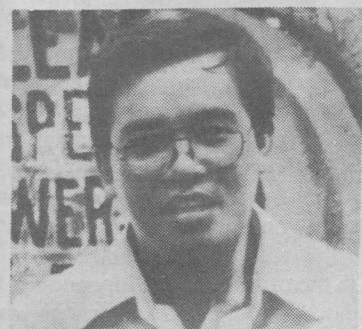


REPENT AND BELIEVE THE GOSPEL

by Velmer B. Palar
Philippines

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mk. 1:15).

We are living in a day of entertainment and deceits, and the people love it so. The saddest



Velmer Palar

thing is that the preaching from the so called preachers is often entertainment, as you can hear them preach attempt to appeal to the higher nature in man. "Just confess Jesus," is the rule of

(Continued on Page 7 Column 5)

BAPTISTS ARE NOT PROTESTANTS

by John Alber
615 Turner St.
Brush, Co. 80723

Two thousand years ago our Lord Jesus Christ started His church in fact He said, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18) Seven things ought to be



John Alber

considered right here before we go any further.

1. The church our Lord started was a local church, and not a universal invisible body.
2. The church was started by our Lord during His earthly ministry, not on the day of Pentecost.
3. The Lord Jesus Christ was the first Pastor of the church.
4. The Lord Jesus Christ gave

(Continued on Page 9 Column 2)

YOU WILL NOT WANT TO MISS OUR BIBLE CONFERENCE 32 WEEKS FROM NOW!

HOW CLEAN IS A MAN

by Doug Newell
Assistant Editor

"Proverbs 16:2, "All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits."

As our text says, man considers himself to be a clean creature. In his own eyes, his actions are clean and acceptable. Little does this self-contented man realize that of all of God's creation man

(Continued on Page 7 Column 1)



Doug Newell

THE REVIVAL WE NEED

by C.D. COLE

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6).

Introduction: We use the word revival rather loosely and without much thought. We call it a revival when we are able to get members into the church. But strictly speaking a revival has nothing to do with the lost directly - a revival is for the saved. Revival implies life -- dead things are not revived. A revival is the refreshing, strengthening of the Christian whose spiritual pulse is weak and his interests in eternal things is at a low ebb. So revival also implies that the Christian is anemic. There is life but little activity. Now, it is the general rule that when God's people are revived the lost will be saved.

With many a revival, it is something the evangelist brings

(Continued on Page 8 Column 3)

WHO CHOSE THE MUSIC PART II

by Eldon Joslin
5721 Loop Rd.
Birmingham, AL 35224

As we continue the subject of music, we would like to determine the type of music that should or should not be used in the church. Our text of Ephesians 5:19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making

(Continued on Page 6 Column 4)



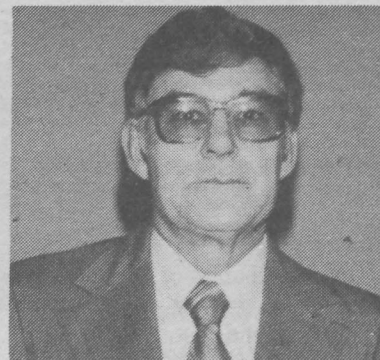
Eldon Joslin

HOLINESS PART VI

by Ray Brown
Box 203
Cannelton, WV 25036

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). We are going to discuss the design of God in our election. God designed this from all eternity, for us to have holiness.

According as He, (that is God)



Ray Brown

hath chosen us in Him, (that is Christ) before the foundation of the world, that we, (those who come to Christ, those who were chosen of Christ, and those for whom Jesus Christ was substitute), should be holy and without blame before him in love (Eph. 1:4).

God decreed from all eternity that we would be holy and without blame. God enables us to do that. God gives us this that we

(Continued on Page 5 Column 4)

INTERCOMMUNION: INCONSISTENT, UNSCRIPTURAL, AND PRODUCTIVE OF EVIL

by J.R. Graves
(Now in Glory)

Editor's note: With this issue we are beginning a printing of a book by J.R. Graves. We plan to print this each issue until we complete the book. The book has long been out of print. J.R. Graves is a name to be long remembered by Landmark Baptists. Elder Dwayne Gilliland of Bowring, Oklahoma furnished me with a copy of the material contained in this book. I do not know where one could obtain a copy of the book. I would delight to secure a copy. Our kind of Baptists believe what is contained in this book. Most so-called Baptists will not be interested in this material, but I feel our readers will greatly enjoy and deeply appreciate our printing of this in The Baptist Examiner. In this way we are giving you the opportunity to read what most of you would not otherwise have ever seen. It is my prayer and desire that this series will be a great blessing to our readers.

(Continued on Page 3 Column 2)



J.R. Graves

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

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WHOLE NUMBER 2546

SHOULD BAPTISTS UNITE WITH OTHERS IN UNIONISTIC SUNDAY EVENING MEETINGS?

by A.N. Morris
(Now with the Lord)

Baptists are called upon to face this issue every summer in many sections. It is a question that calls for much consideration, prayer, courage and brotherly kindness. It has been a custom so long in many quarters that if one objects he is usually dubbed a "bigot" and is "prejudiced beyond reason." We meet with the statement that "if we can't worship together here, how may we

expect to worship together in heaven?" This usually comes from members of sects of recent origin, and if they were sincere their sect would not have been born. If they are so filled with "sweet sentimental liberalism" why did they not unite with some of the sects already in existence, and not start another? Just turn down their proposition and see how "sweet" they are. That spirit of worship is as scarce as "pulverized hen's teeth."

In this article I can only touch some of the high points.

1. Baptists should keep their churches open Sunday evenings because people need to be saved, and the Baptist message is the one needed to bring them to Christ. A Baptist message can only be brought by a Baptist. Hence when Baptists do not have full charge of the service this message would be missing.

2. When people are saved they

(Continued on Page 8 Column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE DEATH OF CHRIST

"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand" (Isa. 53:10).

Luther said of Isaiah 53, "Methinks Isaiah writes a gospel." Surely, the gospel is written as clear as can be in this chapter. Some people foolishly

think that the Jews do not believe in Christ because they believe the Old Testament, but not the New. They think that we Christians believe in Christ because we also believe the New Testament. Not so, beloved, not so. The Old Testament teaches the same Lord Jesus Christ as the only Saviour as does the New. The one who cannot see Jesus Christ and His saving gospel in Isaiah 53 is simply spiritually blind.

This chapter has much to say about the atonement in relation

to those for whom it was made, and as to its saving results. This chapter, beyond any doubt, teaches the limited atonement of Jesus Christ. No man can read this chapter, think while he reads it, face what it actually says, and believe that it teaches an unlimited atonement. I could but wonder about the exegetical ability of the man who would even attempt to say that this chapter does not teach a limited atonement. I want to say several things about the

(Continued on Page 2 Column 1)

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

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

Editorial Department, located in
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CHRIST

(Continued from Page 1)

death of Christ.

1. The death of Christ was a
planned death. It was a predesti-
nated death. The crucifixion did
not take our Lord by surprise.
Things did not get out of control.
This death was planned from
eternity. This death was the rea-
son why Jesus came into this
world. The Bible teaches God's
sovereign, absolute, and eternal
predestination of all things. God
hath foreordained whatsoever
comes to pass. The person who
does not believe this does not, in
this point, believe the Bible. The
death of Christ is certainly an
example and illustration of this
doctrine.

It was predestinated who would
die. In the everlasting covenant of
saving grace, God the Father
elected a multitude that no man
can number and predestinated
them to eternal salvation. God
the Holy Spirit agreed to save
each one of the elect and bring
each one safely to eternal glory.
God the Son agreed to die on the
cross and pay the sin debt of each
one of the elect. It was predesti-
nated from eternity that Jesus
Christ would be the only redee-
mer of God's elect. Jesus
Christ came into this world in
the pursuance of the covenant of
redemption. He came to do His
Father's will, and that will was
the eternal salvation of the elect
and involved the sin-paying
atonement of Jesus Christ.

It was predestinated when He
would die. There is a "time to
die" for each one of mankind and
there was a set time for Jesus to
die. No man could take Him until
His hour was come. They tried,
oh, they tried many times to kill

Those will find no mercy of the Lord in that day, who had no mercy on others.

Him; but they could not touch
Him until the predestinated time
arrived. I think that God, in
prophecy and type, had revealed
when this time would be. Be that
as it may, the time of Christ's
death was certainly planned from
eternity.

The ones for whom He would
die were planned from eternity.
He certainly did not die for every
individual of mankind. Few
things would be more dis-
honoring to the death of Christ
than to teach that men go to hell
for whom He died. He died effec-
tively. Therefore, He died for
some men and not for all men.



Joe Wilson

He died for the elect of God. It
was planned from eternity that He
would die for the elect. He died
for the elect: no more, no less,
no other.

The results of His death were
planned. It was planned that all
for whom He died would be eter-
nally saved. It was planned that
He would rise from the dead. It
was planned that He should pro-
long His days and that the saving
pleasure of the Lord would prosper
in the hands of the resurrected
and ever-living Christ.

"Who verily was foreor-
dained before the founda-
tion of the world, but was
manifest in these last
times for you" (I Pet.1:20).
"Him, being delivered by
the determinate counsel
and foreknowledge of God,
ye have taken, and by
wicked hands have cruci-
fied and slain" (Acts 2:23).
"For to do whatsoever thy
hand and thy counsel de-
termined before to be
done" (Acts 4:28). These Scrip-
tures (and they could be multi-
plied) surely teach that the death
of Christ was a planned death;
planned by the Triune God of the
Bible.

2. The death of Christ was a
voluntary death. "No man
taketh it from me, but I
lay it down of myself. I
have power to lay it down,
and I have power to take it
again...." (John 10:18). Jesus
Christ did not have to die. He had
no sin. He could have gone back
to heaven without dying. In fact,
He did not have to come into this
world to start with. His great
love for His people moved Him
to come into this world, live a
sinless life, and then die on the
cross for their salvation.

No one could force Him to die.
All the armies of all time could
not have taken His life from
Him. With a single word from
His lips He could have destroyed
all those who came against Him.
His life was not taken from Him.
He laid it down of His own will.

3. His death was, in a sense, a
supernatural death. He, "yielded
up the ghost." He willed to die.
Men die differently. Men die at
the will of God. Men have no say
in their death. Men do not will to
die. They struggle to keep from
dying, but God takes their lives
at the predestinated time. The

death of Christ was, in this
sense, different from that of all
others.

4. The death of Christ was a
substitutionary death. He did not
die for Himself. He died for oth-
ers, even for His chosen ones. In
the word "substitution" we come
to the very heart of the saving
gospel of Jesus Christ. In this
word, more than in any other, we
understand the true meaning of
the death of Christ. No man can
understand the atoning death of
Christ without interpreting it in
the light of this word. All the
heresies relative to the atone-
ment, come from or involve a
misunderstanding of this word as
it relates thereto. Look at the Old
Testament types of the death of
Christ. They, one and all, set
forth the doctrine of substitution.
The Israelite deserved to die. He
brought a prescribed animal sub-
stitute. The substitute died, the
Israelite lived. This was the pic-
ture whether the offering related
to the nation, a family, or an in-
dividual. It was a typical salva-
tion by a typical substitute. The
types teach a substitutionary,
limited, and effective atonement.

Let us look at some Scriptures
teaching this blessed truth.
"Surely he hath borne our
griefs, and carried our sor-
rows: yet we did esteem
him stricken, smitten of
God, and afflicted But he was
wounded for our transgres-
sions, he was bruised for
our iniquities: the chas-
tisement of our peace was
upon him; and with his
stripes we are healed. All
we like sheep have gone
astray; we have turned ev-
ery one to his own way;
and the LORD hath laid on
him the iniquity of us all"
(Isa.53:4-6). Those for whom He
suffered will be eternally saved by
His sufferings. Some men's sins
are laid on Christ. God punished
Christ for those sins. Those sins
are not on the men who commit-
ted them. How could they possi-
bly go to hell? How can a man
go to hell when his sins are not
on him, but on Christ? I marvel
at the blindness of men who read
these verses and still teach that
Christ died for every man, and
that some go to hell for whom
Christ died. What blasphemy!

"Even as the Son of man
came not to be ministered
unto, but to minister, and
to give his life a ransom
for many" (Matt. 20:28).
Many, not all. Jesus said, "I lay
down my life for the
sheep." (John 10:15). Not for
the goats, but for the sheep.
"Christ hath redeemed us
from the curse of the law,
being made a curse for
us...." (Gal.3:13). All for
whom Christ bore the curse of
the law, will be redeemed from
that curse. Praise the Lord! His
death is substitutionary, and it is
savingly effective for all those for
whom He substituted. "Who
his own self bare our sins
in his own body on the
tree, that we, being dead to
sins, should live unto
righteousness: by whose
stripes ye were healed" (I
Pet.2:24). "... for thou wast
slain, and hast redeemed us
to God by thy blood out of
every kindred, and tongue,
and people, and nation;
And hast made us unto our
God kings and priests: and
we shall reign on the
earth" (Rev.5:9-10). Those who
are redeemed by His blood will be
kings and priests on the earth.
His atonement is limited. It is

not for all men, but it is savingly
effective for those for whom it
was made.

Jesus came down from heaven
that we might go up to heaven.
He hungered that we might feed
on the bread of life. He thirsted
that we might drink of the water
of life. He was condemned that
we might be justified. He died
that we might live. Yes, His
death was substitutionary; and in
harmony with the true and only
meaning of "substitution", it is
savingly effective for those for
whom He died. A substitutionary
atonement means, of necessity,
the salvation of those for whom
it was made. If He substituted for
all men, all will be saved. If only

some are saved, they are the ones
for whom He died. It is as simple
as that.

5. The death of Christ was a
terrible and violent one. He suf-
fered much violent and cruel
treatment at the hands of men. It
was not the easy and peaceful
death that He grants to many of
His people. He did not just go to
sleep. He suffered terribly.
Crucifixion was one of the most
horrible deaths ever devised by
man for the punishment of crim-
inals. Merciful rulers would
sometimes have one killed before
being nailed to the cross, so as to
spare him the awful agony of
death by crucifixion. Read the

(Continued on Page 3 Column 1)

FROM THE EDITOR

A MARRIAGE I DO NOT UNDERSTAND. It seems to me that
most people who favor abortion are opposed to capital punishment.
Now this is a marriage I just do not understand. On one hand, these
people say they are opposed to the taking of life. No matter what one
may have done, these people say we should never take his life. On the
other hand, these people advocate the taking of the life of innocent ba-
bies in their mother's wombs. How totally and utterly inconsistent are
those who hold these two views!

