therefore, he will not put a "smidgeon" of truth into what is totally a lie in order to deceive. He will not put an ounce of truth into a pound of lie so as to deceive his hearer, and still justify himself by saying that he told the truth. He will not tell a part truth, leaving out a part, in order to make a false impression on his hearer. One can often tell a total lie by telling a half-truth. The righteous man does not do this.

Can we imagine what kind of world this would be if all men were like this? We will never know until we are in eternity how much trouble has been caused by lying. Hearts are broken and lives are wrecked by the telling of lies. Marriages have been broken, lives have been taken, and nameless, numberless evils and hurts have been caused by lying. Churches have been greatly hurt, even destroyed by lying.

Trust in a man is a great thing. It hurts to lose trust in anyone. When one lies to another that trust is gone (when this is known). This loss of trust greatly hurts both parties, and others if involved. I delight to trust a man; to believe in a man. I love to be able to say and believe about a man, that I can depend on anything he tells me. I know a multitude like this. I praise the Lord for them. I can count on them. I can believe them. I would be utterly shocked if I ever learned that they had lied to me. I believe that they hate lying, and just will not do it. This kind of trust is absolutely essential to the having of good fellowship with another. You cannot have good fellowship with a man whom you know you can not trust to tell you the truth. This trust, once lost, is exceedingly difficult to regain. When you know that a man has lied to you, you have trouble believing anything he says. You wonder if he is telling the truth this time. This loss of trust separates friends and destroys sweet fellowship. And broken friendships and destroyed fellowships are such very painful things. I know people - I would believe anything they tell me. I would almost put my life on the line on what ever they would say. I believe them. I believe in them. I just do not believe they would tell me a lie about anything. Oh, praise God, they are such a blessing to me. I love them so very much. I delight to be in their presence and have blessed fellowship with them. And let me say that I believe their number is legion. Let me say that I believe. This about the vast majority of my Christian friends and preacher brethren. I have to be convinced - I have to know for a fact that a professing Christian will lie before I will believe it about him. I do not have a suspicious nature about my brothers and sisters. I take them at face value. I believe the best I can about them - until and unless... As I said I know a vast number of people in whom I have the utmost confidence in them and in what they say. I know a few other people....well, that's enough said. Yours for truth between brothers and sisters in Christ.

PREACHED

(Continued from Page 2)

the Son will not reveal the Father. Surely, these are predestinated to hell. "...the election hath obtained it, and the rest were blinded" (Rom. 11:7). What could be the difference between being blinded and being predestinated to hell? "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed" (I Pet. 2:8). There are those who were appointed to stumble at the Word, thus rejecting the Saviour, and going to their deserved hell. Surely, these were predestinated to hell. "...who were before of old ordained to this condemnation..." (Jude 4). What could be the difference between being "before of old ordained to this condemnation" and predestinated to hell? Surely these are different ways of saying the same thing. Many more Scriptures could be given setting forth the truth than some men are predestinated to hell, but these will suffice. If a man will not bow to one Scripture, but will twist and turn and pervert it to get around it; he will likely do the same with other Scriptures.

Besides the direct statements of Scripture, there are other Biblical proofs of this doctrine. Absolute Predestination proves that some are predestinated to hell. The Bible teaches Absolute Predestination: that God has from eternity absolutely predestinated everything that comes to pass. I would not attempt to prove "predestinated to hell" to one who did not already believe in absolute predestination. But the thing that amazes me is that some men say that they believe everything is predestinated, but do not believe some men are predestined to hell. This is nothing but absolute absurdity. All things are predestinated. Some men go to hell. Therefore, some men are predestinated to hell. If you do not believe in Predestination: to Hell, you absolutely cannot believe in Absolute Predestination. If one is true, the other must also be true.

Election proves this doctrine. If some men are unconditionally elected to eternal salvation, what about the rest? Are all men sinners? Does God unconditionally elect some to be saved? Does God not elect the others? If these things be true, we are shut up of necessity to the fact that those not elected to salvation are predestinated to hell for their sins. My friend try as you will, you cannot have election without having reprobation. Neither doctrine can exist without the other. You cannot have some men predestinated for heaven without having others predestinated to hell. It is absurd folly to make the attempt.

Total Depravity lays a foundation for and substantiates my doctrine. Man is totally depraved and thus deserves hell. Unless saved by the effectual intervention of God's grace, man must go to hell. God unconditionally elects some and saves them. The rest must be predestinated to hell. It is only by false and foolish hermeneutics that one can believe in Total Depravity and deny Predestination to Hell.

The non-elect angels prove my doctrine. Some angels were unconditionally elected to be sus-

tained by divine power in their original sinless state. Other angels were left to the inevitability of falling due to the mutability of their created condition. No salvation has been provided for fallen angels. They are predestinated to hell for their sins. Arminians do not object to this exercise of the high and awful sovereignty of God. I wonder why?

The sending and not sending of the gospel proves my doctrine. "...and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6-7). We know that a man must be born again in order to be saved. We know that the Holy Spirit uses the gospel in producing the new birth. For God to withhold the gospel from one is to consign that one to hell. I know that we should preach the gospel to all men. I know that we fail in this. But my text in Acts 16 tells that the Holy Ghost forbid Paul and his party to preach the gospel in certain regions. To keep the gospel from one is tantamount to sending him to hell for sure, for he cannot be saved without the gospel.

"For whom he did fore-know, he also did predestinate to be con-formed to the image of his Son..." (Rom. 8:29). "...I never knew you: depart from me, ye that work iniquity" (Matt. 7:23). "Know" in these Scriptures means much more than to know about. It refers to an intimate, and loving and personal knowledge. There are those whom the Lord knew in this way from eternity. There are those whom He never knew in this way. Surely, His never knowing one with this knowledge of intimate and personal love is equivalent to predestinating that one to hell. To know one from eternity is to elect that one to salvation. To not know one in that way is to predestinate him to hell.

I believe that infants who die in infancy are saved by the grace and power of God and will be in heaven eternally. For God to take an infant in death is evidence that, that one was chosen to salvation. For God to allow one whom He knows will never be saved (surely, any Christian will admit God's foreknowledge in this sense) is equivalent to predestinating that one to hell. I might ask the Arminian: why does God take one infant in infancy to heaven and leave another, whom He knows will never be saved, to grow up, die in sin, and go to hell? Answer that one, Mr. Arminian.

The fact that some men go to heaven and some go to hell, properly understood, proves that some are predestinated to hell. We must make this difference to be in man, give man credit for his salvation, and thus become rank Arminians; or we must believe in the sovereignty of God in absolute predestination relative to these matters. If we believe the truth about how men are saved and go to heaven - that it is by sovereign grace and irresistible power - then we must believe that those who are not saved in that way are predestinated to hell.

Well now, what about those who are predestinated to hell? Is God unfair or unjust to them? Will they have eternal reason to

complain against God? Can they justly blame God for their being in Hell? Of course not, and no believer in total depravity could believe such. Those who go to hell do what they desire and get what they deserve. Read that over several times as it is a very important statement. God does not force them to sin; they desire to sin. God does not force them to reject the gospel; they have no desire for the gospel. Predestinated to hell does not mean that men want to be saved, but God will not save them because they are predestinated to hell. Any man who wants to be saved, can be saved. I might add that he will be saved, for the "want to" comes from the Spirit of God and is the beginning of the effectual work of salvation. The man who goes to hell does as he desires, and then in hell he gets what he deserves. It is all in strict fairness and strict justice on the part of God. God is not being unfair or unjust.

Surely, I have sufficiently answered the first part of my question. "Predestinated to Hell" is a true and Biblical doctrine. Now to the second part of my sermon, "Should it be Preached?" Surely, this will be easy to answer. The fact that it is true should forever settle the question as to its being preached. "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27). "Preach the word..." (II Tim. 4:2). How reads the preacher's commission? What is he to preach? He is to preach the whole counsel of God. Is Predestination to Hell a part of the counsel of God? It most certainly is. Then by what right and for what legitimate reason can the preacher decide to leave this out of the totality of his preaching? The preacher has no right to pick and choose what portions of the Word of God he will preach and what he will not preach. He is to preach the whole Word of God. Further, if the preacher did have the right to pick and choose, he has nothing to guide him therein. There is only one inspired and authoritative guide as to what the preacher should and should not preach, and it tells him to preach the whole of God's Word.

But, you will say that this doctrine will drive people away. Well, so be it. It is not ours to try to draw and convert men. It is ours to preach the Word. If the truth drives men from our ministry, we will be in good company. Jesus Christ experienced the same. Many of His true preachers have experienced this. In fact, there is a repelling power in the Word of God. There is an attracting and drawing power therein - when and if the Holy Spirit so uses it. But, in and of itself, the Word of God repels the natural man. Friend, it just might be an evidence as to whether or not you are preaching the truth - that men are repelled by your ministry. We cannot judge the truthfulness of a man's ministry by the crowds that come to hear him. Rather, large crowds are more often than not indications that a man is not preaching the truth. It is our job to preach the whole truth. We should never compromise any truth in order to gain or keep any person. We will be judged, not by our crowds, but according to our faithfulness to the Lord and His Word.

There are many good effects of the preaching of this truth. This truth shows and emphasizes the holiness of God. Hell is a burn-

ing monument to the holiness and justice of God. This truth emphasizes the attributes of God's character. This truth shows and emphasizes the power of God. Our God is not the little, sissy, weak-kneed, almost helpless god of the Arminian. Our God has all power. He is able to accomplish all that He wills to do. This doctrine sets forth the wrath of God. God is love. God is wrath also. God is holy. A Being who does not have great wrath against sin is not a truly holy being. God's holiness can be measured by His wrath against sin. Predestinated to hell shows the wrath of God as few other doctrines do. This doctrine shows the absolute sovereignty of God in all things. The God who does not predestinate men to hell is not the absolutely sovereign God of the Bible. Sovereignty and Predestination are Siamese twins as to doctrines. They stand or fall together. They live or die together. Predestination to heaven and predestination to hell are also twin doctrines. No predestination to hell; no predestination to heaven; no predestination at all; no sovereignty. It is as simple and clear as that. The man who denies predestination to hell denies the sovereignty of God, or at least greatly weakens it.

This doctrine shows the absolute helplessness and hopelessness of man apart from God's sovereign, electing grace; and saving power. Since God has predestinated some of fallen mankind to eternal hell, and since I am as bad or worse a sinner than others and deserve to be included in this predestination to hell; If I am saved, it will be by the grace and power of God. This doctrine causes the believer to give all - I mean all - of the glory for salvation to the Lord.

This doctrine does not hinder in the least my preaching the gospel to every creature or my earnest, sincere desire, and prayer that those to whom I preach might be saved. My commission is to preach the gospel to every creature. I do not know who is elect and who is reprobate. I do not need to know. I am not commissioned to preach the gospel to the elect - I am not forbidden to preach the gospel to the reprobate - I am to preach to every creature. If I knew a man was a reprobate, I would not be relieved of my responsibility to preach the gospel to him. God uses the preaching of the gospel to the salvation of His elect. My firm and strong conviction that some are elect and will be saved, and that some are reprobate and will not be saved should have no effect whatsoever on my preaching the gospel in love and in power to every creature. The man who uses Predestination to excuse his failure to witness to the unsaved is terribly guilty of perverting a glorious truth of God's Word and of sin against the Lord.

I am to preach this doctrine in proportion to the totality of all that the Bible teaches. I am not to go overboard on it and preach it out of proportion. Neither am I to ignore it and not preach it all. I am to preach this truth in love. The love of the indwelling Holy Spirit is to influence all my preaching. I am to be honest and faithful in this, as in every part of the Word. I am to preach the Word - this part of it - and all of it. Yes, Predestinated to Hell is true; and yes, it should be preached. God bless you all.

JACOB'S

(Continued from Page 1)

totally depraved can never commend himself to God, or mend his lost condition, and can in no wise reconcile himself to God. Man without God is without strength (Rom. 5:6), and there is none righteous, no not one (Rom. 3:10). Sinful man is dead in trespasses and sins. He has no spiritual life (Eph. 2:1), nor spiritual ability (I Cor. 2:14), (John 6:44, 65). Lost man is under the condemnation of God's Holy Law, and awaiting the awful judgment to come (John 3:18-20).

