

## THE STRANGE GOD

by Fred Beard  
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"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

I am told that the people of Athens in those days worshipped many gods; and from the Word of God, we can believe it. Can you not see the many altars? Here is one to the god of the land, another to the god of the sea, and to the god of the air, another for the animals, and one for the fish. How about one for the birds, and don't forget the god of love? And we must have one for the god of war. How about the god of peace, and the god of rest? And I am sure there were many, many more which could only bring us to the same conclusion as Paul. They were indeed too superstitious. So superstitious in fact, that they were afraid of overlooking

something; and not wanting to offend, they made an altar to the unknown god.

As we read this account of Pauls travels and his teachings, we have to smile and wonder in amazement at what kind of people these of Athens must have



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been. Yet, as I look about me today, looking to the many beliefs and the many teachings that go on in and about our world today, I must not smile in amusement, but rather in amazement; for throughout the world, and yes, even in our own backyard; in this great country we live in, we find many Athenians: filled with ignorant worship,

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## THE SOVEREIGNTY OF GOD

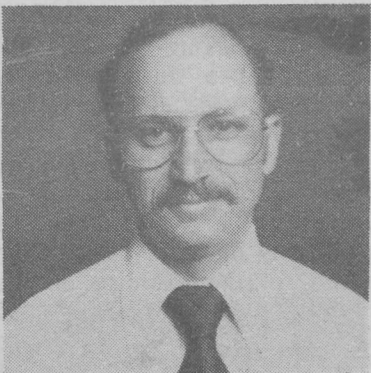
by John Pruitt  
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I Chronicles 29:11--"Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all."

Revelation 19:6--"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, say-

ing, Alleluia: for the Lord God omnipotent reigneth."

The Word of God tells us that there is only one Sovereign, and that is the great and mighty God



John Pruitt

of heaven.

When you speak of the Sovereignty of God to the average professed Christian of today, it is as if you speak a foreign language. The word "sovereign", if used at all in the average pulpit, is at best spoken in passing or qualified by many "buts" and "however's". "God is sovereign, however, God can't do anything in our lives unless we let Him." Someone has said that if you want to know what a person really believes, listen to his "however's."

Webster's New World Dictionary defines Sovereignty as (1)

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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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## THE GOOD SAMARITAN

by T.B. Freeman  
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"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he jour-



T.B. Freeman

neyed, came where he was; and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him; Take care of him; and whatsoever thou

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## WHAT THE BIBLE TEACHES ABOUT ELECTION

by Robert McNeill

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

Our subject, "The Bible and Election," could also be stated, "Examination Time for Bible Readers and Theologians." Francis Pieper, in his book on Christian dogmatics, says, "It has been well said that in the doctrine of election a theologian takes his final examination." Another writer has said that everyone takes his final examination in the ninth chapter of Romans in theology, and we all know what a great chapter that is for the truths of God's sovereignty and eternal election.

Examination is a good Scriptural procedure. Paul tells us in

the eleventh chapter of I Corinthians that a man should examine himself before partaking of the bread and the cup at the Lord's table. In the second letter to the church at Corinth, he goes far beyond one aspect in the matter of examination when he exhorts the Corinthians believers to "Examine yourselves, whether ye be in the faith; prove your own selves." Examination is not just a New Testament admonition, for the Psalmist cries out in the 26th Psalm, "Examine me, O LORD, and prove me; try my reins and my heart. For thy lovingkindness is before mine eyes: and I have walked in thy truth." Today, millions are not walking in the truth, and God's eternal choice of men and women to salvation stands in the forefront of those truths that are hated and re-

jected. This is true not only of those which make no profession of faith, but also church goers and those who claim to be Christians.

If it is true that Bible believers and theologians take their final examination in the doctrine of election let us ask a few examination questions. Examination question number one:

I. What is the definition of election? The English word "elect" comes from the Latin "electus" and literally it signifies to pick out, to choose, to gather out. Isn't it strange that when people come to using words in a religious sense they will pervert the common, understood meaning that they use again and again in every other sense? Let me illustrate. When we speak of the election of a member of

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## DOES THE HOLY SPIRIT DO ANY BAPTIZING

by E.G. Cook  
(Now in Glory)

In a time when just about everybody from so-called Baptists to Catholics are getting something they call Holy Spirit baptism, and speaking in so-called tongues, it seems that we need a serious study of the subject. If there is such a thing, all of the Lord's saints should desire it. I, for one, desire to have all the blessings my Lord has for me. I do not want to miss a single one of them. I believe they call this Holy Spirit baptism the second blessing. I have received at least a million blessings during my



E.G. Cook

some fifty six years as one of my Lord's unworthy saints, but I have never received that one. Would it be that my being unworthy of the first blessing is the reason why I have never received the second one? If that be the case then I must give up all hopes of ever receiving it. The closer I walk with my Lord the more brightly my filthy, slimy unworthiness shines. So if a person must be worthy in order to receive the Holy Spirit baptism I have no hope of ever receiving it.

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## BAPTIST CHURCH AUTHORITY

church truth. Very few, even among truly saved people, know the first thing about church truth. Men's blind belief in the awful heresy of the universal invisible church has shut the door for them upon what the Bible really teaches about the Lord's true church. No man can believe in a universal invisible church and even begin to understand the Bible teaching on the Lord's church.

Few truths in the Bible are more important for the saved person than is church truth.

Proper Christian life and service begins with faithfulness in and to the Lord's church. The fullest and highest of rewards come from faithfulness in and to the Lord's church. How can those who are utterly destitute of the least bit of church truth even begin to properly serve the Lord? They cannot.

We are living in an age of intensified rebellion against authority. Children rebel against their parents. The wife rebels

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## BAPTIST

(Continued from Page 1)

against her husband. Women rebel against their God-ordained place of subjection to men. Students rebel against their teachers. The citizen rebels against the government. Oh, what an awful age it is! The demon, possessed youth of our day advocate and practice "doing your own thing." So, when we put together the ignorance of men about church truth and the special sin of this age of rebellion against authority, we see the great importance of my subject of church authority. Surely, this Bible doctrine is laughed at, denied, and almost unheard of in our day. Even saved people seem to have little respect for church authority, and become enraged if one suggests that the church has authority over the individual believer. We need to study carefully, preach with power, stand unwavering, and practice without compromise: church authority. Let us look at this subject a little.

Now, please understand that I am talking about the authority of the Lord's church.

I am not talking about the false institutions started by men or demons such as the Methodists, Presbyterians, Holy-rollers, etc., to the point of nausea. And I am talking about true Baptist churches and not everything that calls itself by that glorious name. I am not talking about so-called Baptist churches that were not organized by the authority of another Baptist church. I am not talking about so-called Baptist

churches that fight bitterly against the truths of God's Word. You can call Bible-fighting, Bible-hating organizations true churches just because they wear the Baptist name if you want to. I have as much use for the Methodists and others as I do for the Bible-hating Arminians who call themselves Baptists. I am sick in my soul over the way sovereign grace Baptists mealy-mouth around and compromise with God-denying and Bible-hating Arminians. So, understand that I am talking about the authority of a true, landmark, sovereign grace missionary, Baptist church.

Let us notice some preliminary observations. All authority resides in God. There is no authority on earth but of God. God, in the exercise of His



Joe Wilson

sovereignty, gives to individuals and organizations authority over others in certain situations and relationships. God gives the parent authority over the child, the husband over the wife, man over woman, government over citizen, and church over church member. Now, no individual or group has any rightful authority over any other except it be given and ordained of God. Rebellion against the authority that God gives is rebellion, not just against the individual or organization, but against God Himself. Therefore, to rebel against church authority is to rebel against God Almighty. Now, let us look at some proofs of church authority.

"If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (I Cor. 3:17).

Here we see that God will deal with men as to how they treat His church. Surely, this establishes the principle of church authority. Men may pay little attention to their attitude and actions toward the Lord's Baptist churches. But God keeps a record, and men will give account to Him for these things.

The words in my text which head this article surely establish the doctrine of church authority. There we are told to "hear the church." Oh, my brother, the church has an authority: and men had better listen to that authority. To those who despise church authority, we are informed that the proper decisions of true churches are confirmed by the high court of heaven itself. Ye who despise church authority despise, not the authority of men, but the authority of heaven itself. We will see more proof of church authority as we proceed.

The church has authority over the Lord's work in the world today. In Matthew 28:18-20 we have what is known as The Great Commission. This commission is certainly given to the Lord's church. Now, it was not given to a Methodist church, a Holy-roller church, a Presbyterian church, or to any other than a true Baptist church, for the simple reason that the Lord's

Baptist church was the only church in existence at the time the commission was given. Now, it does not take the intellect of a giant brain to figure out that those churches that were not in existence at that time; and did not come into existence for from six hundred to eighteen hundred years after that time - that those churches were not given the great commission to do the Lord's work in the world. These man-made churches do not have any authority to even exist, much less authority to do the Lord's work. They were started by men or demons. Therefore, man or demon authority is all that they have. They were started as rivals to that organization which Jesus started and authorized to do His work in the world today.

Now most assuredly, since no organization on earth except a true Baptist church has authority to do God's work today, it is certainly true that no individual has any authority at all from God to do God's work in the world. Even though that individual be a member of a true church; still he must work in, through, and under the authority of that church. The individual who is a member of a true church, but who will not work under the authority of that church, is as much a rebel against church authority as the false churches of men are such rebels. God has given His work into the hands of His churches. God authorizes no individual, as an individual, to do His work today. Now hear this well. There are many men, who are members of true churches, who seem to feel that God has authorized them instead of His church or in addition to His church. Many of these individuals will not bow to the authority of the church and seek to act on their own supposed authority. This is a sore evil and must be firmly dealt with by the Lord's churches. This evil is one that afflicts many men who think they are called to preach. The individual has no right to get a radio program, start him a mission, hold special services in homes, or anything, except he be authorized to do these things by one of the Lord's churches. Brother, if God calls you to preach, He calls you to do that, under the authority of a true church, and not as a free-lancer, on your own. Oh, I cannot be too emphatic here. The individual as an individual has no authority whatsoever to do God's work. All the authority there is to do God's work is given to the Lord's true Baptist churches. The individual must work as a member of, in, through, and under the authority of a true church of Jesus Christ.

Churches must be very firm on this matter. Churches should insist that its members submit to its authority in the matter of doing the Lord's work. Sometimes when a man will not submit to the church's authority, the church will compromise by giving that man authority to go ahead and do some work so as to get along with the man. This should not be done. If a man will not bow to the authority of the church, he should be disciplined, not pampered and pacified. Brother, if you feel that God has called you to preach, get in a true church and work under the authority of that church, and do not think that you are bigger than the church.

Acts 13:1-4 informs us of the authority of the church in sending out missionaries. Acts 14:26,27

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## FROM THE EDITOR

I quote from a paper I received. "But I do, most tenaciously, affirm that any "good works" performed to appease God's wrath, to win God's favor, avert punishment, or gain reward, good works performed for the purpose of affecting God in any way, to gain His salvation, or to improve one's relationship with Him, are the most abominable evils in this world."

Over against this quote, I place some quotes from the Word of God. "If any man's work abide which he hath built thereupon, he shall receive a reward" (I Cor.3:14). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor.5:10). "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb.12:6).

Now, I do most adamantly affirm that what the brother said, quoted above, is totally contrary to what these Scriptures teach. I do affirm that this brother does not believe - and he seemingly boasts that he does not believe - the truths taught in the texts quoted and in many other similar texts.

Please know that I believe as strongly as this brother that "good works" cannot appease God's wrath or gain God's salvation. I do verily know that it is only by the grace of God, the work of the Spirit, and the blood of Jesus that these things are accomplished. I know and fervently preach that salvation is solely, totally, eternally by God's sovereign grace and irresistible power.

But I call your attention to the words "avert punishment or gain reward" in the brother's quote. I assure you that this brother is in great error - even terrible heresy - in his use of these words. Good works are certainly ordained of God, in part, for the averting of chastisement and the earning of rewards.

I wonder what my brother - and a multitude of his cohorts - believes and teaches about chastisement and rewards? Well, I really do not wonder as to the matter of rewards, for I have heard of this brother, along with the man he seemingly idolizes and seeks to emulate, making much mockery of the doctrines of rewards. They have blasphemously made merry in their antagonism to this Biblical doctrine. I have warned men, and I do so again, against making mockery of a doctrine that is clearly taught in the Word of God.

The Bible most definitely teaches the doctrine of rewards. For the life of me, I cannot see how any man can pretend to read and believe the Bible and still speak against the doctrine of rewards. Salvation is by grace and grace alone. Rewards are given for good works. What meaneth the parables of the talents and of the pounds, if there are no rewards for good works? What meaneth the judgment seat of Jesus Christ, if men are not to be rewarded for good works? There are so many Scriptures that teach this doctrine of rewards for good works that only a blind and unreasoning prejudice against the doctrine could move one to ignore it, and even preach against it. Few doctrines are more clearly or more repeatedly taught in the Bible than this. Good works are performed to gain reward, no matter what my brother says.

The earning of rewards is a Biblically taught motive for the performing of good works. Some super-loving and super-holy brother will tell me that he does good works only out of love for the Lord. Why, of course, we should do good works because we love the Lord. Of course, we should love our Lord enough to be willing to do good works if there were no such things as rewards. But, let us beware lest we become more loving and holy than the Bible in this sloppy sentimentalism. The Bible teaches that we should do good works because of love for the Lord. It also teaches that we should do them to gain rewards. Why can't we have both motives for doing good works, especially when the Bible teaches them?

The Bible teaches the doctrine of chastisement. Chastisement comes because of sin in the life of the believer. It is a sin for the believer not to do good works. Chastisement will come because the believer does not do the good works he should. One motive for doing good works is to avoid the chastisement of the Lord. Dad says, "If you don't do this, I will whip you." One motive for doing this which Dad has commanded is to keep from getting a whipping. So is it in our relationship with our heavenly Father.

My brother, quoted above, has terribly belittled the doing of good works to avert punishment or gain reward. I have established the Biblical doctrines of chastisement and rewards. Will you believe the man quoted above, or will you believe the Bible? It is as simple as that.

Note that my brother has stated that doing good works for these purposes are the most abominable evils in this world. My, my! Doing good works for the purposes given and clearly stated by God in His Word are the most abominable evils in the world? (Please note that I only dealing with the brother's usage of the words, "to avert punishment or gain reward.") Well, my brother certainly has a different conception and attitude toward what constitutes abominable evils that I do. Doing good works to avert chastisement and to gain rewards is worse (my brother implies, if he does not actually say it) than drunkenness, lying, stealing, murder, homosexuality, etc. Surely my brother has not given serious thought to what he has written. Surely he does not mean this. Surely, after further thought, he will apologize for such statements and speak the truth on the subject. We will see.

