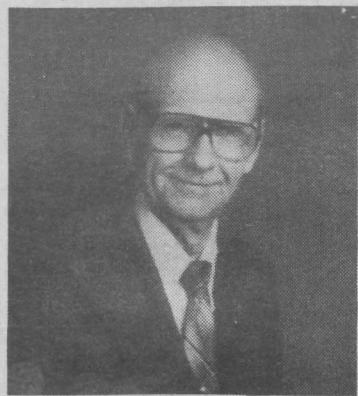


The feebleness of the instrument God uses, the more glory to God.

THE BIBLE, THE WORLD'S MOST AMAZING SET OF BOOKS

by Edward G. Graff
P.O. Box 171
Mansfield, LA 71052
(Isa. 34:16). "Seek ye out
of the book of the Lord,
and read..." A great deal of
what I am about to say; has been
said or written by those who can
say or write it better than I can. It
comes in a large part from God's
word, from history, from the



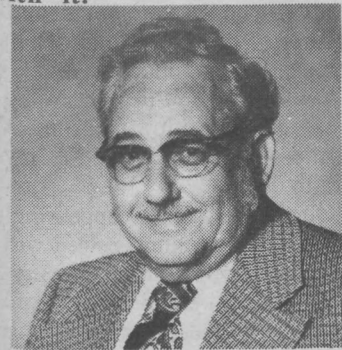
Edward Graff

words and work of others, as I
have read or heard them. This is a
message from all that has been
handed down to us about that
most amazing set of books,
God's Word. I know that much
that is in this message has been
read or heard by most of us, but
we need to keep it in front of us
at all times. God's Word is
amazing, and it is more amazing
in that He would give it to sinful
men that we are.

God has two textbooks; one
the textbook of nature; the other,
(Continued on Page 8, Col. 1)

I WILL CURSE YOUR BLESSINGS

by Martin Holmes
424 N. Glendale St.
Kenton, OH 43326
Malachi 2:1, 2, 3 - "And
now, O ye priests, this
commandment is for you.
If ye will not hear, and if
ye will not lay it to heart,
to give glory unto my
name, saith the LORD of
hosts, I will even send a
curse upon you, and I will
curse your blessings: yea I
have cursed them already,
because ye do not lay it to
heart. Behold, I will
corrupt your seed, and
spread dung upon your
faces, even the dung of
your solemn feasts; and
one shall take you away
with it."



Martin Holmes

The word "priests," as used
here and in Malachi 1:6, has to
do with the priests who are the
teachers of the Scriptural laws of
God's Word. Notice in Malachi
1:6, the priests are those who de-
(Continued on Page 6, Col. 2)

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 60, NO. 24

ASHLAND, KENTUCKY, NOVEMBER 26, 1988

WHOLE NUMBER 2548

THE FOLLOWING

by Bob Belanger
704 Liberty Hall Rd., #22
Goose Creek, S.C. 29445
"And he saith unto them,
Follow me..." (Matt. 4:19).

Such an age in which we now
live. A sure fulfillment of the
prophecy of Daniel as he spoke
by the Spirit and said, "Many
shall run to and fro, and
knowledge shall be in-
creased." (Dan. 12:4). Such
began its fulfillment, I believe, in
what has become known as the
"Industrial Revolution." These
words in Daniel, "to and fro"



Bob Belanger

come from the Hebrew "Shut"
which is expressive of a back and
forth motion at a very fast pace,

such as the modern day space
shuttle. With the advent of such a
hurried pace of travel, it neces-
sarily followed that
"knowledge shall be in-
creased." It has not yet been
one hundred years since the first
automobile took to the roads, nor
the airplane to the skies, and with
these came the mass transit sys-
tems of intricate highways, rail-
roads and airports rapidly spread-
ing about the land. How do these
comments relate to our text? Simply
put, all our present modern day
modes of travel have many things
in common. That is, they all have
a set path they must follow.

For example, take the airplane.
The pilot must follow a flight
plan and receive directions from
the flight tower. The trains like-
wise must mark their course and
insure that proper switching of
tracks is done before they proceed
to their destination. Those riding
in automobiles must know their
destinations marked out by road-
signs and maps, etc. Our times
have been the easiest to travel in
than any other generation has

(Continued on Page 9, Col. 4)

SOILING OUR ROBE OF RIGHTEOUSNESS

By Waldo Whiddon
100 Pine Hills Road
Orlando, Florida 32811
"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" (1 John 3:2-3). Brethren,
are we truly trying to prepare to
(Continued on Page 5, Col. 4)



Waldo Whiddon

ARE YOU FORGIVEN?

by Don Schunck
4850 St. Rd. 559
Barstow, FL 33830
"In whom we have re-
demption through his
blood, the forgiveness of
sins, according to the
riches of his grace" (Eph.
1:7). In this verse, we have the
greatest blessing that a man can
receive from God: forgiveness of
sins. In some circles, becoming
successful and prosperous is what
they consider the greatest bless-
ing; or perhaps the lifting of
some burden, or the healing of

your body from disease. Perhaps
the forgiveness isn't needed any-
more because to be forgiven im-
plies guilt; indeed it is the for-
giveness of sins: "That we
might from sin be free, that He
bled and died on the tree."

I. What is forgiveness of sins?
It is the pardoning of our trans-
gressions, the complete removal
of guilt due us justly because of
our sins. "As far as the east
is from the west, so far
hath he removed our trans-
gressions from us" (Psalm
103:12). "I have blotted

out, as a thick cloud, thy
transgressions..." (Isaiah
44:22). "...thou wilt cast
all their sins into the
depths of the sea" (Micah
7:19). "...their sins and
their iniquities will I re-
member no more" (Hebrews
8:12). When God forgives the
sinner, He wipes the slate clean
and all those awful sins that
would have condemned him to
eternal death are gone forever.
They are cast behind God's back,
(Continued on Page 11, Col. 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

RECOGNIZING AND RESPECTING THE AUTHORITY OF A SISTER CHURCH

"And if he shall neglect
to hear them, tell it unto
the church: but if he ne-
glect to hear the church,
let him be unto thee as an
heathen man and a publi-
can. Verily I say unto you,
Whatsoever ye shall bind
on earth shall be bound in
heaven: and whatsoever ye
shall loose on earth shall
be loosed in heaven" (Matt.
18:17-18).

This is a sequel to my sermon
on "Baptist Church Authority" in

the last issue, and it is a very
important one. There are many
who preach church authority, but
do not practice it. It seems that
church authority has become a
thing to be talked about, but to
be ignored and disregarded in
practice. Many, who say they
believe this Bible truth, disregard
it when it is to their advantage to
do so. They set their desires,
opinions, and personal or church
advantage above the practice of
this truth. I have seen so much of
this in recent years.

Often, a preacher's belief and
practice on church authority de-
pends on which church's author-
ity you are talking about. Many
men desire, even demand, respect
for the authority of their church;
while they blatantly and totally
disregard the authority of other
churches. I guess their philoso-
phy is that of the world, "It de-
pends on whose ox is being
gored." Men say they believe in
church authority; then when they
(Continued on Page 2, Col. 1)

PRIORITY; PERSISTENCE, AND PROSPERITY

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

Will you take your Bible and
turn to the Old Testament book
of Haggai and notice with me
some practical lessons? The
general background and informa-
tion of this Old Testament book
is very rich and full of many
great Bible truths and spiritual
lessons. The remnant of Judah -
the two and a half Southern
Tribes have already returned from
many years in Babylonian
captivity. The various feats of



John Alber

Israel have at last been somewhat
reinstated. The foundation of
the new Temple had been laid.
But the restoration of the Temple
had come to a sudden and
complete halt. Why? Two
reasons are given: (1). The open
opposition and hostility of
Israel's neighbors; and, (2). The
national indifference on the part
of the children of Israel. In part,
(Continued on Page 10, Col. 4)

HOLINESS PART VII

by Ray Brown
Box 203
Cannelton, WV 25036
"Follow peace with all
men, and holiness, without
which no man shall see the
Lord" (Heb. 12:14).
We are still discussing that we
must be holy. God commands it
and that is the only reason we
need. When God commands
something, He doesn't have to
repeat Himself. God doesn't
forget. We must be holy, for this
is the design of God in our



Ray Brown

election. We must be holy
because it is the only sound proof
that we have a saving faith in
Christ. We have discussed how
faith in Christ is not dead but it
exerts itself and exercises fruit in
the heart of the believer. It is
very important that we realize
that saving faith in Christ always
shows itself by the fruit it bears.
Faith is a wonderful virtue that
God gives us. If a man has faith,
then he doesn't need much else
(Continued on Page 8, Col. 3)

The Baptist Examiner

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

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky, with paid circulation in every state and many foreign countries.

A contribution of \$6.00 per year would be greatly appreciated to help with the cost of mailing.

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

RECOGNIZING

(Continued from Page 1)

can put down some other church or preacher, or can gain some members for their church, they disregard the authority of a sister church.

These things ought not to be. Brethren, if we are not going to respect the authority of our sister churches, who is? The Protestants are not going to respect our authority. Free lance churches are not going to respect our authority. False churches, who maybe wear the "Baptist" name are not going to do so. It is up to us if respect is to be shown for one another and for sister churches.

Understand that I am talking about sister churches. And I suppose that, to some extent, all true churches are sister churches. For my part, I believe we ought to respect the authority of any church that we recognize as a true church. However, in this message I deal especially with churches who are, in the main, our kind of churches and with whom there is or has been some measure of closeness and fellowship. I am not talking about respecting the authority of false churches, for they have no authority.

Understand this: when a man says he believes in the doctrine of church authority, but he does not respect the authority of a sister church, he proves himself to be a hypocrite in this respect. To sin against the authority of a sister church is to sin against the doctrine of church authority. Do not pretend that you believe in church authority when you refuse to re-

spect the authority of a sister church. To fail to practice this truth is to prove that you do not really believe it. This doctrine is not one to be held when it suits you, and disregarded when it is to your advantage (you think) to do so.

And my brethren, I speak to you with great grief, that the failure of churches to respect one another's authority has well nigh destroyed the effectiveness of church discipline (and you all know that this is true). When the father disciplines a child and the mother pets him, the effectiveness of discipline in the home is destroyed. When a church excludes a member and another church receives that member, the same thing is true. One sometimes wonders "What's the use of disciplining anyone, some other



Joe Wilson

church will take them in." Brethren, if there is anything that is needed in our churches today, it is for us to learn to recognize and respect the authority of our sister churches. If we do not start doing this, I can but wonder what the future holds for us.

There are many facets of the subject which I present. Space will not permit a full treatment of all aspects thereof. To respect the authority of a sister church, we must not interfere in any way with that church's affairs. Each church is independent of all other churches, and answerable only to her Lord and master. One church must not try to dictate to or interfere with another church. A church must recognize the authority of a sister church to conduct her affairs as she sees fit.

A church must respect the authority of a sister church relative to any mission work of that church. One church may see fit to help support the mission work of another church. If she does, she has the right to know all she desires to know about that work. She has the right to ask questions and receive answers. She has the right to make suggestions. But she has no authority at all over the mission work of that church. A mission work is under the authority of the one church. No other church has a right to try to influence the missionaries against the church. No other church has the right to take that mission work from the church. We should recognize the authority of a church over its mission work and not interfere with that authority in any way.