The tremendous question was asked long ago in the book of Job: "How then can man be just with God?" Or how can he be clean that is born of woman? Consider here another question in the book of Jeremiah: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Again we read in the same book: "For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

Christ came as the great and only deliverer of sinful men. He came to redeem sinful men from the curse of the broken law. Oh! the enmity that lay between God and man. Someone has said "If all the angels of God had undertaken to have stood between the two conflicting seas, the enmity of man and the righteous law of God, they would have been forever swept into oblivion." Christ alone spanned the awful chasm that lay between sinful men and the Holy God. He bore our sins in His own body on the tree. Through His death He slew the enmity between God and men. He has through His perfectly obedient life answered to the law in its demands in the way of precept, and He has suffered the penalty of the broken law in His death. Thus, satisfying every demand of divine justice, He appeased divine wrath and made peace through the blood of His cross. Our sins were laid to His charge, and He bore them for us, and in turn His righteousness is put to our account. Our demerit was put to His charge and His merit was given to us. Alas! what a deal, and did you ever know of such another exchange? The prophet sets this truth forth so obviously as we read in Isaiah, chapter 53, "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." This is also confirmed in the New Testament (I Peter 2:24). The atonement is a transfer of our guilt to Jesus Christ our Lord. For as it is written, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Again we read in His Word "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

These are but a few selections among the many scriptures that verify this great injunction. The Good Shepherd laid down His life for the sheep. He was delivered

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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

Should we be against prayer in public schools, based on John 9:31?

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"Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." For several years I was not in favor of prayer in the public school, and my reasoning was based of this very Scripture. I believed that only true saints had the right to pray. Of course I believe that Christ is the High Priest over His house, and that His house is the church of the living God. For sake of space I shall ask you to read 1 Timothy 3:15; Hebrews 3:6, and Hebrews 8:1,2. This means that a person has better access to the throne of God through Christ our mediator when that person has been saved and properly baptized, and is faithfully serving the Lord. People who think that they can just call up God like some genie out of a bottle, with no regard to His will or service are just fooling themselves. The Apostle John said, (1 John 5:14,15), "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." So you can see that access to the throne of grace is conditional.

However, I do not believe that John 9:31 can be used as a basis for deciding whether prayer should be practiced in the public school. People are obligated to honor God whether they are saved or not. Just as all men are obligated to keep the ten commandments, so all men should acknowledge and honor God Almighty. The first commandment says, "Thou shalt have no other gods before me." We are commanded to "train up" our children in the way that they should go; so that when they grow up they will not depart from it. [See Proverbs 22:6]. And part of that training should be to teach them to acknowledge God through prayer. The present moral decay in society is due partly to absence of prayer in the public schools for the past 20 years. In Deuteronomy 6, Moses instructed the children of Israel to teach their little ones to honor their God. Even if you are a lost person, God is still your God; and you should recognize Him as such. It would be no more wrong for a school teacher to teach this principle to his/her students, than it would be for a

lost person to kneel at the bedside of his child and say a prayer with them, or ask the blessings on their food at meal time. I appreciate any lost person who will do these things. Also, I might call your attention to Acts 10:30,31 where Cornelius tells Peter his experience while he was "fasting and praying" when a man in bright clothing, (an angel) stood before him, "And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." God recognized Cornelius' prayer because he acknowledged God as his God. I believe that the context implies that this was a regular practice for this lost man. Verse 22 says that he was "a just man, and one that feareth God, and of good report..."

I am now strongly in favor of prayer in the public school because we live in an age of humanism which teaches that a person is his own god and there is no other God. We should make every effort to preserve the freedom to acknowledge the God of heaven, and teach our children the same. I also think that every American ought to call upon their presidential candidate to include this issue in his platform.

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John 9:31; "Now we know that God heareth not sinners; but if any man be a worshipper of God and doeth his will, him he heareth."

My personal opinion is that the question of prayer in public schools is made far too much of. Please do not understand this as anti-prayer or anti-religious. I certainly am in favor of prayer. I am convinced that our failure in this area is the reason for such ungodly living in our day. I do not however believe that any law by any body can stop a saint from praying. I can pray anywhere that I please, and there are no powers on this earth that can stop me short of killing me. How can a school stop me from bowing my head in silent prayer? Why would I insist on praying out loud at school unless I want to be Pharisaical. The question of prayer in public schools is a moot one to say the least.

I suppose under certain circumstances this verse could be used to be against prayer in public schools. The example of having the class all say the "Lord's Prayer" is not according to Scripture and could be forbidden based on this verse. I believe that it is taking the Lord's name in vain when lost people attempt to pray. The old practice of the coach leading the team in the "Lord's Prayer" is not a Scriptural practice unless all the players are saved. I also would not want a

lost teacher teaching my children to pray. They know nothing about this great privilege and all they can do is tarnish it. There seems to be a mountain made out of mole hill on this subject. I believe there are greater things for us to fight than a ban on prayer in public schools. Things such as abortion counselling, evolution, and others.

Let me sum this answer up this way. No, this verse could not be used to be against all prayer in public schools. Surely, the child of God has every right to pray to God regardless of where they are. This prayer should be for the direction or thanks to God and not for a show to others. Yes, this verse could be used to be against certain prayers in public schools. These would include those that involve lost people praying. May God bless you all.

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"We know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth."

This was said by the man who had been born blind, but had been made to see by Jesus. This was in answer to the Pharisees who had made the charge that Jesus was a sinner. I can not see how this passage could be used to condemn prayer in the public school. In fact, there is no passage in the Scripture that would condemn prayer in the classroom. God has commanded all of nature as well as all men to praise Him. "Mountains, and all hills; fruitful trees, and all cedars;... Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven" (Psa. 14:9-13). Four times in Psalms 107 we find these words, "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men." (Psa. 107:8, 15, 21, 31). Would this not include the teacher and the children in the classroom?

I do not believe the founding fathers of our constitution ever meant for religion to be outlawed in our public schools as the Supreme Court has done in recent years. Separation of church and state was never meant to be casting out everything that even resembled anything concerning the Bible or concerning God.

The Supreme Court opens its

sessions with prayer. The congress as well as many other government agencies do likewise, yet the teacher and pupils in the classroom are forbidden to even mention anything of a spiritual nature, much less ask the Lord for divine guidance for the day. Members of the Supreme Court are supposed to be men and women with the highest intelligence as well as the best legal minds that can be found. Some of the decisions which they have handed down makes me to wonder.

JACOB'S

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for our offences, and was raised again for our justification (Rom. 4:25). Isaiah says of Him "He shall see of the travail of His soul, and shall be satisfied: By his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (Isa. 53:18).

Who then can lay anything to the charge of God's elect. God is the judge, and He it is that justifies the believer. The supreme judge has the final word. Who can describe the blessedness of the man to whom God will not impute iniquity. Blessed is the man to whom the Lord will not impute sin (Rom. 4:8). God never deals with a believer in Christ as a judge dealing with a criminal, but rather as a father dealing with his son. He will judge His people, not in condemnation, but in chastisement. If we are judged of the Lord then are we chastened of the Lord, that we should not be condemned with the world (1 Cor. 11:32). The believer in Christ will never come into condemnation (John 5:24). Payment God will not twice demand, first of Christ, then at my hand. We ask then, where is the aggressor? If God be for us who can be against us (Rom. 8:31)? It is God who justifies (Rom. 8:33).

Moreover there is not only no aggressor, but there is also no judge or executioner, for God through Paul the apostle, asks the solemn question again in the eighth chapter of Romans, "Who shall separate us from the love of Christ?" We read also in the book of Hebrews chapter 10:14, "For by one offering he hath perfected forever them that are sanctified." The believer is sanctified positionally in Christ, through the offering of the body of Jesus Christ once for all.

"In peace let me resign my breath,

And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (1 John 4:10). It is written, Jacob have I loved, but Esau have I hated (Rom. 9:13). Yes, the ladder Jacob saw was a foreshadowed token of God's great love for him in Christ.

We are told that on the 10th of June 1770, the town of Port-au-Prince in Haiti, was utterly overthrown by an earthquake. From one of the fallen houses the inmates had fled, except a Negro woman, the nurse of her master's infant child. She would not desert her charge though the walls were then giving way. Rushing to its bedside, she stretched forth her arms to enfold it. The building rocked to its foundation; the roof fell in. Did it crush the helpless

pair? The heavy fragments fell indeed upon the woman, but the infant escaped unharmed, for its noble protectress extended her bended form across the body, and at the sacrifice of her own life, preserved her charge from destruction.

There are many illustrations in the pages of human history that portray love and sacrifice, but there is nothing to compare with the love of God for fallen men. Nor has there ever been a ransom to match the awful sacrifice of Christ. As the Scripture says, "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

Considering Christ as the mediator, remember that Jacob saw only one ladder. For there is one God, and one mediator between God and men, the man Christ Jesus. There is also one sacrifice. While there were many sacrifices offered under the Old Covenant, they could not take away sins (Heb. 10:4). But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God (Heb. 10:12). Now the Word of God declares again saying this, "Now where remission of these is, there is no more offering for sin" (Heb. 10:18).

Peter in his address to the Sanhedrin, being filled with the Holy Spirit, says: "Neither is there salvation in any other name: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Christ alone is the way, the truth, and the life, no man cometh unto the Father but by Him (John 14:6). His name is the sole ground and reason for our salvation. For we read in the book of Psalms: "Nevertheless he saved them for his name's sake, that he might make his mighty power known." (Psa. 106:8).

We are commanded to look upon Him who is the author and finisher of our faith. The sweet Psalmist says again "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee." (Psa. 73:25).

One day when many of Christ's followers left Him, for they could not endure His doctrine, He said to the twelve "Will ye also go away?" Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God (John 6:66-69).

My friend, if you are this day in wonder, which way to go or what to do, I pray that you will by God's grace consider this Scripture. Do not look to yourself or any of your fellow creatures whose breath is in their nostrils but look to Christ alone by faith and trust Him altogether as your Lord and Saviour, and to guide you in all things.

Jacob's ladder was a figure of the medium of communications between the upper and lower world. It was so that God Himself, communicated with the man Jacob, on that memorable night at Bethel. He ratified the covenant to Jacob, that He had confirmed to his fathers, Abraham and Isaac. Assuring him that the country in which he was reposing should be given him and his posterity for a

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The Baptist Examiner Forum II

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

A church breaks fellowship with another church. Should this church grant to or ask for letters from the church with which they have broken fellowship?

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It is understood that if one church breaks fellowship with another church, there was good and Scriptural reasons to do so. Why else would one church break fellowship with another church? A church and churches should make every effort to maintain fellowship with other churches. A church should make every effort to keep fellowship by going to the root of the problem, or problems. A church, when breaking fellowship with another church (a sister church) should have Scriptural reasons for their action. No church should have a "no care" attitude. Fellowship should not be broken except for doctrine and/or practice, that is, the lack of true doctrinal teaching and the lack of Scriptural practice.

If there is doctrine being taught or beginning to be taught by a sister church that is not according to the Word of God, and this continues to persist, then it is proper and right to break fellowship with such church. If a church begins to practice things that are not according to Scriptural practice and continues to do so, then all true churches should break fellowship with such a church or churches.

If a church begins to do either of the things mentioned above, then they will soon do the other. If a church begins and continues to teach even one doctrine that is not true, this will lead to unscriptural practices. And, on the other hand, if practices are embraced that are not according to Scripture, then this will lead to loose teaching on the doctrines of grace. If a church does not have strict and sound doctrine taught from the pulpit, then loose practice will pretty soon begin to prevail.

The problem with many churches and preachers of our day is that they are afraid they will lose friends if they stand for strong teaching of the faith that was once delivered to the saints. The same goes for practice. Paul taught Titus, "But speak thou the things which become sound doctrine:" (Titus 2:1). The sound doctrine referred to in this Scripture included proper and Scriptural living on the part of men and women. It follows that if such is not true in the church, then the church should take proper action against all who do not walk in gospel order.

If one church breaks fellowship with another church and these churches still grant and receive letters, the action taken to break fellowship does not amount to a thing. Wherein is the consis-

tency? What is the point in breaking fellowship? The church which broke fellowship ought to recognize their own action. If the fellowship was broken, how can one church truthfully grant a letter and how can a church truthfully receive such a letter. I presume that the question means a letter in full standing. I say no.

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Sometimes it becomes necessary to break fellowship with a sister church because of disagreement over doctrine or because the sister church begins to compromise with the world or does not continue in the faith and practice that becomes a Baptist church. When this happens, we must cease to walk with them. Amos 3:3 says, "Can two walk together, except they be agreed?"

No! We should not ask for, receive, or grant a letter to a church that we are not in fellowship with. This may seem blunt, but after all, what has happened to the Lord's churches today? Are we so hard up for members that we are willing to let down the bars so to speak and forget right and wrong? Let us go back to the old path and act like we care about how our Blessed Lord would want us to lead His church.