See, my friends, to what lengths men will go when they absolutely refuse to preach the whole counsel of God. See what men will say when they attempt to over-exalt one truth of the Bible at the expense of another. That is the reason my brother has spoken so foolishly, almost blasphemously. He is one of those who boasts, "We exalt Christ and preach the gospel." Oh, this sounds so good until you read the bottom line. That is, "We leave out a great deal of the Word of God. We don't preach the whole counsel of God." Beware my friend, of preaching like this, and of listening to and supporting preaching like this. Let us exalt Christ and preach the gospel, but let us not use this catchy phrase to justify our refusal to declare the whole counsel of God. My brother, tell us what you do with the Biblical doctrines of "Chastisement" and "Rewards."



## BAPTIST

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shows us those missionaries reporting back to the church under whose authority they were doing God's work in the world. Acts 15:24 informs us about some free lancers who were acting without church authority and the whole chapter shows us what great trouble they caused. I do say this, and may repeat it later: all the false doctrine we have with us today has come about because men have despised church authority. You see some of this in Acts 15. Now let us notice some things that come from the principle that the church has authority over the Lord's work.

The pastor is under church authority. He is chosen by the church and dismissed by the church at her pleasure. His preaching is to be judged by the church, and if not according to God's Word, the church is to exercise her authority over the pulpit. Whatever is preached in the pulpit is under the authority of the church, and the church is responsible for it. There is to be no free lance activity whatsoever by the pastor or by any other preacher in the church. All is to be under the authority of the church. If the church has any other activities such as printing tracts or papers, Bible study, radio work, services in jails, nursing homes, or anything of this order; these things are to be under the absolute authority and control of the church. Bible studies have often become monsters that exercised tyranny over the church. I do not refer to individual and personal Bible study, but to an individual teaching Bible studies to groups. But Bible study or any other activity is to be controlled absolutely by the church. Anything of this nature that is not under the absolute control of the church is in rebellion against the church and has no right to exist. Churches have often created monsters that have turned against and destroyed their creator.

The authority of the church over the Lord's work in the world means that churches must be mothered by and organized by the authority of a true church. One man does not have the right to start a church. Assuredly one woman does not have the right to start a church! Any number of men and women do not have the right to start a church. Such may be properly baptized, they may presently be members of a true church; but that does not give them the right to start a church. How many times have groups gotten angry at the church and gone off and started their own so-called churches. These are no more churches than the masons, the lions, the bats and buzzards are churches. Only a true Baptist church has the right to start another church. A so-called church, not given birth by another church, is no true church of our Lord.

This truth does away with all mission boards, Bible schools, and all forms of Christian work in the world today that are not under the absolute authority of true churches. The mission board is a man-made organization and robs God of the authority and glory that is due Him in His true churches. Understand me clearly. No form of so-called Christian work in the world that is not under the absolute authority of a true Baptist church, no such work

has any authority from God to do what it is doing. It should be disbanded immediately. Churches should not in any way show favor to or support these man-made organizations. What a shame it is that some churches

who seemingly believe much church truth compromise that truth by supporting and showing favor to unscriptural and anti-scriptural boards, schools, camps, orphanages and so on. I do hope I have made myself crystal clear

in this point. The church has authority over the Lord's work in the world. No other organization, and no individual, has any authority to do God's work.

The church has authority over the ordinances. Matthew 28:18-

20 gives the church the authority over the ordinances. I Corinthians 11:2 informs us that the ordinances are given to the church. In I Corinthians 1:17, even the

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## OPENED DOORS IN DIFFERENT PLACES

by the Editor

It was once again my privilege to visit with and preach for the Temple Baptist Church of Appalachia, Virginia. I pastored this church from late '56 to early '59. God has kept strong bonds of fellowship between us through the intervening years during which I have preached for them many times. I dearly love this place, this church, and the people in the church. I consider it a high honor and a great privilege whenever I am asked to preach for them. I hope that our sweet fellowship will continue so long as I am on this earth.

Brother Reggie Moore is the very fine and able pastor of this church. His wife, Faye, is one of those women who fill the role of preachers' wife so very well. These two are very, very precious to me. I count Reggie as one of my closer preacher friends. It is always a special joy to fellowship with him. He is a very sound man in the truths of God's precious Word. He is one who stands strongly for what he believes. He is an able preacher. God has greatly blessed his ministry in Appalachia. The church there is in the best condition it has been in for many years. At times it seemed that this church would go under, but God preserved her. God has brought this church through trying times. Now seems to be a time of blessing for this church.

I preached for this church September 2-4. It was their Homecoming time, and they decided to have a week-end meeting in connection with their homecoming service. Katie got home from a visit to Tulsa (a new grandson for us) on Tuesday night. I left at 11 AM on Friday. We did have a few hours together. I arrived in Appalachia in time for supper with the Moore's, a good time to arrive, no use missing that. We had a good service on Friday night.

Herbert Cole from the new church near Winston Salem, N.C. was already in Appalachia. He had come to do some carpenter

It must never surprise true Christians if they meet with the same treatment that the Lord Jesus met with. "Marvel not... if the world hate you" (I John 3:13). It is not the utmost consistency, or the closest walk with God, that will exempt them from the enmity of the natural man. They need not torture their consciences by fancying that if they were only more faultless and consistent, everybody would surely love them. It is all a mistake. They should remember, that there was never but one perfect man on earth, and that He was not loved, but hated. It is not the infirmities of a believer that the world dislikes, but his Godliness. It is not the remains of the old nature that call forth the world's enmity, but the exhibition of the new. Let us remember these things, and be patient. The world hated Christ, and the world will hate Christians. By J.C. Ryle.

work for the church. Brother Reggie Moore has led the church in making many improvements on the condition and appearance of the building since becoming their pastor. It is really amazing, and a blessing, to see how many things have been done with the building the last few years.

Some others from the new church recently organized (account in a recent T.B.E.) arrived on Saturday and stayed through Homecoming dinner on Sunday: Jesse and Elzo Cole, John and Pauline Shelton, and Cecilia. It was a blessing to have these with us. The Temple Baptist Church had organized this church, and there are close ties between the two churches. Of course, these folk are very precious to me as I was their pastor, for many years. We had a very good service on Saturday night.

Dan Phillips and some from his church visited with us on Friday and Saturday nights. This was an added blessing. Dan is very dear to my heart. I do wish that our preachers and churches would practice this matter of fellowshiping one another more. It is always an added blessing to a church and service when some from a sister church visit the services. Ray Hiatt and several of his people from Hazard, Kentucky visited with us on Friday night. It was a long trip for them, and we appreciated so very much their giving time, expense, and effort to be with us for the service. Again, brethren, let us make more efforts than we do to assist one another in these ways. Preachers, you practice this and try to get your members to do the same. We are all small. The false churches of this world are not going to fellowship us. Let us seek to pray for and fellowship one another as best we can.

I thought that the Sunday morning service was the best of all. I felt that the Lord was with me in a special way, helping me to preach His word. The folk received the message with seeming great joy. I preached about heaven. Praise God, some day - it may be soon - we will stop talking about heaven and start enjoying it in reality - oh, glad and gladsome day. We had good attendance at all of the services, especially on Sunday. It is such a joy to my soul to see the way the Lord is blessing this church. I pray that He will continue these blessings, and even increase them. Please pray for this church, and if you are ever in the area, be sure and visit with them. You will be greatly blessed if you do this.

The ladies of the church prepared a fine Homecoming dinner. We had good fellowship with one another as we enjoyed this. I left right after this and returned to Ashland. I arrived about 5 P.M., talked with Katie a few minutes, went to church for some prayer and study. It was soon time for our Sunday night service. I left right after this service for Toledo, Ohio to spend a few days with my son, Marvin, and his family. He had waited at my home over Saturday evening and Sunday so

that he could take me home with him.

It was good to have two days with loved ones in Toledo. I always enjoy the brief visits I get to have with Marvin and family. He has a fine wife who always does her best to make my visits enjoyable. He has two adorable children, James and Rebecca. I do not get to see much of them, and I try to savor each moment of time. I got to keep Rebecca part of Tuesday. She is a joy to keep. We played games and rode bicycles around the trailer park. We all had a fine afternoon meal on Monday with Marvin's in-laws, Jim Wilmoth and wife. Jim is a forum writer. I always enjoy fellowship with them.

I left Toledo on Wednesday, September 7th for Gladwin, Michigan. Sam and his family live there. Sam is pastor of Grace Baptist Church there. I was to preach for them through the following Sunday night. This is a very fine church. Their history would make good reading if written in a book. These people have paid the price to have a church that stands for the truths they believe. I pastored this church briefly. I preached twice for these people when (revival meetings) they were in what they later found to be an improperly organized church (?). I have preached for them in meetings since they became a true, properly organized, church, before and after I was their pastor.

These people are some of the finest Christians anywhere. Sam is highly honored and greatly blessed to be their pastor. Here is another church I pastored with which God has kept strong ties between us through the intervening years. I suppose that Sam being their pastor is part of the reason for this. But I am sure that this is not all of it. I love these people dearly, and prize every opportunity I have to visit them. Most of them have attended many conferences, I have hosted; in Tulsa, Winston Salem, and here in Ashland. I always look forward to seeing them, here or there. I cannot explain it. It is better felt than "telt." But there are some people that just mean much to me from my first meeting with them. It is "love at first sight". I speak of spiritual love in the Lord. The men in this church have all been like that to me. The first time I met them, it soon seemed that we had known one another for many years.

Of course, it is always a joy to visit with Sam, Julie, and the children. Grandchildren are special people. Steve is a teen-ager now, who would have thought it? These children are so grown up, so nice, and such a joy to be around. Of course, Julie always treats me as one of the family. It is always a blessing to visit with them.

Sam and I are a whole lot alike; enough to have great times together, and almost enough to argue some now and then. I would not deny bias in the matter, but I say most sincerely that Sam is one of the finest preachers in our kind of churches today.

You will say that I am partial. So be it. But I am telling the truth too. I do not think our kind of churches could have a better preacher for a revival than Sam Wilson - ask those who have had him. We had good fellowship in many ways.

I feel that the Lord blessed the services we had. I felt that the Lord helped me in choosing and preaching the messages during the meeting. I always enjoy preaching to this church. They listen well (don't say much, but listen). They are very sound and very strong in the truths of God's Word. It would be hard for one to get too strong for these Bible loving people. They will listen well to any truth that is preached, but they will want to hear some grace and church truth before the meeting is over.

I just had a wonderful time the few days I was there and look forward to my next visit with these people. They are looking at a church building they are hoping to buy. The people who are now in the building are planning to build a new one. This building would just suit the needs of Grace Baptist Church. They have been meeting in the basement of the parsonage for many years now. I feel that acquiring this building would be a great blessing to them. Please pray for them that the Lord will enable them to obtain this building. If they are able to get it, I plan to ask my church to help them some financially. Maybe others would want to do the same.

Well, Monday was September 12th. The meeting was over. I wanted to get home, see Katie - I had seen so little of her for some several weeks - and get to work in my own church. But I had read that the Rapture was most certainly going to occur on September 12th. What to do? Should I just stay around Sam's and wait for the rapture, or should I go ahead, take the bus, and head for home just in case the rapture did not come? I decided to go ahead and buy a bus ticket (if the rapture came, I would not need the money anyway), start on the trip, (the Lord could rapture me from a bus as easily as anywhere) and see if I might make it back to Ashland. Well, the rapture did not occur (I would have been happy for it to occur) and I arrived in Ashland after midnight. Katie was at the bus station. It was so good to see her. It was good to be back home. The next day I was in my study hard at work, trying to catch up with the work that piles up when I am away. Oh, it is good to go, but it is better to return. It has been good to be back at Calvary Baptist Church, preaching in my own pulpit a few times. Pray for the churches and preachers I have mentioned, in this article. Pray for me and the work here. Visit these mentioned churches. Visit us here at Calvary any time you can. May God bless you all.



# The Baptist Examiner Forum I

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

Of what value is the body of a dead saint, since God is going to resurrect and change it anyway?

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"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Corinthians 6:19,20)

The last part of verse 20 tells us that we (God's regenerated children) belong to Him. The fact is that we have been purchased by the Lord Jesus at the price of His incorruptible blood.

"Bond slaves" is now our title. No longer slaves to sin, but blessed bond slaves to the Redeemer. We are wholly the property of our Master, bought to serve Him in this life and that which is to come. When we experience the completion of redemption (the resurrection and change of our physical body) we shall continue to serve Him, but then perfectly and forever. Jesus is Savior of both the body and soul. Thus, the body of a dead saint has value and a future, but not as a decaying corpse. In life we have a material body governed by the soul. It is earthly, designed for earthly existence; hence it is mortal. The future resurrected body is a spiritual body. This is not its composition, but points to the fact that it is a material body governed by the spirit. It is immortal and is designed for a heavenly existence. (1 Corinthians 15:50-53). Both bodies are physical, or material even though there is a contrast between them: perishable/imperishable, dishonor/glory, weakness/power, and soul/spirit. When the Christian's physical body is resurrected, there will be the experience of new embodiment (change) while original identity is retained. Having a body like the Lord Jesus, (Philippians 3:21) we shall enjoy an immortal condition with all of the benefits of our model and Savior, but still we shall know one another and be known by our appearance. In earthly life a Christian's body is the Lord's glory, and it is an instrument of righteousness (Romans 6:13). In earthly life the Christian's body is the dwelling place of the Holy Spirit (1 Corinthians 6:19). The Christian's body awaits complete redemption, resurrection, and transformation. The body (soma) can be transformed, but the flesh (sarx) cannot. The Christian's

body is part of the whole that was redeemed and thus death does not render it useless and of no value. It will be transformed into the complete "being" like unto Jesus, that shall reflect His glory and serve Him forever. I might add before stopping that it does, in my opinion, make a difference how we treat the dead body of a saint. Today, cremation is growing popular once again in Christian circles and for the rich, cryonics, and other elaborate preservation schemes. The proper example of the Scriptures and our Lord Jesus is burial, not cremation. Cremation was a sign of vengeance, unrighteousness, or punishment of criminals. The body, not the soul, is said to sleep in the grave while awaiting that glorious fulfillment of resurrection and change. May the body of each Christian glorify the Lord in their life, while it waits in death, and in the life to come.

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1. Corinthians 15:35: "But some will say, How are the dead raised up? and with what body do they come?"