Many other aspects of this subject could be profitably discussed; but I desire to, in this article, deal mainly with the matter of a church excluding a member, and other churches respecting the authority of the church in this matter. In my previous article I said that a church has authority over its members. It has authority to receive members, and this authority continues until the church releases the member therefrom. No other church has

the right to take a member from a sister church until that church has released the member from its authority. This is why, except under very unusual and exceptional cases, we should not take a member by statement. If you take a member of my church by statement, you have disregarded the authority of my church. A church member cannot just decide he does not want to be a member any longer. He does not have that authority. He is under church authority. He cannot just have his name dropped. Brethren, this dropping of names is an abomination and should not be practiced except under exceptional circumstances. Suppose we have a member who is guilty of some sin. We are in the process of exercising discipline. The member requests that we just drop his name. Then he can go join some other church. He can escape deserved discipline for his sin. These things ought not to be.

It is the time honored belief and practice of Baptist churches that the only ways out of a Baptist church are by death, exclusion, or a letter to a sister church. We would do well to continue this Biblical practice of our forefathers.

I said in the previous article that the church has 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 should submit to and respond properly to those demands. When members are unfaithful to the church, when they are heretics in doctrine, or when they are unclean in their lives, the church has the right, yea, rather the duty, to exclude that member. There are many things listed in the New Testament for which a member should be excluded from the church.

When a member has been excluded from a church, other churches should recognize the authority of that church in the matter. No other church should use that member in any way. Most certainly no other church should receive that excluded member into her membership. To do either of these things is to aid and abet that member in his rebellion against the church that excluded him. To do either is to become a partaker, to some extent, in the sin or sins for which the party was excluded. It is to lend aid and comfort to one who needs to be brought to conviction and repentance. It is to disannul the reality and defeat the God-ordained purpose of discipline. It is to sin against God, to sin against the excluding church, and to sin against the excluded member. It would be best for the excluded member to repent of the sin that brought the exclusion about and be restored to fellowship with the excluding church. The church that takes in the excluded member is doing that one a great disservice.

Please refer to my text. Note that proper and Scriptural exclusion by a church is bound on earth and in heaven. It is bound! It is bound! It is bound by God! No other church can unbind what that church has done, for God has bound it in heaven and in earth. It is not just bound in the excluding church. It is bound in all the earth and in heaven. The fact is that the church that receives an excluded member has not changed that member's status as it really is, and as it is before God. That

member, though received by another church, is still an excluded member - excluded in the sight of God, and excluded in the sight of every church that truly recognizes church authority. That excluded member is not a church member in God's sight, and unless this matter is straightened out, can never be in the Bride of Christ. Oh, this is a serious matter.

Now, suppose an excluded member applies for membership in another church, telling that he was wrongfully excluded. What should this church do? (After all, how many excluded members have not said they were wrongfully excluded!!) Should a church take the word of the excluded member in this matter? No! No! The church should check with the excluding church. Always, a church that contemplates using or receiving an excluded member should check with the excluding church. I am not saying a church

can never be wrong. I am not even saying that there could never be a situation where the excluded member could be properly received by another. I am saying, check with the excluding church. Show respect for your sister church. It is far more likely that the excluding church and its many members are right than that the excluded member (who was excluded for something, something was wrong) is right. But, at the very least, surely all will agree (but some do not practice it) that the excluding church should be heard in the matter.

A new doctrine has been invented. It says that if an excluded member is taken in by another church, that other churches cannot judge between the two churches. How utterly absurd! The inventor of such a doctrine surely invented this to excuse some sinful disregard of church

(Continued on Page 3, Col. 1)

FROM THE EDITOR

IF I LOVE CHRIST. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (I Cor. 16:22). Love for Christ is the acid test as to whether or not one is truly saved. A genuine experience of regeneration produces a real love for Christ.

"If ye love me, keep my commandments" (John 14:15). Obedience is the acid test of true love for Christ. How can we say that we love Him if we have no desire and make no effort to please Him by obeying His commandments?

However, though we do truly love the Lord, our love is never all that it should be. I propose some things by which we can test the quality of our love for Christ.

If I love Him, I will talk to Him. I will make time, no matter how busy my life might be, to spend time in prayer to Him. I will feel that I just cannot go long periods of time without speaking to Him. Prayer will be one of the favorite times of the day for me.

If I love Him, I will allow Him to talk to me. I do not deny that He sometimes speaks to us through inner promptings of the Holy Spirit. I do not deny that there can be a sweet hearing of His voice in the inner being of one's soul. I speak not of a literal hearing of a physical voice (I am fearful of such things), but I speak of a spiritual hearing of His voice in the soul (many know whereof I speak). However, His major way of speaking to me is through His Word. Therefore, I will take (make, if necessary) time to read, carefully and prayerfully, His precious Word. This will not be an irksome chore; it will be a delight and precious privilege. I will esteem His Word more needful than my necessary food.

If I love Him, I will make time in my life for Him. I will gladly allow Him into every part of my life. I will have no secrets from Him. I will not have anything in my life in which He cannot have a part. When I feel that He is speaking to my soul, that He desires a time of fellowship; I will not turn Him away, but will take time for Him. If I must leave something out of my busy day, it will not be my Lord whom I love. If there must be some for whom I have no time, it will not be Him.

If I love Him, I will talk about Him. I will not be ashamed to tell others that He is mine and I am His. I will be like the spouse in the Song of Solomon, gladly and frequently telling others that He is altogether lovely and the chiefest among ten thousand. I will exalt Him before others. I will tell them what He means to me. I will seek to so magnify Him that others will desire Him. Oh, I will almost weary men by my constant talking about Him. Oh, let not the loving grandmother speak more frequently and fondly about her grandchildren than I do about my wonderful Lord!

If I love Him, I will serve Him. I will desire to work for His honor. I will try to learn what He would have me do, and then seek to do it. I will want to find the place where He would have me serve Him. I will not be satisfied with the opinions of men as to this. I will want to know what He desires. I will try to learn the ways in which He would have me serve Him. It will be the delight of my life to do things for Him. I will be most pleased when I have pleased Him.

If I love Him, I will obey Him. He will be, not only my Saviour, but also my Lord. I will consider that I have no will of my own. I will not order my life to please myself or to please others, but I will order it to please Him. I will diligently search out His commandments. I will rejoice, as one who finds precious treasures, when I find one of His commandments. I will consider such, not as a burden, but as a precious opportunity to show my love for Him. I will not seek to get around His commandments. I will not see if I can get by with a measure of disobedience. I will delight to walk in the path of obedience to my Lord. My greatest grief will be when I fail to do His will.

If I love Him, I will want to see Him. Oh, I will love His appearing! I will rejoice over the Scriptures which tell of His coming again. I will watch and be ready for His appearing. Day by day, I will think to myself that this might be the day I will see Him face to face. I will desire this above all other things. I will know that the greatest of all joys will be when I see Him. I will often wish that He would come soon. I would not dream of wanting Him to postpone the time of His coming.

Much more could be said, but let us test our love for the Lord by these things. I am sure that in doing so, we will all find much room for improvement. I know I do. May the Lord increase my love for Him, so that these things will be more and more true in my own life. God bless you all.

RECOGNIZING

(Continued from Page 2)

authority. When a church receives an excluded member of a sister church, that church forces a break in fellowship with the excluding church. This is not the fault of the excluding church, but of the receiving church. If other churches and pastors really believe in church authority, I mean believe it to the point of practicing it, they will show their respect for their sister church, who has been wronged by the receiving church, by not having fellowship with the receiving church until and unless the matter is straightened out.

Let me give some examples of the terrible disregard for the authority of sister churches that is so prevalent today.

1. Several people are excluded from a church. Instead of getting right with that church, they go to another church and get authority to organize as a church. Of

course, the church that receives them and organizes them is showing no respect for the authority of the excluding church. Now, we have a church that started with excluded members. Is such a true church? Of course not. Yet, they continue on, they call one pastor after another, they have revivals and conferences; and many men preach for them. Other churches recognize this church and receive letters from and grant letters to her. How does all this square with the Biblical doctrine of church authority? And remember, brethren, that time does not change the matter. A church that is not a church now, never will be a church. I am not saying that such could not get straightened out with the original excluding church, be restored to fellowship, and later become a church. I am saying that a church that is not a church, in and of itself, can not become a church just with the passing of time.

2. A preacher is excluded from a church. He is called to pastor

another church. He has meetings and conferences. He invites other preachers. They flock to his meetings to preach for him. They know he has been excluded. They have never checked with the excluding church as to the matter. I say that one should check with the excluding church and should:

1. Decide that it is not a true church.
2. Decide that the exclusion was wrong.
3. Decide that the excluded pastor tried to make it right and the church would not accept this.
4. Or not preach for the excluded preacher.

3. A church receives one or more excluded members from a sister church. This is known.

Pastors of sister churches ignore this. They do not check with the excluding church to see if the exclusion was wrong. Sometimes, they do not seem to be even interested or concerned about the matter. (Brethren, is this a belief in church authority?) They preach for the church whenever invited. My brethren, I ask you, is this showing respect for the

authority of a sister church? Let me illustrate, brother pastor. You and I are good friends. Our churches are sister churches in fellowship. Your church excludes some members. A church in your area receives these excluded members. Of course, your church breaks fellowship with the church that received your excluded members. I know about this. This church invites me for a revival. I go and preach this meeting for them. You and I have been good friends. You and I like to hear one another preach. Would you come to this church to hear me preach? How would you feel about my doing this? Would I be respecting the authority of your church if I did this? Would I be honoring and practicing the doctrine of church authority if I did this?

Brethren, I have addressed myself to a very serious matter. I have had many brethren talk with me about these things. I have had brethren ask me to write on such things. These things can only

further divide us, and we don't need that. If we do not begin to recognize and respect the authority of sister churches; I ask you, what is going to become of our fellowship? Shall we isolate ourselves to our own back yard and have nothing to do with others? Oh, I hope not. I love sweet fellowship with sister churches. I would go a long way to obtain fellowship, and a longer distance to keep it. I travel many miles and spend many hours for fellowship with sister churches. Brethren, let us stop and think what we are doing. Let us call an immediate halt to this matter of failure to recognize and respect the authority of our sister churches. One church or two refuses to recognize the authority of a sister church. Other churches take sides, and many precious fellowships of days gone by are greatly injured, if not totally destroyed. Let us, oh, I plead, let us give much prayerful consideration

(Continued on Page 4, Col. 5)

Studies in Jude

by C.T. Everman

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage". (Jude 16).

If we fail to recognize these men when they appear, it is because we have failed to learn what the Word has said about them. Over and over they have been described in Jude. Many examples have been given to show what they believe and what they do.

Here in verse 16, we are given five more ways in which to identify them. They are murmurers. They are like the children of Israel, who murmured against Moses and against God in the wilderness. They are like the Jews, who murmured against Jesus when He told them that He was the true bread that came from heaven. They murmured when He told them that He was God, and it was only through Him they could have eternal life. "Many therefore of his disciples, when they heard this, said, This is an hard saying: who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them. Doth this offend you? From that time many of his disciples went back, and walked no more with him" (John 6:60-66). Murmuring is a sin that too often leads to straight out unbelief. It was said of the Israelites, "...They believed not his word: But murmured in their tents, and hearkened not unto the voice of the LORD" (Psa. 106:24-26). The apostle Paul warns, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (I Cor. 10:10).