JACOB'S

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possession. He tells him that He is with him, and will keep him in all places where he goes, and will bring him again into this land. This covenant God also made to Abraham while he was asleep (Gen. 15:18).

Covenant engagements are the strong fortifications for believers in Christ. Such is a resting place for trembling spirits. Christ is the mediator of the New Covenant (Heb. 12:24). This was Jacob's encouragement in the time of his trouble and adversity, as well as the strong support of his sojourning fathers, Abraham, and Isaac.

David also finds his tranquility and peace in the Everlasting Covenant that God confirmed unto him. He admitted that his house had not been what it should have been, and he had suffered much disappointment with his faltering children. The man who was raised upon high, the anointed of the God of Jacob, the sweet psalmist of Israel said, "Although my house is not so with God; yet he hath made with me an everlasting covenant, ordered in

all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow" (II Sam. 23:5).

The Everlasting Covenant or the New Covenant is a covenant of grace, and it is ordered in all things and sure. It is everlasting and is the conservatory of the precious blood of Christ, and it is the bond of the believer's everlasting hope and rest.

His oath, His Covenant, His Blood,

Support me in the whelming flood;

When all around my soul gives way,

He, then is all my hope and stay.

The Lord's people delight in His Covenant. The contemplation of its antiquity is a blessed thought. That long ere the echoes awoke the solitudes, or before the stars looked down upon the sleeping valleys of silent hills, while the unborn forests lay in the acorn cup, and before the un-navigated ether was ever fanned by the wings of an angel, God made the Everlasting Covenant for His elect children. For whom he did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them he also justified; and whom He justified, them He also glorified (Rom. 8: 29, 30).

The immutability of this covenant is a sure and unfailing support for all those who have an interest therein.

As it is written, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: Whither the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchisedec" (Heb. 6:17-20).

This covenant is unfailing also because it rests upon God's unchanging grace towards all who trust Christ as their Lord and Saviour. It does not hinge upon man's works or merits. That is why the law covenant made nothing perfect, and that no one can be, or ever has been saved by the works of the law, or merits of sinful men. Salvation is of the Lord, in all its economy. His covenant of grace is therefore a treasury of wealth, a fountain of life, a storehouse of salvation, a charter of peace, and a heaven of joy. All through Him who loved us and gave Himself for us.

Covenant engagements are the munitions of stupendous rock behind which we lie entrenched. Covenant engagements with the surety, Christ Jesus, are the quiet resting places of anxious spirits. If Jesus undertook to bring us to glory, and if the Father gave us to the Son to be a part of the infinite rewards of the travail of His soul, then till God Himself shall be unfaithful, till Jesus shall cease to be the, truth, our souls are safe.

The fullness of His Covenant for His people involves all their needs, as David said, "This is all my salvation and all my desire." The graciousness of this covenant is marvelous. That the covenant of law could never justify sinful man, but this covenant of amazing grace works perfectly, and unfailing in every respect. The surety is Christ, not us, and He cannot fail.

Christ's blood is the blood of the New Covenant, which is shed for many for the remission of sins (Matt. 26:28). Then in Hebrews 8:12, we read concerning God's covenant people, "And their sins and their iniquities will I remember no more." Oh! the stupendous and manifold blessings that come to us through Christ our Lord. For of Him, through Him, and to Him, are all things: to whom be glory forever, Amen. (Rom. 11:36).

While God talked to Jacob, a sinful man, there stood between them the ladder extended from earth to heaven. So apart from Christ, sinful men could never have peace or communication with the Holy God of Jacob. To know Christ therefore and be in Him is to have a sure interest in the everlasting covenant.

Moreover be it known that there is no answer to prayer, unless it be prayed in the exalted name of our Lord Jesus Christ. For He hath said, "If ye shall ask anything in my name, I will do it." Again He says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Prayers not offered in Christ's name alone are but sin and so many vain words. Such is but sham, mockery, hypocrisy, and wasted energy.

My brethren, consider what a privilege it is to commune with Almighty God in prayer. He hath sent forth His Spirit into our hearts, the Spirit of adoption, whereby we cry, Abba, Father. He hath established a throne of grace for His children. Remember the admonition which says, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

It has been said that a lady came to her pastor one morning who was in deep distress and sorely tired. She said to him, "Oh! If I only knew you would really pray for me," to which the pastor replied, "My sister, the best friend you will ever have, prayed all night for you last night." She was speechless for a

moment, then she understood that he spoke to her of Jesus. He ever liveth to make intercession for us. Solomon had sixty armed soldiers that watched over his bed while he slept, but He who watches over Israel neither sleeps nor slumbers.

It was said that a little boy whose mother had died, would wake in the night so disturbed by her absence and say, "Daddy are you still here?" "Yes, son, I am here" his father would reply. "All right, daddy, I can go back to sleep now." The presence of his dad consoled his troubled spirit. So also the children of God find their sweet rest in Christ's ever abiding presence with them. His presence disperses their gloom and makes all within them to rejoice. Oh! to have Him always with us, to commune with and pray to, is joy unspeakable and full of glory. Have you ever talked with God, friend? Has He ever answered you in such a definite way that you are certain that it was He who granted your request? Do you know Him?

The ladder Jacob saw at Bethel, was also a fore-shadow of Christ as the agency of fellowship between God and man. Let it be known once for all that there is no fellowship with the Father apart from that we have in Christ. God above said to Jacob, "I will be with thee." What a privilege to have the Almighty with him wherever he went. Jesus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." The blessed Holy Spirit witnessed through the apostle John saying, "Whosoever denieth the Son, the same hath not the Father" (I John 2:23).

To know Christ is to have fellowship divine. Oh! the blessedness of knowing Christ and having fellowship with Him in God the Father. To know that He will not only be with us here in this wilderness world of turmoil and strife, but that we shall always be with Him forever. The highest privilege on earth is to fellowship with our Lord Jesus Christ. My soul! what days of heaven upon earth thou hast enjoyed with Christ.

This fellowship is not only Divine in nature, and one of unspeakable joy, but also one of a nearness which is unique. He is a friend that sticketh closer than a brother. There is none so near and none so dear as Christ. A friend loveth at all times, and that is Christ. He loves us with an everlasting love. His love is pure and unfailing; it never changes or wavers; it is stronger than death. He proved it at Calvary. To be out of fellowship with Christ, is the saddest experience of a Christian's life. How dark the days and how long the nights when we have broken our fellowship with our dear Christ; what unrest and drooping of spirit we experience. Like the Children of Israel in Babylon in their sorrow were bound to say, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, sing" (Continued on Page 6 Column 1)

JACOB'S

(Continued from Page 5)

quired of us mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

Friend, have you lost your song? Are you happy in Jesus? Where is your harp today, is it hanging on the willow of sorrow? Though our standing in Christ and our relationship to Him never changes, our fellowship with Him is of a very tender nature, and often the little foxes spoil the vine. It is well for God's children to tread softly and be watchful and pray always with all prayer and supplication in the Spirit. How we should constantly pray, "Lord, lead us not into temptation, but deliver us from evil, for thine is the Kingdom, the power and the glory forever." "How tedious and tasteless the hours when Jesus no longer I see! Sweet prospects, sweet birds, and sweet flowers, have all lost their sweetness for me. The mid-summer sun shines but dim; The fields strive in vain to look gay; But when I am happy in Him, December's as pleasant as May."

STUDIES

(Continued from Page 1)

teachers. They say they speak for Christ; yet deny the virgin birth and reject His Lordship. They claim to believe the Word of God; yet they deny its inspiration and change its teaching to suit their own ideas. They pretend to serve God; when in reality they are serving Satan. It is these apostates, deceivers, these false teachers, that Jude is writing about. He writes to warn us about these false teachers and he describes them in detail so that we may be able to identify them.

"JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (V. 1).

Jude identifies himself as a servant (bond slave) of Jesus Christ and as the brother of James. Being the brother of James makes him the half brother of Christ, but he does not tell us this. Note to whom he writes. It is to those who are sanctified, preserved, and called, or, as it is given in the margin, "the called ones, beloved in God the Father, and preserved in Jesus Christ." Sanctified means those who have been set apart by God the Father. They are the ones who are the beloved of the Father. The word "beloved" carries the meaning that God loved us with a love that can never change. Back before the world was spoken into existence, back in eternity past; God loved us. He said, "I have loved you with an everlasting love, therefore with lovingkindness I have drawn thee." (Jer. 31:3).

God's love is a permanent love, a love that nothing can separate us from. "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." (Rom 8:38, 39). The Christian is safe and secure even in this day when false doctrine is sweeping the land. Heresy may flood the world, but we are not to worry. In our churches there may be those who are false, but God knows His own. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19).

The ones to whom Jude writes are not only beloved by God the Father, but they are also the "called." We, who are Christians, had a divine call from God. Our salvation comes from God. We had nothing to do with it. Christ told the Pharisees, "No man can come unto me except the Father which hath sent me draw him and I will raise him up at the last day" (John 6:44). Those whom the Father loves (the beloved), He calls. Romans 8:29 tells us that God foreknew, predestinated, called, justified, and glorified those whom He loves. Glorification is yet in the future, but it is as sure as if it had already taken place.

Those to whom the letter was written are not only "beloved in God," and the "called"; but they also are "preserved in Jesus Christ" or "kept for Jesus Christ" (N.A.S.). The word "preserved" means "kept" which means to watch or to stand guard over. It carries the meaning that one would guard and protect something of great value. We are kept by, as well as for Christ. We are just as secure as He is strong. He said, "I give unto them; eternal life and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28-30). One who has doubts about keeping his salvation is actually doubting the power of God. Every child of God can say with the apostle Paul, "And the Lord shall deliver me from ever evil work and will preserve me unto his heavenly kingdom: to whom be glory for every and ever. Amen" (II Tim. 4:18).

"Mercy unto you, and peace, and love, be multiplied" (V. 2). In addition to what was said in verse one to show the Christian that he is safe and secure, three of God's blessings, which He showers upon His children, are now mentioned. They are mercy, peace, and love. God "multiplies" His mercy to us. He is "rich in mercy" (Eph. 2:4). Romans 9:23 tells us that we receive His mercy, "that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." We are urged to receive this mercy, which is always there for us. "Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Peace is another blessing which God gives to us. We may be led into error by false teaching and may begin to doubt our salvation, but God multiplies for us His peace, "Peace I leave with you; my peace I give

unto you" (John 14:27). He not only gives us peace, but, "he is our peace" (Eph. 2:14). The apostle Paul wrote, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). Therefore, we have no need to be troubled about things which come about, for we can have, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Jude tells us the third blessing God multiplies to us is love. John has told us, "Herein is love not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins" (I John 4:10). Also, "We love him, because he first loved us" (I John 4:19). True love for God can only be because God has given us His love. The apostle Paul said, "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). God is continually multiplying mercy, peace, and love toward us. Therefore, even in the midst of this departure from the faith, in this day of many false doctrines; we as Christians need have no fear. We can rest assured that Christ will not lose a single one of His even now. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

We are the called ones, the beloved ones, the kept ones and the blessed ones of God our Father. This being so; what should be our response to this? Should we not live lives that will honor and glorify the One who has done, and is doing, so much for us?

In verses 1 and 2, Jude has given the assurance and comfort which the child of God needs while in this world, especially in the midst of these false teachers which he is about to describe. With that assurance and comfort he now urges the true Christians to stand up for the truth.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (V. 3).

It seems that when Jude was impressed to write, he intended to write on some phase of the salvation which all Christians share, "the common salvation", but the Holy Spirit caused him to forego writing concerning salvation and to write on the subject, "departing from the faith", urging Christians to fight for the truth. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith". He urges us to "contend earnestly" which means we are to fight with great strength and to defend with every effort. As long as we live in this life we are in a war where we must contend for "the once for all delivered to the saints faith." The "faith" refers to the entire body of truth concerning Jesus Christ and His work. In

Acts 2:42, it is referred to as the apostles' doctrine. "And they continued stedfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers." We hear much today about the apostles' fellowship, but leave your doctrine at home. There can never be the apostles' fellowship without the apostles' doctrine. Jude urges us to earnestly contend for that doctrine. Paul told us to "Fight the good fight of faith" (I Tim. 6:12). He said of himself, near the end of his life, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7).

"Once delivered unto the saints" means it was "once delivered," never to be added to. No new revelations are to be given. God's revelation is complete as given in the Bible. God has given His last Word for us, and that Word is what we are to contend for. There are no new prophets, no new messages from heaven, even though they claim to come from God. The apostle Paul wrote, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). This means that even if, I say "if," Joseph Smith or any other man did receive a book from an angel bringing another gospel, Paul said let him be accursed. Jude did not add a new doctrine to that already given, but urged us to contend for that already given.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude v. 4).