I would urge you to read the rest of chapter fifteen as it deals with the resurrection. Indeed this is a glorious truth that should bring joy to the hearts of God's people. Joy for ourselves as to our departed loved ones. However, I am not sure this is a question about the resurrection. Usually, I can get an idea of what the querist is after in a question I must admit that with this question, I am not sure what he has in mind. I am assuming that it is one of two things. The question either concerns cremation, or the donating of parts of our body to science or others. Let us deal with these two thoughts separately.

Before doing so let me mention that Christ will come again, and our physical bodies will be resurrected. I believe this is true of even the most butchered or burned bodies. There have been many of God's faithful people who have been burned for their love of God and their willingness to stand for Him. I believe that God will put their bodies back together and join them with their spirit. The same is true of those who have been dismembered or skinned alive. God will restore their bodies to perfection. Now, let me deal with the questions of cremation and body member donations. I will deal with the latter first.

I personally am not opposed to this. If you can give me Scriptural reasons why I should be, I will be glad to listen. I do not oppose this from the living or

the dead. I see nothing wrong with me giving a loved one a kidney if they need one to live. I see nothing wrong with leaving my kidneys to science at my death. I also believe that God is able to restore that kidney at the resurrection. If the querist is wondering about donating his body in this fashion, I find nothing wrong with it. I am very open to discussion on this subject.

Let me deal with the matter of cremation briefly, because this question has been dealt with recently in the Forum. I cannot say the same thing about cremation as I did about member donations. My response to this has nothing to do with the fact that Christ will raise our bodies at the resurrection. I believe that God will raise those who were cremated in their natural bodies. I personally believe that cremation is morally and Scripturally wrong. Let me just mention a few reasons for this feeling.

First, the burning of bodies in the Bible is associated with a curse and judgment from God.

There are a multitude of verses that substantiate this fact.

Secondly, the Bible way of taking care of the dead is burial. Jesus said, "let the dead bury the dead." This practice begins early in the Bible and is continued all the way through.

Good examples are Abraham, David, and John the Baptist.

Thirdly, Jesus Christ himself was buried. He is to be our example in life and death. He set a pattern of burial, and therefore I believe we should follow that pattern. Fourthly, I mention that cremation has been the practice of heathen people, and not Christian people, down through the years. Let us not join in this heathen activity. There are a few other arguments, but these should suffice. I ask a question to the readers as I close this answer. Should a preacher participate in, or preach the funeral of a person that is being cremated? Would he be passing up an opportunity to preach the gospel to a people who need to hear it? You let me know what you think, or maybe the editor can run that question in Forum two sometime. May God bless you all.

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The resurrection and the changing of our bodies that it might be likened unto our Lord's glorious body don't have any bearing on how this old body of flesh is treated when we die. As far as the resurrection is concerned, we shall receive a new body, for the old body has been reduced to dust. No doubt there have been saints whose bodies

have been burned, torn asunder, lost in the sea where sharks and other fish have eaten them, or maybe even dissolved in acid. The promise is that we shall be raised incorruptible, glorified as the body of our dear Saviour was. Job stood on the promise of God when he said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:" (Job. 19:25, 26). David also trusted the same promise, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalms 17:15. In Philippians 3:20, 21 Paul said "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." John said in 1 John 3:1-3, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." So it matters not concerning the resurrection what happens to this flesh after it is dead.

Notwithstanding, I believe that the Bible teaches a principle concerning the body of a saint that must be considered. I believe that principle is that we should show a certain respect for a dead body by giving it a proper burial. Psalms 116:15 says, "Precious in the sight of the Lord is the death of his saints." The Holy Spirit saw fit to record the burial of many of the great men and women of God; such as Abraham, Deborah, Rebekah's nurse, Rachel, Jacob's wife, Miriam, Moses' sister, etc. The point being that proper burial is God's order for death. The bones of Joseph were carried out of Egypt for proper burial in the promised land. There is a common practice which is really not a new practice, but seems to be more popular these days. This is cremation. Cremation is the burning of a dead body, reducing it to just a few ounces of ashes. (Though cremation is not a proper or Biblical way to put away the dead, it could not have any effect on the resurrected body). There are accounts of people being put to death by burning, and human sacrifice by the heathen idolators, but no mention of cremation as a means of proper burial of the dead in general, much less the saints. Even the heathen buried their dead. Though cremation therefore, is not a proper or Biblical way of burying the dead, it could not have any effect on the resurrected body of a saint. It has been said, that if people lose respect for the dead, they soon lose respect for life. Thank you for

your question, may God bless you.

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"...What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa.8:4; Heb.2:6).

A better question to ask is. What is the value of the live man including the body? In looking at the nation of Israel, which is also a picture of man, God said, "From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6). Looking at this picture we see nothing of value in man, body or soul, yet God sent His only Son into the world to redeem His elect. The death of Jesus Christ secured the redemption of both soul and body of every one whose faith is in that One who died there on Mount Calvary.

While the believer has been born into the family of God by the new birth, yet he lives in the same old body in which there is no change. But there comes a time for which we are, "waiting for the adoption, to wit, the redemption of our bodies" (Rom.8:23). The apostle Paul has told us that although the body may be sown (buried) in corruption, yet it will be raised in incorruption, while sown in dishonor, it will be raised in glory; while sown in weakness, yet it will be raised in power. It will be sown a natural body, but will be raised a spiritual body (1 Cor.15:42-44).

When God has finished with it, that dead body which is now a valueless corrupt body will then be incorrupt. That mortal body will then be immortal. Remember the saying, "But God is not through with me yet", is true of the dead body. The finished product will be one that will sing praises unto God forever. That which was a worthless lump of clay will then be one of God's jewels, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal.3:17).

The dead body, which we consider of no value will then be a "goodly pearl", a "pearl of great price" (Matt. 13:45,46). What a price was paid! Is it any wonder that the Psalmist was made to exclaim, "Precious in the sight of the LORD is the death of his saints." (Psa. 116:15)?

This being true, what are we to do with the bodies of saints? Are we to do away with these bodies by burning, as if that was the end of them? No! no! We are to place them, as they were placed as recorded in Scripture, in a tomb awaiting the return of our Lord Who shall come "with a shout, with the voice of the

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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

What and who were the Nethinims? I Chronicles 9:2.

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It is my opinion that the Nethinims were decedents from the mixed congregation that came out of Egypt with the children of Israel. When you read of these people they are usually spoken of when servants are spoken of. Their work was that of service such as hewers of wood, going to get what ever was needed, carrying material, etc. What ever involved service, these people were connected with it. The name itself signifies service.

You find these people mentioned in other places in the Scriptures such as Ezra 2:43; 2:58; 2:70; 7:7. 7:24, and other places in Ezra. Also these people are found mentioned in Nehemiah the third, seventh, tenth, and eleventh chapters.

I rather think that they were not decedents of the children of Israel. As mentioned above they were either of the mixed congregation or decedents of some people that remained in Canaan that were not destroyed when the children of Israel went in to posses the land.

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Nethinim means, "given ones."

They were a group of temple servants mentioned only in the later records of the Old Testament.

They were to assist the Levites in the performance of the rites of the Temple. We are told in the book of Ezra that David appointed the Nethinims to serve the Levites. It is said that they assisted in rebuilding the Temple walls.

For further study of this group of people, see Numbers 8:9 - Numbers 31:40,42,47 - Ezra 7:24 Ezra 2:43-58 - Ezra 8:20.

Assistant  
Editor



I Chronicles 9:2, "Now the first inhabitants that dwell in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethin-

ims."

The word Nethinim is used to signify one who is set apart for the menial work of the house of God. Now we must remember that the Levites were the people chosen of God to serve God in the sanctuary. We read of this in Numbers 8:14-15, "Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them and offer them for an offering." God had appointed them to this task. They were God's chosen ones for this particular work.

The Nethinims had their origin in the Gibeonites. This account is found in Joshua 9:23, "Now therefore ye are cursed, and there shall none of you (Gibeonites) be freed from being bondmen, and hewers of wood and drawers of water for the house of my God." The Gibeonites had heard of the victories of Israel at Jericho and seeing they were threatened by them, they sought to deceive them by pretending to be from a distant land. In so doing they joined up with Israel, and a treaty was made between the two. Israel swore by God that they would do them no harm. Three days later, they found out that the Gibeonites were actually their neighbors. Well, since they swore they would not harm them, they decided to make them into bondmen and have them serve in the house of the Lord. Later on though, we find, that the Gibeonites were nearly wiped out under the persecution of Saul. In I Samuel 22:19, "And Nob the city of the priests, smote her with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword." This demanded the need for more Nethinims in the service of the Lord. We read in Ezra how that David appointed more Nethinims in the service of the Lord. Ezra 8:17-20, "And I sent them with commandment unto iddo the chief at the place Casiphia, and I told them what they should say unto iddo, and to his brethren the Nethinims at the place Casiphia, that they should bring unto us ministers for the house of our God. And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty; Also of the Nethinims, whom David and the princes had appointed for the service

of the Levites, two hundred and twenty Nethinims: all of them were expressed by name." While the Bible is not clear, these were probably war prisoners, who later became proselytes. As to their duties, we find they were to help the Levites in the work of serving in the temple. They would draw water or draw wood at the command of the Levites, for they were in charge of the work in the Temple.

### BAPTIST

(Continued from Page 3)

great Apostle Paul disclaimed any authority to baptize. From these Scriptures, and from the New Testament as a whole, we learn that baptism must be performed under the authority of a true Baptist church; and that the Lord's Supper must be set in, for, and under the authority of a true church. Otherwise these ordinances are null and void. Baptism that is not performed under Baptist church authority is no more baptism than the sprinkling of the Methodist, the no baptism of the Quaker, or the dunking in play of one boy by another at the ole swimming hole.

I remember when a Methodist friend became quite angry with me when I informed her that I would rather be baptized by a Baptist deacon than a Methodist preacher. But I only told her the truth of God's Word. Of course, that is with the Baptist deacon being authorized by a true Baptist church. I have heard of a Methodist church using hamburger and soda pop as elements for the Lord's Supper. Hallelujah! That is what they ought to use. Methodists cannot observe the Lord's Supper no matter what they use, for they have no authority from God, so let them get some nourishment out of it so that their false religious ritual will not be completely useless. But do understand that if you have not been baptized on church authority, you have not been baptized at all. And that unless you are a member of a true Baptist church and take the Lord's Supper there, you have not observed it at all.

The church has authority over its members. Romans 14:1 and Acts 9:26 show us that the church has authority to receive members. No one can become a member of one of the Lord's churches unless that church votes to receive such into membership. The church has authority over its door and should use that authority carefully in receiving members. Matthew 18:17; I Corinthians 2:6, and other Scriptures inform us that the church has the authority to exclude members. Now, I know some who are utterly destitute of any knowledge of church truth, say that we should never put anyone out of the church. I know further that some weak-kneed, jelly-fish, compromising, sentimental, half-way Baptists believe in church

discipline, but never practice it. They do not want to hurt anyone's feelings. Well, "la-de-da"! How about the purity of the church? How about obedience to God's Word? The church not only has the authority and the right to exclude members, she has the obligation before her Lord to do this. Woe be to that church who fails in this.

II Corinthians 2:6-8, informs us that the church has the right and responsibility to restore excluded members when they repent of the sins which brought about their exclusion. So we see the church's authority over its members in receiving, excluding, and restoring. This authority begins when one is received into membership, and it ceases when the church releases from that authority. The member cannot have his name dropped or leave at his option just because he is mad at the church or is trying to escape discipline. The church must release the member from its authority by granting a letter to another church of like faith and order. Churches should be very careful about taking members by statement, lest they be found interfering with the authority of another church.

Furthermore, the church has the authority over its members in expecting some things out of them, such as faithfulness to the church, soundness in doctrine, and cleanness of life. The church has the right to make some demands upon its members, and the members are to submit to and respond to those demands of the church.

Now, we must observe that there are some limits to church authority. The authority of the church is limited to its own work and its own membership. One church cannot exercise any authority over another church. Church authority is limited to and by the Word of God. The church cannot demand or expect that which is contrary to the Word of God from its members. Then, the authority of the church is limited in that it does not relate to the salvation of the individual. The salvation of the soul is between the individual and the sovereign Lord, and the church has no jurisdiction in this matter. May God bless you to believe and practice the truth of church authority. God bless you all.

### SOVEREIGNTY

(Continued from Page 1)

above or superior to all others, (2) supreme in power, rank, or authority, (3) holding the position of ruler, (4) independent of all others. Though the Webster's New World Dictionary defines the word quite well, and uses several examples, they fail to use the one example which would perfectly illustrate the definition. They fail to mention God. The reason that the sovereignty of God is not discussed, taught, or preached about today is because of its abrasiveness to the flesh. One cannot meditate upon the sovereignty of God very long without feeling the cutting effect of it.

Men will look at the mighty creations of God with great awe. They are overwhelmed when they view the great oceans of the world, or stand at the foot of a great mountain. Men have even viewed the world from 250,000 miles into outer space; and when it comes to considering the cre-

ation of these things, they are even willing to give God credit for it, but still they prefer to view God as being somewhat less than themselves.

In this age of "Humanism," man is his own sovereign and final authority. Man is above and superior to all else; man is supreme in power, rank, and authority; man is independent of all others. (Secular humanism not only denies the sovereignty of God but the very existence of God.)

The concluding statement of the Humanist Manifesto I, says, "Though we consider the religious forms and ideas of our fathers no longer adequate, the quest for the good life is still the central task for mankind. Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, and that he has within himself the power for its achievement. He must set intelligence and will to the task." Allow me to contradict that statement by saying that God is sovereign and above all, and is absolute in that sovereignty. Arminianism is the "christianized" form of humanism. The majority of the Christian society wishes to limit God's sovereignty to fit their human conception of who He is and what He should be, rather than accept Biblical truth. They want to give Him credit for the creation, but not the authority to do with it what He will. They want to make Him the Saviour, but put man in control of salvation.

To say that God is sovereign is to present the broad picture of who God is, what He is doing, and the purpose of His plan.

Who is God? Exodus 3:14 "And God said to Moses, I AM THAT I AM." When we read of the existence of God we find no attempt to prove it, but it is rather openly declared with a loud voice.

The answer that was given to Moses from the burning bush was the height and breadth of egotism. I am the only God. He was declaring to Israel that He was not a spiritual substance which permeated space and matter (this is Pantheism), but a spiritual personality. I am the one and only true God, the only divine and sovereign Master and Lord over all that is. Isaiah 45:5, "I am the LORD, and there is none else, there is no God beside me." Ephesians 4:6, "One God and Father of all, who is above all, and through all, and in you all."