These of whom Jude is describing also are "complainers". They find fault with God and His people. They are not satisfied with things as they are. They complain against others as the Pharisees did against the disciples of our Lord. They "found fault" because the disciples ate bread with unwashed hands (Mark 7:2). These, of whom Jude writes, not only murmur against the deity of Christ, but also complain about those who are

faithful to God and His Word.

This murmuring and complaining seems to lead to another sin, that of "walking after their own lusts". These men were like the mixed multitude that accompanied the children of Israel out of Egypt of whom it is said, "And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" (Num. 11:4). Note, it was the mixed multitude who were not of Israel but were in their midst, that led the people into sin. Jude is warning us to watch and take heed lest we fall into the same trap.

Also these, "and their mouth speaketh great swelling words". They, by men's standards, are well educated and are outstanding speakers.

They can hold their audiences spell-bound by their great words of men's wisdom, "great swelling words". This is in contrast to what Paul said of himself, for he said, "And I, brethren, when I came to you came not with excellency of speech or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:" (I Cor. 2:1,4). The apostle Peter says of these men, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh..." (II Peter 2:18). Words of vanity; their words are vain. They speak not in the power of the Spirit.

What else do they do? "having men's persons in admiration because of advantage". They brag on and honor others in order to better themselves. They flatter people for the sake of gaining some advantage. They say and do anything to gain favor with others. These false teachers will avoid the truth of God in order to speak words that will please their hearer. The apostle Peter says of these that they, "have forsaken the right way, and have gone astray." With these great swelling words they try to bring the true Christians into bondage to the doctrine of

demons.

"But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts" (Jude 17,18)

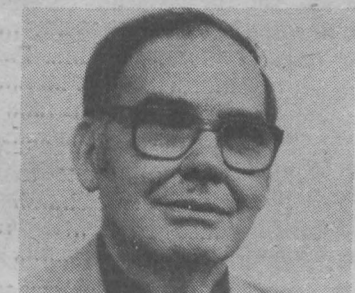
Over and over we are told in the Scriptures to remember. It seems that far too often we are prone to forget what God has told us. Too often we forget God's warnings as well as His promises. Jude now tells us to remember the words of the apostles; those who had been inspired to write the things which they wrote. The inspiration of the Scripture is as plainly taught in God's Word as any other doctrine, and is one we can rest assured is true. Paul wrote, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"; (I Cor. 2:13). Peter wrote, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

What were the words of the apostles concerning false teachers? Paul told the elders of the church at Ephesus, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). Also in I Timothy 4:1 he wrote "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils". The apostle Peter also had something to say about these false teachers. He said, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (II Peter 3:3).

A scoffer or mocker is one who makes light of or rejects the Word of God. One great truth at which he scoffs or makes fun of is the return of our Lord. They say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation". These men mock

and ridicule the Word. Proverbs 14:9 said, "Fools make a mock at sin: These, of whom Jude writes mock as: they sin, "who should walk after their own ungodly lusts". These are under control of their own sinful lusts.

"These be they who separate themselves, sensual, having not the Spirit" (Jude 19). Not only are they mockers of the Word, walking after their own ungodly lusts, but they- "separate themselves...having not the Spirit". "Separate themselves" has the meaning that they make separation. They cause divisions in the churches. These false



teachers want to divide the churches and cause people to leave the truth and follow their false ways. The apostle John said, "They went out from us, but they were not of us: ". But they do not always go out alone. They often cause weak Christians, ones who are not well grounded in the Word, to go out with them, "many shall follow their pernicious ways" (II Peter 2:2). From a study of church history, we see that this began to happen, even during the first hundred years A.D. By looking at the chart in the little booklet "The Trail Of Blood" by J.M. Carroll, we see that even in the first two hundred years A.D. many of the churches had been led from the truth, as Peter and Paul had prophesied. Some time around the third or fourth century, these apostate churches banded together to form a system which the Holy Spirit calls, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5). Today she has hundreds of harlot daughters. This is all the work of these apostates who cause separation.

They are "sensual, having not the Spirit". Jude has made it very clear that these are

not, I repeat, are not children of God and have never been. He again emphasizes that they have, "not the Spirit."

Any one who has not the Spirit can not be a child of God. The word "sensual" means relating to a wisdom coming from a corrupt and depraved mind. The apostle Paul called it the natural man, "But the natural man receiveth not the things of the Spirit of God" (I Cor. 2:14). Not having the Spirit, these are controlled only by the natural man, an agent of Satan. The sad thing is that many of God's children can not see them for what they are, false teachers.

How can we tell between the false and the true teaching of God's Word? By using the Word as a test. That which comes from natural man builds up and magnifies man. But that which is of the Spirit will glorify God. It is only as we study the Word and apply it as a test that we can discern the false from the truth. The test is, "if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). The Word of God must ever be the rule by which we measure any message that claims to come from God. If that message contradicts the Word we can be sure the one who brought the message is not led by the Spirit, but is "sensual having not the Spirit". We must follow the example set by those of Berea who, "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

In the remaining verses Jude gives encouragement to the "beloved" of God, those who are called and preserved in Jesus Christ. In spite of these false teachers the true believers can stand fast and true to the truth. Jude is telling how this can be done. The Lord willing, we will look at these truths in the next study. The apostle Paul wrote, "Study to shew thyself approved unto God".

"I will extol thee, my God, O king: and I will bless thy name for ever and ever." (Psalm 146:1).

The Baptist Examiner Forum I

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

Did Judas take the Lord's Supper? If not, explain Luke 22:21 in the context of 17-22.

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



DEACON
Calvary
Baptist Church
Ashland, KY.

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



PASTOR
W. Griffin
Baptist Church
Griffin, GA.

"He then having received the sop went immediately out: and it was night."

To see if Judas took the Lord's Supper we need to look at all the passages concerning this event in all four of the gospels. In Matthew 26:19-29 the account is given of the passover supper followed by the Lord's Supper. According to Matthew's account it was while they were eating the passover that Jesus said, "...He that dippeth his hand with me in the dish, the same shall betray me". (verse 23). In verses 26-29 the account of the Lord's Supper is given. In Mark 14:17-25 we have the same account of events. Mark gives the same order of events. It was during the eating of the passover supper that Jesus told of one of them that would betray him and that it was the one who, "dippeth his hand with me in the dish" (V. 20). Verses 21-25 then gives the account of the Lord's Supper.

Coming to Luke's account of these events we find that he did not record the events in the same order as did Matthew and Mark. He first tells of the passover supper in Luke 22:14-18 and in verses 19,20 he tells of the Lord's Supper. Then in verses 21-23 he tells of the betrayal. Coming to John's account of these events, we find in John 13 the account of the passover supper without any mention of the Lord's Supper. When asked who would betray Him, "Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (John 13:26). Then it is said, "He then having received the sop went immediately out..." (John 13:30). If the word "immediately" means what I think it does, it would seem that Judas at this point left the table and the upper room while they were at the passover supper. This would have been before the Lord's Supper was eaten. This means that Luke did not record the events in chronological order, but first told of the Lord's Supper and then of the betrayal. If this is true, then Matthew and Mark recorded the events in order as they took place. The fact that only the bread and the wine were used in the Lord's Supper, while it was a sop that was given to Judas, leads me to believe that Judas was not present at the table when the Lord's Supper was instituted.

Before attempting to answer this question I would like to ask one. From the way the second part of the question is worded, I am inclined to feel that the questioner has encountered a negative in his/her inquiry thus far. My question is, "why not?" There is really no evidence that he did not. We know that Judas was in fact one of the twelve, though he was not saved. We can be relatively sure that he had the apostolic powers, though we do not understand why. Some may not agree with that statement; but like it or not, we have more Scriptural evidence to the affirmative than to the negative. As a matter of fact, I know of no Scripture which would imply that Judas could not perform the same apostolic miracles that the other eleven did. I call your attention to Matthew 10, Mark 3:13-19, and Luke 6:12-16 where Jesus gave the powers of healing, casting out devils, and raising the dead. The Holy Spirit is careful to mention that this was given to the twelve.

Neither do I believe that Judas was excluded from any other activity which our Lord commanded them to do, including baptism. This also may be a point of disagreement with some, but this I ask again, "why not?" Men may say that only a Baptist preacher can baptize someone, but it is my understanding that baptism is a church ordinance, under church authority, and not a preacher ordinance. So why should we think that Judas was excluded from the Lord's Supper when in all four accounts the Holy Spirit mentions twelve.

Therefore, my answer to the first question leaves the second without reason, for I believe that Judas was present and did eat the Lord's Supper. It really would take more explaining to prove that he did not, than to prove that he did. Matthew 26:20 says, "...he sat down with the twelve" to observe the passover.

In Matthew 26:25 Judas asks Jesus if he is the betrayer. Then in verse 26 the Lord begins the Lord's Supper feast. In Mark 14:18, Jesus said, "...Verily I say unto you, One of you which eateth with me shall betray me" In Mark 14:20 Jesus says to them, "...It is one of the twelve, that dippeth with me in the dish." Neither of these passages mention Judas leaving at this time.

The beloved John gives a great amount of detail as to the Lord's teachings, and comforting of His people. This account also mentions something that the other

three Gospel writers mention, that the one to whom Jesus gave a sop, (morsel) was the betrayer, and "...he gave it to Judas Iscariot, the son of Simon." Now when you examine Luke's account in chapter 22, you find that it was after Jesus has instituted the ordinance of the Lord's Supper that He said, "But, behold, the hand of him that betrayeth me is with me on the table." It is much easier for me to believe that Judas was sent out immediately following the Lord's Supper and before the Lord's demonstration of humility in John 13:1-20. In conclusion, allow me to simply quote the second verse of that passage "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him..." Consider these thoughts and judge for yourself. Thank you for your question.

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



Luke 22:20 21: "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table."

I would like for you to also read verses 17-22. This is a question to which I am not sure there is a clear answer, though I do lean toward answering in the affirmative. I know many of my brethren out there will disagree with this, and I stand ready to listen to what they have to say in explanation of these verses. I know that we might not want to think that Judas partook of the Lord's Supper, but that does not change what God's Word teaches. I personally have no problem with accepting the possibility that he did take the supper with Christ. I know that Christ knew he was lost and would betray Him, but to me that is not sufficient enough proof to override our text. There have been many people since Judas who were lost and took the Lord's Supper. God could have as easily stopped them as He could have Judas. To me this is not a big issue. Christ's character is not defamed, and the Supper is not ruined. As I said, I welcome help on this question as long as that help is based on Scripture and not on sentiment.