Jude now gives us the reason for this letter. This is the reason why it was necessary to write, warning us of false teachers. "Crept in unawares" means to get in by the side door, to slip in unnoticed. They are sneaky. They worm their way into true churches, into seminaries, and Bible schools. They are counterfeit Christians, claiming to be true followers of Christ; but like Satan, they are there to bring in false doctrine and to wreck the church with their false teaching. Jesus warns about these, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). Paul warned the Ephesian elders, "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock" (Acts 20:29). Peter called them false prophets "who privily shall bring in damnable heresies,.... And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (II Peter 2:1-3). John said they had "the spirit of antichrist" (I John 4:3).

Jude calls them ungodly. They are ungodly both as to their teaching and their conduct. They have a form of godliness but deny the power thereof. They are deceitful. They come in to the churches pretending to be true children of God, yet they are children of Satan. How did these

false teachers get into true churches? How is it that most Southern Baptist Churches were basically sound only a few years ago, but now the false teachers outnumber those who stand for the Word? Why has this happened? As some one has said, "The watchmen have gone to sleep" The Lord, as well as the apostles warned of these false teachers, yet the churches did not heed their warnings. As a result, these false teachers were already coming in the churches in Jude's day. They are in our churches in great numbers now, yet we are not even yet heeding the warnings.

They have entered the churches in order to attempt to change the doctrine and turn the grace of our God into lasciviousness. This means wantonness, lack of moral restraint, indecency. It means to satisfy the lust of the flesh. It comes from an evil heart, (Mark 7:21, 22).

They deny "the only Lord God, and our Lord Jesus Christ." Jude is here bringing out the fact that Jesus Christ is God. The only Lord God, and the Lord Jesus Christ is referring to one person, Christ our Lord. There is more in this verse we need to look into, but as this article is getting too long, I must stop for now.

WEIGHED

(Continued from Page 1)

it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians" (Daniel 5:25-28).

Once, as walking through a parking lot I noticed a bumper sticker which said, "If all else fails, lower your standards" - what pride and foolishness! Such is the seed of the so-called unity of the Ecumenical Movement; thus, unity at the price of compromising God's Holy Word! We live in an age of unjust weights and uneven balances that is travailing this earth... meanwhile, the uninformed masses follow the blind leaders of liberalism to a startling awakening at the Great White Throne Judgment of God! God's standard of judgment never changes - it is eternal and everlasting; therefore, it makes good sense to take heed to what He saith, and not to some whited sepulchres full of dead men's bones whose so-called words of wisdom will not endure the fiery judgment of an Almighty God. In addition, we find the business world waxing worse and worse in keeping with the honest and moral standards set forth in the Holy Scriptures. After all, was not a handshake considered a deal a few decades ago? Consequently, we adopted contracts, and then contracts upon contracts upon contracts, etc. The increase in the amount of red tape today is astounding! Why? Because people do not trust each other due to the increased wickedness in our world today! And even astronomical amounts of paperwork and documentation will not combat the prevailing problem of the balances of false judgment in today's world. Are not even the innocent condemned in spite of contracts; and due to dishonest, covetous people represented by dishonest, covetous lawyers? What is the solution to such perverted judgment? Simply, stop vainly re-

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PLAIN PROPHECIES FOR PLAIN PEOPLE THE NEW HEAVEN AND THE NEW EARTH PART II

By John R. Gilpin, Sr.
(Now in Glory)

VII. This new heaven and new earth is going to be perfectly pure. We read: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie but they which are written in the Lamb's book of life" (Rev. 21:27).

There isn't going to be anything about it that is sinful. Nothing shall enter it that worketh abomination. Nothing shall enter in that defileth. There won't be one single saloon in the new heaven and new earth. There won't be one single house of prostitution. There won't be a dance hall nor a pool-room. There won't be anything that defileth, or worketh abomination, or maketh a lie.

Doesn't it make you rejoice just to know that in the new Jerusalem, when the new heaven and the new earth is set up - that it is going to be perfectly pure? There will not enter into it anything that will defile it.

VIII. The new heaven and the new earth is going to be administered perfectly. We read: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it..." (Rev. 22:3).

Notice, it says that God is going to have His throne there, and the Lamb of God is going to have His throne there. This new heaven and new earth is going to be administered perfectly.

You can't say that about the government of any local city today! I thought sometime ago our city commissioners lowered their dignity more than I ever heard of when they spent one whole evening wrangling about whether or not a man could have a dog without having it on a leash. I heard of a lot of foolish things, but I will say to you frankly, to spend a whole evening debating about whether or not a dog has to wear a leash or can run loose, indicates our city commissioners have "gone to the dogs." To me, right or wrong, whichever side you take makes no difference to me, I say it was an evening wasted so far as the taxpayers' money was concerned.

Beloved, this new heaven and new earth is going to be administered perfectly. There aren't going to be any city commissioners there. There are not going to be any city managers. There are not going to be any of the usual departmental heads to mis-manage and mis-operate the city government. Beloved, in the new heaven and the new earth, there is going to be perfect administration, because the Lord Jesus Christ and God the Father are going to have their throne in the new heaven and the new earth.

IX. The new heaven and the new earth will be the residence of the Bride of the Lamb. Everybody else is going to take part in all that I have said thus far. All the redeemed of all ages, from the first man that was ever saved to the last man that shall ever be saved, will take part in this new heaven and new earth. They will take part in what I have said thus far, but I want you to notice the place that God has for the Bride. Listen: "And there came unto me

one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were of twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass" (Rev. 21:9-21).

Beloved, that is where the Bride is going to be. The man who says that all of the saints are going to be on the same plane of equality in heaven is going to awaken someday to find that the Lord has a special place in the new heaven and the new earth for His Bride.

I ask you, would you want your Bride living with everybody else? That Bride that you take unto yourself, you want to give her something a little extra, a little more, a little better. Beloved, our Lord Jesus Christ has something special for His Bride, and this which I have read to you is the story of the Bride's place in heaven. It is the residence of the Bride of the Lamb.

These folk who say, "Those



John R. Gilpin, Sr

close-communication Baptists think they are the only ones that are going to get to heaven. Those narrow-minded Baptists won't have anything to do with us on account of our baptism," - are going to find out after while that God has a special place for His Bride, and something a little extra for His Bride.

Revelation 21:1-8 tells about the new heaven and the new earth. Verses 22-27 tell about the new heaven and the new earth. Revelation 22:1-7 tells about the new heaven and the new earth. However, Revelation 21:9-21 tells about the Bride's place of residence. What a place! God's Word says: "Having the glory of God: and her light was like unto a stone most precious" (Rev. 21:11).

Is it going to mean anything then to have been a Baptist? Is it going to mean anything then to have stood up for the Word of God? Is it going to mean anything then to have taken the ridicule of all the people who have stood against us down here in this world? Is it going to mean anything then? I think so.

I wish you would notice the walls and the gates of the residence of the Bride. God's Word says that the gates have on them the names of the twelve tribes of the children of Israel, and the foundations had on them the names of the twelve apostles of the Lamb. Above the angels, above the twelve tribes of Israel, and above the twelve apostles of the Lamb is the glory of the Bride herself.

Beloved, there isn't anything in this world as big as a Baptist church. It is the biggest organization there is in this world. If I were not a member of one, I would run to get in one. I tell you, if I were not a member of a Baptist church, and were saved, I would say, "Brother Gilpin, stop the service right now; I want to join the church; I want to be in the Bride."

It tells us that the Bride's residence lies foursquare, twelve thousand furlongs long, twelve thousand furlongs wide, and twelve thousand high. How much is a furlong? It is 582 feet. Reduce this to miles and you will have between thirteen and fourteen hundred miles.

Let's get an idea of that. Go out to the West Coast, to Vancouver, Washington, and drive down your first stake. Come east across the southern plains of Canada, through Manitoba and Saskatchewan and Alberta, and the provinces of Canada. Come to the head of the Mississippi River and you have just come about thirteen or fourteen hundred miles. Then turn and go south all the way down the Mississippi River until

you come to New Orleans and you have gone about the same distance. You have the second side of your square. Then turn west and go across Texas and Arizona into California, then on out into the Pacific Ocean a little piece and drive down your third stake. Then turn and go back up the West Coast to your first stake and you have a square of between thirteen and fourteen hundred miles on each side. You have the entire Western part of the United States enclosed therein, the entire twenty-two Western states comprising better than three-fourths of the land population of America.

But that isn't all. It is just as high in the air as it is long and broad. Do you suppose there is going to be enough room for Baptists there? Close-communication Baptists? Baptists that believe it meant something to be a Baptist - that it meant something to stand for Bible truth? I tell you, beloved, it is going to mean something in that day.

Let's notice something else about the Bride's residence. It talks about the foundations of that city, how they were garnished with all manner of precious stones. Most women like jewelry. I tell you, beloved, the Bride's residence is going to be garnished with precious stones.

Let's notice who is going to walk on golden streets. You say, "Everybody." No, no, beloved, this is the Bride's place that we are reading about. All that crowd that is outside of the Bride may get asphalt. They may just have a dirt road - I don't know. But I know one thing: the Bride is going to walk on golden streets for it says that "the street of the city was pure gold."

If you think your Methodist mother or your Campbellite mother is going to walk on golden streets, you just make your mind up right now that she isn't going to be on golden streets. She will never walk on golden streets because she won't be in the Bride. I am not saying she isn't going to be in heaven. I am not saying she isn't going to be in the new heaven and the new earth. However, I am saying this - there is something special for the Bride.

Beloved, I am glad I am a Baptist. I couldn't be anything else but a Baptist. I have to be in the crowd that the Lord Jesus started back yonder two thousand years ago. I have been with them ever since the Lord saved me, and I am going to stay right along with them until the end. When I come down to the end of the way, I am hoping that I am going to be one of that crowd that is going to live in the new Jerusalem, which is the residence of the Bride, located in the new heaven and the new earth.

X. Everybody who lives in the new heaven and new earth is there because his name was written in the Lamb's Book of Life. Everybody that is in the Bride, and everybody that believes in the new heaven and new earth, whether they are in the Bride or not - everybody is going to be there because his name was written in the Lamb's Book of Life. The only reason that I will be there, and the only reason that any of us will ever be in the new heaven and the new earth, is because our names are written in the Lamb's Book of Life. Listen: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

When were those names written in the Lamb's Book of Life? Before the foundation of the world, for we read: "...whose names were not written in the book of life from the foundation of the world" (Rev. 17:8). Beloved, if you are saved, your name was written down from before the foundation of the world.

I am glad that is the kind of record that God has of us. I am not going to get to heaven just by chance. I am not going to get there because I hold out faithful to the end. I am not going to get there because I don't fall from grace. I am not going to get there because I persist, and I just will not give up - because I fight a good fight and keep on and get there. No, no, beloved, I am going to get to heaven because my name was written down in the Lamb's Book of Life before the foundation of the world.

I wonder about those of you. Is your name written there? If so,

then you ought to thank God. If your name is written in the Lamb's Book of Life, I would be mighty certain that it was written in a church book, too. I would be mighty certain that I had my name on a church record book. I wouldn't want to live in this world without knowing that I was a member of the church that Jesus built, looking forward and hoping for that day when I will be in the Bride and live yonder in the new Jerusalem throughout eternity.

May God bless you!

ANNOUNCEMENTS

A Missions and Bible Conference is being planned in Tacoma on Labor Day. It will last all day Monday, Tuesday, and Wednesday, the 5th, 6th and 7th of September. The theme of the Conference will be **Earnestly contending for the Faith** taken from Jude the 3rd verse.

We hope to have a good turnout and to hear some good preaching on subjects like the doctrines of grace, the local church truth, and exhortations to persevere in preaching the truth of God's Word.

APPRECIATED LETTERS

Dear Brother Joe,

Enclosed is a check for \$.... Please renew my subscription for a year and use the balance to offset expenses wherever needed. I read every issue from cover to cover and enjoy the Bible truths found therein. Thanks again for your paper. Love in Christ, Johnny L. Bussard, Boonsboro, Md.

Dear Brother Wilson,

I love the Baptist Examiner and the glorious truth that it holds to. To me, there is no other paper like it. People who do not like the paper must not love God's Word. May God have mercy on them and open their eyes to the truth. Enclosed is a check for what you need. Your Sister in Christ, Mrs. O.L. Young, Bullard, Tex.

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

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WEIGHED

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belling against God's everlasting Law, repent of your sinful pride and submit to the divine authority and standard lest ye be punished for breaking God's Law, for committing a crime against the Law Giver and Judge of all. Is it worth spending all eternity in the flames of God's fiery wrath? Is it worth the downfall of this nation?