The person of God is incomprehensible. The reality of His person is so far beyond our finite imagination that no individual or group of minds have been able to arrive at a satisfactory conclusion as to His complete being. Isaiah 40:18,25 says "To whom then will ye liken God? or what likeness will ye compare unto him?" "To whom then will ye liken me, or shall I be equal? saith the Holy One." We should rejoice in that He has seen fit, in His infinite grace, to reveal a part of Himself to us through His Word. Who is God? There is really no point of reference, nothing to balance the scale,

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# Forum I

(Continued from Page 4)

archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thess. 4:15). Yes, that dead worthless body will then be a live spiritual body like unto that of the Lord Jesus Christ, "we know that, when he shall appear, we shall be like him, for we shall see him as he is" (I John 3:2).

## SOVEREIGNTY

(Continued from Page 5)

nothing to equate Him with. God is God, is God.

He has forever been. He is. He shall ever be. Only by the aid of the Holy Spirit are we able to believe that He is and is sovereign in His existence.

What is God doing? I am afraid that my understanding of all that God is doing is as limited as my understanding of who He is. I can only speak of that which is revealed in the Holy Scriptures.

The broad scope of what He is doing is revealed in several passages of scripture. Isaiah 46:9, 10, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Nebuchadnezzar was the king of the mighty Babylonian Empire, which made him at that time "king of the world." He was a secular humanist. He was his own god, and being the king of the great Babylonian kingdom, that made him god. Notice his statement in Daniel 4:30. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Of all of God's creatures, only man has attempted to follow after ambitions of Satan, and exalt his throne above the stars of God. Then God speaks to him and reveals His presence in verse 31. "While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." In verse 32, Nebuchadnezzar is debased, and made to roam in the fields as a beast. In verse 34 we read Nebuchadnezzar's testimony of the King of heaven. "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." Verse 36 tells of God restoring him to his kingdom. "At the same time my reason returned unto me; and for the glory of my king-

dom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me: and I was established in my kingdom, and excellent majesty was added unto me."

In verse 37 we see how that God worked in the heart of this self-made, self-righteous, humanist and gave him a new heart.

"Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways are judgment: and those that walk in pride he is able to abase."

HE IS SOVEREIGN IN SALVATION: Within His sovereign will and purpose, God determined to save a number of mankind out of the world. Though men are sinners and depraved in every way, He elected to set His divine love upon a number of individuals and redeem them from sin. He chose to show mercy and not judgment He chose to show kindness and not contempt. He chose to show love and not hatred. He chose to show grace rather than demand payment for a debt that we could not pay. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

Though God has shown His mercy, love, kindness, and grace towards His elect people, it was not at the expense of His holiness. His judgment must be fulfilled, and His wrath against sin must be satisfied. These things were accomplished in the crucifixion of Jesus Christ.

Christ took our sins and gave us His righteousness. He paid our debt by taking our place. He bought us out of sin's slave camp, and gave us citizenship in the kingdom of God. He set us free with truth.

Now God is calling to Himself all of those whom He chose to be saved before the foundation of the world. He does this through the convicting power of the Holy Spirit. If you are a lost person He may be calling you today through this message of truth. If He is, then He will also give you faith to trust the finished work of Christ, and grant you repentance unto eternal life. This He calls "grace," (Ephesians 2:8-10). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Come to Him that you might be saved.

## BIBLE

(Continued from Page 1)

Congress, do we mean that he first chose himself, then the people chose him because he had chosen himself? Or when we speak of the election of a deacon or trustee, do we mean that he first chose himself, then the people chose him, because he first chose himself? No such theory of election would be listened to for a moment in such matters. Election has but one meaning there. It means the people

choosing their representative by a distinctive act of their own, or the congregation choosing their representative by a distinct act of their will. And shall man have his will while God is denied His? Shall man have his choice and shall not God have His?

You know the very prominent place in Scripture the doctrine of election holds. Election meets us everywhere, both in the Old and New Testaments. Whatever may be the meaning of the word, one cannot help feeling that the truth which it expresses must, in God's sight, be a vitally important one. But how can this be the case if election means no more than God's choosing those whom He foresaw would believe of their own accord and by their own power? This is not what the Bible teaches about election. The reason why we have to usually use the term "unconditional" in front of the word election is because sinful man has perverted the definition and explanation of the word. It is a shame that we have to use adjectives in front of such words as grace, church, redemption, and election. These are great words, marvelous words, but because of man's twisting the meaning of words we have to say irresistible grace, local or visible church, particular redemption, and unconditional election.

We believe that the Scriptural doctrine of election means that God has from all eternity sovereignly determined who shall be saved in Christ Jesus, and has ordained all the ways and means unto their salvation. We believe that the Bible teaches that this election is a personal election, not as some try to twist the word and make it mean a nation or service. Our text from Ephesians says, "...he has chosen us in him before the foundation of the world, that we should be holy and without blame before him." II Thessalonians 2:13 tells us, "God hath from the beginning chosen you to salvation through sanctification of the truth, where unto he called you by our gospel." In other passages in the Bible, in Romans 9, God uses not just personal pronouns but personal names such as Jacob and Esau. In the first chapter of Jeremiah, God said He knew Jeremiah before He had formed him in the womb, and had already sanctified him and ordained him as a prophet before he was born. Paul says, practically the same thing in Galatians 1:15 when we are told, "it pleased God, who separated me from my mother's womb, and called me by his grace." Certainly this is eternal, personal election. We are now ready for examination question number two.

II. Why is election so important?

(1) It begins at the right place. When a surveyor goes to work it is absolutely essential for him to place his transit-compass (the instrument surveyors use for measuring) over the exact point of beginning before any work can be done. If the point of the beginning is wrong, everything surveyed is wrong. How men and women need to have the exact point of beginning when it comes to salvation! The vast majority of people go wrong in the 20th century because they begin with man, which is another evidence of man's pride and sinfulness. We should begin with God. He is the only right point

of beginning in the quest for salvation, and if we don't begin with Him, we will only go farther astray. Elder H. G. Wells uttered a lot of sound theology when he said, "Until man finds God, and is found of God, he begins at no beginning and comes to no ending."

(2) It destroys a persistent and prevalent heresy. One of the most persistent heresies down through the centuries and certainly most popular today, is that every man's destiny is in his own hands. William Henley wrote a poem a number of years ago entitled, "Invictus." The vast majority of the world's population agrees with the last verse which goes like this:

"It matters not how straight the gate,

How charged with punishment the scroll,

I am the master of my fate;

I am the captain of my soul."

The Biblical doctrine of election denies this heresy. All true religion is God-centered. And this is true only of that religion that has its ultimate source in God's sovereign election; for it alone confesses that God is all, and man is absolutely nothing. There remains nothing for proud man to boast of. All his own goodness, good will, works, piety, are cast into the dust as having no value before God. For we are saved according as we are chosen. And we are chosen, not because we distinguished ourselves from others, not because of any goodness or willingness on our part, but solely because it pleased God to distinguish us, and only by grace. God is all! We bring nothing to Him, He gives all to us. We have nothing in which to boast. "Let him that glorieth, glory in the Lord," said Jeremiah; and how true this is. Even a secular historian like Arnold J. Toynbee recognizes this truth when writing in his book, "The Historian's Struggle With Religion," he says, "Religious faith comes by grace, not by will. Religion cannot be called to heel, like a dog, to suit human convenience." If Romans 9:16 were really believed it would forever destroy this prevalent heresy, and what does Romans 9:16 say? "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

(3) Election is one of the indispensable doctrines of grace, the denial of which leads, logically and inevitably to the denial of salvation by grace alone, apart from human merit and human effort.

The whole system of the doctrine of salvation by grace is built on the foundation of election, and it will stand or fall with this truth. Deny election, and you cannot maintain the truth of total depravity, for if to some extent you present salvation as contingent upon the will and the choice of the sinner, you must ascribe to him some remnant of goodness, in virtue of which he is able to make the right determination and choice. Refuse to accept the doctrine of sovereign election and you must ultimately deny the truth of vicarious atonement. For if Christ's death is substitutional, those for whom He died are certainly justified and reconciled to God. But it is evident that all men are not saved. Hence, you must choose between two alternatives: Christ represented the elect, or in His death He did

not really pay for the sins of those for whom He died. Election and vicarious atonement are inseparably connected. And the same is true of the relation of election and all the blessings of salvation that are bestowed on us in Christ Jesus our Lord; of calling and faith, of justification and sanctification, of hope and love, or preservation and perseverance. Either these are all blessings of grace, and then they flow from sovereign election; or they depend upon the will and work of men, and they are not of grace. The doctrine of election is of central importance for the whole system of the truth of salvation.

(4) It is a humbling doctrine. Anything that will humble proud men is good. No wonder C. H. Spurgeon says, "Friends, if you want to be humbled, study election, for it will make you humble under the influence of God's Spirit. He who is proud of his election is not elect; and he who is humbled under a sense of it may believe that he is. He has every reason to believe that he is, for it is one of the most blessed effects of election, that it helps us to humble ourselves before God." In another place this prince of preachers says, "I have sometimes fallen prostrate before election, when endeavoring to understand it. When I came near election one thought possessed me Lord, I am nothing. I am less than nothing. Why me? Why me?"

(5) It gives unspeakable consolation. Election is the source of all true comfort and assurance. Most people object to this doctrine because they say it offers no comfort to poor sinners, but nothing could be farther from the truth. True, this doctrine has no consolation for the impenitent wicked; but is there any form of presentation of the gospel that could possibly comfort the wicked and ungodly? The Bible says, "There is no peace, saith my God, to the wicked." But is there a more comforting gospel than that of God's gracious election for the penitent, the seeking soul, the hungry and thirsty, the weary and heavy laden? The sinner may be assured that he will be received, and be saved; for his penitence, his seeking, hunger and thirst, are the fruits of electing grace. Moreover, when we look about us in the world, full of confusion and chaos, of immorality and apostasy, is there any assurance anywhere, except in the truth of God's sovereign election, that His work shall not fail? What greater comfort and consolation can one find than in the question of Romans 8:33, "Who shall lay anything to the charge of God's elect?" The latter part of that eighth chapter of Romans informs us that the elect will be more than conquerors over everything that could possibly assail them. Here is examination question number three.

III. Has Election A Valid History?

We will not spend much time on this question. The answer is most assuredly. Not just from the Old Testament and the New Testament, not just from Christ, to Paul, to Augustine, to the Waldensians, to Calvin, to the Puritans, to Whitefield, to Spurgeon, to the present hour; but all the great creeds of all the ages have confessed their belief in this blessed doctrine of election. The Waldensian Creed, the 39th Articles of the Church of England,

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## INTERCOMMUNION: INCONSISTENT, UNSCRIPTURAL AND PRODUCTIVE OF EVIL

J. R. Graves  
Chapter 3

The definition of the terms "Scriptural," "Evangelical," "Gospel," "Christian," "Orthodox," etc. The admission of Baptist authors that the leading denominations are Evangelical, Christian, Gospel, etc.--Drs. Howell, Arnold, Samson, etc.

It is urged, in defense, by those who apply the terms "Evangelical," "Christian," "Orthodox," to opposing sects, that they are not synonymous with Scriptural, and they do not mean that they are conformed to the Scriptural pattern of a Scriptural church. If they do not mean this, the world and those sects understand them to mean it. "Liberalists" have no right to use words with opposite or different significations from their definitions in our standard lexicons. Let us refer the question to Webster's unabridged: "Scriptural--1. Contained in the Scriptures; 2. According to the Scriptures or sacred oracles. Orthodox--1. Sound in the Christian faith; 2. According with the doctrines of Scripture--as an orthodox creed, or faith, or church. Christian--1. Pertaining to Christ, taught by Him, or received from Him, as the Christian religion, Christian doctrines. Gospel--1. Accordant with the Gospel. Evangelical--1. According to the Gospel; consonant to the doctrines and precepts of the Gospel published by Christ and His apostles."

With these definitions before the reader's eyes, he needs no word of ours to see clearly that they are as nearly synonymous as words can be. They mean substantially the same thing, and "evangelical" is the strongest of them all, if, indeed, one implies a greater degree of accordance with the teachings of Christ and His apostles. No church can truthfully be called "evangelical," unless, in all the essential elements of a church, it conforms to the teachings of Christ and His apostles. This covers all the ground. Friends of Christ and His truth should persistently refuse to allow liberalists to use this term to mean anything more or less than Webster's definition, which they seem determined to do.

I will now call the reader's attention to a few noted examples of the real use of these terms.

Dr. Howell asserts and implies it throughout his elaborate work on communion, though admitting it once would accomplish all the harm to our cause that a thousand repetitions of it could do: "Between Baptists and the members of all the surrounding evangelical denominations, we cherish for them, as the people of God [?] the sincerest affection."

If it be true that all the surrounding denominations are evangelical, or the various Protestant bodies--for I will grant the author means no other--then his work on communion, and all he ever wrote in a long life against Pedobaptists, was but a ruthless assault upon the kingdom of our Lord Jesus Christ, as will be shown in a subsequent chapter: "And it is evident that all the respectable writers we have quoted, and others of all the evangelical churches, concur with them" (p. 117, Lon. Ed.).

He refers to all Protestant Pedobaptist societies, at least, here, as in the former quotation, and the reader will mark that he in the one sentence pronounces them "evangelical denominations," and, in the latter, "evangelical churches."

"They [the views alluded to] originated with the churches in Switzerland [Pedobaptists] but, with some modification, are now the prevailing sentiments of evangelical Pedobaptists (P.195, Lon. Ed.).



Whether we understand the term "evangelical," as applied to Pedobaptists personally, or to their societies, he admits that they are "evangelical." "The evangelical portion of them [Pedobaptists] will, I doubt not," etc.

It cannot be denied that this author admits that the members of Pedobaptist denominations are "evangelical Christians," and their societies "evangelical churches."

Professor Curtis, in his very able work on communion, as frankly admits, throughout his book, that Pedobaptist societies are "Christian" and "evangelical churches."

It must be supposed that he used the term "church" according to his own definition, given on pp. 36 and 37: "Whoever carefully studies the New Testament, will find the word Church, when applied to a Christian assembly, is used in two distinct senses: 1. For a particular congregation of professed believers [mark him, not a mixed body of professed believers and unconscious infants]; 2. For the Universal Church--the general assembly and Church of the first born" (p.36).

"Each separate Church, then, is recognized in Scripture as a divinely organized society, having its own special prerogatives and relations independently of all other bodies, and for the employment of which it is answerable to the Head of the church alone" (p.37).