Abortion is wrong. It is murder. It is the murder of the innocent. It is
the taking of reward for slaying the innocent (Deut.27:25). Anyone who
defends abortion is a wicked murderer in his or her heart. Any who per-
form abortions are murderers. Any who aid therein are aiding in murder,
the one who pays for this is paying for murder. The woman (I hesitate
to call her "mother") may well be the worst sinner of the whole wicked
group. We might as well have a Murder Inc. and license this organiza-
tion. Let them advertise in the news paper, and let others hire them to
kill their enemies or whomever they want killed. We might as well
give a man a license to kill whomever he desires. We might as well do
these things as to license places of abortion.

Now, I am right; and anyone who disagrees with me as to abortion
being murder is wrong. It is as simple as that. Anyone who disagrees
with me on this is, in this point, a wicked sinner against the laws of
God. Anyone who argues in favor of abortion is dumb, stupid, igno-
rant, and above all this, vile and wicked. There is no sensible and decent
argument in favor of abortion.

I do not believe in abortion for any reason. Rape and incest are terri-
ble things. I surely sympathize with those who are the innocent victims
of such crimes. But I do not believe that even these things can make it
all right to murder a baby in its mother's womb. Isn't it strange that
there are many folk who say it would be all right to murder the inno-
cent baby who results from these crimes, but it would be wrong to kill
those who are guilty of the crimes. The innocent baby is to be killed.
The wicked criminal is to live. When sensible men are controlled by
wicked hearts, their thinking becomes absurd and wicked.

I am not even in favor of abortion where the doctor says the mother's
life is endangered. I find no Scripture that would give one the right to
murder an innocent human being on the chance that another might oth-
erwise die. My life being in danger does not give me the right to murder
an innocent person.

Capital punishment is right. There are crimes which should be pun-
ished by the death of the criminal. The Bible not only allows capital
punishment, it commands it. The Sixth Commandment forbids murder
(it forbids abortion), but it does not forbid the putting of the criminal to
death for a capital crime. The New Testament teaches the same doctrine
of capital punishment as does the Old, except as to some crimes (which
were to be punished by death in Israel, but not likely to be so punished
today). The New Testament certainly teaches that God has given the
sword of capital punishment to civil government, and that that sword is
meant to be used.

The speedy and proper using of capital punishment would do as much
or more to lower our awful crime rate as any one thing we could do.
Some idiots say that capital punishment would not deter crime. How
foolish! It would stop the crimes of the one put to death, and doubtless
would deter many others from similar crimes. I once asked a deputy
sheriff, "What percentage of crime are committed by those who should
be in the grave or in jail for previous crimes? He replied, "Over half."
Well then, by the proper punishment of crime we could at once lower
the crime rate by half; and by doing this, we would deter many others
from crime. We say we want to lower the crime rate. Here is the an-
swer: punish the criminal properly, even to the point of capital punish-
ment.

Now to the marriage of which I spoke in the beginning. Why is it
that so many of those who are strongly for abortion, are at the same
time strongly against capital punishment? That, at first sight, is so
strange. But, as I pondered this matter, I came to the point of unity in
this strange marriage. These people are married in their hatred to and
opposition against the Word of God. Their strangely inconsistent paths
meet at the point of their wicked and sinful heart's hatred of the Bible.
Not only do they hate the Bible, they hate the God of the Bible. Not
only this, they hate the Saviour of the Bible. In some few cases, this
may be because of inexcusable ignorance of the Bible; but in most
cases it is as I have already said.

Let men believe the Bible. Let men bow to the Bible. Let men obey
the Bible. When and if this is done, abortion will be banished from the
face of the earth, and those guilty of capital crimes will be speedily
killed for such. Those who are married in a love for the Bible will be
against abortion and for capital punishment. Those who are married in a
hatred of the Bible will be for abortion and against capital punishment.
Which are you? Which you are tells what you are!

CHRIST

(Continued from Page 1)

Biblical accounts of the death of Christ and see how He suffered. But this was not all of it; it was not even close to the worst of it. He suffered spiritually. His soul was made an offering for sin. He travailed in soul while on the cross. He suffered the exact equivalent of what all the elect would have suffered in a burning and eternal hell had He not suffered for them. The death of Christ is not an easy payment plan, nor is it a partial payment plan. He paid the full price for the salvation of His elect. He did not pay thirty cents on the dollar; He paid the full amount. It was not what men did to Jesus that saves our souls from hell. It was what God did to Him. The Father drew the sword of His wrath against sin and plunged it into the soul of His own darling Son. He took the whip of the law and gave stripe after stripe upon the soul of His Son until the claims of the law were fully satisfied.

It was this suffering of the soul that made the death of Christ so terrible. I tell you that Christ suffered as no man ever has or will suffer. Other men will suffer but for their own sins, and this will be horrible enough. But Jesus Christ suffered the totality of what the elect would have suffered in hell. He suffered, not just for one man's sins, but for all the sins of all the elect of God. Oh, what horrible suffering this involved!

Look at that mysterious scene in Gethsemane if you would begin to understand the awful character of the death of Jesus Christ. Listen to the Son of God as He prays that if there be some other way for men to be saved, He might be spared the death of Calvary. I know that many interpret this differently, but I feel sure that this is its true meaning. But, praise His name, He was willing to suffer the hell of Calvary in order to save His elect.

6. The death of Christ was a victorious death. Isaiah 53:10 tells us that, "he shall see his seed." Yes, He shall see, saved and in glory, all those for whom He died. He did not die on a per-adventure or a maybe so. He died for a purpose. He died to save those for whom He was dying. He shall not be disappointed. It was this joy of seeing them all saved that was set before Him and enabled Him to endure the cross (Heb. 12:2). He will one glad day say to the Father, "Behold I and the children which God hath given me" (Heb. 2:13).

He was given one hundred (or definite number, but a great multitude in reality) sheep. He will see them all saved and in glory. He will not lose one of them.

More and more, I speak of an effectual atonement, rather than of a limited atonement. His atonement is effective unto the salvation of all for whom it was made. This truth, along with the truth that all men are not saved, proves that the effective atonement is also a limited atonement. The Arminian believes in an unlimited atonement, but he does not believe in an effective atonement. He thus highly dishonors the death of Christ.

When Jesus died on Calvary, the devil may have thought it his moment of victory. I do not know how much the devil knows. It may be that he and his demons rejoiced at the death of Christ, thinking they had won the victory over Him. But Christ

had won the victory. He had defeated the devil. He had redeemed the elect family of God. His cry from the cross, "It is finished" was the conqueror's shout of victory. This was Christ's greatest victory. He had won many victories before this. He will win many more. But this is the greatest victory of all for Jesus Christ. By His victorious and saving death on the cross He has covered Himself all over with glory. The glory that He will attain by His death, I think, will exceed all other glory that accrues to Him. Multitudes of the redeemed will give Him praise and glory through all eternity for what He did at Calvary. Yes, it was a victorious death. The Arminians teach that the death of Christ, to some extent was a great failure. They say that He died to save all men. By necessary implication, they say that His death was a great defeat where multitudes of men are concerned. Arminians teach a disappointed Father, a defeated Holy Spirit, and a dissatisfied Son. We teach that the Father will have in glory all those He elected, that the Holy Spirit will successfully bring them to salvation, and that the Son will see the travail of His soul and be satisfied. What a difference! Again, the death of Christ was a victorious death. By it, He secured and guaranteed the eternal salvation of all for whom He died.

Oh, my friend, meditate on the death of Jesus Christ. It is the only way of salvation. If men could have been saved another way, God would not have given His only begotten Son for their salvation. The fact that Christ died is proof positive that there is no other way for men to be saved. The death of Christ secures the eternal salvation of all for whom He died. We, who are saved by that death should live for His glory. We should praise Him for His love. We should serve Him to the utmost of our God given ability. We are to no longer live to ourselves, but to Him, who loved us and gave Himself for us.

If you are not saved, I preach to you that Jesus Christ is the virgin born Son of God, that He died on the cross, He was buried, and He arose from the dead. I preach to you that anyone, anywhere, who will trust in Him will be saved forever. I urge you to repent of your sins and believe on the Lord Jesus Christ. Do this and you will be saved.

If you are saved, I exhort you, even as I exhort myself, let us live for Him who died for us. May God bless you all.

INTERCOMMUNION

(Continued from Page 1)

Chapter I

Reasons for offering a new book in defense of Scriptural communion: Because 1. Grounds and arguments by which our present practice is supported manifestly untenable and unsatisfactory; 2. Concessions made by our standard authors fatal to the existence of Baptist churches; 3. A new treatment of the whole subject can be offered.

Why a new book on "Communion," about which so many books have been written? Why a pair of new shoes when you have bought so many? What better answer can be given than, "Because the old ones are no longer serviceable?" The fact is--and it is but the part of candor to admit it--that the old current arguments by which Baptists have

attempted to vindicate our entire consistency in restricting our communion to our own denomination have been shown to be untenable, and our principal arguments sophistical. The result is, dissatisfaction with our present practice of restricted communion is manifestly increasing yearly, both in the ranks of our ministry and the masses of our thinking membership.

This state of the case imperiously calls for a thorough re-examination of the whole question, to ascertain whether the cause lies in the fact that our present practice is wrong, or our arguments illogical, or both. Then it is the conviction of the writer that our standard authors, who have written in defense of our practice, in order to escape the charge of "bigotry," "illiberality," and "uncharitableness," have conceded so much to the denominations opposed to us, that Baptists have, in fact, no foot of ground left to stand upon, and no alternative seems left us but to search for other and more defensible ground and arguments, or surrender at discretion. I do not say this because my confidence in a Scriptural warrant for strict Communion is shaken; since I firmly believe that all the teaching of Scripture and all arguments based upon reason, are in favor of strict Communion, as it has been conceded by a distinguished affusionist that all the arguments are in favor of immersion as the apostolic act of baptism (Olinthus Gregory), but, in my humble opinion, the true line of defense--the impregnable Scriptural argument--has never been clearly laid down; while, as I have suggested, an indefensible line of argumentation has been hastily adopted, and, in attempting to defend it, concessions have been made fatal to our existence as a denomination.

In addition to this, our churches, while holding fast to the form of sound words, have been insensibly beguiled by the fraternal feeling and the plea of courtesy into the practical surrender of Church for denominational Communion, thus immeasurably weakening the whole line of defense, and, in fact, abandoning our chief bulwark to the enemy, and, by our practice, perverting the sacred symbolism of the Supper.

It seems to me evident, that if our arguments in support of the practice of our churches were Scriptural and our practice consistent, they would have been like the shoes of God's ancient people, imperishable.--"Till all the ransomed Church of God is saved to sin no more."

So fully convinced am I of the truth of the above, that, for years past, I have chosen an altogether new line of battle, and developed defenses which the most powerful of our opposers have been compelled to pronounce impregnable. It is my personal conviction that of all questions pertaining to Baptist faith or practice, this one of "Close Communion" has been the most superficially and inefficiently treated, which must be the reason for the general and growing dissatisfaction in the very bosom of our churches. This cannot be said of our views of the subjects, design and act of Christian baptism, and is it not because these have received a more Scriptural and logical treatment?

Numerous, therefore, as are the books, tracts, and treatises upon "Close Communion," I trust I will be pardoned for offering for

the consideration of my people and the public an altogether new treatment of the whole subject of Church Communion, developing what I consider its impregnable strength from four sources--(1.) The constitution of the Christian Ecclesia; (2.) The divine symbolism of the ordinance itself; (3.) From the positive teachings of the Scriptures forbidding denominational Communion; and (4.) The practice of the primitive churches and not from mere "analogy," or, as it is denominated, "orderly example." I shall prove, if I know what constitutes proof, that it is not only unscriptural, inconsistent, and productive of evil for Baptist churches to invite members of other denominations to their Communion tables, but wrong also to invite members of our sister Baptist churches--i.e., that denominational Communion [In this book I shall, for convenience, use the term Denominational when applied to Communion, to designate the common practice of our churches in inviting all members of the Baptist denomination present, and even district associations and State Conventions to partake of the Supper with them.], as at present practiced by Baptists, is unscriptural, inconsistent and fraught with manifest and manifold evils. I only ask to be impartially heard, if such a thing is possible. If I do nothing more than to awaken a general discussion of the whole question, or offer a clue that will conduct our churches out of existing confusion, my effort will not be altogether fruitless. Other and abler pens may take the direction indicated, and lead the denomination into "all truth" upon this subject.

I propose, in the first place, to show:

1. That the many concessions, so fatal to Baptists, made by all our standard writers who have volunteered to defend our restricted practice, are not sustained by the facts in the case--indeed, are disproved by the self-same authors themselves!

2. That the principal positions hitherto taken by our own writers in defense of Restricted Communion, not only force wide open the doors of our own tables, which they seek to close, but surrender every just claim we have to exist as Christian churches [It is a fact, as regretful as true, that an enemy could, with little trouble, by collecting and arranging all the admissions made by our prominent men in favor of the denominations opposed to us, and what they have asserted adverse to our historical succession as churches, establish the claims of these denominations to be Scriptural churches, and that the rise of Baptist churches was many centuries this side of the apostles! Touching our history this has already been done, and the book is before me!]. Like soldiers attempting to defend the outposts, surrender the citadel itself; so very many of our authors on Communion, while attempting to defend our present practice of Communion, have surrendered the denomination. There can be no question but these false positions should henceforth be abandoned.

3. That the Scriptural argument used by our writers, is, to say the very least of it, the very weakest the Word of God affords, and that these are rendered wholly unimportant by the concessions of our standard authors on Communion.

The ground being properly cleared of these obstructive matters, I shall make "my best endeavors" to bring to the front and establish, "beyond successful contradiction," the clear, positive, and impregnable Spiritual arguments in support of local Church Communion, as opposed to the modern practice of indiscriminate denominational Communion.

During the thirty-four years of my uninterrupted editorial connection with "The Baptist," I have written little upon the subject of Communion, as all my brethren have noticed. The reason has been not that I was not a staunch believer in restricted Communion, but satisfied of the inconclusiveness of the current arguments, "hackneyed and worn," and suspicious of their logical accuracy, I hesitated with that most sagacious remark of the wise man before my eyes, "Whoso breaketh a hedge a serpent shall bite him," warned me, that before presuming to encounter such a peril in attempting to break the "hedge" of an old and popular usage, I should be thoroughly convinced it was my duty to break it. Now, fully convinced as to my duty, I boldly cleave through the hedge with "the sword of the Spirit, which is the Word of God," and offer a new line of argumentation that is equally adapted to offensive as to defensive warfare. The great Wellington sagely remarked that a position only adapted to defensive operations was a dangerous one, and such is the position Baptists now occupy upon the Communion question--only fitted for defense; and that it is both a weak and dangerous position, has been demonstrated by the immense losses we have sustained as a denomination by occupying it.

My aim will be to indicate the Scriptural position of the Lord's Supper in the Churches of Christ, and to defend that position with unanswerable arguments, which will not only establish the fact that different denominations cannot intercommune without perverting and profaning the ordinance, and eating and drinking condemnation to themselves, but as conclusively show that intercommunion, now so generally practiced among Baptists, is not only unscriptural and inconsistent, but is working many and serious evils, and immense loss to our denomination.