To fully appreciate this proposed solution, let us examine the microscopic organisms which are working undercover to pollute this planet and its inhabitants. In order to do this we will study Satan's age old tool - Babylon. Many weigh their motives and actions upon the balances of Babylon; however, these Babylonian balances are unjust, false and deceptive! Since Satan uses such a device, we must conclude that to believe in the judgment of these balances would result in eternal damnation and disaster! Humanism and the New Age Movement are thought to be innovative and intellectually modern, yet they are as old as the tower of Babel. Generally speaking, Humanism is the attempt to deify man and humanize God; likewise, the New Age Movement attempts to put man and God as equals. This is obtained, according to the Babylonian religion, through salvation based upon human merit or works. In our text, we will particularly deal with the Chaldean word "TEKEL," which simply means "weighed" Belshazzar was weighed in the divine balances and found wanting. Belshazzar, king of Babylon, was aware of the God of Denial; however, this king of Babylon, was aware of the God of Daniel; however, this has a further application. In the Babylonian mysteries, Anubis, the god of the scales, weighed the good and bad deeds of those before the judgment of their great god, Osiris/Nimrod; hence, if one's good works outweighed his bad works, that person went to paradise. However, if one's good works were "too light" to outweigh the bad works, then the god Anubis rejected that person and delivered such a one to Osiris for condemnation. (As you see this common philosophy is found in the corrupt roots of paganism). As a result, Belshazzar was trembling before the God of the Bible who demanded holiness which is not found by works, but by His grace. On the other hand, Belshazzar had no doubt thought of the powerful illustration in reference to the balances; and found wanting, he was afraid when he saw and understood the writing on the wall!

In the second mystery Babylon, i.e., the Roman Catholic church (Read Revelation 17), they have mysteriously substituted the archangel Michael for the god Anubis, and the Lord Jesus for the god Osiris. Such is the mystery of iniquity which has been hard at work in the field of deception, to make merchandise of the unsuspecting! Salvation by one's works is totally out of line with the teaching of the Holy Scriptures and in line with the teaching of ancient Babylon! To think that certain good deeds would, so to speak, atone for wicked works; for example, the

giving of money (buy your way to heaven), the giving or property, an attempt to keep the commandments of God, the scourging of oneself (cutting the flesh, as the worshippers of Baal/Nimrod, the sun god, did before Elijah) - the shed blood of oneself, rather than the shed blood of our precious Saviour Jesus Christ. Consider the countries where Catholicism rules. Most of them are poverty stricken, and most of the people are duped into crawling on their knees till they bleed upon approaching a pagan idol with some Christian name attached to it. Some are deceived into thinking that some priest is going to pray them or their loved ones into heaven if the right amount of money is given. I could go on and on as to the ungodly reports given by various missionaries, former Catholic priests, etc. There may be some who are Catholic who do not condone these things, yet they do when they support such a Babylonian institution. Believe me, I pray that if there be some Catholic, or Protestant reading this that God would lead you to see the confusion and error associated with Catholicism and Protestantism! (Great whore and her harlot daughters - Revelation 17). I say this because I care about you and love you. I desire that if you are not saved, God would save you from your sins, that you would flee to Christ - not to your own works, or anyone else's. Then, of course, join yourself to a sound Baptist church - it is such a blessing! To God be all the glory - Hallelujah! Praise God, He delivered me from the bondage of so-called salvation by works! To say that you believe in the grace of God for salvation is utter confusion and contradiction! At the tower of Babel in Genesis 11, confusion of tongues took place as a testimony to the distortion to the truth of working (building a tower to reach to the heavens) oneself to heaven! Babel equals confusion - hence, the confusion

Are you weighed in an uneven balance? Proverbs 11:1 says, "A FALSE balance is abomination to the Lord..." Are you foolish enough to imagine that the omniscient God shall overlook your "rigged" scales? Satan gives us free balances which are designed to weigh us so heavily that we might not be found wanting in the balance - Satan's balances, that is. The devil leads us to think that our good works, will outweigh our evil works; thus, our salvation is by our works! Job really wanted to know the truth about himself when he said, "Let me be weighed in an even balance, that God may know mine integrity." (Job 31:6). Naturally, Job was not justifying salvation by works; but, he was merely responding to the false accusations of his so-called friends. Let's face it - God is going to judge you according to His law, His standard, His balances! Why continue to fool yourself, thinking that you can fool God? To illustrate, back during my school days and military days I participated in collegiate and olympic style wrestling which required being weighed on the scales to qualify for competition in a particular weight class. Any individuals caught rigging the scales were disqualified from the competition. In the same sense, any individual caught attempting to rig the scales (wrest the Scriptures), to

justify the weight of their deeds shall be disqualified to wrestle against principalities and powers, or to run for the prize. On the whole, one who believes that his works can be weighted to an extent so as to produce atonement with God shall be disqualified from striving for rewards in heaven; for to be qualified, one must be saved by grace!

Nonetheless, our adversary, the devil, has another deceptive device which we must be able to discern - unjust weights to outweigh wicked deeds. James 2:10 declares, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." So much for some folks' idea regarding the weight of their deeds. In other words, if an individual holds to the opinion that two good works would outweigh their one evil work, that individual is deceiving himself! One evil deed, one crime against God's law, one sin committed against God's Word, outweighs any so-called good deed! This, of course touches on the fact that all humankind is depraved and cannot do any spiritual good. It is sad to see so many multitudes using an unjust weight to either give more weight to their outwardly good deeds than is legal in God's judicial system; or, on the other hand, many use an unjust weight to give less weight to their evil deeds than is legal. Herein is the danger of the New Age Movement; that sin is relative to the person's philosophy, or that sin does not even exist, or that sin can only be judged by the New Age "experts" who are accepted authorities on such matters! It sounds so good; no more guilt, consciences seared with a hot iron, numb to the truth, in bondage to do wickedly no matter what it costs the souls of millions throughout an eternity!

The accepted authority is God, "Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and counted as the small dust of the balance: behold, He taketh up the isles as a very little thing" (Isaiah 40:12-15). The Lord God Almighty is the Creator and the Judge of all; hence, He is obviously the accepted authority concerning all things! God is just, immutable, full of truth, omnipresent, omniscient, omnipotent to execute judgments, and holy to execute judgment perfectly! Ecclesiastes 3:17 reveals, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." I beseech you to look unto Christ for divine deliverance from the clutches of sin. Your own works will not stand before the all-seeing eyes of your Creator when He judges you!

Let's look at a description of the divine balances and weights found in Proverbs 16:11, "A

just weight and balance are the LORD'S: all the weights of the bag are his work." With that in mind, let us consider Proverbs 16:1-2, "The preparations of the heart in man, and the answer of the tongue, is from the LORD. All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits." No one but God can weigh spirits, intents of the hearts. He knoweth all things; therefore, He can justly judge all things. Now, God judges according to truth says Romans 2:2, "But we are sure that the judgment of God is according to truth against them which commit such things." The Word of God, the holy Bible is Truth - "Sanctify them through thy truth: thy word is truth." (John 17:17). Hebrews 4:12 states, "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." To understand the workings of the divine balances and weights one must be born of the Spirit; for, "the natural man receiveth not the things of God." At the moment of regeneration, repentance and faith are manifested in an individual's life. At the moment of regeneration, one sees himself found wanting in the divine balances, repents of his sins, and flees to the work of Christ on Calvary.

"MENE, MENE" - God hath numbered your days, God hath numbered your days; "TEKEL", if you don't know Christ as Saviour, you are weighed in the divine and eternal balances, and found wanting - condemned! "PERES" (singular of "PHARSIN"), you will be totally, finally, and eternally separated from the goodness and presence of a righteous God to the flaming torments of hell! Trust in Christ as your Saviour; trust in the shedding of His precious blood to atone for your sins! Only Christ can take the burden of your sins away, and set you free from the bondage and the damnation thereof. May the Lord of glory be pleased to bless this message to bring some precious soul unto repentance and faith in Christ Jesus.

DEPRAVITY

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But what does this verse really mean? Is it just telling us that we are not as good as God? Does it mean that you are left with a decision whether to choose the goodness of God, or the badness of the devil? Does it mean that you are born into sin, and unless you change your mind that God is going to send you to hell? Does it mean that your sins are so bad that God had to send His Son to die on a cross to save you from going to a devil's hell? Well, actually all of the above is true, but my friend, there is a much deeper meaning, and there is a lot more involved in Romans 3:23 than these things. True, you are not as good as God. You do have to choose the goodness of God to be saved. We are born into sin. And yes, God did have to send His only begotten Son to die on a cross, but you must understand that man is by nature

depraved and will not do what he needs to do on his own in order to be saved.

The word depraved doesn't appear in the Bible. It comes from a French word which means "thoroughly crooked." But even though it is not a Bible word, that which the word implies is Scriptural. The fact that man is a sinner by nature and consequently a sinner by choice is revealed throughout the Word of God. Man's sinful condition, nature, and practice has been inherited from the first man that God created, Adam. The third chapter of the book of Genesis tells the whole story. There is an enormous amount of Bible proof from Genesis to Revelation on this subject. Enough to convince anyone that it is true and that man lies in a state of sinfulness before a holy, righteous, and perfect God. Most of the Bible is chronicle after chronicle of God's dealings with sinful man. Adam first sinned against God in the garden of Eden, then Adam's first son committed the first murder against his brother. In a little over 1,500 years after God had created man, we find Him commanding Noah to build an ark that he and his family might escape the awful judgment against sin. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [Gen. 6:5]. "The earth also was corrupt before-God, and the earth was filled with violence." [v.11] Then we find God separating a people, a nation through Abraham to be the recipients of His grace, a people whom He had chosen before the foundation of the world to be set apart and called His special people. But in spite of all the blessings given to them, they were a sinful, rebellious, and idolatrous people who cursed God to His face many times. But, dear ones, their sinfulness and the sinfulness of those before and after them was not coincidental. It wasn't just a few bad apples. We are talking about the whole human race, from Adam until this present time.

The extent of man's depravity is total depravity. As I said, many preachers will preach about man being a sinner, but few will elaborate on the extent of man's sin.

If a person goes to the doctor and is diagnosed as having cancer, wouldn't it help to know how bad it was? Sinners need to know how bad their sin is. Sinners need to be warned that their condition is terminal and hopeless. Sinners need to know that there is only one alternative and that is God's mercy. Notice another verse of scripture in Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" That one man is Adam, the very first man. The death is not physical death, but a total separation from the fellowship of God. In other words, separation from God is the result of the sin of Adam; and God has separated Himself from all men; and now all men are sinners by choice, and sin because of their nature. Sin has completely permeated the very soul of every person who has been born into the world, because Adam's sin in Genesis, chapter three, contaminated his seed, thereby being

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passed on to his posterity, or all succeeding generations. Therefore, it is an absolute impossibility for man to recover from his sinful condition. [See Ephesians 4:17-18], "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

Let's examine the word deprave. The prefix "de" means thorough, or absolute. The word absolute means the totality of anything; the ultimate; the full extent. The word "pravus" means crooked, debased, corrupt, putrid, rotten. This is the first spiritual truth that God reveals to His elect. So, man is not just a sinner, but an absolute, rotten sinner. Now, if man is an absolute sinner, then nothing about him is good. Not his works, not his thoughts, not his imagination nor reasoning, not even his will. Yes, man's free will is just as corrupt as the rest of his nature. Ephesians 2:1, "And you hath he quickened who were dead in trespasses and sins..." "You see, man is dead. Can a dead person do anything? Can he revive himself? Can he stop the decomposition of his body? Does a dead person have the free will to come alive again? Jeremiah 13:23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Frank Beck says on the total depravity of man, "Man is beyond the reach of cultivation...education...inspiration...occupation..." Man is beyond the reach of "cultivation" because the Bible says, "there is none righteous, no, not one." [Romans 3:10] There is no underlying, or hidden good in a person that might eventually be brought to the surface. Man is beyond the reach of "education" because salvation is not based on any intelligent decision. Romans 3:11 "There is none that understandeth." Man is beyond the reach of "inspiration" because emotionalism will not regenerate the depraved heart.

Romans 3:18 "There is no fear of God before their eyes." Man is beyond the reach of "occupation" because no amount of good works could satisfy God's demands for perfection. Romans 3:12, "...There is none that doeth good, no, not one."