This being his own definition, he cannot be justified in calling any organization a church that is not a "divinely organized society of professed believers existing independently of all other bodies," etc.; for to apply it to any humanly organized society, religious or otherwise, not of professed believers, would only serve to confuse rather than instruct his readers, and confirm members of such societies in their errors.

Professor Curtis, through five entire chapters, 112 pages, seems studiously to avoid applying the terms "evangelical," or "orthodox," or "Christian church," to Pedobaptist societies; but occasionally applies the term

"church" to them, e.g., "belonging to churches of other denominations" (page 96).

"That we do not participate in the occasional celebration of the Lord's Supper with churches of other denominations, whose members we do not consider baptized" (p. 97).

He here, contrary to all standard writers, whether Baptist or Pedobaptist, concedes that there can be a church, and a Christian church, without baptism, where not a member of the body is baptized!

But when he comes to meet the objections of Pedobaptists, that we unchurch them by our terms of communion, he seems to break down altogether, and disowns and throws overboard his own previous definitions, to make fair sailing under Pedobaptist skies. After admitting that almost all Pedobaptists--he could have said all, without an exception, known or heard of by us--regard baptism as essential to a Christian church, he says, "We shall, however, express in all candor our own opinion," just as though he had not done so in his first definition given above!

"The original word for church is used with different significations in the Scripture. [Not in its primary sense, which is the only one we have anything to do with.] In one sense even the tumultuous assembly at Ephesus is so designated (ecclesia) Acts 19:22. [Not the multitude (demos), nor the disorderly crowd (ochlos) was designated here (ecclesia), but a specific body of qualified citizens whose names were enrolled--a body corresponding to the House of Commons in England. This ecclesia convened at its accustomed place of meet-

ing; the theater, and the disorderly multitude rushed in. It was not a tumultuous ecclesia, but demopolulace. When the officers of the ecclesia could not learn from the multitude any definite charge for the ecclesia to consider, he dismissed that body and dispersed the crowd.] Any Christian congregation, especially if assembled for worship, would have been thus called in the time of the Savior and His apostles (Matt. 18:17) [Here Professor Curtis errs again, for the ecclesia referred to here by Christ was an organized body empowered to exclude, from its fellowship and membership, an offending member who would not be governed by its judicial decision--and, therefore, it was a judicial body--a Christian church.]. All organized religious bodies acknowledging the Headship of Christ, and assembling for the worship of the Father through Him, we (Professor Curtis) regard as Christian churches. We only do not consider them as regular churches, according to the New Testament pattern: "If a company of believers without any baptism at all--as, for instance a body of Quakers claimed the title, we should have nothing to say against it" (Pages 117,118).

In thus repudiating his first, and, so far as it goes, a correct definition of a Christian church, Professor Curtis concludes that any organization of professed believers, with or without any kind of baptism, claiming to be a church, is a church in his

estimation! Is such a writer a safe instructor upon this subject? He furthermore states that a company of believers, not organized according to the New Testament pattern, may be considered a Christian church! This means, in plain English, that a body organized in open manifest violation of the teachings of Christ, is a Christian church, which means, is organized according to the teachings of Christ! If this is not a palpable self-contradiction, we do not know what is one.

Dr. Arnold, professor in Madison University, in Hamilton, New York, in his work "Prerequisites to Communion," yields the question he attempts to defend by the fatal admission: "But, strictly, evangelical Pedobaptists, with whom we have chiefly to deal in the present controversy," &c. (p.16).

Dr. Hovey, the distinguished president of the Newton Theological Seminary, Massachusetts, in his little work on communion, also admits it: "From what has been said, it appears that the principles which require Baptist churches to limit their invitation to the Lord's Supper to Christians of their own faith and order, are identical with those which determine the action of other evangelical churches in this matter. Hence we cannot perceive the fitness of calling their practice 'close communion.' In principle it is as open as that of most orthodox churches; as open as the New Testament allows them to make it" (p.68).

Here, in three sentences, in one paragraph, and on one page, Dr. Hovey admits that Pedobaptist societies are "evangelical churches," and "orthodox churches."

Dr. Samson, late president of Columbia College, D.C., in his little book, "The Christian Law of Union in Communion," is in accord with the above, in admitting the evangelical character of the members of Pedobaptist societies as well as of the societies themselves: "Discussions in all evangelical churches, since the alliance, have turned on the issue of union and communion, this being the natural result of that conference" (P.6). "All evangelical Christians agree in the general statement," etc. (P.9). "Believing with all other Christian denominations," etc. (Page 20). "Injustice to other Christian denominations," etc. (P.31). "The experience of churches, other than Baptists," etc. (P.36). "The variety of views, arising in great degree from different constitution of human minds, has given origin to varied denominations of evangelical Christians, which are sometimes said to have different missions" (p.45).

And Dr. Samson nowhere offers the least protest to this view, only claiming "the Baptists certainly have a very important mission."

"By common consent, the assembled delegates of the evangelical alliance, representative of evangelical churches of every name and nation" (p.50).

From a perusal of Dr. Samson's book no one would receive the impression that he even imagined that Pedobaptist societies were a whit less churches of Christ than Baptist churches, but everywhere speaks of them as "evangelical churches," and "evangelical denominations," and of their members as "evangelical Christians."

Rev. Henry Colby is another author who, through the Ameri-

can Baptist Publishing Society, essays a defense of restricted communion of the Lord's Supper in a twenty-one page tract.

He contributes his influence to impress Pedobaptists and the world, as well as Baptists that Pedobaptists societies constituted, as Dr. Osgood says, upon somewhat "irregularly constituted," yet truly evangelical, and possessed of the ordinances--administering the Lord's Supper, but only "prematurely!"

I quote a few statements: "The real question we understand to be this: Ought we to acknowledge that evangelical Pedobaptists are qualified to partake of the Lord's Supper? We say evangelical Pedobaptists, because those with whom we have to do chiefly in this discussion do not ask us to receive any others" (Pp. 3,4).

He must mean all the Protestant Pedobaptists as opposed to Catholics. "We simply declare, concerning Pedobaptist churches, that, in our judgment, they are irregularly constituted; and, as for the table which is spread by them, the bread is there, the wine is there, the prayers are offered, and the elements duly distributed to many devout persons, who partake of them in faith, and find the occasion a precious means of grace [?]. We have no disposition to deny that it is the Lord's Supper. But since baptism Scripturally precedes the Supper, our view is that they partake of it prematurely" (P.14).

"The declaration that our practice casts contempt upon their churches or their table is a misrepresentation of our [Mr. Colby's] attitude" (P.15).

This author allows no one to mistake his qualified endorsement of Pedobaptist societies as Scriptural churches, and the rite professed to be observed by them for the Lord's Supper as really and truly the Supper. I cannot resist the question here: If organizations irregularly constituted--which means in violation of the order in which it was commanded--then why not say their sprinklings of water are evangelical baptisms, though a different act than Christ commanded?

I could fill pages more with like admissions, but these must satisfy all, that I have not misstated the fact when I say that all our leading writers, in defense of close communion, have admitted that Pedobaptist societies are evangelical churches and in substantial agreement with us on the fundamental doctrines of grace and teachings essential to salvation.

In addition to these frank admissions, all these authors, and the hosts who follow their leadership, seal their teachings with the highest possible practical endorsement of the evangelicalism and real Scriptural character of "all the leading denominations sects; and, as often as they have opportunity, receive them into Baptist churches, where they believe that no organization on earth is authorized to administer Christian immersion, except a true church of Christ.

They, one and all, practice and defend the policy of pulpit exchange and pulpit affiliation with the ministers of all these sects, thus accrediting them, before all men, as truly ordained ministers

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## INTERCOMMUNION

(Continued from Page 7)

of Christian churches--since no organization, save a true church of Christ, can ordain and commission a man to preach the gospel.

It is useless to say that such ministerial affiliations and fellowships do not accredit: and indorse them as Scriptural ministers, for it does indorse them as such. These ministers so understand it, and have a right to so understand it. Their people so understand it, and have a right to do so; and the world so understands the act, and have no right to understand it otherwise (see App. A).

These admissions are far from being only expressions of "courtesy"--mere "trifles light as air." These logically necessitate the following grave--Conclusions: I. That there can be an "evangelical" or "Christian" church without Scriptural baptism, and practicing infant baptism.

All the above writers concede this cardinal principle with Baptists, by admitting that Pedobaptist societies are Christian churches; and Professor Curtis makes the admission in so many words--"churches baptized or unbaptized."

II. That all evangelical churches are sister churches.

No one can, with reason, question this. No church can be more than evangelical any more than one circle can be rounder than

round, or than one square can be more square than another. Baptist churches are denominated "sister churches" because they are, one and all, evangelical.

The third irresistible conclusion is

III. That "all the leading denominations around us," and Baptist churches are sister churches and, consequently, of the same faith and order.

Then, what other conclusions inevitably follow? If members of sister churches, of the same faith and order, can Scripturally commune together, as all the above writers admit and advocate, then it follows--

IV. That Baptist churches may Scripturally practice open communion with "all the leading denominations around us."

This is a clear surrender of the citadel. But another conclusion--

V. Baptist churches can properly and consistently dismiss members by letters to, and receive members by letters from, "all the leading denominations around us."

This certainly follows, for we say dismissed when joined to another church of the same faith and order; and if they are evangelical churches, they, most assuredly, are of "the same faith and order."

But the crowning consequence of the admissions of our brethren is--VI. Baptist churches are not evangelical churches, and, therefore, have no moral or Scriptural right to continue their existence.

And thus, in attempting to defend an outwork, our defenders surrender the citadel and the garrison at discretion!

the justice and the love of God; let us remember that salvation is not a matter of justice, but of grace. God is dealing with lost, guilty, condemned sinners who would have never chosen Him. They are dead in trespasses and sins and would have never moved toward Him unless He first drew them. He has to open closed hearts and minds today just as He did hundreds of years ago when He, God, opened Lydia's heart (Acts 16:14). Now the fifth and last question in our examination:

V. What place should election have in our ministry?

We believe that election should be preached to saints and sinners alike. Much of the prevalent prejudice against this doctrine is due to ignorance as to what the Bible really teaches about it. Election is one of the best antidotes for Modernism in the whole realm of truth.

When we are told to keep this doctrine back from the people because they might make ill use of it, reply like C. H. Spurgeon did. Spurgeon said, "That is popish doctrine! It was upon that very theory that priests kept back the Bible from the people. They did not give the Bible to them lest they should misuse it. 'But,' says the objector, 'do not some abuse the doctrines of grace?' I grant you that they do, but if we destroy every thing that men abuse, we should have nothing left. What, are there to be no ropes because some fools hang themselves? and must knives be discarded as dangerous because some use them as weapons of destruction? Decidedly not! And, besides all this, remember that men do read the Scriptures and think about these doctrines, and therefore often make mistakes about them. Who shall set them right if we who preach the Word hold our tongues about the matter?"

Sometimes you will hear people say that this doctrine of election makes men complacent and careless about the matter of their salvation, for they are made to feel that there is nothing they can do about it anyway, since everything depends upon God. If they are chosen, they will be saved somehow; and if not, well, nothing they do will make any difference. But is that really true? Do you know any unbeliever who actually uses that as an excuse for his unbelief? No, of course not. That's not the reason why he rejects the gospel. The only people who raise this objection are Arminians, Conventionites, professing Christ who think this doctrine will offend and antagonize those whom they want to win for Christ. How strange that God doesn't have the same fear! He certainly wants to bring sinners to Christ, and yet He doesn't hesitate to use this doctrine to call them! And God's Son did the same thing. One day, preaching He said, "No man can come to me, except the Father which hath sent me draw him..." (John 6:44).

Are we supposed to be wiser than God? Do we think we can make the gospel more appealing and more effective if we omit this basic doctrine of divine election, and let sinners think their salvation depends upon their own free will, which is sinful and depraved, rather than upon the sovereign will of God? Which is really the more compelling thing to say to men who are sinners by nature, prone to evil, slaves of sin, that they must choose God or that God must choose them? Which would you rather have me

tell you--that God cannot save you unless you first come to Him, or that He has come to you because you would not and could not come to Him?

Conclusion: Now in spite of everything we have said about election and the Bible, men and women will still reject the doctrine and actually show their hatred toward God's revelation and those who believe and proclaim it. We who love election should not let this disturb and discourage us. Remember Paul said in II Timothy 2:10, "...I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

To those who rant and fight against election and against the Bible because it contains the doctrine of election, we would remind them of the inscription of the monument to the Huguenots in Paris, France:

"Hammer away, ye hostile hands;

Your hammers break; God's anvil stands."

Even Christian hymnology is very deficient in expressing the doctrine of election in its words and theology set to music. True, Samuel S. Wesley in his hymn, "The Church's One Foundation," says in the second verse: "Elect from every nation, Yet one o'er all the earth, Her charter of salvation, One Lord, one faith, one birth," but this is one of the very few hymns that even mention election. I did run across an old hymn, the author whom to me is unknown, that surely grasped the great Biblical doctrine of election - let me quote this great hymn of praise in closing:

"Tis not that I did choose Thee,

For, Lord, that could not be;

This heart would still refuse Thee,

Hadst Thou not chosen me.

Thou from the sin that stained me,

Hast cleansed and set me free;

Of old Thou hast ordained me,

That I should live to Thee."

## THE GOOD

(Continued from Page 1)

spendest more, when I come again, I will repay thee." (Luke 10:30-35).

### THE FALL

This parable Jesus spake to a certain lawyer (Luke 10:25). Someone has well said that a parable is an earthly story that conveys a heavenly meaning. Therefore, I pray the God of all grace to enable us to behold the heavenly meaning of this parable of "The Good Samaritan," inasmuch as it pleaseth Him to reveal it to us, knowing that we now "see through a glass, darkly."

Who, then, is the man in the parable that his calamity befell? To answer, I cannot halt short of Adam. Jerusalem means "a possession of peace." Adam had that before he fell. Jericho is a place of curse - that is, where every man is headed unless delivered by the Saviour. This man fell among thieves. The Devil is a thief; he cometh not, "...but for to steal, and to kill, and to destroy..." (John 10:10).

The fall of man was the greatest of all tragedies. Nothing so sad; nothing so bad. In the fall of man came all tragedies, maladies, and sorrows that ever befell the sons of men. The fall of Adam was the fall of all his posterity. Therefore, the whole world lieth in wickedness. There is no soundness. The fall is fatal. "For all have sinned, and come short of the glory of God;" (Romans 3:23). As old Christmas Evans once said, the "diadem is broken; the crown of righteousness is fallen".