I will mention that most people who disagree with this will refer to John 13:30. "He then having received the sop went immediately out: and it was night." The thought here is that Judas ate the meal with Christ and then went out before the Supper was adminis-

tered. This sounds good, and if it were not for Luke 22:17-22 I could gladly accept it. I think the greater evidence of Scripture is on the side of Judas taking the Lord's Supper. We know that there are not any discrepancies in the Scriptures. We must interpret Scripture with Scripture. In my opinion the evidence leans heavily toward Judas taking the supper. The description given by Luke sure is the Lord's Supper. Jesus plainly tells us that Judas was there with Him at the supper. I could say no to this question. I recognize that this will not be a popular answer with many of our brethren. I must however try and be honest with Scripture as I see it and not as my brethren see it. I might add that of the commentaries I have which deal with the question, I have yet to read one that says Judas did not take the Supper. Most of them just pass this question by, while Gill, Ryle and others say that Judas did partake of the supper. This is another question that I welcome your help on. May God bless you all.

Assistant
Editor



John 13:30, "He then having received the sop went immediately out: and it was night."

It is necessary at times, when dealing with such Scriptures to examine all of the gospels. In doing so, we are many times enlightened and are better able to understand the Word of God. Now, while in a casual reading it may appear that Judas was present at the supper, I do not believe that he was there. I will try and give you Scriptural proof as to why I take this position. Notice first the account found in Matthew 26:20-25, "Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. The Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." They were gathered together, Jesus and the twelve. They were there first of all for the observance of the passover. Now it was at this time, the passover meal, that Judas received the sop. There is no indication in this gospel of Matthew that Judas observed the Lord's supper. Likewise, does the gospel according to Mark tell us this very thing. That, indeed the twelve were gathered for the passover supper, but again there is no indication that Judas observed the Lord's supper which was instituted that night.

Now, the book of John gives us some very important

information of this eventful evening. I believe that John's account of the institution of the supper gives us convincing Scripture that Judas did not partake of the Lord's supper. Let's look at this account, "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out, and it was night." The sop was a piece of unleavened bread dipped in the sauce prepared for the eating of the passover lamb. The sop had nothing to do with the Lord's supper. For the elements of it are wine and unleavened bread only. According to the four gospels, the passover was observed first and then the institution of the Lord's Supper. John's account makes it clear to us that Judas, after receiving the sop, did not stay for the Lord's Supper. Verse 30 says, that he went immediately out. In other words, he did not stay for the other. I might add that he had no business there being a liar and a hypocrite.

By reading the accounts found in Matthew, Mark, and John it is clear that this event followed in this sequence. The twelve were gathered for the passover supper. The twelve did observe that supper. Then Judas received the sop from Jesus and he went out. It was at that time that the Lord's Supper was instituted. As for the account in the book of Luke, it being a true account of what happened does not necessarily describe the events in their order. Note that the sop is not mentioned in this account. Note that it is not mentioned that Judas went out from among them after receiving it. Thus, by putting the four gospels together we can see

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RECOGNIZING

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to this matter.

Brethren, I practice what I preach in this matter. A brother was excluded from a sister church. He came to visit our church. He bragged about his exclusion. I told him that it was not a laughing matter. I urged him to get straightened out with the church that excluded him. I did not call on him to pray. I did not ask him to sing. I felt that with very little encouragement, he would join with us. I gave him no encouragement. We would not accept him had he tried to join. A sister wanted to come to a church I pastored. I felt sure she wanted to join. I asked her if she was not an excluded member of ... church. She said she was. I told her that she could not join our church until and unless she got straightened out with that church. A lady talked with me

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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

Explain Jesus' love for the rich young ruler in Mark 10:21. Was this man saved then or later?

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



PASTOR
Bethel
Baptist
Church
Crescent Springs,
KY

"But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved);" (Eph. 2:4,5) God's love does not vary from one of His children to another, neither does His Son's love vary. His love is a perfect, eternal love that grants faith and repentance to His elect.

The love wherewith He loved this young man is the same love wherewith He loved all His elect. I do believe this rich young ruler eventually came to trust Christ as His personal Saviour, though I find no record thereof in Scripture. Christ brought true conviction of sin to this self righteous Jew. Before a person can be saved he must see himself in need of salvation. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Ph. 1:6) True conviction of sin is a good work.

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



PASTOR
New Testament
Baptist Church
Bristol, Tenn.

I am afraid that I can not be of much help here. The Bible says that Jesus loved him and I can not go beyond this. I do not believe that the rich young ruler was saved here, but I do believe that our Lord's words lodged in his heart and perhaps later they begin to make sense to him. If Jesus loved him, he was one of God's elect and was saved later; however, the Bible does not say. To go beyond this would be speculating.

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461



PASTOR
Landmark
Missionary
Baptist
Church
N. Charleston,
SC

What kind of love was it that Jesus had for the man of Mark 10:21? Does Jesus have a general love for all mankind? Does He have a special love for His people? Does He have a greater love for some of His saints that He

does not have for other saints?

The word that Christ used here in this verse is the same one that is used when it is said that Christ loved His saints unto the end, John 13:1, "... having loved his own which were in the world, he loved them unto the end." It is the same word that is used in John 15:9, "As the Father hath loved me, so have I loved you: continue ye in my love."

The word for love that Jesus used in Mark 10:21 is the same word that He used when speaking of the Father's love for His Son, the Lord, Jesus Christ Himself, before the world began, John 17:24, "...for thou lovest me before the foundation of the world". If this is the kind of love that the Lord placed on this young ruler, then I would say that he was one of the elect of God.

Let me call your attention to another place where this word love (agapao in the Greek) is used, John 3:19, "...and men loved darkness rather than light..." Because of their love for sin, men will hold to sin all of their life time. They are so attached to sin until they are a part and parcel with it. They will not part with it unless there is Divine intervention, and will live in sin because of their love for it until death takes them away to their place in hell. Sinners sacrifice their life and soul for sin and sinning.

Christ Jesus so loved sinners, His own elect, that He gave His life for them and to them. He became a sacrifice for them, and loved them to the end. If this is the kind of love that Christ had for the rich young ruler, then I say that he was saved. Whether then or later, I am not able to say.

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



TEACHER
Grace
Baptist
Church
Toledo, OH

"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." (Eph 2:8-9). We live today in a period that the apostle Paul referred to as the dispensation of the grace of God. It is a time that was not known in other ages exactly as we know it today (Eph. 3:1-6). There is only one way that man can be saved in any age, that is by grace through faith. What is faith? Faith is responding by action to what God tells us to do. Faith is a result of God's grace. It is not something that we possess; it is a gift. Now, faith comes by hearing the Word of God, and the Word of God tells us what we must do to be saved. "That if thou shalt confess with

thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9). To be saved is to have eternal life.

Now, let us consider the question concerning the rich young ruler. There are three accounts given to us in the gospels concerning this rich young ruler. We want to consider the accounts of Matthew and Mark, since Luke closely repeats the other two. First, consider the question that is asked by the young ruler. "And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that may inherit eternal life?" (Mark 10:17). The question was, what could he do to inherit eternal life? Note the answer that Jesus gave him. "And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." (Matt 19:17). The word "life" in each passage is from the Greek word "zoe" and means life as God has it.

Secondly, the rich young man asks Jesus which commandments he should keep. Jesus relates to him the commandments that it was necessary to keep. The rich young ruler says that he has kept these commandments from his youth, but he did not yet have eternal life. There was something that he lacked. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, and follow me" (Matt. 19:21). The rich young ruler was saddened by the instruction that Jesus gave him. His sadness caused him to turn away in grief. He did not want to give up what he had for what Jesus commanded. His trust, or persuasion, was for riches, not eternal life. The context of these verses do not, in my opinion, convey the idea that this man was saved. They do state that he went away in a sorrowful condition, but the direction was away.

There is no evidence that this man was saved at the time he met and asked Jesus what he must do to inherit eternal life. There is not, to my knowledge, any record of his conversion at a later date. Was he saved at a later time? We are told in the first part of verse twenty one that Jesus beheld him and that He loved him. This verse then reveals that this man was an object of Jesus' love, and anyone that is the object of His love will be brought into a right relationship with Him. I can not adequately explain Jesus' love for this man, I cannot explain why He loved any of fallen man. The fact is that He did and we are to praise Him for that love.

RECOGNIZING

(Continued from Page 4)

about our church. She was excluded from a sister church. She told me she was wrongfully excluded. She went into a long story telling me how the church had treated her badly. I told her that I would check with the excluding church, and that ended the conversation. An excluded member of a sister church tried repeatedly to join our church. I told him that he could not join our church without first being restored to fellowship in the church that had excluded him.

I suppose that most Baptists will agree with what I have written here. But, my brother, we should practice what we preach in the matter of church authority. I am not practicing the truth of church authority unless I recognize and respect the authority of sister churches. I say again that it seems to me that, with many, church authority is a doctrine to be preached and talked about, but to be ignored whenever it suits one's fancy. Failure to recognize and respect the authority of sister churches is one of the major causes of broken or lessened fellowship and of divisions among our kind of Baptists. I would suggest that we start practicing what we preach about church authority, or just drop church authority from our vocabulary altogether.

I realize that I have not spoken the last word on this subject. I feel that this deserves serious and prayerful consideration by our brethren. I invite comments, suggestions, and questions relative to this matter. I will give courteous, thoughtful, prayerful, reception to all such. I invite other preachers to send me articles on this subject. Oh, I greatly desire among our kind of Baptists restoration of broken fellowships, increase of present fellowships, repairing of lessened fellowships. Warm, sweet fellowship between believers, preachers, and churches is one of the greatest blessings we can have in this life. Let us all work more at this. Yours for better fellowship among our kind of Baptists.

SOILING

(Continued from Page 1)

meet Jesus at His coming? This is the living hope that we have in our hearts, the return of the Lord Jesus! We are on our way to a tremendous event; the meeting with our Lord in whom we have believed, and whom we shall see as He is, as our text says. Then comes the challenge in our text; "And every man that hath this hope in him purifieth himself, even as he is pure."

We are drawing nearer and nearer to Jesus, timewise. Every hour, every day we draw nearer to Jesus. He is much nearer than He was last week. The question is whether in the same measure as we draw nearer to the Lord Jesus time wise, that is, outwardly, we also must draw nearer to Him inwardly. If we draw nearer to Him time-wise and do not draw nearer to Him inwardly, there is a discrepancy in our lives. Beloved, we are inwardly divided. Jesus gave us robes of righteousness. We are the ones who soil them with various short-comings that we should try to rectify daily. He does not leave us, it is we who

do the leaving of Him. We are the ones who do the soiling of this precious garment. The nearer we come to Jesus in obedience, the more our inner being becomes apparent. It is like a bride-to-be and the bridegroom. After the engagement, church membership if you please, we start getting ready for the wedding day. So it is with Christians, we should always be found busy preparing for that day. Therefore let us take the warning found in verse three concerning the purifying of ourselves. It is only obedience that the Bible message is asking of us here.

There are four outstanding spots that soils the robe of righteousness with which we are clothed. They are discontentment, ingratitude, inconsistency, and unfaithfulness. We would like to deal with them one at a time. First; discontentment. It is a sad situation when a child of God that rests in Jesus and has abundant life in Him, who has seen that Jesus Christ is the fullness of the God-head bodily, becomes discontented inwardly. Are you not often discontented? Discontentment leads us astray more often than we care to admit. We forget what the Psalmist said, "For with thee is the fountain of life: in thy light shall we see light" (Ps. 36:9). The Lord sees us when we are in this state of mind of discontentment. He said in Jeremiah 2:13; "For my people have committed two evils; they have forsaken me the fountain of living waters, broken cisterns, and hewed them out cisterns, that can hold no water." We not only forsake God when we become discontented, but we seek satisfaction elsewhere. That ought not to be.