To all those who regard this plan and purpose as sufficient to warrant one more "little book" by an old editor on the subject of Scriptural Communion at the Lord's table, these pages are affectionately commended.

In justification of what I have said, I submit the following from the pen of Rev. George B. Taylor, D.D., our present missionary to Rome, when editor of the Christian Review: "The most prominent of our denominational journals have, within the last half year, contained communications from Baptists, in different parts of the country, expressing, to say the least, the absence of satisfactory conviction that baptism is 'the true limit to Communion,' and, recently, in some of these journals have appeared communications which, in view of the prevalence of inquiry on the subject, call for another treat-

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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

If one is forgiven his sins and cleansed from all unrighteousness in salvation, what do these words mean in I John 1:9?

JOHN LENEAR
126 N.
Washington St.,
No. 5,
Delaware, Ohio
43015
PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Please read I John 1:6-10. To be sure, each one of God's chosen, quickened children has forgiveness of sins and cleansing of unrighteousness in salvation. It is the work of Christ and is perfect and entire from the instant of the Spirit's quickening. Nothing that we do can add to that, nor take away from it.

There are two things that we need to understand in order to understand I John 1:9. First, there needs to be a realization and an understanding of the spiritual standing of a believer before God, and his or her actual standing before God in this life. Every true believer at the moment of God's quickening and granting of the gifts of faith and repentance has from that time a standing before Almighty God equal to that of every other believer. In other words, God gives the weakest, most ignorant, most infirm, and most failing believer on earth precisely the same standing before Him as the most illustrious saint. All true believers are; "kept by the power of God" (I Peter 1:4,5); "a chosen generation, a peculiar people" (I Peter 2:9); have "obtained an inheritance" (Ephesians 1:11); are "blessed with all spiritual blessings in heavenly places" (Ephesians 1:3); are "accepted in the beloved" (Ephesians 1:6); and are "complete in Him" (Colossians 2:10). All believers have these things and more as God's gift. The actual state of a believer in this life is another matter. We certainly fall far below our exalted "standing" in God's sight. The pollutions of this world in which we live, the flesh, and our own imperfections result in sin in our lives which does not take away our salvation or our standing before God, but does harm our fellowship with Him. That is the reason that in addition to the Scriptures that tell of the believer's gift of standing, there are also Scriptures that admonish believers concerning their human responsibilities. God's children are told that in this life they are to; "seek those things which are above" (Colossians 3:1); "mortify therefore Your members which are upon the earth" (Colossians 3:5); "walk even as He walked" (I John 2:6); and many other Scriptures urging our responsibility to strive to live a consistent and pleasing life before our God.

Secondly, there needs to be an

understanding concerning to whom the book of I John is written and for what purpose. It is obvious that the book is written to believers (little children) as are all of God's books that make up His Word. The book is written concerning the fellowship of God's children with Himself. It is a book concerning family relationships in the family of God. Warnings, admonitions, and explanations are all put here by the Holy Spirit to instruct believers in their fellowship with God and with one another. We are to walk in the light. The blood of Christ cleanses us (continually); He is the Living Mercy Seat and preserves our standing before Him. I John 1:9 is telling us that He will cleanse us from daily sin and pollution in the weakness of the flesh if we recognize our need of confessing our sins, and recognize our need to draw close in fellowship with Him. I John 1:9 is speaking of fellowship, not justification before God as the Arminians would use it. It is not written to the unregenerate, but to those who are true believers. Only a believer is able to perform the act of I John 1:9.

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

DEACON
Calvary
Baptist Church
Ashland, KY.



"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:9)

In this chapter we are told how we can have fellowship with God and His Son, the Lord Jesus Christ. But before we can have fellowship, we must have a relationship with God, which is that of child and Father. Only His children can walk with Him in fellowship. As we are sinners by nature as well as by practice, there is no way that we can approach God with our sins upon us. But thank God, Jesus Christ, by His death, paid the penalty for our sins and by faith in His shed blood we are born into the family of God. "WHOSOEVER believeth that Jesus is the Christ is born of God:" (I John 5:1). For those who are in Christ. "THERE is therefore now no condemnation (judgment) to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" (Rom. 8:1).

Although we have been cleansed from our sins by the blood of Christ, "the blood of Jesus Christ cleanseth us from all sin", we still have the same old sinful nature with which we were born. That old nature often causes us to stumble and fall into sin. The blood of Christ cleanses us of that sin, in that He paid the penalty for that sin at Calvary. Therefore our

relationship has not changed; we are still the children of God. That can never change. What has changed? Our fellowship with the Father and His Son has been broken. Our sins break fellowship but not relationship. The only way our fellowship can be restored is by confessing our sins. He "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness".

When we confess our sins we are forgiven and cleansed. Remember, this was written to Christians, to those who are children of God, telling them how broken fellowship can be restored between God and His children. This is not the way we enter into the family of God. It was at Calvary that our sin debt was settled, and when we placed our faith in Christ all our sins were forgiven and we were born into the family of God. However when we sin, and all sin (I John 1:8), the only way fellowship can be restored with the Father is to confess that sin. When we confess, He forgives and cleanses us and our fellowship with the Father and His Son is restored.

JOHN PRUITT
Rt. 1 Box 452-B
Williamson,
GA. 30292

PASTOR
W. Griffin
Baptist Church
Griffin, GA.



First of all, there is no doubt that all that are saved are forgiven of their sins, and cleansed from all unrighteousness. The Bible is very clear on that theme. I suppose that Hebrews 9, 10 show this to be true as well as any passage of Scripture can. We are taught there that our Lord Jesus became not only the High Priest who not only offered an all-sufficient sacrifice, but was actually the offering of sacrifice laid upon the altar of God. It is shown also that unlike the earthly high priest who needed to go in yearly and offer sacrifices that could never take away sin, but merely covered the sins of the people for that previous year, He offered one sacrifice for all time and for all sins past, present, and future. (Hebrews 4:14). "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." (Hebrews 9:24-26). "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now

once in the end of the world hath he appeared to put away sin by the sacrifice of himself." So, for the elect of God there is not one sin that is not included and placed under the sacrifice of Jesus Christ. The apostle Peter tells us that all three persons of the Godhead are involved in the redemptive work. (I Peter 1:2), "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ." In I Corinthians 5:9, 10, Paul says that the unrighteous shall not inherit the kingdom of God, and lists several sins that characterize the depraved nature. Then he says to those who are saved, "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

It should be noted that the above declaration does not mean that a washed, sanctified, justified person cannot ever sin. As a matter of fact, in the same chapter that the question at hand came from, John says, (I John 1:8), "If we say that we have no sin we deceive ourselves, and the truth is not in us." Judging from the way that your question was worded, I feel that you already understand that these words were written to believers which is made clear in chapter 2:1, where John addressed them as, "My little children." Now, the reason that the Holy Spirit gives us this conditional commandment, (the word "if" indicating that forgiveness and cleansing are conditioned upon confession) is because it is necessary to keep us in a "fellowship position" with God. There is, of course nothing in this text, or any other text that would suggest that our eternal security depends on this conditional commandment. If you are a parent, and one of your children commits a sin against you, that doesn't change his blood relation with you. You will always be that child's parent, no matter how deep in sin he/she might go. But that child's sin most likely will effect your fellowship, and it should; and the only thing that can restore that broken fellowship is for the child to show in some way that he/she is sorry for their misbehavior with God. If we sin against Him, it is the same way with our spiritual fellowship with God. If we sin against Him, we damage our fellowship with Him. I John 1:6 says, "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth." Adding verse seven will make it clear that it is possible for a believer to get out of fellowship with God. "But if we walk

in the light, as he is in the light, we have fellowship one with another, (God with us and us with God) and the blood of Jesus Christ his Son cleanseth from all sin." The cleansing, whether for salvation or for fellowship, is always based on the complete, all sufficient, vicarious work of Jesus Christ. Amen.

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI.



I John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Surely, this must be a favorite verse of Scripture for many of God's dear saints. It is such a joy to know that God forgives us our sins after we are saved. I want to be quick to point out that this certainly does not mean that we are saved many times over again. It does not teach nor imply that we lose our salvation by sinning and then gain that salvation back by confession.

Let me just make a few comments on this verse to lead the way into my answer. First, this verse has reference to saved people. I think the context clearly shows this. Also, notice that John uses the pronoun "we", thus including himself. Surely we all recognize that John was a saved man. The second thing I point out is that even the best of God's people commit sin. I worry about the profession of people who say they live without sin. The Bible tells us they are liars and the truth is not in them. The third thing taught is that, when we as saved people sin; there is a God ordained remedy for the guilt that goes with that sin. Thank God that He does not leave us in that horrible state of guilt and despair. It really bothers me that there is so little guilt feeling amongst the people of God. There seems to be so much sin and so little confession. May God have mercy on us. The fourth thing we learn is that we have a faithful God who will not desert us. Regardless of how badly we might desert Him, He will never turn His back on us. He will always be there to forgive and grant comfort. Indeed, this is a great verse of Scripture for God's people. Now let me answer the question at hand.

These words in our text have reference to our feelings and fellowship with Christ. It is after confession of our sins to Christ that we feel the forgiveness from Him for certain sins committed. Sin should bring guilt and shame to saved people. When this guilt and shame brings one to confession, then God is faithful and will let us know that all is forgiven. We can know that He does not hold that sin against us. We are relieved of the guilt feeling of that sin. The sin itself was paid for by Christ at Calvary. The same holds true concerning the cleansing. We are cleansed of the guilt that sins bring to our conscience and our testimony. This verse is not meant for salvation, but for the fellowship of saved sinners. May we use it properly and often when we do sin against God. May God bless you all.

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tise in defense of restricted communion. We mention these circumstances, unimportant in themselves, as straws which show how the winds of opinion and feeling are blowing. The author himself is aware of not a few prominent Baptists—ministers and laymen in different states—men not suspected of heterodoxy—who, more or less cautiously avow, at least, that the arguments

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The Baptist Examiner Forum II

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

Can a church have a mission with only women members? Give Scriptural proof.

Assistant Editor



I Corinthians 14: 34, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law".

I would not, as pastor of one of the Lord's churches, lead a church to authorize a mission work where all of the members were women. Now, as far as women meeting together and praying and studying the Word of God, I see nothing at all wrong with that. If a group of women do not have a true church close by; and they can have this fellowship and worship together, that is fine. I am opposed, though, to the idea of a mission comprised only of women. By mission, I understand that you mean a body of Scripturally baptized believers serving God through a mission out of a true church of Jesus Christ. By mission I am assuming you mean that these women would be carrying on a public ministry. If this is what you mean, then I am certainly opposed to the idea. I don't believe that women could carry on this type of work publicly and still be in agreement with Scripture. Again, if these women met privately there would not be anything wrong with it.

Let us consider a few of the problems these women would encounter in a public ministry. Surely, these women would expect visitors to come to their services. And I assume that they would expect male visitors to come to their services. Who would do the teaching? We find in I Timothy 2:12, "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." Now, this verse of Scripture deals with the worship services. This verse does not apply to everyday life, but to the house of the Lord. In the services, the woman is not to teach the man. She is to be in silence. Now, of course women can teach other women, and they can teach children in the services. There is no prohibition here. But certainly she is forbidden to publicly teach the men. I might add here that a woman can teach a man privately outside of the services, but she is definitely forbidden to do so in the services. Now, my question is this, what kind of service would it be if the mission were made up of women only? What kind of Scriptural service could they have if it were a public service with men in attendance?

I have never heard of such a mission, nor do I find any in the

Bible. To be Scriptural and carry on this kind of work there must be at least one male member in the mission if they are to carry on a public ministry. I know of a church who has only one male member and he is the pastor. I do recognize them as a church. Now if something happened to the pastor, they would be unable to carry on a public work. They could still meet privately, and I suppose they could call another pastor. I don't believe that their authority would die or leave with the pastor. Even if they decided to disband, there would be the need of the church voting to do such.

Again, I would not be in favor of authorizing a mission comprised only of women, due to the fact that they could not function as a church would in a public ministry.

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461
PASTOR
Landmark
Missionary
Baptist
Church
N. Charleston,
SC



"And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." (Acts 16:13).

It was in the city of Philippi that Paul, Luke, and the other brethren that were with him, resorted several days. For I take the Scripture, "certain days" to mean several days. Also, the expression in this verse, "...where prayer was wont to be made..." implies that it was a usual thing that they did. It was a regular place for gathering to pray.

Then another thing that we notice in this verse of Scripture is this phrase, "...the women which resorted thither." This shows again that this was a thing that they had been doing on a regular basis. Just how long they had been gathering there is not known, for the Scriptures are not clear on this point. I am not sure this was a mission out of some church. I do believe that the Lord was with them in their gathering for prayer. I believe it was in the providential workings of God that Paul and the others with him was led to this place. In this place was one of the elect of God. God opened the heart of Lydia. She listened to the preaching of Paul and the others with him. Luke said she worshipped God. She heard them, that is, she paid heed to their teaching and preaching. She attended unto the things which Paul taught. She was scripturally baptized. Paul had the authority to administer the ordinance of baptism.

If this group of women were a

mission, they no doubt prayed for the Lord's will to be done. God, by His Holy Spirit, sent Paul to where they were, and so Lydia attended unto the things spoken of by Paul.

If there is a group of women that meet together as a mission and pray and study God's Word and have a woman who is able to teach other women; then they need to at their earliest date to have the church under which they are working to send a man teacher or preacher with authority from the church to teach them, for they cannot organize into a Scriptural church without a man teacher.

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, Tenn.
27620

PASTOR
New Testament
Baptist Church
Bristol, Tenn.



No way! The Bible tells us that women are to keep quiet in the church. That is, they are not permitted to speak in the church. Pray, tell me how they could be a mission. I Corinthians 14:34,35 says, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

This would convince me that women could not run a mission of a church, for there must be spokes people in any organization, and a mission implies giving the gospel out to the lost, therefore, women would be out of place.

I Timothy 2:11,12 says, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Women are prohibited from having any place in the work of our churches that puts them in authority over their brethren. They can not preach, they can not teach, they can not pray out in the assembly or take the lead in anything that would cause them to usurp authority over the men. I said that they can not pray in the assembly. I Timothy 2:8 says "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

The only way that a church could have a mission with only women members is to forget the Word of God and ignore the truth it teaches and lean to their own understanding, which has caused much confusion and many false churches.

Proverbs 3:5 says, "Trust in

the Lord with all thine heart; and lean not unto thine own understanding."

This may not be what you wanted to find out, but we must go by the Word of God and be right or be led by our own understanding and be wrong. My church, The New Testament Baptist Church has followed these rules for the past 27 years.