The remedy of depravity is the saving power of God. Because of man's depraved nature he is ever ready to take credit for anything good, since he has no good in himself. The so-called evangelists of the world are constantly dreaming and scheming; trying to come up with ways to get folks saved. It seems that God's way just isn't quite good enough. God's way of salvation just doesn't produce the results, the decisions, and the numbers necessary to maintain the high ratings of TV, or to keep up with the organizational quotas. When one looks at all the gags, gimmicks, and games going on in the average Baptist church, it sort of reminds you of WENDY'S, McDONALD'S,

He is no fool who gives what he cannot keep to gain what he can never lose.

AND BURGER KING. The competition demands something new, different, and exciting every week or else lose the crowds. A good old-fashioned hamburger and french fries just won't do. Likewise, the good old gospel just won't do any more. Churches give the crowds just what they want, junk food. The only problem is, the more you offer, the more the world demands; that's just human, depraved nature. If you pay people to "get saved", you will have to pay them to stay saved. But, be it known unto all men that salvation belongs to the Lord. I am thankful that I am not pressured by organizational quotas, or TV ratings, or even the church down the street, because I know, that if anyone is to be saved, God will have to do the saving. I believe in and practice evangelism, but it must be Biblical evangelism, and not man-made evangelism. True salvation must come from the regenerating power of the Holy Spirit. Nothing else can change this old depraved nature and make it new. Nothing else can change this old depraved will so that it seeks after God. Nothing else can change this enmity against God to a love for God. It must be by His free and sovereign grace plus/minus nothing. Man left to himself would never in a million years choose to "let Jesus into his heart." Man left to himself would never in a million years give up that which he loves the most to take that which he hates the most. "Of his own will begat he us with the word of truth..." [James 1:18] "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. [John 5:21] It is still the old fashioned gospel that saves sinners. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith..." [Rom. 1:16. 17] "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (1 Corinthians 1:18).

If you are a lost sinner, I pray that God will use this short message to reveal the Lord Jesus Christ to you in truth. Amen.

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forbids all trust in our own doings and conducts us to Christ alone for salvation, but it afterwards purges us from dead works to serve the living and true God. If you are living in sin, you are not called; if you can still continue as you were before your pretended conversion, then it is no conversion at all; that man who is called in his drunkenness will forsake his drunkenness; men may be called in the midst of sin, but they will not continue in it any longer. Saul was anointed to be king when he was seeking his father's asses; and many a man has been called when he has been seeking his own lust, but he will leave the asses, and leave the lust, when once he is called. Now, by this shall ye know whether ye be called of God or no. If ye continue in sin, if ye walk according to the course of this world, according to the spirit

that worketh in the children of disobedience, then are ye still dead in your trespasses and your sins; but as he that hath called you is holy, so must ye be holy. Can ye say, "Lord, thou knowest all things, thou knowest that I desire to keep all thy commandments, and to walk blamelessly in thy sight. I know that my obedience cannot save me, but I long to obey. There is nothing that pains me so much as sin; I desire to be quit and rid of it; Lord help me to be holy?" Is that the panting of thy heart? Is that the tenor of thy life towards God, and towards His law? Then, beloved, I have reason to hope that thou hast been called of God, for it is a holy calling wherewith God doth call his people.

Another text. In Philippians 3:13,14, you find these words, "...forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Is then your calling a high calling, has it lifted up your heart, and set it upon heavenly things? Has it lifted up your hopes, to hope no longer for things that are on earth, but for things that are above? Has it lifted up your tastes, so that they are no longer grovelling, but you choose the things that are of God? Has it lifted up your desires, so that you are panting not for earthly things, but for the things that are not seen and are eternal? Has it lifted up the constant tenor of your life, so that you spend your life with God in prayer, in praise, and in thanksgiving, and can no longer be satisfied with the low and mean pursuits which you followed in the days of your ignorance? Recollect, if you are truly called, it is a high calling, a calling from on high, and a calling that lifts up your heart, and raises it to the high things of God, eternity, heaven, and holiness.

In Hebrews 3:1, you find this sentence, "...holy brethren partakers of the heavenly calling." Here is another test. Heavenly calling means a call from heaven. Have you been called, not of man but of God? Can you now detect in your calling, the hand of God, and the voice of God? If man alone call thee, thou art uncalled. Is thy calling of God? and is it a call to heaven as well as from heaven? Can you heartily say that you can never rest satisfied til you, "behold His face, And never, never sin, but from the rivers of His grace, drink endless pleasures in"? Man, unless thou art a stranger here, and heaven is thy home, thou hast not been called with a heavenly calling, for those who have been so called, declare that they look for a city which hath foundations, whose builder and maker is God, and they themselves are strangers and pilgrims upon the earth.

There is another test. Let me remind you that there is a passage in Scripture which may tend very much to edification, and help you in your examination. Those who are called are men, who, before the calling, groaned in sin. What says Christ?—"I came not to call the righteous, but sinners to repentance." (Mark 2:17). Now, if I cannot say the first things because of diffidence, though they be true, yet can I say this, that I feel myself to be a sinner, that I loathe my sinnership, that I detest my iniquity, that I deserve the wrath of God on account of my transgressions? If so, then I have

a hope that I may be among the called host whom God has predestinated. He has called not the righteous, but sinners, to repentance. Self-righteous man, I can tell thee in the tick of a clock, whether thou hast any evidence of election. I tell thee--No, Christ never called the righteous; and if He has not called thee, and if He never does call thee, thou art not elect, and thou and thy self-righteousness must be subject to the wrath of God, and cast away eternally. Only the sinner, the awakened sinner, can be at all assured that he has been called; and even he, as he gets older in grace, must look for those higher marks of the high heavenly and holy calling in Christ Jesus.

As a further test, keeping close to Scripture this morning, for when we are dealing with our own state before God there is nothing like giving the very words of Scripture, we are told in the first Epistle of Peter, the second chapter, and the ninth verse, that God hath called us out of darkness into marvelous light. Is that your call? Were you once in darkness in regard to Christ; and has marvelous light manifested to you a marvellous Redeemer, marvellously strong to save? Say soul, canst thou honestly declare that thy past life was darkness and that thy present state is light in the Lord? Ephesians 5:8 "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light." That man is not called who cannot look back upon darkness, ignorance, and sin, and who cannot now say that he knows more than he did know, and enjoys at times the light of knowledge, and the comfortable light of God's countenance.

Yet again, another test of calling is to be found in Galatians, the fifth chapter, and the thirteenth verse. "...brethren, have been called into liberty." Let me ask myself again this question, have the fetters of my sin been broken off, and am I God's free man? Have the manacles of justice been snapped, and am I delivered--set free by Him who is the great ransom of spirits? The slave is not called. It is the free man that has been brought out of Egypt, who proves that he has been called of God and is precious to the heart of the Most High.

And yet once more, another precious means of test in the first book of Corinthians, the first chapter, and the ninth verse. "God is faithful by whom ye were called unto the fellow-ship of his Son Jesus Christ our Lord." Do I have fellowship with Christ? Do I converse with Him, commune with Him? Do I suffer with Him, suffer for Him? Do I sympathize with Him in His objects and aims? Do I love what He loves; do I hate what He hates? Can I bear His reproach; can I carry His cross; do I tread in His steps; do I serve His cause, and is it my grandest hope that I shall see His kingdom come, that I shall sit upon His throne, and reign with Him? If so, then am I called with the effectual calling, which is the work of God's grace, and is the sure sign of my predestination.

Let me say now, before I turn from this point, that it is possible for a man to know whether God has called him or not, and he may know it too beyond a doubt. He may know it as surely as if he read it with his own eyes; nay, he

may know it more surely than that, for if I read a thing with my eyes, even my eyes may deceive me, the testimony of sense may be false, but the testimony of the Spirit must be true. We have the witness of the Spirit within, bearing witness with our spirits that we are born of God. There is such a thing on earth as an infallible assurance of our election. Let a man once get that, and it will anoint his head with fresh oil, it will clothe him with the white garment of praise, and put the song of the angel into his mouth. Happy, happy man! who is fully assured of his interest in the covenant of grace, in the blood of atonement, and in the glories of heaven! Such men there are here this very day. Let them "Rejoice in the Lord alway: and again I say Rejoice."

What would some of you give if you could arrive at this assurance? Mark, if you anxiously desire to know, you may know. If your heart pants to read His title clear it shall do so ere long. No man ever desired Christ in his heart with a living and longing desire, who did not find Him sooner or later. If thou hast a desire; God has given it thee. If thou pantest, and criest, and groanest after Christ, even this is His gift; bless Him for it. Thank Him for little grace, and ask Him for great grace. He has given thee hope, ask for faith; and when He gives thee faith, ask for assurance; and when thou gettest assurance, ask for full assurance, and when thou hast obtained full assurance, ask for enjoyment; and when thou hast enjoyment, ask for glory itself; and He shall surely give it thee in His own appointed season.

III. I now come to finish up with consolation. Is there anything here that can console me? Oh, yes, rivers of consolation flow from my calling. For, first, if I am called then I am predestinated, there is no doubt about it. The great scheme of salvation is like those chains which we sometimes see at horse-ferries. There is a chain on this side of the river fixed into a staple, and the same chain is fixed into a staple at the other side, but the greater part of the chain is for the most part under water, and you cannot see it: you only see it as the boat moves on, and as the chain is drawn out of the water by the force that propels the boat. If today I am enabled to say I am called, then my boat is like the ferry-boat in the middle of the stream. I can see that part of the chain, which is named, "calling," but blessed be God, that is joined to the side that is called "election," and I may be also quite clear that it is joined on to the other side, the glorious end of "glorification." If I be called I must have been elected, and I need not doubt that. God never tantalized a man by calling him by grace effectually, unless He had written that man's name in the Lamb's Book of Life. Oh, what a glorious doctrine is that of election, when a man can see himself to be elect. One of the reasons why many men kick against it is this, they are afraid it hurts them. I never knew a man yet, who had a reason to believe that he himself was chosen of God, who hated the doctrine of election. Men hate election just

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as thieves hate Chubb's patent locks; because they cannot get at the treasure themselves, they therefore hate the guard which protects it. Now, election shuts up the precious treasury of God's covenant blessings for His children--for penitents, for seeking sinners. These men will not repent, will not believe; they will not go God's way, and then they grumble and growl, and fret, and fume, because God has locked the treasure up against them. Let a man once believe that all the treasure within is his, and then the stouter the bolt, and the surer the lock, the better for him. Oh, how sweet it is to believe our names were on Jehovah's heart, and graven on Jesus' hands before the universe had a being! May not this electrify a man with joy, and make him dance for very mirth? Come on, slanderers! rail on as pleases you. Come on thou world in arms! Cataracts of trouble descend if you will, and you, ye floods of affliction, roll if so it be ordained, for God has written my name in the Book of Life. Firm as this rock I stand, though nature reels and all things pass away. What consolation then to be called: for if I am called, then I am predestinated. Come, let us wonder at the Sovereign which has called us, and let us remember the words of the apostle, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." (I Cor. 11:26-31).

A second consolation is drawn from the grand truth, that if a man be called, he will certainly however, I will refer you to the express words of Scripture: Romans 11:29, "The gifts and calling of God are without repentance." He never repents of what He gives, nor of what He calls. And indeed this is proved by the very chapter out of which we have taken our text. "Whom he did predestinate, them he also called: and whom he justified, and whom he also glorified," every one of them. Now, believer, thou mayest be very poor, and very sick, and very much unknown and despised, but sit thee down and review thy calling this morning, and the consequences that flow from it. As sure as thou art God's called child today, thy poverty shall soon be at an end, and thou shalt

be rich to all the intents of bliss. Wait awhile; that weary head shall soon be girt with a crown. Stay awhile; that horny hand of labour shall soon grasp the palm branch. Wipe away that tear; God shall soon wipe away thy tears forever. Take away that sign--why sigh when the everlasting song is almost on thy lip? The portals of heaven stand wide open for thee. A few winged hours must fly; a few more billows must roll o'er thee, and thou wilt be safely landed on the golden shore. Do not say, "I shall be lost; I shall be cast away." Impossible. If He hath called thee, nothing can divide thee from His love. The wolf of famine cannot gnaw the bond; the fire of persecution cannot burn the link; the hammer of hell cannot break the chain; old time cannot devour it with rust, nor eternity dissolve it, with all its ages. Oh! believe that thou art secure; that voice which called thee, shall call thee yet again from earth to heaven, from death's dark gloom to immortality's unuttered splendors. Rest assured, the heart that called thee, beats with infinite love towards thee, a love undying, that many waters cannot quench, and that floods, cannot drown. Sit thee down; rest in peace; lift up thine eye of hope, and sing thy song with fond anticipation. Thou shalt soon be with the glorified, where thy portion is; thou art only waiting here to be made meet for the inheritance, and that done, the wings of angels shall waft thee far away, to the mount of peace, and joy, and blessedness, where "Far from a world of grief and sin, With God eternally shut in," thou shalt rest forever and ever. Examine yourselves whether you have been called. And may the love of Jesus be with you. Amen.