The Lord is saying here in Jeremiah, "There are many believers who are not satisfied with me." "They are so estranged from me". We should have intimate fellowship with Him while we are, "...fellowcitizens with the saints, and of the household of God;" (Eph. 2:19). This is a terrible thing. The same thing happens in families. You can have a happy family, and then suddenly it seems that everything falls apart. Many times this is caused by discontentment. We believe the Lord feels this most of all when His blood-bought children whom He loves so dearly become so estranged from Him. "...O my soul; for the LORD hath dealt bountifully with thee" (Ps. 116:7). The moment you have fellowship with Him you do not need any more broken cisterns.

Now let us look at ingratitude. The twin of discontentment, surely, must be ingratitude. Our ingratitude to the Lord is revealed in our behaviour toward our fellow man.

We have lost our love and consideration for our fellowman to a great extent, just as we have of our Lord. Jesus said; "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Paul also named ingratitude as one of the characteristics of the end time Christians: "This thou knowest, that all they which are in Asia" (Continued on Page 6, Col. 1)

SOILING

(Continued from Page 5)

be turned away from me..." (II Tim. 1:15). . . .

We need to examine the measure of our gratitude toward the Lord, because the measure of our gratitude determines the measure of spiritual victory we experience. In essence, giving thanks is not only a result of gratitude toward the Lord, but giving thanks is the highest expression of faith. There are all too few of us who know how to give thanks to the Lord before we begin making our requests. We should first thank Him for the accomplished redemption, and for carrying us through our obstacles daily, then and only then, begin our requests. This, beloved, could not be called ingratitude.

Now we take a look at inconsistency. This is another of our soiled spots I would like to draw your attention to. The further we go from the Lord, the more restless and inconsistent we become. This becomes apparent in a person the more divided he is. This inconsistency beloved, is in actual fact, an inability to be still before the Lord. "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Ps. 46:10). There are Christians who rush into their day without having bowed or knelt before Him. We need to be rooted in Jesus Christ. Be still. The Lord is on His way. Let us not give heed to seducing spirits, brethren, for the time is short for the return of our Lord. Ask yourself, how long have you been still before Him today? To fail in this is inconsistency. This is the tragedy. How long have we been still before Him today? Restlessness shows itself in our behaviour. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." (Prov. 8:34). Beloved, that would be consistent!

Unfaithfulness, beloved, is another great factor in our act of spoiling our robe. What did our Lord say in His address to John in Revelation 2:10? "...be thou faithful unto death, and I will give thee a crown of life." The Lord loves a faithful servant, one who is faithful in trouble and faithful in small things. He said expressly in Luke 16:10, "He that is faithful in that which is least" "is faithful also in much." We are always ready to believe His promises.

Brethren, there is a general tendency today to break off, to walk out. We should strive to remain faithful to Him who was faithful to us. He promised us salvation, He promised His only begotten Son, He promised us resurrection from the dead for His Son and for those who would believe on Him. He was faithful to keep His promises. Why can't we? Also He is faithful to watch over us. "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." (Ps. 101:6). What was this great promise? "That they may dwell with me." That, my brother, is the heavenly

dimension of true faithfulness. Amen. We should be faithful in prayer, faithful in mercy, and faithful in every task set before us.

As we approach the conclusion of our article we find yet another one of our soiled spots; that of unpredictability. There are so many of us as children of God who are unpredictable. Oh, not among fellow-Christians, but where the Lord is concerned. The Lord saw this among His people a long time ago. "...for your goodness is as a morning cloud, and as the early dew it goeth away" (Hosea 6:4). Are you among the unpredictable? We should not be. We should be on the watch for these few things that we have been talking about which are; discontentment, ingratitude, inconsistency, unfaithfulness, and unpredictability. He has cleaned us, so we should be very careful that we do not spoil His work. Amen.

CURSE

(Continued from Page 1)

spise, look down on, or count as not important, the glorifying of God's name. In Malachi 2:2 these same priests refuse to give glory to God's name. Now, notice these are the teaching priests we could compare to our teaching preachers of today.

Notice in Malachi 1:7 they placed polluted or defiled bread or food with leaven in it before the Lord. This bread was common or sacrifices that were not perfect in God's sight. Be careful now, Malachi 1:6-8 is speaking of the table of the Lord. Nothing defiled or with the leaven of sin and disobedience in it or upon it was to be offered there unto the Lord. For you see, these elements pictured the broken body and the shed blood of the Lord Jesus Christ. So, whether in Malachi 1:6-8 or in Matthew 26:26, 27, the offering was to be an element that pictured the perfection of the Lord Jesus Christ. In Matthew 26:26, 27 Jesus used the unleavened passover bread and the unleavened passover wine as elements to picture His own perfection. In Malachi 1:6-8 God was pronouncing judgment on the priests who used polluted or defiled elements in their altar of the Lord's table service. What about our teaching preachers of today who use elements at their Lord's table services that contain leaven? Is not God's judgment upon them also?

Suppose we refuse to honor God's name in our teaching only those truths taught in His word? In Malachi 2:2 God gives these teachers three thoughts: 1 - I will send a curse upon you; 2 - I will curse your blessings; 3 - This curse has already been set in motion by God. In Malachi 2:3 we have the content of this curse. This curse will be on your seed or descendants. The garbage of your polluted or defiled Lord's table service will be seen in your facial expression so all will know why I have sent you away from me with this curse upon you.

How is this curse being carried out in our day? In the beginning God created man to be an agrarian society. Agrarian means agriculture, ground tillers, or a society of dirt farmers, if you please. Look at Genesis 2:15 and Genesis 3:23. In this first Agrarian society, of which Adam was the head, the children were a blessing, for all were active in the work of the family farm. The

family unit, humanly speaking, was to be God's finest blessing to man. Up until the year of our Lord 1790, God had always had a tightly knit group of believers who believed almost completely all of the truths of God's word, and family life was centered around the Word of God and their local churches.

From 1790 through 1833 a terrible blow was struck by the enemies of God against the family unit and the local church concept as is taught in God's Word. In his Black Rock Address given in 1832 at Black Rock, Maryland, Elder Gilbert Beebe warned those meeting there, as the people of God who held precious the truths of God's word, that men were trying to prostitute the ministry of the local church by adding human reasoning of free-will, good works salvation, etc. to God's plan of particular redemptive salvation by God's sovereign grace. This group of men split over these teachings, and the door was flung wide open to the teachings of baptismal regeneration, salvation by man's free-will, salvation by man's good works and the charismatic movement. Following these meetings, from 1830 through 1833, great plagues came on the city of Philadelphia and other cities where the Philadelphian Association had its annual meeting. Check the minutes of the Philadelphian Association following 1833, and see if these plagues are not mentioned in the paragraph that states where the Association will meet the following year.

In 1861, a terrible disaster, the Civil War, tore our nation assunder and pitted brother against brother. I had kin-folk on both sides of this terrible war and some wounds have never healed. The enemies of God's family unit and His local Church used this war as an excuse to begin the destruction of the agrarian society of the Old South. John Wilkes Booth was just the tool these enemies of God needed, as President Lincoln had to be assassinated if the door was going to be opened wide to the Old South, to the locust-like plague of the Carpet Baggers. Thus began the industrialization of the Old South that has wiped out much of its agrarian society.

In 1918, World War I ended in an area of great prosperity of industrialization of both the North and the South. Then in 1929, came the Stock Market crash that plunged our nation into the great depression and the terrible dust bowl area. On December 7, 1941, a day that will go down in infamy, the enemies of both God and our nation attacked Pearl Harbor and forced our nation into World War II. But, even during the Great Depression and the terrible Dust Bowl area the family unit remained intact as the family worked together for survival and children were still a blessing. But during World War II, the final destruction of our nation and of our world, as we had previously known them, was entering into the final phase. In World War II men and women both became almost completely industrialized, and the family unit began a fast decline. We now entered days of great prosperity and material blessings, but children became less and less a blessing in our Industrialized Society. It costs approximately \$65,000.00 from birth to high school graduation per child. So children slowly but

surely became a burden instead of a blessing to our highly industrialized society. Why? Because only a limited number of them can be absorbed into an industrialized society as far as jobs of position are concerned, and then most will need at least four years of college to even be considered for the best paying positions; and the cost of a college education is almost out of reach of the average family.

The results of turning from an agrarian society to an Industrialized Society? It has turned us into a nation and a world of folk who are, in the main, against capital punishment, but in favor of women who have the choice to abort their offspring at anytime they care to. Abortions have now become a way of life and a way of controlling the size of the family unit and the population of our nation. These abortions are paid for, in the main, by Insurance plans, Society Security, and our tax funded welfare plans. Why? Children, too many of them, are not a blessing but a curse in a highly industrialized society. We soothe our consciences by building large, air conditioned, and very commodious edifices of worship - so called, which we pay for out of tithe money while we cut our missionary giving and compensate for this by planning larger programs and more flesh entertaining programs to help meet our church budgets, so called.

Our nation staggers under the load of social service taxation and indebtedness. Our churches get more liberal and worldly, and our children wander the streets, unhindered by parental authority, in gangs, using narcotics, alcohol, etc.; and we cry out in our despair. What is wrong with our youth of today? They are fast becoming a curse to us. Why?

In Malachi 2:1-3, God warned the teaching ministers and repeated the warning in Romans 1:18 that His judgment is on men who hold the truth in unrighteousness, or hold down or suppress the truths of God's word. He plainly gives the results of this refusal to glorify His name in Romans 1:18-32. If you give this passage a careful reading you will see and understand, without my help, this is exactly what is happening in our nation today. Our disobedience, as a nation, to acknowledge God's holiness and sovereignty has locked us into a commercial, materialistic, and humanistic society that is highly industrialized and that God hates and will some day destroy as He speaks in Revelation 18.

Look at what God has to say in Malachi 2:15. I am going to read or give this verse to you from the New International Version just for comparison. I do this for study purposes, although I still cling tenaciously to the King James as the best translation. As an old man I am entitled to my opinion. Back to Malachi 2:15 from the N.I.V. Has not the Lord made them one? Who? The husband and wife and the children, the family unit. "In flesh and in spirit they are his". Who? Husband and wife and children, the family unit. Read Ephesians 5:21 through Ephesians 6:3. "And why one?" Watch carefully what God says here now. "Because he was seeking a godly seed." Because of the children. God hates anything that hurts the children, destroys the family unit; and by virtue of this hurts His local churches. Notice in the King James, Malachi 2:15 it tells us;

he had the residue or excellency of the Holy Spirit in the writing of this verse. Children, God will judge in both husband and wife anything that keeps the children from being godly and destroys the family unit.

Everywhere I go I hear this cry, "why aren't youth interested in the Lord and in the local church?" Why? Do your children know that you count them as one of God's greatest blessings to you because of how you talk to them, how you hug them and tell them how much you love them, and how thankful you are to God for them. Or do they feel they are not a blessing to you, but are becoming a curse to you? Preachers, are you dwelling fully on the greatest teachings of God's Word, the holiness of God and the sovereignty of God that is manifested to us in a perfect sacrifice, the Lord Jesus Christ?