JAMES A. CRACE

1862
St. John's Rd.
Crescent Springs,
KY 41017

PASTOR
Bethel
Baptist
Church
Crescent Springs,
KY



A study of the mission work of the early churches indicates that all that was needed for a mission was a missionary and a sponsoring church. A church can have a mission without anyone in that area in regular attendance. In Acts 13 & 14 the Scripture shows Paul and Barnabas, with John's assistance, going about preaching the gospel in the synagogues of the Jews or wherever they had opportunity. Then those that believed were baptized; in this case, under the authority of the church at Antioch, thus making them members of that church. As the believers in the different towns grew in number and increased in spirit, Paul and Barnabas organized them into churches and ordained elders (pastors) in these churches. All this being done according to the wishes of the church at Antioch (Acts 14:21-28).

As to the question... Can a church have a mission with only women members? The answer depends on how the question is interpreted. Whether the church has only women members, or the mission of the church has only women attending. If the church has only women members they cannot assemble to worship without a man leading the services, let alone have a mission without a missionary. (Their mission should be locating a pastor). But if a church made up of men and women believers has a missionary in the mission field with only women attending; the mission services it is still a Scriptural mission.

INTERCOMMUNION

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commonly used in favor of restricted communion to the baptized, seem to them not entirely satisfactory. How many there are, practicing this restriction, who do so because they have received it from their fathers, or find it practiced by those around them, it was difficult to say, and not pertinent to our present object to inquire; though the fact that there are many such, would certainly be a reason for the re-discussion of the whole subject."

HOLINESS

(Continued from Page 1)

might exercise this holiness toward God, and He might receive glory and honour from our lives. This is the design of God in our election.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (II Cor. 5:14). This means

that Jesus Christ died for all believers. He bore all the sins of all believers. I am not talking about the sins of the whole world. Christ didn't die for the whole world. You can't prove it from the Word of God. If Jesus Christ died for the whole world, then He is trying to save the world; but He doesn't try to do anything; He does it. Man just won't come to Christ. They just won't let Him save them. Man is stronger than God. He tells God to come back some other day. When he has had his fill of sin, then he might consider coming to God. In the meanwhile, he drives God off and tells God he doesn't want anything to do with Him. These are man's ideas. That is not what Paul is saying. For the love of Christ constraineth us; because we thus judge, that if one died for all the believers, then were all dead. Dead to what? We are all dead to sin. That means we're all alive unto God. We're dead unto sin and alive unto God.

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). He died for all the believers, all of those that were chosen before the foundation of the world. All of them that God gave to Christ in the everlasting covenant will come to Christ. They will come to Christ for salvation and depend upon the efficiency of the atonement of Jesus Christ. They which live should not henceforth live unto themselves, but we are to live unto Him which died for us and rose again.

"Wherefore henceforth know we no man after the flesh: yea, though we known Christ after the flesh, yet now henceforth know we him no more" (II Cor. 5:16).

We know Christ not after the flesh. We did not receive Christ by the flesh. Flesh is flesh and Spirit is Spirit. Jesus said in John 3, "you must be born again." His words are Spirit and they are life. The flesh profits nothing. There is a spiritual man and there is a natural man. There is a regenerated man and there is a sinful man. The flesh doesn't have anything at all to do with your eternal salvation. It doesn't have anything at all to do with it. It is dead, corrupt, and filthy. It can't rise up and do anything that is pleasing in the sight of God. It can't do any spiritual acts or make any spiritual moves toward God.

Concerning verse 16 Paul said there may be some of you living here that knew Christ in the flesh. You heard Him preach. You walked with Him and talked with Him, but that doesn't save you. Your relationship now is not with Christ in the flesh. He was crucified, buried, and risen. He has ascended back to the right hand of the Father. He has sent forth the Holy Spirit and the Holy Spirit cries in your heart, "Abba Father." We know Christ and serve Christ through the Holy Spirit which He gives to us at the new birth.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II

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HOLINESS

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Cor. 5:17). If a man is in Christ Jesus, he is a new creature. If a man is in Christ he is a new-born believer. He is a new person altogether. He has a new nature, a new life, a new goal and a new destiny in life. He is a servant of Jesus Christ. He is Christ's servant. He does not live unto himself but he lives unto Christ who loved him and died for him.

This is the design of God in our election; this holiness and righteousness that we have. We're saved by the Word of God. If we're going to live unto God and not unto ourselves, if we're going to have this holy disposition, this holy life and this holy nature; then we must have a relationship with the Lord Jesus Christ. As I said in the beginning of the message the flesh doesn't profit anything.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23). We have many people that say you can be saved without the Word of God. The Holy Spirit will save you in His moment of time, whenever He pleases. I believe in the sovereignty of the Holy Spirit. I believe the Holy Spirit, as Jesus said in John 3:8, blows where He pleases. I believe that we need to hear the gospel of Jesus Christ preached. I believe the Holy Spirit deals through the infallible Word of God.

"But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (I Peter 1:25). We see the actual applying of the wonderful gospel of Jesus Christ in I Peter 1:20. **"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."**

He was ordained of God to be the supreme sacrifice to take away the sins of God's people. I believe in predestination from verse 20. That is design from all eternity. Verses 23 through verse 25 is to bring to pass that which God has predestinated by the actual applying of the gospel of Jesus Christ to the heart of that old sinner. When he believes in Jesus Christ; he flees to Christ. Believing that Christ is the Son of the living God and believing the efficiency of His atonement and the sanctification of His death on the cross is sufficient to save him from his sins. Yes, I believe that with all my heart. I believe the Word of God infallibly teaches that.

This is the design of God in our election. This is how holiness is obtained and received. It is done through election that God designed through all eternity. Not only did He design our election that we would be holy, without blame, and be adopted sons and daughters of Almighty God; the sovereign of this universe, but our sanctification also took place in this manner. The doctrine of sanctification is the Holy Spirit empowering and strengthening the new nature, the holy nature you received at regeneration.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation:

in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:13). How did Paul say they heard? By the flesh? No, he said they believed after they heard the gospel of their salvation. The very gospel that was preached. God gave them faith.

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). The Greek Word for "faith" is "pistis" which means belief. Faith comes by hearing. So belief comes by hearing, and hearing by the Word of God. So these people believed when they heard the gospel of Jesus Christ. Ephesians 1:13 is showing you that a man can't be saved outside of the gospel of Jesus Christ. Notice how He is going to save that old dirty sinner, by the truth of the Word of God; the truth of the glorious gospel of Jesus Christ. When God saves an individual person there is no lapse of time between the time of their regeneration and their believing. God saves by His power, by the gospel that they heard, and that He enabled them to believe. God applied the gospel through the Holy Spirit to the heart, and quickened that individual from spiritual death unto spiritual life. He brought that individual to the saving knowledge of the wonderful Lord and Savior Jesus Christ that he might openly confess Him as his Lord and Saviour. Don't let someone tell you that you can be saved without the gospel of Jesus Christ.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Where unto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thes. 2:13-14).

Paul said you were chosen in the halls of eternity. Your election made you sure of your salvation when you heard the gospel preached at the time appointed of God. God gave you faith to believe what was preached. You received it in your heart by faith. God empowered it by the Holy Spirit. God quickened you from spiritual death unto spiritual life. It was all done and took place by and through the gospel of the Lord and Saviour Jesus Christ. The sanctification of His people was a design of His election. That is what we have been talking about. For this is the design of God in our election. We should be holy and without blame before Him. Notice what Ephesians 1:4-5 is saying. We're to be the adopted sons and daughters of the Almighty God. The sanctification of His people and the holiness of His people was a design of God's election from all eternity.

"For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour" (I Thes. 4:3-4). God said, this is my will revealed in Scripture. Not only has it been revealed in Scripture, but I have shown you and I will show you how you can possess your life in sanctification and honour, and how you can manifest these works of fruits of holi-

ness in your life that we have been preaching about over this series of messages. How we can know this and set forth this and know all these wonderful things, because of the design that God designed in all eternity for His people.

"For God hath not called us unto uncleanness, but unto holiness" (I Thes. 4:7). Many Baptists don't want to hear this kind of preaching. I respect those that have received Jesus Christ as their Lord and Saviour. I respect the kind of life a Baptist ought to live. Some put us to shame many times in the way they live their lives. God has given us this holiness, and given us instructions how to live that we might have fruits of holiness unto God. We are without an excuse. We have many people who go by the name of Baptist that really bring a shame and reproach upon the Baptist people.

"According as he hath chosen us in him, (that is Christ) before the foundation of the world, that we, (that is the believer) should be holy and without blame before him in love" (Eph. 1:4).

He will be holy and without blame because God is going to give him this. These are works of grace which a man can't do by himself. As I said before; it isn't the way you live in the flesh, the things you quit doing, the way you fix your hair, not wearing any jewelry, etc. That doesn't have anything to do with your holiness. God works holiness in you. It is Christ in you, the hope of glory. It is Christ in you that gives you this holiness. If you think doing these things makes you holy, then it is works of the flesh.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5). God did this because it pleased Him. He did it according to His will. So then we must be holy. First, God commands it. Secondly, this is the design of God in our election that this must take place in our life. Thirdly, we must be holy because it is the only sound proof that we have a saving faith in Christ. Faith always shows itself by the fruit which it bears. Faith is always busy. I believe faith is an empty hand. When a sinner comes to Christ, he comes with an empty hand. An empty hand reaches out and receives Jesus Christ and the efficiency of His death for the pardon and remission of his sins. Then, after we are saved there is not an empty hand any more. The hand of faith is always full; doing something for the glory and honour of almighty God.

"Even so faith, if it hath not works, is dead, being alone" (James 2:17). How do you show your faith? You manifest your faith by your works. **"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works"** (James 2:18). We show our faith by our works.

"But wilt thou know, O vain man that faith without works is dead? Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 1:20, 22). **"For as the body without the spirit is dead, so faith**

without works is dead also" (James 1:26). This body we live in, if it doesn't have the spirit of life, it is dead. It can't walk, talk, eat, or do anything. It lies there, dead. It goes back to the ground and it decays and goes back to the dust which it was made of. God said, "if you don't have any works you don't have any faith." A man that says he is saved; says he has faith in Christ, says he is a new creation in Christ Jesus; that man should have works. This is generated through faith. We exercise our faith toward a sovereign, living, eternal God. This faith works in our lives and manifests itself in our lives. A man can see his faith by his works. You are different from the world. You are not really the same individual they knew before you came to Christ.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:6).

Love gives energy to our faith. Faith, in return, energizes and moves all other gifts and graces which we possess. So we stand by faith. We exercise our faith in a true and living God. We exercise our faith in the Lord Jesus Christ. So, without works our faith is dead.

WHO

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melody in your heart to the Lord;" This is teaching us that the songs we sing and use in the Church should magnify our God. It also would show us that the making of music should not be done to bring glory to any man. This means that as we sing, the music, as a form of worship, rises from the congregation; and as God looks down upon it, the music in its entirety should honor and glorify Him. The ones playing the instruments should accompany the singing, and if done alone be of the nature so that it honors our God and not one's accompanying. I would like to state right here; musical instruments were used in the playing of the psalms in the Scriptures; and our text teaches us that we should do likewise. Those who do not believe in using musical instruments in the Church have not properly interpreted the Scriptures.

The world's music has changed greatly over the past twenty years. I do not believe that the Church should follow the world and try to keep up to be popular. I do not believe that the words gospel and contemporary can be put in the same sentence. It is not gospel music if it places more emphasis on the musical background than on the words. The following musical backgrounds should not be used in the church, especially when the tune is a well known worldly song. I do not like to hear these backgrounds in the church; Rock music, Contemporary music, Country music, and Folk type music, because they sound like the world and do not glorify the Lord. Here is where we need to ask ourselves a very important question; are we trying to honor the Lord or be popular? Which is most important? The musical background or the words? They are both important; if the words are not good, forget the song; but if the words are good, then let's honor them with a reverent musical background. Several years ago, a so called gospel

quartet made it big when they sang "Amazing Grace" to the tune of a filthy Rock song named "The House of the Rising Sun." It makes me totally sick to think Christian people would like to hear such garbage. During this period of time I was attending some of these so called Gospel Quartet Conventions; I enjoyed some of the music I heard. One night we were going to one and we arrived a little late; as we were coming toward the auditorium, we stood on the outside and heard the drum beat and some of the musical background, but we were too far away to hear the words. I told my wife that people might watch us go into this concert and if they could not recognize the names of the Quartet on the busses, they would probably think we were attending a Rock Concert. That was the last one of these concerts I ever attended. Later, in my study of music, I found out that Rock Music uses two beats at the same time. If you want to test a song or type of music to see if it is Rock Music, here is what you do, turn it up rather loud and then go outside or far enough away that you cannot hear the words; if you can hear the driving beat, it is Rock Music! I don't care if the words are "Rock of Ages Cleft for Me." This is why Rock Music is so powerful! As one listens to it, they are hearing the words and a fast beat; but all the time there is a slow heavy beat in the background that has great power to persuade. They enjoy it and for the most part, do not realize why.

The world and the devil are using this music to keep his children happy, but he is also using it to cause Christians to stumble, grow weak and lose their power. The devil doesn't care if you sing, "I know in Whom I Have Believed" if you put it to worldly music. My friend, we need to keep this junk out of our churches. It will not lead to the maturity of Christians. While I am on these subjects, let me describe for you what the world calls the progression of a Gospel Quartet and what I call the digression of the same. The group starts out in the local church singing glorious hymns to glorify God and benefit the church. As they get better, some start complimenting them on their ability and sound. As they continue to practice and get better, they are invited to sing at other churches. They soon are traveling more and more. About this time they go out from under the authority of the local church and out from under the sound of good preaching because they either don't hear it everywhere they go or they find themselves doing the entertaining and thus replacing the preaching. The next step is they go to one of these Quartet Conventions; and when they are liked here, they now travel continually from place to place and are not able to attend church because of their schedule. They get carnal or worldly; and soon all they want is to sing where they can get the most money. One such quartet is now singing in a night club in Reno and another has gone to Nashville. My friend, these things show us that a Christian cannot remain strong and healthy and continue to grow spiritually on music alone. I don't care how good the music is, God did not ordain it to feed the sheep. Music is mainly to be used to glorify our Lord for what He has done for us, and it is a

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great way of expressing our worship to Him. Music in its proper place is wonderful; out of its place it will lead to tragedy in the Christian life.

HOW CLEAN

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is the dirtiest and most vile. Man looks down upon much of God's creation and considers himself well above and far more acceptable in the eyes of God. There are many opinions as to the right or wrong of any issue. Men have always disagreed in their opinions, and I suppose they always will. Man has taken upon himself to be the judge of right and wrong and has completely left the Lord and His Word out of the matter. The conclusion is that man's ways have become clean in his own eyes. Of course, these judgments that man has made have been made under the influence of sin. Sin will influence the sinner into making the wrong decision. Sin will influence a man to behave contrary to the Word of God. Sin will lead a man into the wrong paths. And then there is the matter of wants and ambitions. These too will lead a man to justify his ways in his own eyes in order to get what he wants. Many people are guilty of this, and sadly to say, some Christians in our day have resorted to such distasteful tactics. Thus we see that man in his own eyes is clean, but God must be considered in this issue.