Not only did the man fall, but he was stripped of his raiment. In this we see all men, by nature, stripped in the fall, of all clothing of righteousness that will hide their nakedness of sin from the eyes of Him with whom we have to do. All man's righteousness is but filthy rags (Isaiah 64:6). There may be those who pride themselves of their moral

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## BIBLE

(Continued from Page 6)

the Westminster Confession of the Presbyterians, the Synod of Dort, the French Confession, the Belgic Confession, the Swiss Form of Agreement; the London, the Philadelphia, the New Hampshire Confessions of the Baptists have all stated that they implicitly believe in election. Why then are there so many professing Christians who do not believe in election? They do not believe their creeds, and they do not believe the Bible. If the word for choose, elect, is mentioned over 40 times in the New Testament alone, men and women just prove they are not Bible believers if they reject election. Question number four:

IV. Does election curtail missions and evangelistic endeavor?

No, just the opposite. The whole mission effort of the church rests ultimately upon this doctrine of divine election. Even before we go out into the world with the gospel of Christ, we know that it cannot fail. For those whom God has chosen from eternity will be called, and justified, and glorified. They will be saved, not first of all because they want God, but because He wants them. When missionaries and evangelists go out with the gospel, they don't know in advance who the chosen ones are: but they do know that the gospel will find them, whoever and wherever they are.

This is the secret of the phenomenal success of the missionary effort of the early church. When Paul and Barnabas preached at Antioch, they found a ready

response among the Gentiles, who "glorified the word of the Lord." All of them? No, not all of them. How many? The answer is in Acts 13:48, "...as many as were ordained to eternal life believed." Now that's the whole story of New Testament missions. At another city, Corinth, when it appears Paul might slacken his preaching because of persecution, the Lord spoke to Paul and said, "Be not afraid, but speak, and hold not thy peace." Why? Listen to God's Word, "For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:10). All of them? No, but many, the elect in Corinth.

The same is true today. We preach the gospel everywhere. But only those whom God has chosen actually believe it. There is no other way to explain the difference between a believer and an unbeliever. Both are sinners by nature. The believer is no better than the unbeliever--perhaps worse in some respects. The difference lies in the good pleasure of God who knows what He is doing, even when He does not tell us what it is and why He does it. As the apostle John puts it, those who receive Him, and who thus become the sons of God, are "...born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

Christianity is not a failure in this world because so many people reject it. God never intended to save all men. He tells us plainly in His Word that He has chosen some and not others. If this disturbs men, if it raises questions in their minds about

A beggar poor at mercy's door,  
Lies such a wretch as I;  
You know my need is great indeed,  
Lord, hear me when I cry.

With guilt beset and deep in debt,  
For pardon, Lord, I pray;  
O let Thy blood sufficient prove  
To take my sin away.

My darkened mind I daily find  
Is prone to go astray;  
Lord, on it shine, with light Divine,  
And guide it in Thy way.

My stubborn will opposes still  
Thy wise and holy hand;  
Thy Spirit send to make it bend  
To Thy supreme command.

Affections wild, by sin defiled,  
Often turn me away;  
Lord, bring me home nor let me roam  
From Christ, the Living Way.

My memory is bad, but what is sad,  
Folly it can retain;  
Fill it, Lord, with Thy sweet Word,  
And let it there remain.

Before Thy face I rest my case,  
Lord, help and mercy send;  
Pity my soul and make it whole,  
And love me to the end.

--Author unknown



## THE GOOD

(Continued from Page 8)

ragged, but such rags, though beautiful in their own estimation, are abomination in the sight of God. Man looks on the outward appearance, but God looks on the heart. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). Man, by nature, is stripped of all inherent, active, or acceptable grounds of righteousness with God. His prayers, sacrifices, and best endeavors are all unacceptable with God. The wife has washed her clothes white and clean. Her husband with black hands will do her a favor in gathering them in, but not so much favor as he may think, for all he touches is defiled by his filthy hands. Cain's offering looked good in his own eyes, but not in the eyes of a Holy God.

Moreover, the man was wounded. Poor, fallen man has been wounded unto death. The arrow of sin has wounded unto death. What a fatal wound, how terrible, and how great - and what horrible consequence!

It is further said that the thieves left him. Yes, sometimes Satan leaves us, but don't get excited, or over-anxious, for he will be back. He leaves for a season, but he soon strikes again. The poor victim is now half-dead. What a condition! Man is alive physically and mentally, but dead spiritually and morally. He is dead to all spiritual life. He is utterly depraved in all his faculties of the soul, and corrupted by sin. He is dead in trespasses and sins (Eph. 2:1). He is without strength (Romans 5:6). He is lost and cannot save, nor help save, himself. He is taken captive by Satan. He is a slave to his own fallen nature. His ability of will extends only in reach of his corrupt nature.

### RELIGION

"And by chance there came down a certain priest that way...". What a picture of religion! All based on uncertainty and chance. Nothing is safe or saving about it. Poor fallen man is never saved by chance, but by the purpose of an all-purposeful God, who was chosen in Christ before the foundation of the world (Ephesians 1:4), a number of Adam's fallen race that no man can number. In His time effectually calling them (Romans 8:30), imparting divine nature by the new birth (John 3:5), justifying them by faith in Christ (Romans 5:1), they being redeemed by His blood, are adopted into His family forever (Galatians 4:5). Religion cannot do that. It makes nothing perfect. Religion rests all its hopes in external things and rites. It is beautiful to the eye but deadly to the heart. A cross on a man's back is good evidence to a Devil in the heart. It is the shell without the kernel, a shadow without the substance, and a form of Godliness denying the power thereof.

Now you can have all kinds of religion without the founder - Mormonism without Joseph Smith, Seventh Day Adventism without Ellen G. White, Mohammedanism without Mohammed, Confucianism without Confucius, or Buddhism without Buddha - but you can't have Christianity without Christ. Christ is Christianity; Christianity is Christ. Religion, like graveyards, is beautiful on the outside, but inside is death and dustworms.

What poor sinners need is not religion, but salvation. Religion, like this priest, can only look on and pass by on the other side. It cannot reach the poor man's need. It has neither eyes of compassion nor will of ability.

### LAW

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." The Levite is a picture of the law. Now the law is good, holy, and just, but it makes nothing perfect. The law demands righteousness, but cannot give righteousness. Like a looking glass, the law reveals defilement, but cannot cleanse us.

"Run, run, and work, the law commands,

But gives me neither feet nor hands;

But sweeter sound the Gospel brings,

It bids me fly, and gives me wings."

Behold, the wretched man remains in his fallen condition. Neither religion nor the law can reach him. They both pass by on the other side.

### THE SAMARITAN

"But a certain Samaritan, as he journeyed, came where he was..." Now this was our Lord Jesus Christ. Ah, but someone says, "My Saviour was not a Samaritan." Jesus, here, is taking the Jews upon their own grounds, for we read: "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?" The very one whom they had bitterly rejected is the sinner's friend.

It is then said that as he journeyed, he came where he was. I tell you, my Lord journeyed a long way to rescue my soul from Hell. He left the palatial glories of Heaven; the royal diadem He laid aside; His heavenly vesture and garments of praise were exchanged for the spirit of heaviness. He came from glory, to shame. He descended from glorified riches to earth's deepest poverty. He came where we were.

It is said: "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live" (Ezekiel 16:6). Christ, full of grace and truth, looked upon the poor man with eyes of compassion. He had compassion on him. That is what poor sinners need; the compassion of Jesus. He showed mercy on him. He went to him. Jesus alone can get to the sinner. He bound up his wounds, pouring in oil and wine. The oil first, typical of the Holy Spirit, which quickens the dead sinner by effectual calling and regeneration of life. Then comes the wine of joy. Notice, He poured in oil and wine. Christ goes to the cause by getting inside the sinners. He gives a new heart and puts His Spirit within (Ezekiel 36:26, 27). Neither religion nor law can do that. Nothing else but Jesus. Wine is also emblematic of Christ's precious blood (Matthew 26:27, 28) that cleanseth the sinner from all sin.

"Oh, precious flow,

That washes white as snow."

It is then said that he "set him on his own beast." He taketh the beggar from the dunghill and setteth him among princes. What a picture here of substitution! Christ says, "You

ride and I will walk." When the mob came to arrest Jesus, He said, "If ye seek me, take me, but let them go their way." He took our place and put us in His place. He became everything we were, that we might become everything He is. He came down to lift us up. He died for us that we might live forever. He was made sin for us, that we might be made the righteousness of God in Him (II Cor. 5:21).

Such is the mind of Christ that was manifested in Paul when he writes Philemon concerning Onesimus, the runaway prisoner, saying, "If he hath wronged thee, or oweth thee ought, put that on mine account;" (Phil. 1:18).

Moreover, he brought him to an inn. Solomon said, "He brought me into his banqueting house and his banner over me was love." He doesn't leave us out, but brings us in. The inn here may be considered the Lord's church. Every candle should be placed in the lampstand to give light to all in the house.

It is said also that He took care of him. The Lord, as the Good Shepherd, not only died to save us from the penalty of sin, but He lives as the Good Shepherd, to save us from the dominion of sin. He cares for His own sheep. He never leaves them nor forsakes them, and they shall never perish.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him..." As I see this, these two pence represent two days, for we read in Matthew 20:2 of the laborers working for a penny a day. Now according to both the Old Testament (Psalm 90:4) and the New Testament (II Peter 3:10), a thousand years are but a day with the Lord. He did not give the host three pence, or four pence, but only two pence. Christ our Lord has been gone from earth in body for nearly two days. Personally, I believe the time of His glorious return is near.

The host is in charge of the man in the meantime. Who is the host? Jesus said to His sorrowful church just before His death, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). We are not left alone, but comforted, taught, and cared for by the Holy Ghost.

He has, moreover, promised to return. He has not only come and delivered His own from the fall, but cares well for them, and upon His return there is more to come.

I am told that in a certain city, there was a church where the rich and the poor met together. A rich man felt much impressed to help one of the poor men. One day the poor man received a check for a certain amount of money from the rich man. Also there was a note saying, "and more to come." This was kept up for a long time, and each time the poor man received the check, there was the words saying, "and more to come."

Remember, friend, if Jesus has saved you, there is much more to come when He comes again. The longing desire of all who know Him is to see Him. We shall be satisfied when we awake in His likeness. The second coming of Christ is the glorious, imminent event by which all creation is now moving. The world rushes

on and knows not whither it goeth, but those in Christ know that the crowning day is coming.

"Jesus, the very thought of thee,

With sweetness fills my breast;  
But sweeter far, thy face to see,  
And in thy presence rest."

## DOES THE

(Continued from Page 1)

It seems that those who hold to the teaching of a Holy Spirit baptism use I Corinthians 12:13 to support their teaching. And I must admit that if I believed the translators of the King James version were inspired in the same way Paul and all the other original writers were, I would be forced to teach a baptism by the Holy Spirit, even if I could not experience it myself. Our version, along with most of the others that I know anything about, say plainly that "By one Spirit are we all baptized into one body whether we be Jews or Gentiles." So if I believed the Holy Spirit was responsible for that word "by" being in this verse I would be forced to teach a baptism by the Holy Spirit. I can see no way round it and at the same time be consistent.

It is true that the little Greek word EN can be translated by our word "by". In fact it is so translated in our version 142 times. But this same little word is translated "among" 114 times. It is translated "with" 139 times. But, believe it or not, it is translated "in" 1,863 times. Translators are responsible to God. So they should be concerned about making a particular verse of Scripture harmonize with every other Scripture on that subject. And so far as I am able to know there is absolutely no other reference in the Bible that sets forth the Holy Spirit as the administrator of any kind of baptism. In Matthew 3:11, John the Baptist told the disciples that the One who would come after him (that is, Christ) would baptize them with, or in, the Holy Spirit, and with fire. This took place on the day of Pentecost. But remember, it was Christ who administered the Baptism. He literally immersed His church in the Holy Spirit. So I conclude that since the translators translated the little Greek word EN by our little word "in" 1,863 times in other places they could have done the same thing here and that would have made this verse harmonize with other references.

In Romans 8:9 we read, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you..." This verse teaches plainly that if we are saved we are in the Spirit. So in order for the translators to make I Corinthians 12:13 harmonize with Romans 8:9 they would have been forced to use the word "in" here in this verse. Some may think that the word "by" is found in the Greek here in I Corinthians 12:13, but it is not. Rather it is EN which can be translated among, with, by, or in. It was up to the translators to decide which one of the four words should be used in

this particular place. They must have believed in this Holy Spirit baptism, because I can see absolutely no other reason for using "by" instead of "in". Sometimes translators are not too consistent when it comes to one of their pet doctrines.

Everyone who has any regard for God's Word knows that baptism in water is a part of the

church's commission. In Matthew 28:19-20 she is told to make disciples, baptize them, and then teach them. The Scriptures are so clear on this point that no one can deny that when a person is saved he, or she should follow the Lord in water baptism. So, those who teach a baptism by the Holy Spirit simply have to teach that there are two different kinds of baptism. There is just no way around it. But Ephesians 4:5 says, "One Lord, one faith, one baptism." Quite a few years ago I heard a Baptist preacher preach that Holy Spirit baptism stuff. After the service I told him that what he preached that night posed a problem for me. I then told him that I would appreciate it very much if he would harmonize the Holy Spirit baptism with Ephesians 4:5 when he came back the next week, because I was having trouble with it. He very kindly consented to it. But now, some twenty years later he has never done it. I do not want to be dogmatic and say it cannot be done. So I will just say that so far as I am able to see there is just no way to do it.

Our Lord had quite a lot to say about what the Holy Spirit would do when He came. He is to abide in us for ever, John 14:16. He reproves the world of sin, of righteousness, and of judgment, John 16:8. He is to teach us what Christ has said, John 14:26. He guides us into all truth, John 16:13. He glorifies Christ, John 16:14. There are many other things that He does for us. But if Christ said anything about His baptizing people I failed to catch it. There are those who hold that the Holy Spirit baptizes us into Christ in Galatians 3:27. But I hold that the church does that.

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## ANNOUNCEMENT

Elder J.C. Settlemyer is now living at Pittsboro, Indiana. He is interested in starting a work in the area between Marian and Anderson. This work will be authorized and sponsored by the church in Goshen, Ind. pastored by Elder Medford Caudill. Anyone interested in a work in this area may contact Brother Settlemyer at Rt.1, Box 255-52, Pittsboro, IN. 46167, or call him at 317-892-4097.

My duty to our readers demands that I mention that Brother Settlemyer is a Post-tribulationist: a position with which I most adamantly disagree. Other than that, I have nothing but the highest commendation for this brother. He is a fine man. He is sound on grace and church truth. He is an able preacher.