Because of God's wrath and curse upon our nation (Psa. 7:11; 9:17), our nation is slowly but surely coming more and more under God's curse. Sexual deviations, Aids and other pestilent diseases that no cure can be found for are ample proof of this fact. Where will it all end? When all the enemies of God are standing yonder at the Great White Throne Judgment to hear God say, "depart from me ye workers of iniquity for I never knew you" as He casts them into the lake of fire. (Revelation 20:11-15).

In bringing this thought to a close, my mind goes back to King David as he wept over Absalom who died as he hung by his head in a tree with the darts of Joab in his heart. Remember, God had forgiven David's sin with Bathsheba, but He also said the sword would never depart from David's house. The sword symbolized death that hung constantly over David's head. First, Absalom murdered his brother Amnon, who had raped his sister. Now Absalom was dying with Joab's darts in his heart as he hung by his head in the fork of a tree. David, after he had received the news of Absalom's death, paced the floor of the room over the gate and cried out in II Samuel 18:33, "...O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" David knew why God required this of him. But it is too late to weep now. The time for loving and weeping over them in love is before they die. I realized this so strongly as Monday evening of April 25, 1988, I looked into the face of my dead youngest son and cried out in my heart of hearts, "Oh if I could just hold him in my arms one more time and tell him how much I loved him and appreciated God giving him to me."

Don't allow the family unit to become defiled before the Lord. Husband and wife, be one in the Lord and present a unified spirit of God's love to the children. If we don't, God tells us our blessing will eventually become a curse to us because of our neglect and disobedience.

May God bless these thoughts to your hearts, and if I can help you in any way I remain yours in the Lord.

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

(Psalm 81:1).

INTERCOMMUNION: INCONSISTENT, UNSCRIPTURAL AND PRODUCTIVE OF EVIL

by J. R. Graves
Chapter 4

The unwarranted and fatal admission made by Baptist authors on communion--that in all things essential to salvation, in all the fundamental doctrines of grace, Baptists agree with Congregationalists, Presbyterians, and Methodists--our agreement with Presbyterians examined.

Note concessions upon another point which confirms the one noticed in the last chapter, and, if true, justifies the statements so often met with in Baptist authors, and heard from too many Baptist pulpits, and especially common in "union meetings," that in all the essential doctrines of Christianity Baptists and all the leading denominations agree. Then it is upon the non-essentials of Christianity that Baptists exist, and about which they differ from other denominations. If this be so, the sooner Baptists are exterminated out of the land the better for Christianity and the world.

The form this idea assumes in some of our most popular books on communion is about this: That in all the fundamental doctrines of grace and things essential to salvation, Baptists substantially agree with Protestant denominations.

It is far from being a pleasure to me to call public attention to their unfortunate concessions in favor of denominations so diametrically opposed to us; concessions that strengthen them with the public and weaken Baptists; it is with pain I do it, as it is with painful astonishment I read their admissions, but I do it to correct a false public opinion created largely by the unwarranted admissions of Baptists, and in hopes that these brethren may see fit to modify their statements in future editions of their works; and others who write hereafter may be more careful of their statements.

Dr. Gardner in his popular work on "Church Communion," says: "With some of them, as with the Congregationalists, Methodists, and Presbyterians, we agree substantially in what is essential to salvation," etc. (P.22).

Again, on page 53 we find this: "Hence we see that the Baptists and others agree as to the qualifications for communion. All agree (1.) That the new birth is a Scriptural qualification; and (2.) That valid baptism is a Scriptural qualification; and (3.) That regular church membership is a Scriptural qualification.

Such, then, are the points of agreement between Baptists and others; (1.) As to the nature; (2.) As to the design; and (3.) As to the qualifications for the Lord's Supper."

Dr. Gardner must have written this in a moment of forgetfulness, for no statement could be wider of the facts in the case, as he himself abundantly proves in the latter part of his book, where few, who read his book to ascertain his position, would be likely to find it, and of little force also, whatever else he might urge after having conceded; 1. That in all things fundamental and essential to salvation Baptists agree with Protestants; and 2. Concerning all the Scriptural qualifications for the Lord's Supper Baptists agree with Methodists and Presbyterians.

Why should the inquirer read further? Or how otherwise conclude but that Baptists are, indeed, unscripturally close and bigoted sectarians if they refuse to commune with those with whom they agree both as to the doctrines of grace and the qualifications for, and the design or symbolism of, the Supper? Though I propose to devote the next chapter to the refutation of these concessions, I must say here to the reader--who may lay



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down the book at the close of this, satisfied with the evangelicalness of these denominations, and the correctness of their practice, indorsed so fully and by such high authority, and satisfied also that Baptists are indeed a bigoted sect, that neither Methodists nor Presbyterians, much less Baptists who think, will indorse these statements of Dr. Gardner, and, as we have said, he himself refutes them nearer the close of his book.

Do not both these sects hold and teach that both baptism and the Lord's Supper are sacraments of salvation, God's appointed media through which the blessings of salvation, pardon, regeneration, and sanctification are offered, communicated and sealed to the soul of both the unconscious infant and the unregenerate adult? Do not Presbyterians hold and teach that the ordinances are seals of the covenant of grace? Do not both agree that "in the ordinary way" one or both are necessary to salvation; so that "out of the church there is no ordinary possibility of salvation" (Presbyterian Confession, p.112). Do Baptists agree with these sects touching the way an infant or an adult is to be saved? I trow not.

But do we agree with Methodists as to the qualifications for the Lord's Supper? They hold and teach, and on this faith practice, that all men, baptized or unbaptized, should partake of the Supper as a means of pardon, regeneration, and salvation--that no qualifications are required except to know and feel one's self fit for hell.

Wesley says: "Every one who knows he is fit for hell, being just fit to come to Christ in this as well as all other ways of his appointment." He says all such should come to have their "souls renewed in the image of God;" and he makes it the duty of his ministers to invite and urge all sinners to partake of the Supper for this purpose, and they do it all over the land. Do Baptists agree with them in either the qualifications for or design of the Supper? Presbyterians do not require re-

generation as a qualification for the Lord's Supper, so they be church members and not absolutely scandalous in life, and are not infidels or scoffers. This all intelligent Presbyterian ministers and elders know full well, and Baptists should know it. In the late Pan-Presbyterian Assembly that met in New York last September, Dr. Bannerman, of Scotland, a celebrated scholar and theologian, read a paper on "sealing ordinances," which was unanimously approved. I copy one sentence here: "Applicants for the sacraments, therefore, do not profess to be Christians except in an outward way. They simply declare that they are not infidels or scoffers, and that they wish church privileges for themselves and their children" (p. 525 of Report, etc.)

From this we learn two things: 1. That all except infidels or scoffers are qualified to receive Presbyterian baptism; 2. And on baptism and membership their unregenerate wives and all their ungodly children are baptized and taken into church relations, and entitled to the Lord's Supper. Do Baptists agree with Presbyterians either as to the qualifications for baptism and the Supper, or the design of those ordinances? Do we believe that by them pardon, and regeneration, and salvation are secured--that they are effectual unto salvation, with or without faith? Let no Baptist say, then, that the faith of Baptists and Protestants is the same, or that we indorse their teachings

Professor Curtis in his work on communion makes the same statement slightly modified: "But it is true that baptism is the chief thing that prevents us from affiliating with those Pedobaptist churches which are of similar faith and of congregational government" (P.118).

Here is the threefold admission: 1. That Pedobaptist societies are churches; 2. That there are Pedobaptist churches of like faith with Baptists; and 3. That baptism is the chief thing that prevents our intercommunion with them! It really pains one to admit here that Dr. Howard Osgood, of Rochester University, New York, a brother whom I so highly respect as an authority, in his little work "Protestant Pedobaptism," etc., makes the misleading admission, that, touching the doctrines of grace, Baptists and Protestant Pedobaptists are generally agreed, and thanks God for it!

He says: "The central point of controversy between Baptists and Protestant Pedobaptists is not the doctrines of grace--for thanks be to God, we generally agree there--but it is the constitution of a church" (P.8). "Baptists are thought to be great schismatics, because agreeing with evangelical Protestants on the great doctrines of the gospel, antecedent to the doctrines of a church." (pp. 8,9).

Now, this was not written to mislead, but it does mislead--nor to deceive, but it does deceive, and greatly contributes to the much already written calculated to confuse and bewilder the people, and to confirm Pedobaptists in their doctrinal errors.

What other impressions are these statements calculated to make? what other can they make upon the masses who read them,

or hear them quoted, than this, that in all things essential to the salvation of men, Baptists and Pedobaptists substantially agree, and the things about which they differ are mere nonessentials? I do not intend to say, or imply, that these good brethren think this, but I do say, this is the impression their unfortunate admissions are calculated to make, and do and must make. How often is it spoken and written by Baptist ministers and writers, that the points of agreement between Baptists and Protestants far outnumber those about which we disagree, and the impression sought to be made by those who make this declaration is, that we should not permit these few and nonessential differences to separate us in Christian work or church communion. Now, if this was the truth, no one would glory in it more than the writer of these pages; but alas! it is not the truth, and it ought not to be spoken, or written, to deceive the world. The stern, sad fact is touching the fundamental doctrines of grace; and all that is essential to the plan of salvation, Baptists differ from Protestant Pedobaptists, *toto coelo*, just as far as salvation by the "sovereign grace of God alone," and salvation by the deeds of law--any law, moral, ceremonial, or ecclesiastical. As far as the East is from the West are these two grounds of salvation asunder, the whole revealed Word of God lies between them. Protestant Pedobaptists have made the whole plan of salvation and grace of God of none effect by their traditions. Instead of teaching salvation by grace, they teach that union with Christ and salvation, is by and through the ordinances which they have in common with the Romish Church, converted into sacraments, thus teaching that through the church, can and must the sinner, "in the ordinary way," come to Christ; and through the water of baptism gain access to the blood that alone cleanseth from all sin; and through the ministration of an ordained minister can one alone be savingly introduced into the everlasting covenant, and sealed an heir of grace! This doctrine, as the thoughtful reader can see, converts the simple minister of the gospel, and servant of the church, into a priest, practically possessed of the keys of heaven and hell, at his own will opening so that no one can shut, and shutting so that no one can open! Not only is the sinner's regeneration thus made by them dependent on the will of men (John I), but "their churches, so called, are all formed in direct contravention of God's way of salvation."

I have said, and I must continue to repeat it, that I would as soon have a sacrament from the hands of a Romish priest, as from a Protestant minister (whose creed makes him a priest), and sooner, as a mercy to the perishing, would I approve of seven sacraments than but two, as multiplying the "means of grace." I cannot refrain from allowing Dr. Osgood, whom we heard just now thank God for the agreement of Baptist with Protestant Pedobaptists on the great doctrines of grace, and the gospel of our salvation, an op-

portunity here to refute his own hasty declaration: "And this point of difference, i.e. [concerning church constitution], involves not merely that which is outward and subordinate, but draws in its train immediate consequences which affect the doctrines of God's grace to sinners" (page 10).

That is the stern fact. Their views of church constitution subvert what Baptists regard as the fundamental doctrine of salvation, and therefore our disagreement from all Pedobaptists is nothing less than *toto coelo*.