It is astounding that unsaved man has the brashness to claim all of his ways are clean. People, who are headed for the judgment of God, will claim their ways are clean and live as if they have nothing at all to worry about. Many unsaved men will be utterly shocked one day when they lift up their eyes in the burning flames of hell. Men will then come to the horror of their uncleanness. Now where in the world did man come up with the idea that his ways are clean? He has done so through two errors. Firstly, he thinks too highly of himself. The other is that he thinks too little of God. He thinks that if he can build himself up and at the same time bring God down, he will be able to live as he desires; and he and God will live happily ever after. Well, my dear friend, that simply is not the case. No, this idea of man being clean in all of his ways is totally false in every way, and furthermore, it is the doctrine of the devil himself. Many of the T.V. preachers today spend all of their time on the air telling people how good and clean they are. This idea they have of building up the flesh is Satanic and they have been used of the devil to preach people into hell. Man is not clean and his ways are not clean, and if one tries to tell you any different they are liars and speak in ignorance.

Let us now let the Bible be the final authority of the cleanness of man. Job 15: 14-16, "What is man that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" Job did not say man was clean in all of his ways. No, he said man was filthy. Job says man is abominable and he is a filthy, stinking sinner. How true Job is. When we look at God and view His beauty and His perfection, how abominable we do become. Our ways are filthy; they are not clean. Men speak of their righteousness and the Bible says of it, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags..." (Isa. 64:6).

Now, this uncleanness is not only the outward actions of men, but man is unclean through and through. We might say man is rotten to the core. You will not find a good or clean part in him. Job said again in Job 14:4, "Who can bring a clean thing out of an unclean? not one." In other words, is it possible that a filthy, abominable, vile sinner have clean ways? The answer is given by Job when he said, "not one". In other words clean ways cannot come from sinners. There is no cleanness there to be brought out. Now remember that I am speaking about being clean in the eyes of the Lord. Unsaved people do some things they ought to do, but this does not in any wise make them clean before the Lord. And that is what counts, being clean in the eyes of God. So man has made his claim to have clean ways, and in doing so has condemned himself as a liar.

We want to now look at some of the ways of man and see if they be clean. Now remember, these are ways man is trying to say are clean, and he sees nothing wrong with them at all. The first I will mention is the good-ole boys and their drinking. These are young men, single men, married men, fathers, and what have you. They say they are living an acceptable and even a clean life. Have you noticed how they have tried to paint that picture? It used to be that they would not even try to pretend to be living a clean life, but not any more. Have you seen the beer commercial where the two young men help the Amish people with their wagon and then go off to a bar. They are being pictured as the pillars of society. They are being labeled as good clean people. But brethren, the Bible has something to say about the ways of the drunkard. Listen, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21). The Bible puts the drunkard in some bad company and well deservedly so. How much of these things go on in the bars? How many are murdered? How many fights are there? How many are there committing adultery and fornication? Drinking and drunkenness is not clean, but rather it is a vile filthy practice, practiced by filthy people.

The next group we will examine is the homosexual or sodomite. What could be more filthy than this? Yet they make the claim they are living a clean acceptable life. They are even so

brazen as to suggest that God is in favor of their sin. Surely the sodomite is running around groping in the darkness as did his ancestors who lived in Sodom. Who can read Genesis 19 and not see God's displeasure in the sodomite? One would have to be blind in sin not to see that God rained fire and brimstone on that city because of this great sin. Now the sodomite says he ought to be able to live in the community like everyone else, and that since his ways are clean (in his own eyes) there should be no problems. Well, let's look into the Word and see what it says. I Kings 15:11,12 says, "And Asa did that which was right in the eyes of the LORD, as did David his father. And he took away the sodomites, out of the land, and removed all the idols that his fathers had made."

Notice, it did not displease the Lord that the sodomites were run out of town or put to death, but rather the Lord was pleased with it. Their ways are filthy and unnatural. They don't have the right to live with normal people. Now note that Asa was not the only one to do this. In I Kings 22:46 we read, "And the remnant of the sodomites which remained in the days of his father Asa, he took out of the land." This was the practice of the people of God. It was common or the natural thing to do. They would run them out of town. They would not live with them. It is sad how we, as Christians, have come to the place where we will not speak out against this horrible sin. It is not an alternate life-style. It is out and out sin; dirty, filthy sin.

This next class of people might agree with me on the sodomite, yet they are as vile. I speak now of those who call the murder of babies a clean way. Can you imagine that in this country the killing of babies yet unborn is considered clean. All over the land people are pleading for the right to kill these unborn babies. Oh the insanity of it! Oh, the depravity of it. It is murder and there is no dodging this. That child is alive in the womb, and anyone who takes its life is a murderer. Women think it is all right to kill them because they are not quite ready for them. They believe it is all right to kill them because they would interfere with their life-styles. They can use any excuse they want to use to kill them, it is still murder. How can our government allow this? How can this nation stand with such things going on? I'll say this without trying to get into political trouble. Any man who would support abortion and sodomy is not fit to be a public servant, and I will not apologize for saying that. God mentioned seven things that He hates in the Book of Proverbs. One of them is mentioned in chapter 6:17, "...hands that shed innocent blood." How large a pool would this pool of innocent blood be if it could be gathered into one pool? Did you know that when the abortion doctor and the mother who had the abortion stand in front of God in judgment, the babies will be in heaven, no longer as babies, but as those who shout "Amen" when judgment goes forth? Yes, you abortionists did not do away with them forever; but they live forevermore with the Lord Jesus Christ.

Man has made an attempt to cleanse his ways, but they remain

filthy. Man has tried to beautify sin and call it clean; but no matter what you call it, sin is still sin. Sin will always be filthy and abominable. Man will try to give sin a pretty name in order to call it clean. I mentioned the drunkard will refer to himself as a "good-ole boy" in an attempt to see himself clean. He is not as the sodomite, he will say, thinking that makes what he does to be clean. Men use the word abortion instead of murder. They think abortion sounds better and it makes a cleaner way, but murder is murder. Man will use a term such as "love child" in order to clean up his ways. But fornication and adultery is still sin, no matter what you call it. There are some women who are called "flirtish" instead of the correct term "whorish." Women today, or many of them, act like whores and dress like them, too. They are taught this very early in life. Many young girls who are 10 or 11 years old act and behave like women. They call this cute and clean, but I think it sinful. We could go on and on giving these names man has used to pretty up sin and make it clean in his own eyes.

Another group I will mention is the religious group, yes, the religious group. You say, "now preacher you surely can't find anything wrong with them". You say, "they don't do those things that you have mentioned." Well, that may be true, still, there are unclean religious people. We have established the fact that all of man's ways are clean in his own eyes. I contend then, that any religious practice, worship, or what have you which has been conceived in the mind of a man is unclean. For instance, any church that was started by a man is unclean. Jesus said, "...I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18). No man has the right to build his own, and if he does it will be unclean. But, if you go to any church besides the Baptists and search for the founder, you will always find the founder to be a man. I dare you to search. Men in these man made churches will worship the way, they think they should and do things their way not caring for the Biblical way, because they believe they are right. They observe festivals and ceremonies because they just think they should, not caring where the ceremonies came from; they just believe it to be right. They make their own sacrifices for sin, and have their own ways of salvation. Proverbs 21:27 says, "The sacrifice of the wicked is abomination..." Man's religion is not clean because it came out of an unclean thing, and God will not be worshipped like that. No, God is not properly served or worshipped by the devices of men.

How clean is a man? He is not clean in any way. Can he be clean you ask? Yes, there is a way, but it has nothing to do with himself. You can be clean, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). I John 1:7 says, "...the blood of Jesus Christ his Son cleanseth us from all sin." Yes, there is a way to be clean and that is in the Lord Jesus Christ.

"God be merciful unto us, and bless us; and cause his face to shine upon us; Se'-lah." (Psalm 67:1).

REPENT

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modern evangelism. The average church member has missed Christ and knows nothing about Bible repentance and faith.

Now, that's something to think about. Satan steps in through his emissaries and presents himself as an angel of light. He uses some so-called preacher to receive the people by the teaching of "Just believe." Bible repentance is the missing note in the present day preaching, and a slow form of reformation has been substituted in its place which looks good on the surface, presents a pleasing appearance, but it has no foundation; and the individual has missed Christ.

Beware brethren! The teaching of "Just believe" is a manifestation of the Devil that is abroad in our land today. This is "another gospel"; the gospel of "believingism" as the door of salvation. This ignores the Holy Spirit's conviction and counts Bible repentance a thing of the past. This so called gospel puts the emphasis on the will of man and makes the decision of that individual synonymous to salvation. This gospel is a man-made gospel that puts the emphasis on getting the individual to make a decision to pressure that individual, using every psychological effect instead of the Word of God.

"...Repent ye and believe the gospel!" (Mark 1:15). I felt led to use this text as my message. My prayer is that the Lord will bless this message as it goes forth. Now, there are four things to consider:

First of all, "Repent ye and believe the gospel" is God's command. God desires truth in the inward parts and commands all men to repent and believe the gospel. God demands it. But, can a man believe of his own accord? When the Lord Jesus told the man with the withered hand to stretch it forth, the man did not ask, "How can I?" He might have said, "Lord, I have not been able to move this arm for years. It is paralyzed and helpless. I can't raise it." But he simply did as he was bidden. From this we learn that when God commands, He gives power to obey. "And this is his commandment, That we should believe on the name of his Son Jesus Christ..." (I John 3:23). The sinner must believe before he can become the recipient of salvation, and God also commanded him to repent.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent." (Acts 17:30).

A sinner is commanded by God to repent of his sins; realizing that he is drawing to death in danger of hell-fire torments. Therefore, by His grace a sinner can do it. This gives the sinner such regenerating power which is by grace to enable him to repent and believe whenever he is led to be saved.

Then secondly, "Repent and believe the gospel" is the ground of conversion. The devil has made counterfeits of conversion. False prophets will bring false preaching. False preaching will produce false converts. Without the Spirit's

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REPENT

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producing faith, a Bible repentance would be plain deceit. Conversion is not just being Christian in name. It does not lie in word but in power. There are so many that name the name of the Lord Jesus Christ, look like an angel, talk like a prophet; but inside, their hearts are full of damnable heresies that deny the sovereign God and the saving grace of our Lord Jesus Christ. **"They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate"** (Titus 1:16).

Are there not many that name the name of Christ but are still living in sins? **"...The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."** (II Tim. 2:19). How may one know when one has found the saving faith and has repented enough? Elect sinner is the very subject of conversion. Conversion is the result of the Spirit producing repentance and faith. This includes all his parts and powers, members, his emotion, will and mind. **"Moreover whom he did predestinate, them he also called..."** (Rom. 8:30). None come to Christ but the elect alone; those whom the Father has given to Christ. Effectual calling runs parallel with eternal election. You begin at the wrong end if you argue about your election, whether you have true faith and a genuine repentance. Now, whatever God's purposes be, which are secret, I'm sure His promises are plain. Do not stand, still disputing about your election or whether you have the right kind of faith and repentance. I strongly suspect that anyone asking that question is making a saviour of faith and repentance. You think perhaps that the sincerity of your faith and repentance will induce God to be gracious to you. It cannot be too much emphasized that when God blesses a sinner it's not on account of the depth of his repentance or the strength of his faith, but because of the atoning work of Christ on the cross.

Revealed things were written in His Word. His Word belongs to us. Whatever the decrees of God may be; whatever God's purposes may be, I'm sure that His promises are true, and that if I repent and believe the gospel I shall be saved; and that if I do not repent of my sins, being guilty of my sins and do not believe in Christ as my substitute, I shall be damned. Is not this plain ground for you?

Every Christian should prove his conversion. We are chosen through sanctification to salvation, called that we might be glorified; that we should show forth His praises and be fruitful in good works.

Evidently, faith and repentance will be shown to a converted sinner. He that before dishonoured his body now possesses his vessel unto honour, chastity, sobriety and devotion to the Lord. The eye that was once a lustful and covetous eye is now beholding God in the sanctifying grace, reading His Word, looking for objects of mercy and opportuni-

ties for His service in the local church. The head that was full of worldly thoughts and evil designs is now filled with the mind of Christ how he may please God and flee from sin. The heart that was full of lusts and deceits is now filled by the divine love and directed by the indwelling Spirit to prayers, holy desires as to how he may please God. Oh! what a conversion. **"...if any man be in Christ, he is a new creature; old things are passed away; and behold all things are become new"** (II Cor. 5:17).

Then thirdly, **"Repent and believe the gospel"** are gifts correlative. I firmly believe that faith and repentance are the inseparable graces wrought in heart and soul of the elect by the quickening power of the Holy Spirit. When one turns to the Lord in faith, one always turns away from self with loathing a repentant sinner.

Repentance is a change. It is the gift of God. The goodness of God is not merited; it is the work of the Holy Spirit revealed to the sinner-elect. Therefore, the result of His goodness is repentance.

Repentance is not merely sorrow for sin. Esau wept in sorrow, but did not find a place of repentance. Penance is not repentance, for it gives the sinner some merit in order to gain salvation. Remorse is not repentance. Man may be full of remorse for what he has done without much sorrow for the sin itself. In such a case the soul turns in upon itself in bitterness. Judas was full of remorse for his sordid treachery when he beheld its awful results. But, there was no real turning away from sin. Reformation is not repentance. It is a change brought by the effort of man for self glory. It is giving up a bad habit, trying to overhaul the old nature and turning over a new leaf in making restitution.

Repentance according to the Bible is a change. The change is always evidenced in 3 elements (a) intellectual element; (b) the emotional element; (c) and the volitional element. The parable of the prodigal son is a perfect illustration. Now, take a look with me in your Bible in Luke 15:11-32. The intellectual element is, when **"...he came to himself..."** (verse 17). Then the emotional element, when he said, **"...I have sinned..."** (verse 18).

The volitional element is in verse 18, **"I will arise and go to my father..."** A repentant sinner will always bring forth fruits of repentance. It is useless for one to repent while he continues sinning. True repentance not only confesses his sins but forsakes them. **"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them all shall have mercy"** (Pro. 28:13).

Faith in Christ. The Bible speaks of faith to rely on Him, or count upon Him for that which our souls need. The Bible says it in other ways: "Look," "Come," "Take," "Receive". All these mean very much the same as "Trust" or "Believe." Can a man believe of his own accord? Our hearts are naturally so depraved that there is no room for Christ. A sinner is quickened by the Spirit's giving life. Then it's the same Holy Spirit who works through the preaching from His Word. Saving faith comes. **"So then faith cometh by hearing, and hearing by the**

word of God" (Rom. 10:17).