## ANNOUNCEMENT

I am often asked about a place that binds books and Bibles. I can highly recommend the work mentioned in this announcement.

B & C Bindery, P.O. Box 350, Bluff City, Tenn., 37618. Book binding and foil stamping. Don't throw your hymnals away. We rebind hymnals, stamp, and trim in gold. \$3.85 in lots of 50 or more, plus tax.

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## DOES THE

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There is nothing said in this verse about the Holy Spirit doing the baptizing. But Ephesians 4:5 does say there is just one baptism. By this is meant there is just one kind of baptism.

"When people get this so-called baptism by the Holy Spirit and start speaking in the so-called unknown tongues which the original Bible does not so much as mention, they seem to lose all control of themselves. They may start jumping pews, trying to climb the wall, or rolling in the dirt. Sometimes they wallow their eyes like a dying calf. Just how can this kind of thing be justified by the Scriptures? In I Corinthians 14:40 we read, "Let all things be done decently and in order." But these people in their frenzy do not manifest either decency nor order. Isaiah 32:17 says, "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." But when people get this so-called baptism and start jabbering, you have pandemonium rather than peace and quietness. And since the effect of righteousness is peace and quietness we are forced to say there is no righteousness connected in any way with the so-called Holy Spirit baptism and jabbering like a drove of blackbirds.

When we read of people, who call themselves Baptists taking part in a thing like that we just automatically think of I Corinthians 2:14 where we read, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

## STRANGE

(Continued from Page 1)

worshipping a strange god.

Tuning in to one group on Sunday morning you will hear "God loves you and I love you. Come join with us." The message is always the same; a message of love. This group numbers into the thousands, and the only god they serve is the god of love. Now, don't misinterpret my meaning here. I believe that God is the God of love. He loves His own and He takes care of them. He watches over them and guides them in love and in understanding. But God is more than just the God of love.

Proverbs 24:17-18, "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: Lest the LORD see it, and it displease him, and he turn away his wrath from him." God is indeed a God of love, but He also is the God of wrath.

Ecclesiastes 12:13, "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole duty of man." God is a God of love. He is a God of wrath, and He is the God to be feared.

Psalms 89:14, "Justice and judgment are the habitation of thy throne, mercy and truth shall go before thy face." God is also the God of justice and of mercy.

Psalms 89:8, "O LORD God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?" God is the God of strength; there be none like unto Him. He is the faithful God. When you hear about a God that is only a god of love, then I have to tell you that this is not the God I serve. This is not the God of the Bible. This is not the God of creation, who created all things that are or ever will be. Nay but this is a god of the imagination of man's evil mind.

Then we have those that teach of a god of positive thinking. Now that is only a sneaky way of saying a god of oneself. And I have to tell you that the one who worships himself is like unto the lawyer that has himself for a client, he has a fool for a lawyer. Self worship is having a fool for your god. A strange god indeed!

Then I think of those who teach a weak god; and I am afraid this is the worst of the bunch. After all, these are those that fill the ranks of almost every walk of life, every denomination and every belief. And yes, God forbid, even those of our own ranks.

Paul wrote in II Tim. 4:1-4: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine, for 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; and they shall turn away their ears from the truth, and shall be turned unto fables."

Beloved, those times have come. Few be they that teach of the God Almighty that created this earth and all that is there in. We hear of a god that stands at the door of man's heart begging to get in. How foolish, how degrading to picture God begging man in any way. Revelation 3:20 is not talking about salvation, but about faithful servants. Luke 12:37 says, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." God's talking about supping with His saints because of their faithfulness. And if they be His saints, then they are already saved. Besides, it's a very weak god that can only want to come in. That's a strange god. It's surely not the God of the Word.

The Bible says in Proverbs 16:1, "The preparations of the heart in man, and the answer of the tongue, is from the LORD." The heart of every man has been prepared by God. Man's tongue can not answer that which God has not given to him to speak. We do not serve a weak and beggarly Lord; but rather, praise God, a Lord of lords, a King of kings, one whose ways are not as man's

ways, but always God's way. God's will is ever down, and don't you ever forget it.

Again I hear some saying how that God is trying to do this or that in your life, and why won't you yield to what God is trying to do with you? I tell you that's a very strange god that they talk about it cannot be the God of the Word for the Word of God says, "For I am the LORD, I change not." (Mal. 3:6). God doesn't change. He is the same today as He was in days gone by.

II Kings 19:28, "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." Now, I am telling you that God is doing today just as He was in the days when Sennacherib, king of Assyria, went about the land destroying all that he came upon. And when he sent that letter to Hezekiah reproaching and blaspheming God, the one and only God, God said, "I will place a hook in your mouth and a bridle in your lips. I, God, will turn you around this way and that way. Whatever way I want, you shall turn."

This very day I heard a well-known Baptist preacher preaching from Romans 8:28-30 that God predestinated all things that happened in the lives of the called. The saved are those whom he was referring to, and I say, Amen. But by way of omission, omitting the lost from the message, I gathered that this preacher does not believe that the lost are under the complete control of Almighty God. But he is, he is indeed. Sennacherib was not a child of God; not by any stretch of the imagination. He blasphemed God, he killed and plundered Samaria, and was about to do the same in Jerusalem; but God jerked him up short. God didn't do it like the weak and sorry god that is trying to do this or that. God isn't trying; God is doing. He has total control over the saved, and He has total control over the lost. God does with the wicked as He will; as He has predestinated to do.

Isaiah 44:24-25, "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustration the tokens of the liars, and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish."

God says He not only made all of us, the good and the bad, the saved and the lost; He says He controls all of us. The wicked and the liars are confounded and confused in their lies. Diviners, soothsayers, magicians, fortune tellers; their knowledge is foolishness. God controls them because God created them.

God lays claim to everything that is or ever will be. God says in His Word that all is His, and He shall command the way that they go. God gives a warning to all that would deny His sovereignty. He says, "Woe unto him that striveth with his Maker". "...Shall the clay say to him that fashioneth it, what makest thou?" (Isaiah 45:9).

Brethren, God Almighty is not

the strange god that is preached by so many today. But rather, the God we serve is totally in control of all things, knowing the end from the beginning, having predetermined what will be and what will not be in every one of our lives; day by day, hour by hour, minute by minute, even down to the amount of hairs on your heads. He always has been in control, and He always will be. In Exodus 15:18 the children of Israel; Moses leading them, sang unto the Lord, "The LORD shall reign for ever and ever." And in Revelation 19:6, after this world, and life as we know it has long passed, and we come into the marriage of the Lamb, (some of us a part of the bride, and some as guests) we shall hear as it were, "The voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." From beginning to end God reigneth. God rules in all things. This God we serve is a strange God to those that do not believe in His divine Lordship. But unto His own He is not a strange God. He is not an unknown God. He is not a weak God. Nay, but to us, He is the God we love, the God we serve, the God, the only God that there is. Praise be His Holy name.

## BOOK REVIEWS

We have a new book in our store. It is *Studies in Leviticus* by S.H. Kellog. This book is a classic commentary on Leviticus. An understanding of Leviticus is so important to the rest of the Bible. The religious rituals and festivals of Israel are set forth in this book as nowhere else. This helps in the study of the rest of the Old Testament. Understanding Leviticus helps greatly in studying the person and work of our Lord Jesus Christ. One simply cannot totally understand Hebrews without understanding

Leviticus. This book may well be the best commentary on Leviticus. I highly recommend this great commentary. It is a large paper back of nearly 600 pages. It sells for \$16.95. It is also available in hard back at \$22.95. I would urge every minister to add this book to his library. It will also be a blessing to any believer.

We also have *Josephus, The Essential Writings* by Paul L. Maier. This is an abridgement of the works of Josephus. It has the essential writing of Josephus. It could be most helpful for those who feel they do not have time to read the complete works of Josephus. This is a new translation. It is faithful to the text by Josephus and is very readable. Paul Maier is an authority on Josephus. Photographs, maps, illustrations, and charts add to the value of the book. This is a book of nearly 400 pages. It is a hard back. It sells for \$15.95; a good price for a helpful book. Order from our book store.

We also have "A Classic Bible Study Library For Today." This book is a book of recommendations and comments relative to over 380 books for Bible study. These recommendations and comments are from many preachers with a vast knowledge of religious books. Spurgeon, Weirsbe, William Smith, Cyril Barber, and others give their comments on many different books. Bibles and whole Bible commentaries are included. Then books are recommended on most, if not all, of the books in the Bible. Books on many Bible portions and subjects are included in these recommendations. The recommended books are all published by Kregel Publications. This is a draw back to the book in my estimation, for it leaves out good books on the Bible that are published by other companies. Still, this book could prove a valuable help in assisting believers and preachers as to good books for their libraries. It is a small paper back of nearly 100 pages. It sells for \$3.95. Order from our book store, and as always, remember that the profit goes into our book ministry.

## HE SWAPPED WITH ME

by the late C.D. Cole

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

Speaking of the Lord Jesus Christ, Paul says, "For our sakes He (God) made Him to be sin who Himself knew nothing of sin, so that in Him we might become the righteousness of God." In a word, Paul is saying that God the Father treated Jesus Christ, the Son, as a sinner or unrighteous person, so that we sinners might be treated as righteous persons.

A missionary was once preaching from this text to a group of natives in a foreign land. When he had finished his message, he was desirous to know whether they had understood it or not. So, he asked them to tell him in their own words just what it all meant to them. The chief of the tribe spoke up and said, "It means that the Lord Jesus swapped with me." And I might say that this puts the way of salvation just

about as plain as human language can put it. He Who was without sin took the place of sinners under God's Holy Law, so that sinners might have the place of sons before God the Father. Christ, the righteous Son of God, took the place of the guilty and bore their sins in His own body on the tree of the cross. He who was rich became poor for our sakes, that through His poverty, we might become rich. Christ died as the Just One for the unjust ones, that He might bring us into God's favor.

A man was once asked if he would like to be saved. He replied, "Yes, if Go can save me without doing wrong." This man was a thinker. He saw a problem in a just God saving unjust people. He realized that a just God must punish sin. He confessed that he was a sinner, and that if God was just in dealing with him, He would have to punish him for his sins. This was Job's problem in the long ago when he cried out, "How then can man be justified with God?" Their

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## HE SWAPPED

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reasoning is after this fashion: "If God is holy and righteous, and all men are sinners and deserve punishment, how can they justly go unpunished?" The answer is in the blessed and glorious gospel truth that the Son of God swapped places with sinful men and redeemed them from the curse of the law by being made a curse for them.

In swapping with us, He took our place under the law of God and obeyed the law for us. The sinner is saved by obedience, but not by his own obedience. Romans 5:19 says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." If we had obeyed the Holy Law of God, we would have been righteous in our own name and on our own record. God will never punish a good man. If a man can be found who has never sinned, that man will live before God as a matter of justice. He will need no grace or mercy, but

only justice. But the truth is that no such person has ever lived except the sinless Son of God. The Bible is very clear on the fact that all have sinned -- that none is good - that there is none righteous, not even one.

The Chief of Police in a Western town received a letter from a woman, asking him to put her in touch with a perfect man with a view to matrimony. The chief did a very sensible thing: he sent the letter to the Bureau of Missing Persons. The perfect man is missing, and there is no kind of bureau that can locate him on this earth. The spirits of the just made perfect are even now in heaven. There once lived a perfect man, the Lord Jesus Christ, and He kept the law for sinners, and all who trust Him have His righteousness - the righteousness He provided - and stand justified before God. "There is now no condemnation to them who are in Christ Jesus" (Romans 8:1).

The Lord Jesus obeyed until death; that is, He obeyed all the days of His life here on earth. He never had a sinful thought; He

never did a selfish or sinful thing; He never spoke a sinful or even idle word. He did the will of God in all things, at all times, and in all places. When He came to die, He could truly say, "I have finished the work Thou gavest me to do" (John 17:4). And let us remember that all that work was for us, to make us right with God. I reject with abhorrence any religion that adds anything to the precious blood of Christ as the ground of salvation. The Bible says that it is the blood of Christ that cleanseth us from all sin. I John 1:7. The Bible says that when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. Hebrews 1:3. And the redeemed sinner delights to confess, "Nothing in my hands I bring, Simply to Thy cross I cling."

The Lord Jesus Christ obeyed unto death; that is, He obeyed at the cost of His life. The word "unto" denotes both time and degree. The time of His obedience was until He died; the degree of His obedience was at the cost of His life. In swapping with sin-

ners, Christ had to settle with the holy law of God for all our sins. As sinners, we were responsible to settle with the law we have broken. But this would have meant our eternal ruin, for the wages of sin is death. As Saviour, Jesus Christ paid our sin-bill, and as believers in Him, we delight to sing, "Jesus paid it all, All to Him I owe."

Let us look a little deeper into the meaning of the death of Christ. He died the death that denoted a curse. In His death, He was being cursed by God. In Galatians 3:13, Paul says, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." He adds a quotation from Deut. 21:23 which says, "be that is hanged is accursed of God." In saving sinners, God had planned that His Son would die the kind of death that denoted a curse. And so Christ died while the Romans were in power. If Christ has died under Jewish law, He would have been stoned to death. But God had decreed that His Son would die on a cross, and the Scriptures had foretold this kind of death; and so in divine providence, Christ died on a Roman cross as a sign that He was being cursed by God. It was more than physical suffering Christ endured for us; He suffered separation from God. On the cross, the Father turned His back upon His Son because He was being made sin for us. The Father was forsaking His Son for a while that He might not, in justice, forsake us forever. If God had been with Christ on the cross to help Him bear our sins, He could not have redeemed us. To

save us, He had to be forsaken and punished by God, and this is what constituted His terrible suffering. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

Jesus was an exile from heaven while here on this earth. Heaven was His proper and rightful place, where He enjoyed all the glory of God the Father. While here, He spake of the glory He had with the Father before the creation of the world. It is to be observed that after Jesus went to Calvary, no word came to Him from heaven and the Father. The heavens were as brass above His head. No help came in response to His cry. It was easy enough for our Lord to hear from home (from heaven) before He went to the cross. At His birth, myriads of angels came from heaven to celebrate the great event. They may have sung the songs He had heard them sing in heaven around the throne. At His baptism, the Holy Spirit came from heaven in the form of a dove, and the voice of the Father was heard, saying, "This is my beloved Son in Whom I am well pleased." On the mount of transfiguration, the Father's voice was again heard, "This is my beloved Son, hear ye Him." And all through His earthly sojourn, He was in constant touch with the Father. When He would pray in the silent hours of the night, He could hear the Father speaking to Him. When His enemies came to arrest Him, He told them that even then He could ask the Father and get twelve legions of angels for His defense. But on the cross, He had no word from God. Heaven was silent.