Hear him again: "Their churches are, to our view, formed in direct contravention of God's way of salvation; their constitution is at war with the doctrines of God's grace" (p.11).

"But this we say, that while we may so highly regard them [not as churches, but personally] we are compelled to bear our testimony--unequivocal and earnest, against "their grievous errors against the doctrines of God?" But Jupiter sometimes nods.

On page 13, Dr. Osgood charges upon all Pedobaptists that they put the church in the place of the Word; and, on page 20, that they put the church in the place of faith; and, on page 24, he draws this very just conclusion: "When the church is put in the place of faith in the order of salvation--when one is said to be united to Christ, a member of Christ, before he exercises faith--they reverse the whole gospel scheme of salvation. By that act, it is practically declared that salvation is of works, not of faith."

Even these charges are not all, or the severest. On pages 30 and 31, he says: "To put the church before faith, to put it before the work of the Spirit, to put it before the Word, is to attempt to put it in the place of God's sovereignty and secret will; and there it breaks upon the bosses of Jehovah's buckler. The constitution of that church cannot be Scriptural which thus wages incessant war, not only with distinct and separate truths of God's Word, but [in Dr. Hodge's words] with the relation in which the several parts of the divine plan stand to each other."

On page 32, he says: "Put the ordinances of a church entirely out of view for the moment, and beyond them how wide is the difference between us! What puny superficiality, then, to assert, that the form of one ordinance is all that makes a Baptist church to differ from others, or that Baptists exist merely to uphold that form! If there are any Baptists so blind as to acquiesce in a statement so far short of the truth, I pity them."

What noble testimony this would be if Dr. Osgood did not nullify the whole force of it by the declaration and thanksgiving (which Pedobaptists alone will use), that "touching the doctrines of grace, and on all the great doctrines of the gospel antecedent to the doctrine of a church, Baptists and Protestants, thank God, are agreed." How wide the difference between this statement and his statement last quoted! Who can reconcile them? Pedobaptists will not quote what the doctor says against, but for, them.

THE BIBLE

(Continued from Page 1)

the textbook of revelation. The Laws of God revealed in the textbook of nature have never changed; they are what they were since the beginning. They tell us of God's mighty power and majesty. In the textbook of revelation God has spoken verbally by the prophets, and the apostles; and this has been written down for our instruction. His Word has survived every scratch of human pen. It has withstood the assaults of skeptics and tyrants. It has been said, "If I were a dictator, the first book I would burn would be the Bible." All dictators have done just that because the Bible speaks of freedom and the rule of men by God, and no dictator can put up with that. Greater efforts have been made to destroy the Bible than any other book. Yet despite the attacks of men through many centuries, it remains the world's most amazing, and most read and sought after Book in the world.

People have risked their lives to get a copy or part of a copy of this book more than anything else in this world. It has often been reviled but it has never been refuted. It has never bowed before the discoverers of science (so called). The more the archaeologist digs and the scientist discovers, the greater the confirmation of the truth of this most amazing book, the Bible.

The Bible was written over a period of 1,600 years by men of various backgrounds (lawgivers, kings, farmers, fishermen, scholars). It was written in different countries, under different social and political conditions; yet in its harmony it is historically, doctrinally, and scientifically correct.

One peculiarity of the Bible is its claim to come from God. The writers claim repeatedly that God gave them their material. Two thousand times in the Old Testament they said that God spoke to them. For them to tell more than two thousand lies on one subject seems most incredible and most unlikely. Either God did just that (spoke to them) or they lied, and we are still in darkness and sins and headed for hell because Jesus Christ can not be the Son of God if they all lied.

Jesus Christ quoted frequently from the Old Testament, and He called the Scripture true. The Apostle Paul said in II Timothy 3:16-17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The Apostle Peter said in II Peter 1:21, "...holy men of God spake as they were moved by the Holy Ghost." The Bible claims to be without a rival. It is not only a Word from God, it is the Word of God. The Bible is permanent. Christ said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Apart from its divine authority there is more glowing eloquence, more noble sentiments, more

beautiful poetry, more of life's drama between its covers than anywhere else. Macauley said, "If everything else in our language should perish, the English Bible alone would suffice to show the whole extent of its beauty and power." The Bible has done more to bless society, to promote brotherhood, happiness, peace, and liberty in the world than any other book or books put together. It humbles the lofty and exalts the lowest. It condemns the best, yet saves the worst. It makes kings and peasants the same in the eyes of God. It is not above the understanding of a little child, and not below the study of scholars. It shows lowly man raised to the position of a son of God (the saved), and the Son of God stooping to the conditions of a man in that He hungered, thirsted, and knew the sorrows of man. Yet He was very God. The Bible is not any heavier than a knife, but it is sharper than any two edged sword. It is no heavier than a man's wallet but it contains more riches than all the banks in the world.

Our country owes more than we will ever know; to the teachings of the Scriptures (something that the schools of 1988 have forgotten). At the Constitutional Convention, each representative from the 13 states had his own opinion, and each was so dogmatic that they would not budge an inch (just like people today). They almost formed 13 separate nations. Ben Franklin stood and said, "I have lived a long time, and the longer I live the more convincing proof I see that God governs in the affairs of man, and if a sparrow can not fall without His notice, a nation can not rise without His aid!" **"Except the Lord build the house, they labor in vain that build it"** (Ps. 127:1). Without His concurring aid we shall proceed no better than the builders of Babel.

A prayer meeting followed, and out of that prayer meeting came the constitution of the United States, whose laws and policies are based largely upon the Word of God - that amazing Book. This also has been forgotten by those who teach in the schools today and by the courts of the land. God speaks to man through the Scripture, and this is why it is so important to read the Bible ourselves. If we were going on a trip across country we would get a road map (well most of us would), and study it very carefully so that we would know how to go from one place to the other. The Bible is our map and guide to our trip through this life, and because we do not follow it we fail. Most of the time we are very careful about what we eat, and how often we eat, but when it comes to food for our souls, well! How easy it is to feed the body and starve the soul. Jesus said, "...Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). If we would spend more time in the study of God's Word, earth's questions would seem far less a problem to us and heaven's answer far more real.

It is said that the Bible is hard to understand. Mark Twain said, "The part I can not understand does not trouble me, it is the part I do understand." And Mark Twain was an unbeliever. The blessing of God can be claimed only where the will of God is known, trusted, and acted upon. If we wish to know God's will, we

must first read His will. The word "Testament" means a person's will. The Bible contains God's last will and testament in which He bequest to us (the elect, saved people of God by the Blood of Jesus) the blessing of redemption. To know God's will we must study each day that will He has given us. The Bible teaches that the only way that man can bridge the gap between man and God is through Jesus Christ. Jesus said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The Bible is God's love letter to His children. It tells us of His love for us, so much love that He gave His only Son for our sins. (John 3:16). The Word of God is the bread of life. Without it our spirit weakens and dies, just as our body does with out bread. When Sir Walter Scott lay on his death bed he said, "Bring me the Book." "What book?", he was asked. He answered, "There is but one Book." David said, "For ever, O LORD thy word is settled in heaven" (Ps. 119:89). May His Word also be settled and cherished in our hearts. Oh! praise God, that set of Books is the most amazing Book in the world.

HOLINESS

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from God. Faith is a renewed mind of the child of God. Faith is the empty hand of the child of God reaching out and receiving the provisions from God in the person of the Lord Jesus Christ. Faith raises us above the elements and things of the world. It puts us in the atmosphere of the glory of God. It lifts our soul far above the filthiness of this world to the rim of glory. Faith is a repented heart that is crying out. A heart that is burdened down with sin. A heart that is so desperately longing to rid itself from sin. Faith is a wonderful thing. Faith is a gift from God. Before we go any further I think we should discuss for a few moments, faith.

Notice in Titus, Chapter 1, Faith responds to God's call to eternal salvation. Therefore we read of the faith of God's elect people. The reason we read of that is because all men have not faith. All men have not saving faith in the Lord Jesus Christ. It is a gift. God doesn't give saving faith to everyone. He gives it to them that were chosen of him in the halls of eternity. "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;" (Titus 1:1). Godliness and Holiness are one and the same. Holiness is to have the characteristics of God. To have holiness is to have the virtue of God. It means having the mind of God. We have this because God has given us this in regeneration. God bestowed this at the new birth. So then we have faith and faith is a gift. All men have not faith. II Thes. 3:2. "And that we may be delivered from unreasonable and wicked men: for all men have not faith."

"But the Lord is faithful, who shall stablish you, and keep you from evil" (II Thes. 3:3).

Religion is one of the coldest and most calloused things upon

the face of the earth because it is destitute of any love of God. It does not have its foundation and roots in a true and living God. But, it is on the precepts of man and the things that man can do. These people are unreasonable and they are very wicked. Paul said God might deliver us from these men. They don't have saving faith. Paul was saying in so many words that he didn't believe that God was ever gong to save these men. I'm not saying that God doesn't save the wicked. A lot of times, unreasonable and wicked people fight the saints of God. I believe they will go on and on until God casts them in a lake of fire. They do not want to believe in the saving grace of our wonderful Lord and Saviour Jesus Christ. So Paul said to be delivered from such men as that. "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you" (II Thes. 1:5-6). God one day will deliver you from unreasonable and wicked people. Those people that trouble you, tempt you, and persecute you. God said, "And to you who are troubled rest with us..." (II Thes. 1:7). There is rest to you that have this most precious faith. There is rest to you that have this gracious gift of saving faith in the Lord Jesus Christ, that God enabled you to believe in His lovely Son. "...when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (II Thes. 1:7-10).

Won't it be wonderful one day when we go to be with the Lord Jesus Christ with our faith? Paul said that many believed and many will be on the portals of glory because they believed our testimony in that day. So then, all men have not saving faith. Saving faith is a gift from almighty God. "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

They didn't receive the Word by faith. God didn't give them faith to believe the words and receive the words and have faith in the Lord Jesus Christ. You wonder a lot of times, when people are saved under a stirring message by some preacher, why you see someone saved and you see a lot of people there that are not saved. Maybe it's not the appointed time for them to be saved. But, you will see one, that he will come forward and openly confess Jesus Christ as his Lord and Saviour. Why? Because the same message has been preached but those that are sitting around him did not profit from it, not being mixed with faith. God didn't mix it with faith. God didn't give them sav-

ing faith. God didn't quicken them to newness of life. God didn't bring them from spiritual death to spiritual life. God didn't enable them to make an open confession. He didn't enable them to receive His Son, the Lord Jesus Christ for the pardon and remission of their sins. So, faith is a very important thing that a man has that God gives him. Faith is a gift. A lot of people say, "I can be saved when I want to be saved, that isn't anything, having faith in Christ, everyone has that." Is that what the Word of God says, that everyone has faith? Notice what it says, "For by grace are ye saved through faith..." (Eph. 2:8). Faith doesn't have anything to do with our eternal salvation but we can't be saved without it. Faith is a preparation for salvation. Faith enables us to believe in the atoning sacrifice of Jesus Christ as our Lord and Saviour. Faith takes us to Calvary. Faith enables us to believe on that one who hung on the tree, that man called Jesus. Faith enables us to believe that the efficiency of His Atonement is efficient enough to save us from our sins. Faith enables us to believe Him, receive Him, and acknowledge Him as our Lord and Saviour, Jesus Christ. Faith receives a full Christ. Faith receives the Christ as Lord and Saviour, as Prophet, Priest, and King. "...and that not of yourselves; it is the gift of God." (Eph. 2:8).