Faith and repentance are correlative gifts of God. These are the graces of God. It is impossible to have saving faith and no repentance from sin. Faith without repentance is the ultimate hypocrisy, and repentance without faith in the gospel is a sheer folly.

And now lastly, **"Repent and believe the Gospel of Christ."** Man must see himself as unlike God and in rebellion against God. He must see the opposition between his condition and the holiness of God. He must see that God abhors his condition and states. **"...except ye repent, ye shall all likewise perish"** (Lk. 13:3). **"He that believeth on him is not condemned: but he that believeth not is condemned already..."** (John 3:18). My prayer is that the Holy Spirit fall in a mighty convicting power until sinners will be broken down at the feet of Jesus Christ. God bless you!

THE REVIVAL

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in his grip, or something he "pulls out of the hat," as it were. But a true revival is not magic. A true revival goes deep into the human soul. There is a burden for sin, a confession and forsaking of sin, followed by joy of salvation. In a true revival all sorts of sins - big sins and little sins -- sins of commission and sins of omission -- are dragged into the light and confessed before God. In a true revival there is abhorrence of self and rejoicing in Christ.

I. The revival we need. This implies the need of a revival.

A. A revival of heartfelt and sincere interest in eternal things. By every rule of measurement there is a sad lack of interest in Christ and His church. This interest has been lost under testing. Some have been tested by business. Their business has become an idol. It has robbed them of God. Some have been tested by pleasure. They have run after pleasures that last only for a season and forgetting that at God's right hand are pleasures eternal. Some are tested by money -- either by lack of it or by having too much of it.

"Some are so busy with their fees

That they ignore all my pleas.

The louder I cry

The faster they fly

In the wrong direction

To their own destruction."

It may be that some have been tested by affliction. They have been sick and have become allergic to themselves. They feel so sorry for themselves that they have no interest in the church and its work. If some of us were to consult a psychiatrist he would say something like this: There is nothing wrong with you except too much self-interest. You have become an isolationist; you forget there is anybody else in the world; you are allergic to yourself. I recommend you take interest in something else. Join a Sunday school class; go to church and help with whatever you can do. Find somebody who is really having trouble and lend a helping hand.

Pardon the personal reference, but I think I have had all these tests I have mentioned within the past year. The poet tells us of souls that dwell apart in a fellowless firmament. Bob Jones, for instance, says to himself: "Well, I've made a lot of money

in late years. I'm pretty well fixed; my nest is pretty well feathered. And my son John and his wife are in good shape too. So we will all crawl into our nest and watch the world go by. We will stop our ears to the call of Christ and His church. We will shut out eyes to a suffering, wailing world. We are rich and have need of nothing." Poor deluded souls! If indeed, they are alive, they need a revival in their souls.

B. We need a revival of respect for the church of Christ.

1. A respect for its value. What Christ loved and gave Himself for can be despised only at awful peril.

2. A respect for its claims. Every one of us needs to raise the question, Do I really belong to the church? If I belong, then the church has some claims upon me, for whatever I belong to, I have obligations to. For example, my wife, my country, etc.

3. A respect for its mission. What is the church for anyway? Is it a pullman to glory? Is profession of faith a magic formula for eternal bliss? No, No. The church is a workshop where God's children work in the interest of His business. The church is an army with banners fighting the good fight of faith. The church is the base of supplies from which go out to the world that which is essential to eternal life. The church is the divine granary from which the bread of life is to be sent into all the world. The church has the most expensive mission of any institution on this earth. Members neglect the church and its work with little concern.

"I love Thy church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

C. A recovery of love for God's Word. By the Word, we became babes; by the same Word we are to become strong men. Most church members know all they want to know, and they know so little that they do not know enough to know how little they do know. People lose love for God's Word because they lose interest in the things the Bible talks about. They lust after sensual and senseless things and want books that deal in these low sordid things. One of the most alarming signs of the times is the kind of literature being read by the masses. People read what they think about and as a man thinketh so is he. So judging from what people read, most of us are living on the low level of the beasts.

D. A recovery of the lost sense of sin. Who is bothered and distressed over sin? And really what else is there to be distressed about? Our consciences are calloused that we cannot feel sin. There is such a hard pan of indifference over our souls that no word of warning gets through to awake us. Blessed are they that mourn, but with most it is blessed are they that snicker at sin. The Bible says "Woe to them that are at ease in Zion," but the average church member says "Woe to the preacher who tries to break up my nest of ease." The Bible says that sin is the abominable thing God hates, but it is the thing many roll under their tongues as a sweet morsel. There can be no revival in our souls until sin becomes to us the awful thing that God says it is. There can be no revival until we judge ourselves -- until we abhor ourselves -- until we slay

our self-righteousness and cry out through repentance toward God and faith in Christ, "God be merciful to me the sinner."

II. How can we get the revival we need? This is not easy to answer. Our text tells us that it is God sent. Some say a revival cannot be worked up; that it must be prayed down. That may be true, but when a child of God begins to pray as he ought to pray, the revival has already come to him. A revival is not man-made; it is God-sent. **"Wilt thou not revive us again: that thy people may rejoice in thee?"**

We cannot have a revival without wanting it and yet when we want it as bad as we ought to, it is already on its way. We cannot have a revival without falling out with sin and falling in with Him, and yet when sin becomes bitter and Christ becomes precious, the revival is within us. The choir cannot bring a revival by its good singing, and yet when they begin to sing with the spirit and understanding, the revival is on. The preacher cannot bring a revival with his good preaching, and yet when he begins to speak with lips that have been touched by coals from off the altar of God, the revival has already struck.

Conclusion: Do we want a revival? Are we satisfied with our past service for God? Have we been ideal church members in our own eyes? If we are self-satisfied, that is proof that we are a victim of spiritual amnesia -- we are walking in our sleep and do not know who we are nor where we are. Our only hope is the awakening, convicting, withering work of the Spirit of God. O Spirit of God, make these dry bones to live!

"Some are on pleasures bent,
And for trifles their money is spent.

In the devil's den they dance
and they dine,

But for God's church they have
not a dime.

In the scorner's seat they
delight to sit,

But at church they fear
they'll be hit.

SHOULD

(Continued from Page 1)

should be led into obedience to Christ in baptism and orderly church life. If one is saved in a unionists meeting he is impressed with the idea that "one church is just as good as another" and is liable to unite with one of the heretical sects, or he may never unite with any. When one is saved he is to be led to baptism and then we are to "teach him all things" Christ has commanded (Matt. 28:19-20). Baptists cannot do this in such meetings.

3. I have learned from observation that in so-called union meetings the congregations are not larger than they would be if each congregation held its own service. Especially is this true when the services are moved from church to church each Sunday. I was pastor in a Kentucky town where there were four congregations, Methodist, Presbyterian, Campbellite and Baptist. The other pastors met and decided we would have union Sunday evening services for two summer months. They were kind enough to notify me that such services were arranged. Due to the Baptist warp and woof in my being I politely declined. The service

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SHOULD

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went into operation and the Baptists went on as usual. I was informed that our congregations were as large as theirs or even larger. When the time expired each of those congregations had to be rebuilt while ours had not been interrupted. It seemed that when the services were held in one church the members of that church would attend while members of the others would either stay at home or make social calls and this would keep others from attending the union service.

4. When Baptists unite in such meetings they recognize the co-operating congregation as New Testament churches and their preachers as gospel preachers. If Pedo-Baptist churches are of the New Testament type and their ministers gospel preachers, then Baptist churches and Baptist preachers are not of the New Testament type. When will Baptists learn this? A real Baptist church is unlike these sects because it is built after the New Testament pattern, while others are built after a human mold. Right here is the issue: let us face it. A church cannot be Scriptural when it is not according to the Scripture in principles, practice and policy. Just why Baptists will repudiate nearly every item in an organization as not according to the Bible, and then fraternize with it as a New Testament church is beyond my comprehension. How can Baptists hold these sects as Scriptural churches and at the same time endorse the "New Hampshire Articles of Faith?" These Articles declare: "We believe that a visible church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel, observing the ordinances of Christ; governed by His laws, exercising the gifts, rights and privileges invested in them by His Word: that its only Scriptural officers are bishops or pastors and deacons." Are these sects "congregations of baptized believers?" With many of them the whole denomination is the church, and some of them are composed of parents and their little children, these having been sprinkled instead of baptized. Are they bound by "covenant in the faith and fellowship of the gospel?" Weigh this in the balance of truth and see if it is not "found wanting." They certainly come short of this. Are they "observing the ordinances of Christ?" Sprinkling, pouring, baby effusion, foot-washing, sacraments, baptismal regeneration, open communion, etc. Are they "governed by His laws?"

What Baptist will so affirm? Do the members of these sects "exercise the gifts, rights and privileges invested in them by His Word?" What rights and privileges have the laity in some of these denominations? They clamor for democracy in the world and crucify it in their church systems. Are the "only officers" in these sects "pastors and deacons?" What about popes, prelates, priests, bishops, presiding elders, ruling elders, boards, sessions, etc., taking over the "rights and privileges" of the laity? We define a New Testament church, then recognize sects as churches, that do not have a single characteristic of the kind of church we define. Where is our consistency?

The time will come when the Baptists who are flirting with

these bewitching Delilahs of error will have to do one of two things: they will either cease compromising with these false religious fraternities or surrender our declaration of faith. God is saying to all such Baptists: "...come ye out from among them, and be ye separate..." (II Cor. 6:17).

5. Baptists cannot bring a full gospel message in these unionistic meetings. If they think they can, when their time comes to parade let them preach on "One Lord, One Faith, One Baptism," or "Buried With Him in Baptism," or "By Grace Are Ye Saved," etc. They will find that they will be as welcome in such meetings as a cat in a cage of birds. They expect Baptists to compromise and when Baptists go into such meetings they must do it with mental and spiritual reservations.

In these days when the world seems to be falling to pieces and the Baptist message is so much needed, why do not our compromising Baptists see the importance to "...earnestly contend for the faith..." (Jude 3)?

6. The Bible forbids Baptists uniting with these sects in these meetings. "Can two walk together, except they be agreed?" (Amos 3:3). "...What fellowship hath righteousness with unrighteousness?" (II Cor. 6:14). "...mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). "Avoid" does not mean "unionize with." "...we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us" (II Thess. 3:6). "Withdraw" does not mean to co-operate with. According to our Declaration of Faith, those in these sects are "walking disorderly," and there is but one thing to do if our Lord is to have His way with us, and that is to "avoid," to "withdraw" from them. At Antioch, Peter decided he would "fraternize" with men who were mixing grace and works in salvation, and Paul drew him across his Baptist lap and used a "theological shingle" on him until, I imagine, his ears tingled. It did Peter good but hurt tremendously at the time (see Gal. 2:11-19; II Peter 3:15,16). Some of our dear brethren are slow to advocate an unpopular doctrine, because they might, in the attempt, lose their interdenominational places, prestige and blushing honors. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" (John 5:44).

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announced that He would build His church, the god of this world went straight to work to destroy it. Later, the greatest lie ever told about our Lord's church was introduced, the lie of a "universal, invisible church." Because of this false, wicked idea which is generally accepted today, several things have taken place.

1. A lack of reverence and respect for the local church.

2. A very large misunderstanding of the ordinances and whose they are.

3. The rise of the various Protestant denominations.

4. The lack of Biblical understanding of church authority.

5. The lack of knowledge of church history, and particularly, Baptist history. The lack of proper knowledge concerning church history has hurt the cause of truth for too many years. Because Satan is the god of this world system, he has done an outstanding job in hiding the true picture of the Lord's churches. Most church historians see the Baptists as beginning during the Reformation Period or just after. On that account, many so-called Baptists have accepted that as the truth.

But very few historians have told the truth about Baptist history. Proper history will reveal, that from the time of Christ, there has always been true Baptist churches.

There are two kinds of Baptists in general today.

1. The General Baptists - They are Arminian in their theology, many of them practice open communion.

2. The Particular Baptists - They are Calvinistic in their theology and for most of them, they are known for practicing close communion.

However, Baptists have never liked being called Arminian or Calvinistic. We are Baptists and therefore, do not claim loyalty to any one individual or group.

History has proven that the Baptists have existed from the time of our Lord until now.

It is my personal opinion that our Lord started a local Baptist church. Furthermore, our Lord promised to that church that it would not succumb to the various attacks of the god of this wicked world system, Satan. The Protestants have their various founders.

1. The Lutheran Church - Martin Luther and his very close associate, Philip Melancthor.

2. The Presbyterian Church - John Calvin of Geneva and John Knox of Scotland.

3. The Methodist Church - John and Charles Wesley.

4. The Church of England - King Henry VIII.

5. The Christian Church - Thomas Campbell and his son, Alexander.

6. The Cults - We shall not consider them at this point, but only mention a few of them - S.D.A., J.W.'s, Mormons, Unity Church, Roman Catholic Church, etc.

All of these mentioned and many more were started during or after the Reformation Period with the one exception of the Roman Catholic Church. But none of these could ever be or have ever been known as the Lord's true church.

Various Identification Marks of a True Church:

1. The Lord was the founder and head - Matthew 16:18.

2. The Lord was the Chief Shepherd (Pastor) of His flock - John 10:11.

3. They had the true gospel right from the very beginning - Mark 1:1.

4. Our Lord required that His members show repentance and be baptized after conversion - Acts 1:22.

5. Our Lord instructed them in the things that they needed to know - Matthew 5:7; 18:15-20.

6. The church was expected to obey the Words of its founder and head - Luke 6:13-16.

7. Our Lord commissioned the church to do His missionary work - Matthew 28:18-20.

8. Our Lord also gave to His church the various ordinances - baptism and the Lord's supper.

9. Our Lord gave to His church the power to do His work - Luke 9:1.

10. Our Lord taught His church the principles of separation of church and state - Luke 20:19-26; Matthew 17:24-27.

Our Lord taught His church to respect the eternal Word of God, the Bible - Matthew 5:17-18; John 6:37-47.

II. Doctrine That Will Identify the True Church: Baptists received their doctrine from the Lord Jesus Christ, never from the Roman Catholic Church or any other movement for that matter of fact. That can also be said true with regards to the Protestant movement. It is my personal belief, that Baptists are the only ones that can trace their history back to the days of our Lord Jesus Christ. For many of us, our belief can be somewhat summed up in our name. That means that if you would take our wonderful name, Baptist, the name that our enemy gave to us over the years, one could identify us simply by a simple acrostic.

B. As Baptists, we believe that the Bible is the sole authority for both faith and practice in our church.

A. As Baptists, we believe in the autonomy of the local church. John T. Christian writes, "The church, in the Scriptural sense, is always an independent, local organization.

P. As Baptists, we believe in the priesthood of all true believers. That does not mean that they all can be found in our Lord's true churches or that they are in the will of God, but they are nevertheless in the New Testament sense, priests unto Almighty God and that because they belong to the family of God.