SALVATION

(Continued from Page 1)

salvation, "Ye must be born again".

Down here in the southwest we have what we call singings, that is a church will say to others "come over, be with us, we are going to sing a lot of songs about salvation, about Jesus, about heaven, and it makes no difference who you are or what you believe come on over. There won't be any preaching so we can all have good fellowship together in one big religious sanctimonious time." But I say to you now, that, that is religion, not salvation. It will take no one to heaven, but could very well take someone to hell.

Now, the Pharisees had religion, and they had it most abundantly (Luke 18:11-14). The Pharisee did all the right things, he lived a good life, he belonged to the right assembly, but he was not saved "Ye must be born again". He did not go to his house justified. This sounds like a lot of so called Baptists today, and I am talking to those that are in a local sovereign grace assembly. We need look no further than that. The Pharisee prayed thus to himself, but so that others could hear him, God, look at me! I am not unjust, I give tithes, I am in church every time the doors open!! Oh! how many times have I heard this from "good" Baptists. This is religion, not salvation, "Ye must be born again". And

just like the Pharisee our prayers don't get above our heads. Oh! yes, all that the Pharisee did was good, and we should do likewise, except, "Ye must be born again".

The sad fact is, that is as far as most saved people go; inside the assembly hall on Sunday and on Wednesday night; sitting-down, and that is that, and they shall not be moved. We sing that song, "I shall not be moved", and most of us take it to heart. And that is what we do; we shall not be moved for Jesus, or anyone else. That is religion not salvation, "Ye must be born again". Yes; we, as the Pharisee, pat ourselves on the back, and say "see how righteous we are!!" "Oh! how sanctimonious we are. I thank God that I am not like the others. I thank God I am in the right kind of assembly. I thank God I am in the Bride." Brothers, that is religion, not salvation. The Pharisee could say the same, but he went down to his home unjustified, "Ye must be born again". Jesus said, Ye must be better than the Pharisee, better! Not like the Pharisee, but better! "Ye must be born again". It is true that the Bible speaks of a religion which is pure, and undefiled (James 1:27), but even this religion is not salvation, but only a product of salvation. The Bible frequently warns against religion as a substitute for salvation. Over in the Old Testament in Amos 5:21, "I hate, I despise your feast days, and I will not smell in your solemn assemblies," and in Matthew 5:20 Jesus said "except your righteousness shall not exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven." So many of our assemblies, and those inside of them, are trying to do just that. But that is religion, not salvation, "Ye must be born again." The Pharisees were in all things religious, most pure, but that is not salvation, "Ye must be born again". No, religion is not a substitute for salvation, "Ye must be born again".

The dictionary will tell you that the word religion is derived from a root word meaning, to heed, or to have a care, it is the exact opposite of neglect. "We should have a care, and take heed, for our families, our children, our mothers, our fathers. We should have a care for the assembly house, to take care of the things of God, but even this will avail nothing, unless it is done after you are saved, and you do it for the glory of God. All this needs to be done, but it is not salvation, "Ye must be born again". It must be done with a heart and mind full of the grace of God. Salvation is of God, Eph. 2:8-9. Oh! how we Baptists like to use that statement of truth, but we forget verse ten, we are to go to work for God and that shows our salvation. But most cannot be moved, and that really is nothing but religion, and religion by itself is death. Salvation is life. Jesus is the only Saviour,

Acts 4:12, There is none other name, "Ye must be born again". The Pharisee had religion, Nicodemus had religion, and to them Jesus said, "Ye must be born again".

Can you say, as did David in Psalms 27:1; "The Lord is my light and my salva-

tion". If not you have religion, and not salvation, "Ye must be born again".

LAW

(Continued from Page 1)

Let us believe it. Only those who are saved by the grace of God can bring to God a life of obedience to the law of God. Here the Holy Spirit gives the sinner faith to believe the righteousness of Jesus. Standing now before the law which says, "Mine, are Christ's living, doing, and speaking, His suffering and dying; mine as much as if I died as He did." "God is well pleased with Jesus' doing and dying, which the sinner brings in the hand of faith. Justice is fully satisfied and God can truly say: "This man has fulfilled the law." Since faith brings to God that life of obedience to the law, no man can exercise faith which is unto salvation, and at the same time despise the law. Moreover, the Holy Spirit brings faith of the regenerating power into the heart of the believer. By the Spirit, the law is written in the heart and mind, "...saith the Lord; I will put my laws into their mind, and write them in their hearts" (Heb. 8:10).

Law and grace are in harmony. Legalism is the enemy of grace because of a false view of the law, and antinomianism is the enemy of law because of its erroneous view of grace. Legalism neglects the "grace basis" of law, and antinomianism neglects the "law basis" of grace. The law has a grace basis. Law, as that authority under which man has his existence, is a loving provision of God. It is not surprising therefore to see grace as the basis of the Ten Commandments: "I am the Lord thy God, who brought you out of the land of Egypt..." This statement of fact prefaces the demands which Jehovah-God makes

upon His people. They are to live differently as God's people because Jehovah has rescued them. The situation is not different when we come to the New Testament. "I beseech you therefore, brethren, by the mercies of God..." (Rom. 13:1). The words "mercies of God" are the root and ground of the demand in the unmerited and undeserved activity of the saving grace of God. The legalist misses this order, and therefore fails to understand the true nature of law. He seeks to make the kindness and favor of God dependent upon his keeping of the law, instead of seeing that the obligation to keep the law rests upon the favor of God. Law is based on grace.

What is meant when we say that grace has law basis. Let me ask a question in answering it: On what basis does God accept the believer? The legalist's answer puts the emphasis upon the obedience of man; and the antinomian says the angry judge (God) was won over by the merciful mediator Jesus Christ. These two answers are quite wrong. The only answer which will do justice to the Bible is the Son of God that is perfect and perpetual obedience seen in His life and death. The antinomian fails to see the true harmony between law and grace. He not only dishonors the law, but grace also.

We must guard grace from distortion by a wrong view of the law. We must also guard law from distortion by a misconception of grace. The law must be viewed in the light of grace, and grace must be seen in the light of the law. We establish the law.

Secondly, it is Baptist Doctrine. I find that the old confessions of the Baptist's faith that the Law of God is the eternal and unchangeable rule of His moral government. This law is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its

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THE DEVIL'S GAME TODAY (Are You Helping Him to Play it?)

by Franklin G. Huling

What is the devil's game? It is simply this--keeping modernism (that which is false to God's Word), and fundamentalism (that which is true to the Word of God), bound together in one unholy fellowship.

How does the devil play his game? By means of the denominational missionary budgets, where modernism and fundamentalism are tied together. There is scarcely a denominational missionary organization today that has not adopted Satan's "inclusive policy," which means that they send out modernists as well as fundamentalists. This is the master stroke of the devil. And the proportion of modernists sent out is greater all the time. This ungodly union of modernism and fundamentalism results in three things:

1. Modernism is protected by fundamentalism. Fundamentalists refrain from striking at modernism, lest they hit fundamentalism at the same time.
2. Modernism is nourished by fundamentalism. Modernism is a deadly parasite and would quickly starve if it were not for the support which it receives from fundamentalists! The more you feed the tree--the denominational budget, the more you fatten the parasite--modernism.

3. Modernism grows stronger while fundamentalism grows weaker. That is taking place wherever the wicked alliance exists.

Who helps the devil play his game? Every one who contributes to the denominational missionary budgets. This may startle you, but a little careful thought will reveal that it is true.

Modernism lives and thrives by means of these budgets. They are the stronghold and feeding ground of modernism. That cannot be denied; therefore when you contribute to these budgets, you help the devil play his miserable game.

How are fundamentalists tricked into helping the devil's game? Denominational leaders use various devices to keep fundamentalists "in line" and supporting these budgets which support modernism. Here are some of the tricks:

1. Keeping the people in ignorance of the increasing stronghold of modernism on the denomination, both at home and abroad.
2. Shouting continually, "Be loyal to your denomination!" Many think more of this than they do of being loyal to the Lord Jesus Christ and His Word.
3. Exhibiting a fundamentalist

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LAW

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precepts arises entirely from their love of sin. To deliver them from this, and to restore them through a Mediator to unfeigned obedience to the holy Law is one of the great ends of the gospel. We establish the law.

Thirdly, because the believer delights in it. The essence of Christianity is submission to God's revealed will. Proud sinners are humbled before their Creator. Their stony hearts were changed to a tender heart upon which God writes His law. The law is God's schoolmaster to bring us to His Son. Afterwards, the same law remains as our rule of life, a guide to what is right or wrong. But never is the law to be a means by which the believer tries to gain salvation before God.

We Delight in His Holy Law. The Charismatics said that the love of God is the answer. This is pure fallacy. Love is not a rule, but a motive. Love does not tell me what to do; it tells me how to do it. Love constrains me to do the will of God; but to know what the will is, I must go elsewhere. It will say, "I love my Master, and I love His service, and I want to do His bidding, but I must know how to serve Him. Here is the believer's delight in the law of the Lord. **"In His law doth he mediate day and night"** (Psalm 1:2).

The person who has no experience of the law of the Lord has no experience of the saving grace. If God disregarded His law then He would cease to be just, and if He would cease to be just then He would cease to be God. Those who think only of God's love deceive themselves, because love is the fulfillment of the law. Yes, God is love but love has no terms of reference or definition without justice and virtue. It cannot exist without law. We establish the law.

Lastly, it brings us to Christ our deliverer. **"Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith"** (Gal. 3:24).

Sin is revealed. The law of God defines sin. After the rich young ruler asks how he can gain eternal life, Jesus said: **"Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness..."** (Mk. 10:19) and so forth. And of course we know the rest: **"he was sad at that saying, and went away grieved: for he had great possessions."** Note that Jesus did not make a general statement about the sinfulness of all men as a first step to lead this young man to faith. The young ruler thought he had never sinned. But the rich young ruler was an idolator. Christ used the law in dealing with sinners. Why do we shy away from it?

Not until the law is applied in the condemnation of particular sins will sinners flee to Christ for mercy. The woman at the well must have had the seventh commandment applied to her condition. Paul confesses that the law was the school master that brought him to Christ: **"I had not known sin, but by the law"** (Rom. 7:7). When we have been wounded by the law, then the oil of the gospel can be poured on our diseased souls. **"Believe on the Lord Jesus Christ and thou shalt be saved."** God bless you.

GAME

(Continued from Page 10)

missionary around the country to "give a good front" to their modernistic program. That is like putting a prohibition business in the front of a store in order to hide a bootlegging business going on in the rear. And modernism is the worst kind of bootlegging, for it damns souls for all eternity.

4. "Raising the cry, 'What would become of fundamentalist missionaries if the fundamentalists quit supporting them?' They, too, should withdraw from this iniquitous union with modernism, and appeal to fundamentalists to support them independently. If God wants them to remain on the field, He will provide for them. If they are not provided for, they will know that they have obeyed God's Word to **"Have no fellowship with the unfruitful works of darkness"** (Eph. 5:11), and that God has released them from service. Obedience is vastly more important than service. However, there is little doubt that real fundamentalist missionaries would find real fundamentalists to support them in their labors for Christ. Fundamentalist missionaries, who continue in this partnership with modernism, are simply building up a constituency to be captured by modernism. They should withdraw and take with them all who will go. Modernism will never be defeated as long as fundamentalist missionaries stay with boards that send out modernists, and as long as fundamentalists support such boards in order to take care of orthodox missionaries.

5. Permitting designations of gifts. Investigation will show that this is just "hocus pocus." Whatever is designated to a fundamentalist missionary is subtracted from the amount apportioned to him by the general budget. So that he receives not one penny more on account of the designation. Designation fools fundamentalists, but does not hurt modernism one iota. On the contrary, it helps modernism just that much, by releasing from the general budget money to be used to propagate modernism.

Therefore, if you contribute to the denominational missionary budget, with or without designation, you are responsible before God for helping the devil play his terrible game. How great and grave is this responsibility! Modernism is pursuing its triumphant course, destroying faith in the Word of God, eating up spiritual vitality, and damning souls, because Fundamentalists continue to support this satanic combination. It is the money given by fundamentalists that perpetuates this partnership. Spurgeon once preached a sermon on "How Saints May Help the Devil." He was not speaking on this subject, but if he were alive today, he would unquestionably say that contributing to these corrupt budgets is one great way by which Christians help the devil. May the Lord help you, my reader, to give not another penny to help the devil play his wretched game.