## WINNING SOULS THE BIBLE WAY The Ministry of the Holy Spirit

In order to be able to deal with souls intelligently, we must be aware of the role of the Holy Spirit in salvation. Such an awareness will deliver us from the twin perils of encouraging false professions and of boasting of our results.

Scripture repeatedly teaches that the new birth is a miraculous, supernatural work of God and that the Holy Spirit is the Person of the Godhead who brings it to pass. (See John 1:13; I Corinthians 3:6; John 3:5).

The Spirit of God is sovereign, that is, He does as He pleases, and gives none account of any of His matters (Job 33:13). When the Lord Jesus dealt with Nicodemus, He reminded him that, "the wind bloweth where it listeth" (John 3:8); thus emphasizing the sovereign and unpredictable nature of the Spirit's activities.

This is why, from the divine standpoint, we often find one person saved and the rest of his family lost. It explains why a person like Saul of Tarsus is converted when he least expects it. (Acts 9:1-13). It explains why a verse of Scripture that might be meaningless to one person might be the very word used in the salvation of another. It explains why a soul winner can never tell in advance which souls will be saved and which will not.

The sovereignty of the Holy Spirit does not mean that man has no part to play in his conversion. The Bible teaches with equal distinctness that man's responsibility is to believe on Christ (Acts 16:31). God makes a bonafide offer to save every person who receives His Son by faith (John 1:12).

It is impossible to describe exactly how the Holy Spirit produces the new birth. "Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). However, in general, we can say that He first awakens a real sense of need in the life of a person. Next, He brings him to realize the futility of self-effort. Then, finally, He reveals the Lord

Jesus as the One who can satisfy his need.

The Christian worker should ever remember that the work of the Holy Spirit must not be usurped. The soul-winner's part is to sow the seed and to water it by prayer. The Spirit's part is to produce conviction and conversion.

In his zeal to serve the Lord and to help his fellow men, the Christian is often faced with the temptation to extract a confession from his prospect. Such an effort may be illustrated by the following dialogue:

Question: Do you believe that the Bible is the Word of God?

Answer: Yes!

Question: Do you know that you are a sinner?

Answer: Yes, all men are sinners.

Question: Do you believe that Christ died for sinners?

Answer: Yes, I do.

Conclusion: Then you are saved. The Bible says that all who believe this are saved.

But is the person truly saved? Has the Holy Spirit really worked in his life? Or is this merely an intellectual assent to certain facts? Is it only a false profession? D.L. Moody, wrote: "Never tell a man he is converted. Never tell him he is saved. Let the Holy Spirit reveal that to him."

There are three serious dangers to a false profession: 1. The person might complacently think himself saved, while actually he is in danger of eternal punishment. 2. He might take his place in church fellowship and cause needless difficulty to the people of God. 3. His unsaved acquaintances will expect higher standards of him than he has the power to attain. Much reproach can thus come on the Name of Christ through the conduct of false professors.

Therefore, the personal worker should avoid putting pressure on a person to make a profession. This is especially true in dealing with children whose minds are susceptible to emotional pleas and high-powered invitations. The New Testament offers no example of prolonged efforts to induce a confession from an indi-

vidual. Rather, the pattern there is for the Christian to present the Word faithfully and prayerfully, then look to the Spirit to regenerate the soul.

It is sadly feared that many modern methods of evangelism arise from desire to be able to count a large number of converts. This certainly is a base motive. Let the soul-winner ever remember the following:

1. When the disciples returned to the Lord, boasting that even the demons were subject to them, He replied, "In this rejoice not... but rather rejoice, because your names are written in heaven" (Luke 10:20).

2. It is quite impossible for us to evaluate the results of our ministry. What is the value of claiming dozens of converts if none of them are truly saved? As has been said, "Heaven will be the best and safest place to hear the results of our work."

3. Very few persons are saved solely through one soul-winner. More often there are many links in the chain of salvation. One sows and another reaps. We sometimes reap that whereon we bestow no labor (John 4:37, 38).

4. Finally, the number of souls saved through us is not the only measure of our faithfulness. "To the one we are a saviour of death unto death; and to other the saviour of life unto life" (II Cor. 2:16). In other words, some men hear the gospel from our lips and are saved. Others hear the message, reject it, and perish. Doubtless, the Lord judges our success as much by the latter as by the former (although we would prefer the former).

To summarize, we would say that the soul-winner must remember that only God's Holy Spirit can bring about the new birth; that he should not try to usurp His office by pressing for decisions; that he should not boast of his achievements. It should not make us any less zealous when we realize the key role of the Spirit in salvation, but it certainly should make us more anxious to be dependent on Him and subject to His leading.

Copied

## A GREAT MEETING IN GRIFFIN, GEORGIA

I left home about 5 AM on Monday, October 3. I had a very good trip, arriving at Brother John Pruitt's home about 3 PM. I had been looking forward to this meeting for a good while. Once again, the West Griffin Baptist Church had highly honored me by asking me preach a revival meeting for them. I first preached for this church, to the best of my memory, in 1968. I preached at several conferences for them over the years. I preached for them in 1984 and 1986 in meetings. I preached for them when Brother Gordon Buchanan was pastor, when Sammy West was pastor, and now with John Pruitt as pastor. I have learned to dearly love this church, and it is a favorite preaching place to me.

I have come to think very highly of John Pruitt, the pastor of this church. I, and others recommended him to them. It seems to me that this has almost been "a marriage made in heaven" I refer to this relationship as pastor and church. I consider that there are many similarities between marriage and this relationship. John loves this church greatly, and it seems that they love him as well. Oh, it is pleasant to see love between church and pastor. Brother John is a very sound man. He is an able preacher. He is a very fine brother to be around and fellowship with. I think I came away from this meeting with a predominant feeling about John. I kept saying to myself, "Johnny is a spiritually minded man." What more can I say? I believe

that John is a very clean living man. He has high standards for himself and his family. It really shows through in spending a week in his home. I believe that God is going to bless and use this preacher in a special way.

John's wife, Lela is a very fine woman. She did all she could to make my stay pleasant and enjoyable. She is an asset to John's ministry. They have two fine girls, Ruthie and Elizabeth. They were a blessing to me. Ruth went with me on a jogging and walking trip, and on a trip to town. She is mature beyond her thirteen years and was a blessing to me. Elizabeth is a real delight. She cried when I left, wanting me to stay five more days bless her heart. John's mother, Ruth Pruitt was visiting with them for the meeting as well as for a visit with loved ones. I got to know her better, and enjoyed fellowship with her. Her husband, who is now with the Lord, was a very fine Bible teacher. My visit in this home was very pleasant, comfortable, and spiritually a great blessing.

The members of this church were very faithful in attending the meeting. Oh, brethren, this is so important to a revival effort. Of course, having been with this church several times, I was sure this would be the case. Brother

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## MY IMPRESSIONS

This has been one of God's greatest blessings in my life to be able to attend the conference. For fourteen years, this has been one of my greatest desires. I thank God that He has enabled me to be able to hear so much truth preached and hear beautiful voices singing praises to Him. Courtesy was extended greatly. I hope to see you all again next year.

Lee Ann Pratt, Hazard, Kentucky

I honestly believe that the conference gets better every year. It's wonderful to see all the new faces and also all the old friends. The special singing was especially good this year. The sermons have been Christ honoring and such a blessing to my heart. Thank you, Calvary Baptist Church, for your warm welcome and hospitality.

Myrtis Caudill, Goshen, Indiana

I would like to let you know that I enjoyed the conference very

much. I have a tendency to be concerned about the seriousness of conferences, but I found this one to be in a proper and respectful condition. I pray that all conferences will be carried out with all sincerity and respect to our Lord Jesus Christ.

Ricky Shoemaker, Charleston, S.C.

I enjoyed the Bible conference. The singing and the preaching were good. The food was good.

Shannon Wilson, Gladwin, Mi.

The Bible conference was the best to date. The fellowship was a fortaste of heaven. Thanks to Calvary Baptist Church and her wonderful pastor for this session of refreshings in our Lord Jesus Christ. Katie and Lois went out of their way to see that I had soup to eat. Thank you. I love you all in Christ.

Herbert Cole, King, N.C.



A fine group of young people from the New Testament Baptist Church of Kirtland, Ohio sing for us.



Children. God bless them.



David & Bernice West bless us with a song.

## ANNOUNCEMENT

Ray Hiatt, Pastor of the Sovereign Grace Baptist Church of Hazard, Kentucky announces the production of a video tape featuring "The Mountain Voices." "The Mountain Voices" are the regular featured singers on "The Message Of Grace" television broadcast of the Sovereign Grace Baptist Church.

This video tape includes many familiar hymns and some of special mountain origin. If you would like to receive this video tape at no cost just write to Ray Hiatt, P.O. Box 1597, Hazard, Kentucky 41701. Just ask for the video tape entitled "Worthy Is The Lamb."

## MEETING

(Continued from Page 11)

John has some very fine people at the West Griffin Baptist Church. They are faithful, sound, and just good Christian people in every way. I am honored to be able to count them as personal friends.

We had many visitors during the meeting. This is always important, and almost a necessity if a church is to really have a good meeting. We had some who visited the majority of the services. They were a blessing to me and to the meeting. I am hoping that some of them (all really) will see fit to join this great church and help in the work there. I think this would be a blessing to them as well as to the church, but I must leave this with them and the Lord. Again I say that the visitors were a great blessing to me and to the meeting.

I have not held many meetings where we had as many visitors as in this one.

It was a great blessing that Brother Shepherd, a member of the church, who wrote the great song "His Death Was Reckoned As Mine", was able to be at several of the services. He lives in a nursing home. He is 84. He was injured some time back in a fall, and has been quite sick. I was so blessed and happy to see him at many of the services. Pray for this dear old saint of God. I may never see him again in this life (I hope I do), but I look forward to

seeing him in heaven, and if permitted, he will sing his song for us there. He is a real blessing.

Brother Gordon Buchanan from Perry, Ga. ate Monday supper with us, attended that night's service, and was with us for the Saturday fellowship. This brother is a very dear friend to me. I always enjoy fellowship with him. He is a great help to me in many ways. We have been friends for many years now, and I hope this continues until we are with the Lord. I appreciate him very much. He has often given me words of encouragement and comfort. He also has given me words of advice and counsel. I thank God upon every remembrance of him.

Brothers Eldon Joslin, pastor in Birmingham; and Chuck Talley, a preacher member of that church visited with us Friday night and Saturday morning. We had an afternoon fellowship on Friday, breakfast together on Saturday, fellowship before and after the services. It was a great blessing to have them drive so far to visit with us. Brother Eldon sang for us on Friday night, which was a blessing to the meeting. I enjoyed the time we had together. Brother Joslin and I have much fellowship via the mail. Preachers you can do this. It is a blessing and a help. Why is it that so many of our preachers are so terribly lazy about writing? You lose many blessings and rob others of many blessings by your total refusal to fellowship in this way. I have many friends who (I think and hope) love me dearly. They would do almost anything for me. If I were near them or with them they would go to great

lengths to have hours of fellowship. But they just absolutely will not write. Brothers, think and pray about this.

We had a special fellowship on Saturday morning. Brother Buchanan, Brother Paul Jackson, and I preached. There were several members of these men's churches with them. Good for you, brethren. Pastors, if you can, get your members to go to other churches with you to visit in fellowships and revivals. It will bless them, you, your church, and the church you visit. I wish I could do more of this. Two ladies from Brother Jackson's church sang for us. This was such a blessing. I invited them to come and sing for us at our next conference.

The two brothers mentioned brought messages that blessed, stirred, challenged, and encouraged us. I enjoyed them very much. The church paid for lunch for us at a local restaurant. We had some good fellowship as we enjoyed this meal. This is four times, while holding a revival, I have been involved in a Saturday fellowship with others preaching as well as me. I have enjoyed these. Maybe others may want to consider this during their revivals.

I have enjoyed them, but still have some mixed feelings concerning them as part of a revival. To each his own. I may try this myself sometime, and see how it works here.

This meeting! This meeting! It was one of the better ones I have had in a long time. The attendance was good. The spirit of the services was excellent, and this is a most important matter. It seemed to me that the spirit of revival was upon us from the

first song of the first service. I do not know when I have felt more of a spirit of revival in a meeting. Praise God! Oh, for more of this - in meetings here, and in meetings in all of our kind of churches. Brethren, let us pray for this, for ourselves and for others. Brother Pruitt just exuded the spirit of revival throughout. I really felt that we did have a measure of revival, praise the Lord!

Friday night! That Friday night! God saved a man and his wife that night. Oh, what a blessing! I see so very little of this. I hear of very little of this among our kind of churches. Oh, that I might see more of this. Dear God, please let me see more people saved under my ministry than I have for many years now. Please let our kind of people (we love them and believe they are the right kind) Oh, Lord, let us see more people saved in our churches. I do not know anything that will bless and revive God's children any more than seeing people saved.

I forgot to mention that, on Tuesday night, a brother was baptized into the church there. This was unusual to me in a revival, but it was a blessing.

We had a great meeting. We had a measure of revival. We had two people saved. Let me say some things that we can all ponder. The West Griffin Baptist Church met in homes each night (except for regular church services) during the week before the revival and prayed for the revival. Concerning the two who were saved: John and I visited them when I was there in 1986. John visited them many times after that. The church had prayed for them many times in their services. John and I visited them on

Thursday night and witnessed to and prayed for them. Brothers and sisters, do you think there might be some connection between the nights of prayer meetings, the visiting and witnessing, and the services we had and those who were saved? Do you think there just might be some connection there? Oh, let us consider this, learn therefrom, and put it into practice.

We had good services with several visitors on Sunday. The church furnished lunch. We had a closing service at 2 PM. About 3:15, I was on my way home. I stopped in Marietta, Ga. and visited briefly with Ward Proctor and his wife, Andy Proctor's parents. They were very gracious to me, and I enjoyed our visit. Then on to Kentucky. I arrived home about 1:15 AM. It was good to be home with Katie, and the next day back in my study, then in my pulpit on Wednesday night. Praise God for opportunity to visit others and have great blessings therefrom. Praise God for a place to call home. If you are ever in Griffin, Georgia, visit with this church. You will receive a blessing. Pray for them. May God bless you all.

## ANNOUNCEMENT

Special services will be held at the Victory Baptist Church, 9601 Blue Ridge, Kansas City, Missouri. The speaker will be Jack Duplechain of Memphis, Tenn. The pastor is Harold Leasure. Services will be November 17-20. For further information call the pastor at (816) 765-0191.