T. As Baptists, we believe that our Lord gave the two ordinances to the local New Testament Baptist church. First comes Scriptural baptism and then the Lord's Supper. It is evident from the Holy Scriptures that we need: (1) The right administrator: the church; (2) The right mode as far as baptism is concerned: immersion; (3) The right candidate: a born again child of God; (4) The right design: the purpose.

I. As Baptists, we believe in the individual's soul liberty of God's dear children. That does not mean that we can or should do as we would want.

S. As Baptists, we believe that a person must be saved, and then Scripturally baptized before New Testament church membership is granted.

T. As Baptists, we believe that God has ordained only two officers for the New Testament Baptist church: pastor and deacons. Many of our so-called churches have slipped in this one area lately. This is a Baptist distinctive that we dare not lose.

S. As Baptists, we believe in the separation of church and state.

We need to be very careful not to join hands with the devil's crowd just to get a job accomplished in our government.

Now, to be totally honest and fair, it must be pointed out that some of these truths are embraced by the so-called Protestant churches. Some, but not all. To my limited knowledge, and I do not claim to be an expert, but independent Baptists are the only ones who have held to all of these precious truths down through the years.

Baptists have never been Protestants. Protestants, as with the Roman Church, came long after our Lord started His church during His earthly ministry. Rome began in the fourth and fifth centuries and so they cannot qualify as with the Protestants. But we have always rejected her as a false church and still do today. Protestants came out of her, and Baptists have no reason to protest in that sense.

III. Various Statements from Non-Baptists:

1. Cardinal Hosius, Roman Catholic priest of 1554 A.D. wrote these words, "If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Ana-baptists, since there have been none for these twelve hundred years past, that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people."

2. Zwingli, the Swiss reformer of 1525 A.D. - "The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for a time."

3. Mosheim, Lutheran historian wrote these words, "Before the rise of Luther and Calvin there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

4. John Clark Ridpath, a Methodist minister wrote to Dr. W.A. Jarrell these words, "I should not readily admit that there were Baptist churches as far back as A.D. 100, although without doubt there were Baptists then, as all Christians were Baptists."

5. Mr. Alexander Campbell, founder of the Church of Christ wrote these words, "I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates in every century of the Christian era...and independent of whose existence (the German Anabaptists), clouds of witnesses attest the fact, that before the reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced."

6. Sir Isaac Newton, an English philosopher, wrote these words, "The Baptists are the only body of known Christians that

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to His church the ordinances, and that before the day of Pentecost.

5. The Lord Jesus Christ also gave to His church the Great Commission.

6. The New Testament church was carefully and patiently instructed by its first Pastor in all matters.

7. The church that was begun by our Lord was an Independent Baptist Church. Once the Lord

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have never symbolized with Rome."

IV. Various Statements From Baptists:

1. Dr. J. W. Porter wrote these words, "If Baptists have not perpetuity, then Christ's prophecy and promise have failed. This is unthinkable."

2. H. B. Taylor said, "Baptist churches are the only institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment."

3. Dr. D. B. Ray writes, "Baptists have with one voice denied any connection with the Romish apostasy, and claimed their origin as a church from Jesus Christ and the apostles."

4. Dr. D. C. Haynes had this to say, "The Baptist church is the primitive church, there has never been a time when it was not in being."

5. Dr. R. B. Cook said, "Baptists are able to trace their distinctive principles to the apostolic age."

6. Dr. J. B. Moody wrote,

"Church perpetuity is Scriptural, reasonable, credible."

Conclusion: Baptists are not Protestants and have never been so connected with them. They have always had good reason to protest, as it were, the evil doctrines of the unholy Roman Catholic Church. But she did not come from Rome and therefore, in reality, has always objected to her and her false doctrine.

We are Baptists and thus very proud of our Baptist heritage. Many of our forefathers have laid down their lives for a truth, a principle that the New Testament speaks about.

To be a true church of our Lord Jesus Christ, we must in reality practice what has become known as the P.H.D. test. Beloved, we must have the correct practice in our church policy and then the correct history. Our history must go all the way back to Jesus Christ, our founder and first pastor. Then, we must have the right doctrine - doctrine that is in agreement with the grand old Book of books: the Holy Bible. May God bless you as you think on these very important things.

us with His. Chrysostom observes, "That if thou shalt believe in Christ, thou hast both fulfilled the law, and much more than the things which it has commanded: forasmuch as thou hast truly received much greater righteousness." More briefly and explicitly says Bernard, "Death is put to flight by the death of Christ; and the righteousness of Christ is imputed to us"; and "The righteousness of another is assigned to man because he had none of his own." We have saving righteousness, therefore, in Christ.

3. In Christ we have sanctification, or indwelling righteousness. For what else is sanctification than a cleansing from sins and iniquities, whereby we were separated far from God: and a reception of gifts and graces, whereby we are brought nigh to Him to serve Him? Truly it is now manifest that we are daily both cleansed from the pollution of our sins, and adorned and enriched with all the fulness of divine gifts so far as, being united to Christ, we are quickened by His Spirit; by whose efficacy the remains of the flesh are mortified, the image of holiness is restored, and our life is directed towards the attainment of happiness. Whence this Spirit is called "the Spirit of holiness." No one hath Christ but he hath together with Him this Spirit of Christ: the apostle affirming, "If any man hath not the Spirit of Christ, he is none of His." No one hath this Spirit but he is strengthened by His aid to serve God in good works, to resist the world and the lusts of the flesh. For as the needle, being touched by the magnet, turns itself to the arctic pole, so the human heart being touched and quickened by this Spirit of Christ turns itself to God and the commands of God, and rests in them.

Ye now perceive how much the apostle comprehends in saying that we are complete in Christ; for by this one word he shows that we have in Christ whatever is required for saving knowledge, justification and sanctification. And by the same means he crushes all the errors of false apostles. For if we have complete wisdom in Christ there is no need of philosophical additions; if complete righteousness, there is no need of legal ceremonies; if sanctification, there is as little need of angels for purifiers or enlighteners of our souls. Ye observe in what things this completeness consists; let us enquire how it is obtained and held.

"In Him." We are declared to be complete not from Him, or by Him only, but in Him: that we may understand that we have that aforesaid wisdom, righteousness and holiness, not as far as we look to Christ, as though He were distant from us; but as far as we are incorporated into Christ, as far as we have Christ dwelling and abiding in us. For although it is most certain that all the fulness of the Godhead and of saving grace is in Christ, so that He is like a copious fountain whence abundance of living water flows, yet this is the difference between Him, the spiritual fountain, and a natural one. There is no necessity that they who wish to drink of a fountain should enter the fountain itself; because, standing without that, they may draw from thence to quench their thirst. But it is not so with Christ, who is the fountain of grace and righteousness to us, for we cannot receive of His fulness unless we are in Him. For as the old Adam in us

death, so this new Adam dwelling in us is the cause of righteousness and salvation.

And it is the same whether we affirm that Christ dwells in us, or that we dwell in Christ; for these are united: "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit." Whatever, therefore, men hope concerning grace, righteousness and sanctification for obtaining eternal life and glory, it will be found mere dreaming and delusion if they are not in Christ and Christ in them.

And, indeed, Christ is in us, and we are in Him when, by the power of the Spirit, and of faith wrought in our hearts by the Spirit, we are united to this our Head, and are grafted in Him as branches in the vine. Concerning the Spirit, the apostle, declares, "If any man have not the Spirit of Christ he is none of His." Concerning faith, it is said, "He that believeth on the Son hath everlasting life"; because life is in this Son. Upon this, Durandus well observes, "No one can be justified unless through union with Christ; but the first union with Christ (i.e. experimentally) is through the Spirit."

Thus we have explained these two things: what it is to be complete; and that no one is complete or perfected by Christ, but he who is in Christ. Let us deduce some instruction thence:

1. Since we have complete justification in Christ, it is plain they know not Christ, or at least treat Him with contumely, who, not contended with Him, seek higher righteousness and perfection in their own works and inventions. From this error flowed the superstition of the monks, and presumption about the merit of works.

2. All the godly derive great consolation on account of their being complete in Christ. For when they regard themselves, they find that many corruptions still lie concealed within them; that in many things they daily fall and sin; but that, notwithstanding these things, they are acceptable to God, they are justified before God, because they are united to Christ by faith and the Spirit. "There is no condemnation to them who are in Christ Jesus."

3. The wicked and unbelieving are excluded from the benefits of Christ, because they are separated from Christ Himself, in as much as they are void of the Spirit and of faith, without which no one is in Christ, and Christ abideth in no one.

ANNOUNCEMENT OF SOME PUBLICATION POLICIES FOR THE BAPTIST EXAMINER

The following were recently adopted as some publication policies for The Baptist Examiner. We felt that this would help clarify things of this nature that we would print, and assist our readers as to what they might send us.

In order to help communications between our kind of churches, and to publicize these churches; TBE will publish announcements for churches of like faith and order as follows.

1. Announcements of mission work of any kind. Reports about such work. Requests for financial aid for such. We will not publish requests for financial assistance for mission pastors or church pastors in the States.

2. Efforts to obtain a building for meetings, to obtain furnish-

ings for such. Major repair improvements and enlargements of such. Requests for financial aid for such.

3. Announcements of special services: revivals, fellowships, conferences, and other special services.

4. Regular services of the church. A. Once a year for any. B. Four times a year for supporting churches.

5. Occasional special articles concerning a church: Historical information, Beliefs and practices. Church activities and mission works. Pictures relative to such.

6. Preachers without churches and churches without pastors.

7. The editor shall have the right to exercise his discretion within these guidelines.

COMPLETE IN CHRIST

by John Davenant

From a treatise on Colossians by John Davenant (1576-1641).

"And ye are complete in Him." Two things are here to be noticed: 1. What it is to be complete, or in what things our completeness, consummation or perfection consist. 2. How this perfection may be obtained or held by us: which the apostle intimates when he says, in Him.

As to the first, to be complete is nothing else than to be furnished with all things necessary to salvation, which we may severally refer to these three heads: 1. perfect wisdom, or saving knowledge; 2. righteousness; 3. sanctification; possessing which things in this life, happiness and glory will follow in the life to come.

1. In Christ we have perfect wisdom, because by the right knowledge of Him, according to the doctrine of the gospel, what is sufficient to salvation is known: "This is life eternal, to know Thee, the only true God

and Jesus Christ whom Thou hast sent." Hence the apostle desired to know nothing but Christ and Him crucified. For that which is full admits nothing beyond. Hence the mind filled with evangelical knowledge desires not any new knowledge in order to salvation, because this is consummate, full and perfect doctrine. "I admire the fulness of Scripture," says Tertullian. "Hear Him! I will hear thoroughly; nor will I hear any one besides Him," says Hilary.

2. In Christ we have complete righteousness, because He has fully satisfied both the divine law, and even God Himself for our sins; according to that declaration of Isaiah, "By His knowledge shall My righteous servant justify many, for He shall bear their iniquities"; and of the apostle, "The righteousness of God by faith of Jesus Christ is unto all and upon all them that believe"; and, "Christ is the end of the law for righteousness to every one that believeth." In this respect, therefore principally, we are complete, because being destitute of any righteousness of our own, Christ enriches and adorns

ROSES AND REBELS

by Herb Evans

We are not in the habit of playing Baptist Bingo... that is using an acronym to title a message that we would like to get across. However, the letters of the word "ROSE" highlights so perfectly the duties of a church member that we decided, this one time, to depart from something comfortable to engage in something less than original. So, here we go - under the "R"...

Remember: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Hebrews 13:7).

An old Webster dictionary gives no less than fifteen renderings for the word "remember." Curiously, all of them apply here. To have in mind something or someone who has been there before; to recollect someone; to keep in mind; to preserve the memory of; to bear in mind or attend to; to be reminded; to consider; to reward; to celebrate or praise; to bear in mind with confidence; to bear in mind with the purpose of assisting or relieving; and etc. Certainly, this is the least that could be done for someone who has spoken unto you the Word of God. A pastor's conversation (words and deeds), which can be considered and found scriptural, deserves to have his faith followed.

Christians that belong to a church, which does not have the rule of the pastor, are in the wrong kind of church. Mark it down, if the pastor does not govern, someone else does. Personally, we would much rather be ruled by a pastor than by a deacon (or his wife). We would not like to be ruled by a rich or influential church member, nor would we care to be ruled by a group of relatives. God knows what He is doing.

Obey. "Obey them that have the rule over you..."

(Hebrews 13:17).

We venture to say that very few folks realize what this word means in the Greek. It means "obey" in the Greek. It does not give pastors the license to abuse or Lord over God's heritage as priests. It does not give a pastor the right to usurp authority over a man's home and family. It does mean, as far as the church is concerned, he is running the show. It also means that his leadership is to be followed. It also means that his scriptural preaching is to be heard, heeded, helped, and obeyed. Above all, it does not mean that he is to obey the deacons, the choir, the committee, the board, the rich lawyer, the influential ward chairman, the teenagers, the ladies aid, or anyone we might have missed.

Submit. "...submit yourselves: for they watch for your souls, as they must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Hebrews 13:17).

Unwillingness to submit to authority stems from selfishness and pride; this is the very same problem that Lucifer had when he refused to submit to God. Pride. It always goes before a fall. Pride and selfishness will always be the roots of rebellion. If one glories that he has more ability, is smarter, is more eloquent, is more popular than the pastor, mark it down, he will rebel. If one selfishly seeks superiority in these things; mark this down also, he will rebel. Rebellion, of course, is always a grief to a Bible pastor, who is not a hireling, for he watches for the souls that God has given him to shepherd or pastor. He cares for the sheep and seeks their profit. When one rebels, it brings grief to the pastor, reducing his ability to help and minister and profit the rebel. If it is an active rebellion, the pastor must take steps

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ROSES

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to protect the other sheep. His preaching and actions must gear to check the rebellion. This may correct the situation or bring on more rebellion and even bitterness. The pastor, however, must give account for all the sheep. His only resources are prayer and preaching. If these do not correct the situation; and personal admonishment, in the spirit of meekness, is scorned, church discipline is then the last resort.

Esteem: "...esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thess. 5:13).

The pastor, unfortunately, to many folk, is a door mat. The scriptures, however, admonish that they be valued highly, and the motive for that high esteem should be love. Not for his ability! Not for his personality! Not for his popularity! Not for his intelligence! Not for his preaching even! For his work's sake! It is many times a thankless job. Often it is demeaning. He is insulted, criticized, gossiped about, dirtied on, misunderstood, and never appreciated. He is often alone in many ventures. He can't be esteemed very highly by those who try to tell him what to do and what to preach.

Do rebels dictate what is preached? "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression..." (Isa. 58:1). "...this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say... Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isaiah 30:9-11).

All too often, church members or deacons or parents think it is their duty to tell the preacher what to preach or teach. I used to tell my folks, from here to there (left side of the pulpit to the right side) and here to here (front of the pulpit to the back) is mine! Don't you dare mess with it! You see, you may not be getting what you want, but may be getting what you need. Or someone else may be getting what they need. If you are a rebel, you should be getting ten times more of what you don't want.