Answers to excuses offered for supporting the devil's game.

Note: The devil's excuse factory is working 24 hours a day to supply "pious" excuses to Fundamentalists who want to justify

themselves for helping him play his game. Here are some sample excuses:

1. "Well, I do not give very much." I asked a Christian woman, "Would you give five cents to support bootlegging?" Instantly, and with much emphasis, she replied, "I should say I would not!" Then I inquired, "Why do you give five cents to support modernism?" Modernism is bootleg religion, and is a thousand times more ruinous than bootleg liquor. When you give five cents to the denominational missionary budget, corrupted as it is by modernism, you help modernism just that much. Giving five cents is just the same in principle as if you gave a million dollars.

2. "Well, anyway, I am not a modernist, and am preaching the truth." Stop and think a minute, my brother, and you will recognize that orthodoxy is very vastly more than words. It has to do not only with your mouth, but also with your hands, and with your feet, and with your pocket-book. It involves not only what you say, but also with whom you are holding hands, and with whom you are walking. When you support modernism, you are upholding the hands of the workers of iniquity, and are walking in the company of the ungodly. The time is long past when any pastor can plead ignorance of his fellowship and support of modernism when he supports the denominational missionary budget. And Satan is pleased to have you comfort yourself by reflecting on what you believe and preach, for thereby you save your conscience about helping him play his game. The denominational leaders care little about what you preach, as long as you continue to support the budget. In their eyes, the only "unpardonable sin" is to expose their alliance with modernism and refuse to support it. They will tolerate your orthodoxy, if you will go on supporting them in their evil work.

3. "God is blessing the ministry of so-and-so, who is supporting the denominational budget, and God would not bless him if he were doing wrong." That is human reasoning, but it is not the Word of God. Our Lord Jesus told us that God **"maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"** (Matt. 5:45). God used Samson, but that does not mean that God endorsed the character of Samson or all of his acts. God blessed and used David, but that does not mean that God approved of David's sin with the wife of Uriah! David suffered for that, and every child of God who knowingly goes on supporting modernism, by contributing to the denominational budget, will suffer the loss of God's approval and reward.

4. "I believe we should try to clean up from the inside, and save missionary fields from modernists." That sounds well, but the facts are that the fundamentalists started out with the program ten years ago, and, finding it impossible, have been obliged to give up. Instead of succeeding in expelling the modernists, the fundamentalists have seen that if they did not "quiet down," they themselves were likely to be expelled! They found they could not **"purge out...the old leaven"** (I Cor. 5:7), and, therefore, should do what they can do, namely, "Be

not unequally yoked together with unbelievers" (II Cor. 6:14). Fearful havoc is being wrought by the unequal yoking together of believers with unbelievers in supporting modernism by means of the denominational missionary budgets.

5. "Doesn't the Bible say, 'Let both (the wheat and the tares) grow together until the harvest...'" (Matt. 13:30)? Yes, but read on! Note carefully that the Lord Jesus says, **"The field is the world..."** (Matt. 13:38), not the church! It is impossible to stamp out infidelity in the world, and Christ does not ask us to attempt it, but we can, and He does ask us, if we are His, to give it no fellowship and support.

"Shouldest thou help the ungodly?" (II Chron. 19:2). Are you guilty of this?

6. "If I refuse to support the budget I may lose my job, and they will shut every door in my face. I can do more good inside than out." My dear friend, when did "doing more good" become a justification for disobedience to God's command? Is this not actually doing what Paul was falsely accused of, namely, **"Let us do evil, that good may come"** (Rom. 3:8)? Are you doing evil in supporting modernism? Are you not seeking to justify your doing this evil by the pretext "that good may come?" Paul says of such, **"Whose condemnation is just."** King Saul followed that plan. He thought he could do "more good" by sparing the best of the Amalekite cattle to offer in sacrifice to God, than if he obeyed the command of God to exterminate the Amalekites and all their possessions. Through the prophet Samuel, God uttered His verdict on this, and any other attempt to justify disobedience. He said, **"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry"** (I Sam. 15:22,23). God is looking for soldiers today who will obey His Word when there seems to be a thousand "good" reasons for disobeying. There is no substitute for obedience.

7. "The time is not ripe for taking such a step." In this age, of which Satan is the "god" (II Cor. 4:4), it never seems to be the time to obey God. The unsaved think it is not time to accept Christ, and the saved think too many times, that it is not time to obey Christ. But the time to obey God is the minute you know what the will of the Lord is. The fact of the matter is, that those who sincerely love God's Word would have no difficulty seeing clearly and instantly, the necessity of withdrawing all support from modernism, if it were not for one thing, namely, the cost of taking that step. Yes, it will cost. It always costs to do the will of God. But remember, "The cost of doing God's will never equals the cost of not doing it." Which cost do you prefer to pay, the cost of obedience or the cost of disobedience? Satan tempts us to think that the latter is cheaper, but we know "he is a liar" (John 8:44).

When seeking to ascertain the will of God, it is never safe to

consider consequences. "Do your duty and leave the rest to Providence." And what is our duty but to obey God? When we do that, we can leave all consequences with Him.

In the Word of God we read of **"Men that have hazarded their lives for the name of our Lord Jesus Christ"** (Acts 15:26). Has that race died out? Have we come upon times when men will not even hazard their jobs for the Lord Jesus Christ? God forbid, but it seems to be the case, except in rare instances. Had we not better starve than sell our souls to modernism for a chance to be in **"one of the priests' offices,"** that we **"may eat a piece of bread"** (I Sam. 2:36)?

We have too many "safety first" Christians today. They are waiting until it is "safe" to obey God! It never will be till Jesus comes. He is seeking for those who will obey Him when it is not safe, from an earthly standpoint. Great will be their reward. The last words of the Marquis of Argyle, a martyr of the Scotch Covenanters, were: "These times are likely to be very sinning or suffering times; and let them make their choice. There is a sad dilemma in this business, sin or suffer; and surely, he that will choose the better part, will choose to suffer. When God's people are willing to suffer, they will easily discern the will of God."

One of the greatest evils of our time is the unequal yoking together of believers with unbelievers in supporting modernism. It is tragically true that thousands who love God's Word, are being used to support modernism--grinding corn for the Philistines! Many laymen are doing this ignorantly, because their unfaithful shepherds do not dare to tell them what they are doing and urge them to stop it. To such shepherds, the Word of God says: **"Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hands"** (Ezek. 34:10). In time of war, those who aid and abet the enemy are called traitors, and are court-martialed. This is a time of war, and God does not excuse anyone from his individual responsibility.

How can the devil's game be stopped? By giving only to independent missionary societies which are absolutely untainted with modernism. There are many such, praise God, and they urgently need, and richly deserve your liberal and prayerful support. We must not let the devil fool us and make us think that because of the corruption of the denominational missionary societies, we are therefore excused from the obligation of missionary giving. Our Lord Jesus said, **"Lift up your eyes, and look on the fields; for they are white already to harvest"** (John 4:35). **"The time is short"** (I Cor. 7:29). **"Redeeming the time, because the days are evil"** (Eph. 5:16).

(copied from The Baptist Examiner, May 15, 1931.)

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.

THE BAPTIST EXAMINER
SEPT. 3, 1988
PAGE ELEVEN

TUNE IN TO THE CALL TO CALVARY

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

MY IMPRESSIONS

My thanks to Calvary Baptist Church and its pastor for another great Bible conference. Glory, honor, and praise unto our God and the Lord Jesus Christ were in every message that I heard. The greatest blessing apart from the messages and the sweet fellowship, was the group of young people from the church in Ohio who sang. Being the pastor of one of the Lord's great churches I do not often get to hear others preach, so the Bible conference is a special blessing to me. It was a great Bible conference and I am looking forward to next year.

Reggie Moore, Appalachia, Va.

It has been my privilege to attend the last five Bible conferences in Ashland. When you are the pastor of one of God's small flocks, it is always a great joy to come and sing and preach before such a large crowd. It is great to see this many people who will sacrifice and spend their time and money to meet at this conference which is one of the greatest times we will enjoy this side of heaven. The music, preaching and the spirit in this conference was as good as any I have seen.

Eldon Joslin, Birmingham,

Ala.

My impressions are that this was the very best conference I have ever attended.

The host pastor and his wife and the church were so gracious to us. The preaching was so uplifting; the singing was wonderful; the fellowship so sweet; and food so good. I would love to wish you and TBE all the blessings the Lord has in store for you. May God grant you grace to stand true in this time of trial. Pray for us.

Sadie Cole, King, N.C.

The conference speakers were excellent! We enjoyed those whom we heard and the subjects were timely.

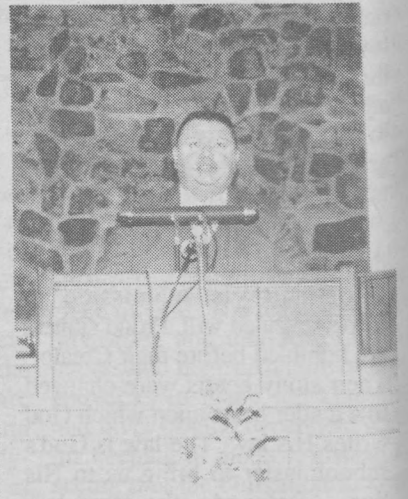
Anon.

I have been blessed by every sermon, and through God's Holy Spirit been drawn closer to my Saviour during this Bible conference. Every year I say this conference is the best. Truly a time of rejoicing that Christ has saved this lost sinner and heaven is my home.

Ruth Hall, Ironton, Ohio



Children at the parsonage.



John Lenegar preaches to us.

APPRECIATED LETTERS

Dear Brother Wilson,

Just a note to let you know how much we enjoy the truths contained in T.B.E. I am ashamed to tell you that I let my subscription expire with the last issue. Please renew it as I don't want to miss an issue. Also, use the extra pennies as you see fit. Thomas A. Johnson, Union Lick, Mich.

Dear Brother Wilson,

I especially appreciated your sermon on "The Impeccability of Christ". With Christian Love, Russell Dougherty, Candor, NY.

Dear Brother Wilson,

Thanks for your prayers. We wanted you to know what an excellent article you wrote entitled, "What Will Happen When Jesus Comes". Here is a check for T.B.E. It is a wonderful paper. May the Lord bless you as you continue in his work. Yours in Christ. Jean Litchfield

Dear Brother Wilson,

Enclosed is a check for \$.... I do pray for you and yours every day. I do want T.B.E. to stay in the mail until Jesus comes in the air for His own. Your Sister in Christ. Mrs. O.L. Young

ANNOUNCEMENTS

Brother Gordan Buchanan, pastor of Memorial Heights Baptist Church Perry Ga., ask that we inform our readers of his new telephone number. His new number is 912-987-0882.



Debra Branem helps in the music.



Sam Wilson preaches on "What's Wrong With Our Churches."



Travis Pyle and Timothy Proctor get early start in attending conferences.

SPECIAL NOTICE

Sister Helen Gilpin, Sr. is in the hospital in Columbus, Ohio. She is a very sick woman and needs your prayers. If you would like to send her a card her address is: 4090 Foothills Court, Ashland, KY 41101.

Eternal Blessings of the Believer:

Eternal life—John 3:16
Eternal salvation—Heb. 5:9
Eternal covenant—Heb. 13:20
Eternal redemption—Heb. 9:12
Eternal house—II Cor. 5:1
Eternal glory—I Pet. 5:10
Eternal inheritance—Heb. 9:15
Eternal comfort—II Thess. 2:16
Eternal weight of glory—II Cor. 4:17
Eternal kingdom—II Pet. 1:11

LET HIM THAT THINKETH HE STAND, TAKE HEED

Sometimes I get to feeling,
I'm doing pretty good,
Obeying what the Word declares,
Doing just what Jesus would.

And then I slack on reading,
My prayer life becomes so dull,
I get to feeling pretty smug,
And then I begin to fall.

I don't witness like I should,
Prayer meeting night slips away,
I end up doing things in life,
And Jesus I cease to obey.

That I would, I do not,
That I would not, I do,
And all the good I have done,
Has slipped my fingers through.

My heart grows heavy,
That the Spirit I have grieved,
I fall on my knees and pray,
My soul becomes relieved.

I find the road to heaven,
Is not won by works I've done.
It's won by what my Jesus did,
It's He, the Victory won.

With that in mind I go,
And toward the mark I press,
Attainments made by Jesus' grace,
And surely then I'm blessed.

MARILYN OSBORNE
Mansfield, Ohio