The devil knows how to cause the Holy One of Israel to cease from among and before us. All he has to do is to get the pastor out of the way. To do it, he uses rebels. Usually, he uses lying rebels, but he can also use rebels who are right about some things. You can be right and still be wrong, however! These rebels do not want to hear right things. They want smooth things. They, having itching ears, want those ears tickled. They want the preachers to preach things that he doesn't believe - preach deceits. They want him to preach what they believe.

Should the preacher listen to disgruntled rebels or should he listen to God's Word which tells him to spare not and to show my people their transgression! Should he pay attention to the rebels or should he pay attention to the one who said, reprove...

rebuke... exhort with all long suffering and doctrine (II Tim. 4:2)! Should the pastor ignore the warning that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:3). Should he ignore the warning that grievous wolves shall enter among you, "not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away

disciples after them" (Acts 20:29-30).

What happens to rebels? "And I will purge out from among you the rebels, and them that transgress against me" (Ezekiel 20:38).

Regardless of whether the Old Testament or the New, God purges rebels from those that are not - one way or another. They either get right, leave, or God removes them. Don't be a rebel. Give your pastor a rose, R-O-S-E. Remember, Obey, Submit, Esteem!

God's Word is more lasting than His other works. The revelation of God in nature is not unique. If He has made one world, He can make another; if He has made one universe, He can make fifty universes; but after having given us one complete revelation of His will, He will never give another; that one stands alone. What God has made known in the book of nature will all pass away; there will come a day when the elements themselves shall be dissolved with fervent heat; and like a worn-out vesture, all this material creation shall be put away. But "the Word of the Lord endureth forever. And this is the Word which y the gospel is preached unto you;" so that God magnified His Word y making it everlasting. "Heaven and earth shall pass away, but My words shall not pass away." In the time of harvest or on a bright morning when the sun has risen, you have been overwhelmed with a sense of the glory of God; but still, that sweet feeling never comes to the heart so as to affect its secret springs like a passage out of Scripture. A promise from God will cast more light into your soul than all the beauties of sea and land. I do not for a moment depreciate the wondrous glory of God in all His works; but still, I do say that God is seen better in His Word than in all His works besides; and He has magnified His Word above all His name. They say that we ought to alter Scripture because scientists have found out something or other. Yes, I know all about that kind of talk; scientists found out many things years ago, and within ten years somebody else rose up and found out that they were all wrong. The history of so-called philosophy is the history of fools; and the philosophers of this day are no more right than those of fifty years ago. The men are coming to the front who will confute the positive assertions of the present; and when they have made their own assertions and made their bow, another set of wise men will be coming after them to confound them. They are all as the grass that withereth, but "the Word of the Lord endureth forever."

THE BURDEN-BEARER

I lay my sins to Jesus,
The spotless Lamb of God;
He bears them all and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious,
Till not a spot remains.

I lay my wants on Jesus,
All fulness dwells in Him;
He healeth my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on His breast recline.
I love the name of Jesus,
Immanuel, Christ the Lord;
Like fragrance on the breezes,
His name abroad is pour'd.

I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's Holy Child;
I long to be with Jesus,
Amid the heavenly throng;
To sing with saints His praises,
To learn the angels' song.

--Horatius Bonar, 1857.

If 10,000 religious professors were to fall away and live and die in open sin and rebellion, it would not shake the true believer's confidence of final perseverance. The Word that proves the doctrine to be true, proves them to be wrong. "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

THE LIVING CORPSES

I see the living corpses, as I live out my day,
People busy about their work, children at play.
They are walking, talking,
Friends, neighbors and kin,
Who have not trusted in Jesus Christ
For forgiveness of their sins.

Thank God for election
He chose to save some
A number that no man can number,
He gave them to His Son.

The shedding of Christ's Blood,
His death by crucifixion,
His being buried in a borrowed tomb,
His miraculous resurrection.
Forgiveness of sins, Redemption, Jesus died for the ungodly.
The Just died for the unjust on the cross of Calvary.

Friend, you are among the living dead,
Unless you believe Jesus died in your stead.
Nothing we do can cleanse us from sin,
Salvation is not in us, but rests wholly in Him.

Oh God, have me to go to them before I leave this Earth,
And tell the Good News of salvation,
Please, give them the new birth.

Terrie Lewis

CURSED IS THE MAN, FOREVER CURSED

Don Fortner

(Tune: It Came Upon The Midnight Clear #90 CMD)

Cursed is the man, forever cursed,
Who lives beneath the law:
For it demands a perfect life,
Without the slightest flaw.
Darkness and wrath from Sinai roar
The thund'rous threat of death.
But Christ has silenced Sinai's curse
By His atoning death.

Pardon, and peace, and grace, and love,
I see in Jesus' blood,
Eternal life and glory too,
Bought by our bleeding God.
Our Saviour, with His dying breath,
Prayed, "Father, now forgive!"
His bleeding wounds enforced His plea,
And ransomed sinners live!

Now, if you dare, look to the law,
And seek salvation there.
Try as you might, perish you must,
In gloom and dark despair.
I'll take my place beneath the cross.
At Jesus' feet I'll lie.
The flaming sword of justice there
Will surely pass me by!

AN ENJOYABLE AND UNIQUE EXPERIENCE

It was my honor and joy to preach at Tabernacle Baptist Church in Greensboro, N.C. Sunday morning, August 21st. I pastored this church 1953 - 1956. Joe was only a few months old when I went there. Sam was born while I was there. I am still using the Bible and carrying a watch I purchased while there.

I was honored by the invitation to speak there. The church was having a Homecoming and a 50 year celebration. I was one of two ex-pastors still living, and we were both invited to speak for this service. The church is now pastored by James Cates. He is the son of Elmer Cates who pastored the church about twenty years.

I would have hardly known the place except that I knew the location. Since I left there thirty-two years ago, they have bricked the old auditorium, built an educational building like an "L", and on the other end of that built a large and beautiful new auditorium. I congratulate them on this.

My oldest son, Steve, who is now with the Lord, was with me then. He died about a year after I left there, and much of the memories and talk was about Steve. I saw many who were there when I

was. I recognized some of them. I was embarrassed that I did not recognize some until they jogged my memory as to things in the past. There were more of the ones I still knew there than I would have expected. It was a joy to meet these, renew our acquaintance, and talk some about the blessings of the Lord during my ministry there. Some remembered the Sunday we had 304 in Sunday School on a special day and as a result of special effort by all - the most I have ever had, or likely will ever have.

On a board in the entrance they had a picture of a trim, black headed young man in the pulpit. Under the picture were the words "Joe Wilson." I wondered if we were any kin. It was a joy to meet again some old and dear Christian friends and fellowship with them briefly. It was also good to meet those I had not met before. I do thank the Lord and this church for giving me this honor, and the many blessings I received on that day. May the Lord bless these people and this church as He sees fit and use them all for His glory.

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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

A MISSION BECOMES A CHURCH

by Joe Wilson

What a great day was August 20th, 1988! On that day a new church was born. The Landmark Baptist Mission, near Winston Salem, N.C. became the Landmark Baptist Church. It was truly a day of great blessings from the Lord.

It was my privilege to preach a week-end meeting for these people, August 18-21. These people are very dear to me, and have been for some time. All but one of them were members of Grace Baptist Church in Stanleyville, N.C. Under God, I was used in the starting of this church. I pastored this church for almost twenty years. I had a great ministry there, and left there with no problems in the church; and so far as I knew, I was loved by her members. I know that I greatly loved that church and all of her members. So, I had known these people for a long time, and had been their pastor for a number of years. In fact, all but one came into Grace Baptist Church under my ministry there. I have had many hours of sweet fellowship with these people.

Some months ago these people left the Grace Baptist Church and joined the Temple Baptist Church of Appalachia, Va. They found a sweet and warm welcome by this church, but they did not plan to remain long as members there. This church organized these people into a mission in Stokes County, near Winston Salem. Though they did not (and did not plan to) stay long with Temple Baptist Church, they were greatly blessed by their short time there. Elder Reggie Moore, pastor of Temple Baptist Church, proved to be a great blessing and a real and needed spiritual help to these people. His help to them cannot be measured by dollars and cents. He travelled to N.C. and preached for them once every two weeks. He guided them through a very difficult and trying time.

These people did not desire to long remain a mission of another church, but greatly desired, to be a church themselves. The Temple Baptist Church was in total agreement with them as to this, and, upon their request, voted to organize them as a true New Testament Church - a Landmark Sovereign Grace Missionary Baptist Church. The date of August 20th was set for the organization service. I was asked to preach a meeting that week end and to fellowship in the organization service. I was spiritually delighted and highly honored, by this request.

I truly enjoyed being with these people for these few days. I slept in four different beds. It was a joy to be wanted in different homes during this time. I had great fellowship, along with royal treatment in each home in which I stayed. But the services in the mission, which became a church were the highlight of my

time there. Oh, I knew I could preach the truth to these people, I had done it for several years. I knew they would be happy to hear the precious truths that The Baptist Examiner stands for. These folk had already begun, while yet a mission, to support TBE. I cannot tell you the thrill and blessings that were mine during these days.

But, Saturday and the organization service were the highlight of the whole week-end. We began at 9:30 A.M. Jesse Cole led us in singing praise to God. Don Pennington brought us a fine and appropriate sermon on "What Your Church Should Mean To You." Brother Don has known these people for many years. He has preached for them

The following people were organized into a church on this glad day: Jesse and Elzo Cole, Herbert and Sadie Cole, John and Pauline Shelton, Barbara Webster, and Cecilia Chandler. Kathy Fosner and her son, Chris will be members upon the receipt of their letters. This is a fine start for a church.

I forgot to mention that these people went right to work upon their deciding to leave where they were and start another work. It was very little time until they had rented a building. They worked many hours getting this building ready for their services. They put down some carpet, bought some pews and painted them. They put air conditioning in the building. They built a platform and pulpit. The men worked many hours at this, and soon they had a meeting place. Their building is located beside the South Stokes High School. They are between Mountain View road and N.C. 8 on the road on which the high school is. They are about 8 to 10 miles east of U.S. 52. One would take the RJR Moore Rd. exit off of 52. This turns into Mountain View



Most of those who attended the organization of Landmark Baptist Church.

of the day. He preached to us a gospel message on the sinner's need for one to intercede for him. It was a blessing to our hearts and brought to our minds the glad and gladsome hour when the Lord had saved our souls. I am sure that this new church will be an evangelistic church, seeking diligently to win the lost to Christ. Reggie's sermon surely set the stage for such. Oh, that we all would be more evangelistic. This

this church much in prayer. They have travelled a hard road in coming to where they now are. They desire to go forth and go forward in serving the Lord in the area where God has, for the present, placed them. They would have me to ask you to pray for them. They believe the Lord has brought them thus far, and they desire that He will lead them on.

This church is in need of a pastor. I feel that any man would



Before



After

many times. He has had sweet fellowship in the homes of some of them. In fact, he told us that the first sermon he ever preached in N.C. was in John Shelton's basement. We had several preaching services there in the past. Don's presence and sermon will long be an encouragement and a blessing to these people.

David West then brought us a fine sermon on "Glorying in the Cross." He told us that a church was to preach the cross and glory in the cross. Brother West has been a friend to these people for many years. He preached for them many times in the past. In recent years he had become very, very close to these people. He has been a great blessing and encouragement to them. His presence and sermon will live long in their memory and encourage them in the days ahead.

Then came that great moment of the birth of a church. Brother Reggie Moore, acting under the authority of the church he pastored, read the statement of Temple Church authorizing these people to become a true church. He then, with church authority, declared to these people that they were now a church. There was hardly a dry eye in the place. Our hearts were filled with great joy. Many of us knew what these people had been through, what heartache they had suffered, and how they had come to long for this glad day. I cannot explain the great joy that has always filled my soul when witnessing the birth of a church. It is one of the greatest experiences one can have.

Rd. They have a nice and comfortable building.

Back to that great day. Following the organization of the church I preached a sermon on "Through Tribulation To Blessings." I pointed out how that this seems to be a prominent method of God in His dealings with men. I applied this to churches. Many churches have come into being through much tribulation. Sitting there before preaching, I realized that four of the five pastors present pastored churches that had come into existence through much tribulation. I then applied the subject to this new church. Surely, this church came into existence through much tribulation, suffering, and heartache. The Lord seemed to bless the message to our hearts. So many of us could relate to the message.

We then had a very fine dinner served by the church. I knew these ladies were the finest of cooks and had looked forward to this. I was not disappointed. We had some very good and warm fellowship during this time.

Then Dan Phillips preached to us. He told us of the importance of a church preaching doctrine and many of the doctrines we should preach. His sermon was a blessing to us all. Dan has preached often for these people. He has had much sweet fellowship with them. They consider him a dear and long time friend. His sermon and presence will be long remembered.

Brother Reggie Moore, who had meant so much to these people, then brought the last sermon

church will not soon forget Reggie Moore, for he has done so much for them and meant so much to them the last few months.

We fellowshiped awhile after the close of the services. Then we were on our different ways, except that I was back Sunday night to preach my closing message of this series of meetings. It was a day that will be long remembered. There were many visitors present in the services this day. I started to name them, but realized that I could not name them all. I will name those who came from a distance. Clyde and Mildred Everman, members of the church I pastor, came to be with us. The Sweeneys and Ralph Wells (with his wife and a friend) came from Appalachia, Va. Sisters Bernice West, Lois Phillips, and Faye Moore were with their husbands who preached for us that day. There were many local visitors present for the service.

The church adopted the name, Landmark Baptist Church. They will be having two services on Sunday. For now they will be having mid-week services on Thursday nights. These people are some of the very finest Christians I know. They are spiritual, warm, and very loving people. I would strongly recommend this church to any who are looking for a true and sound church to attend or to join. I would urge any of our readers to visit with these people any time you can. I assure you that such will be a time of blessing. I ask all of our readers to remember

be highly honored to be pastor of this fine church. I know that the five pastors who preached that wonderful Saturday would feel honored to pastor them, though I suppose that each of them feels he is where the Lord would have him for now. But I assure you that any of us five preachers would say to any man, "You would be greatly blessed and highly honored to be pastor of Landmark Baptist Church."

They are small, but they are willing to work. They are only interested in preachers who believe and preach the truths that this paper stands for. I assure you that, unless you are a sound and strong Landmark Sovereign Grace Missionary Baptist Preacher, you need not apply for pastor of this church. Any interested preacher may contact John Shelton at 919 593 2147, or Herbert Cole at 919 983 2730, or Jesse Cole at 919 993 8707. You may write Herbert Cole at 216 Crestview Dr., King, N.C. 27021. May God bless these wonderful people in this fine church. May He soon give them a good pastor. I look for great things in this new church.

In Christ there is no great and small, no important and unimportant, but only sinners saved by His grace; we are all brethren.