Notice, that it is the gift of God. It isn't something that we work up. It is something that God gives us as a gift. Just like repentance. Repentance doesn't save a man, but a man isn't saved apart from repentance, because repentance is a gift from 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" (Eph. 2:9-10). We will have good works. God ordained before the foundation of the world that we would have these works to manifest our saving faith in the Lord Jesus Christ. He ordained that we would have these works that we might manifest holiness, the fruit of holiness in our life unto eternal life. A man who doesn't have faith is still in his sins. A man who has never come to Jesus Christ believes in the flesh or he believes in something else. He hasn't believed in the only begotten Son of God, Jesus Christ, who can take away sin.

So, this is ordained of God. A lot of people don't like this kind of preaching, but it is true. All things are created, ordained, and predestinated of God. That is true. All things work together for good to them that love God, to them who are called according to His purpose. I am talking about all things working together for them that are born again. For them that have been washed and cleansed in the blood of Jesus Christ. He said "for all them that love Him," all things work together for good to them that love God. "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" (Eph. 2:8, 9).

How many people out there today are believing you have to do something to be saved such as

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giving the preacher their hand, or walking up the aisle, or opening their heart and letting Jesus in? Some believe in going to an altar and praying through. Pray through to what? Some believe in the second blessing and work of grace. Grace is given to you pure. Grace comes as pure charity. No man has claims upon God's grace. This is a perfection of the design character of Almighty God toward those that come to Jesus Christ. They alone are the only ones who will see the perfection of God in His marvelous grace. It was pure grace that God was willing to accept satisfaction from the hands of a surety. Yes, Jesus Christ was our surety through faith. We believe this through faith. We acknowledge this through faith and receive this great surety. It was wondrous grace that God provided a surety for us. It was pure grace that God stepped down from His throne in the portals of glory and He took upon Himself a body in the person of Jesus Christ made in the likeness of sinful flesh. He was conceived of the spirit in the womb of the virgin Mary. He was born in a stable and grew up and then was crucified on a cross. There he died and was buried, and rose the third day, and ascended back to the right hand of the Father. Yes, it was pure grace. It was pure grace that God Himself provided a surety. God, Himself, took the

transgressor's place. He identified Himself with transgressors that He might take and bury their sins and give them eternal life. Through faith, you believe this. Divine grace is the sovereign and saving love of Almighty God in the person of the Lord Jesus Christ. It was amazing grace that His Son was willing to perform such a work for us. It was amazing grace that Jesus Christ was to lay down His life and identified Himself with us, and go to the cross of Calvary to shed His precious blood and die for the sins of God's people. No wonder we can sing, amazing grace how sweet the sound, that saved a wretch like me! I once was lost, but now am found, was blind, but now I see. It was amazing grace. My heart goes out and my heart beats with every string and every note of that wonderful thing. It was amazing grace that the Son was willing to perform such a work for us on the cross of Calvary. Jesus Christ voluntarily died. Jesus Christ voluntarily yielded up His life. He said, "Father I give my life for them that thou has given me." He said, "my Father I died for them voluntarily. I yield Myself up to this death upon the cross." Jesus Christ said, "I lay my life down and I'll pick My life up again. I receive this commandment of the Father."

Saving faith is a marvelously wonderful thing when we think about it. So you think about faith and you say it doesn't mean very much. We must be holy. This is the only sound proof we

have of saving faith in the Lord Jesus Christ. We are to be holy and have holy fruits. Faith doesn't save you. How important it is to have this faith. Faith always shows itself by the fruit which it bears, by the work in the believers life and the fruits of the Spirit. The fruit of faith works in the heart and life of the believer. We exercise this and this is works of holiness. This holiness we have unto Almighty God.

Salvation is not an easy thing. Salvation is not just like someone snapping their fingers or winking their eye. You need to count the cost. God has to deal with you. God has to show that you are a filthy sinner. God has to show you that you need a Saviour. God has to show you that Jesus Christ is sufficient to save you from your sins. God does that through faith. Then when a man comes forward, he's not opening his heart and giving his heart to Jesus. He's coming, openly confessing Jesus Christ as His Lord and Saviour. Jesus Christ will save you right where you are just like you are. That is how God saves us. He doesn't save us any other way.

We must be holy because it is the only proof that we love God. In John 14:15 it says, "If ye love me, keep my commandments." A man has to be born again before he can keep God's commandments. We can't do that without the Holy Spirit.

"He that hath my commandments, and keepeth

them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21).

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you" (John 14:23-25).

If you love God, you are saved forever. If you love God you will keep His commandments. I'm not talking about the Ten Commandments or precepts of all the law. I am talking about what Jesus Christ has commanded. He said, the marks of my discipleship are that you love one another that the world may know that you are My disciples indeed. If you express your love one toward another as you express your love toward me, they will know. So then, we must be holy. It is the only proof that we love God. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:2-5). We will continue to discuss these wonderful points of God's infallible Word in the closing message on the series of holiness.

FOLLOWING

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had. Why? Because the methods and paths have been explored, planned, and worked out by those who have gone on before. We, in effect, reap the blessings of the labors of others! Today's methods of travel, however, are not without their drawbacks. They are in fact some of the most dangerous methods devised. It is said that more people have lost their lives on highways than all those killed in both world wars combined. Air disasters and rail collisions are all too common. Therefore in traveling "to and fro", those in charge must be constantly alert to ever lurking dangers. There are many intentional killers on our highways in the form of drunk drivers. Many in the skies and on land and sea do not maintain an alertness as to the paths in which they travel. In our fast pace on the highways our eyes must constantly observe the path, watching out "for the other guy" or obstructions in the road. Thus, in all phases of travel, alertness and attentiveness to direction and destination are the keys to success of safe arrival. We must watch for obstructions that could greatly hinder, if not, cost us our very lives.

"And he saith unto them, Follow me..." (Matt. 4:19). This, beloved, was the call of Christ to His disciples, His

followers. Historians tell us that at this calling of the Lord, these four brethren mentioned were already familiar with the Lord Jesus Christ, but at this occurrence of our reading, they were yet the disciples of John the Baptist and had returned to their trade of being fishermen after John had been imprisoned. These men had been saved already, under the preaching of John and thus were baptized of him. These were some of those who had been "prepared" for the Lord Jesus Christ. Yet perhaps they had not fully understood this since it was necessary for our Lord to seek them out and persuade them by His words of comfort, assurance and encouragement. We see in these words of our Lord, His foreknowledge of all things, for in such words as "Follow me," we understand them to speak of a destination or pre-ordained route, which would eventually, for Christ, lead to the shame of crucifixion, and to glory and victory, to be exalted above all. No man or woman has ever, or will ever, be led astray by being obedient to these two simple words. The path has been laid out in our guidebook or road map if you will, even the Word of God. This path, as with all paths we must travel, is not without danger from without, for in it lies the child of God's greatest enemies of this "present evil world", our own flesh, and Satan "who goeth about as a roaring lion seeking whom he may devour." But for every obstacle, every hindrance, every danger, there is a refuge in Christ our Shepherd who paved the way before us and will deliver us, for He knows the way, and would not bid His own to follow if it were not a way to sure safety and refuge in Him. I would have to say, this morning, that of the many things we read in the Bible concerning Christian living, these two small words of "Follow me" sums up the entire matter above all! The apostle Peter, by the Spirit verifies the words, "Follow me" in I Peter 2:21-25. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." What were some of His steps? (V. 22) "Who did no sin, neither was guile (deceit, entrapment) found in his mouth: Who, when he was reviled (abused), reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, (Why?) that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (V. 25). For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." Notice the words, "were as sheep" and "Shepherd and Bishop." Our Lord said, "My sheep hear my voice, and I know them, and they follow me." "Follow me" he declares, stray no more for "He leadeth me beside the stillwaters" or "the waters of quietness." "He restoreth my soul. He leadeth me in the paths of righteousness for (Continued on Page 10, Col. 1)

EVANGELISM IS IMPERATIVE

by Ralph Webb

See John 4:35,36.

The chief duty of the churches is to evangelize, for millions are lost to God. The chief privilege of the church is to evangelize, for God has a special reward for soulwinners. The chief need of the church is to evangelize; it's either evangelize or fossilize. Jesus was the master evangelist, and is a perfect example for us to follow in that which is greater than spanning rivers, cornering the wealth of the world, or having the acclaim of men--namely; the winning of lost souls.

I. Christ had a perfect conception of His mission on earth. He was no martyr, no misguided fanatic; no overzealous religionist, but He was what He claimed to be--the Saviour of the world. He declared, "For even the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many." (Mark 10:45). Again, "For the Son of man is come to seek and to save that which was lost." (Luke 19:10). Away forever with the blasphemous error that Christ was baffled and beaten by the sins of the world! He was conscious of His mission from His earliest days. An old master painted a picture of Jesus in Joseph's carpenter shop. As the Master stretched tired arms, the light from a window cast the shadow of a cross on the wall. Even so the shadow of the cross hung over the life of the Saviour, and His task was plain.

But the task of the churches is as clearly marked out in God's Word as was the way of the cross. After the resurrection, Jesus said, "...even so send I you." (John 20:21). We are not to adjust the microscope and telescope of science, not to pore over dusty volumes in libraries of

culture, not to instigate a sweeping system of moral reform, not to magnify the development of body and mind, but we are to seek with heart and soul the well-being of that which shall last after the stars have fallen and the moon has turned to blood--the eternal human soul. We have our mission outlined in Matthew 28:18-20, commonly called the Great Commission, and our duty to God is not fulfilled until we have made every possible attempt and sacrifice to "make disciples of all nations."

II. Jesus is our example in soul-filling, heart-breaking compassion. Many times He viewed the ravages of sin, the depravity of the hearts of men, and His heart broke in consuming pity, and the tears flowed thick and fast, as He wept for sin. His divine heart is laid bare as we read: "...when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:36). Hear Him tearfully say, "O Jerusalem, Jerusalem; ...how often would I have gathered thy children together, ...and ye would not." (Matt. 23:37). Certainly His holy life was burdened with the weight of men's souls.

Our evangelism will flame or die, succeed or fail: only as our own hearts bleed for the sins of the world. Moses prayed that his own name might be blotted out of the Book of Life if such would result in the salvation of his people. Paul, the Moses of the New Testament, could wish himself accursed for his brethren in the flesh. Later, we hear him reminding the Ephesian elders that he had warned them night and day with tears. And all great

soul winners have been those who, with anguish of soul have cried out, "Give me souls, or I die!" A glance will reveal the destruction of sin and a look at God's Word will reveal God's penalty for sin. O Church of Jesus, how can we be so indifferent; so callous; when: "One hundred thousand souls a day, Are passing one by one away, In Christless guilt and gloom. O Church of Christ, what wilt thou say, When in that awful judgment day, They charge thee with their doom."

God grant that our hearts shall become heavy, and that we shall have the grace to go forth, sowing the precious seed of the gospel, inoculating it with our tears, that we may come again rejoicing, bringing our sheaves with us.

III. Jesus knew that He was the only key to the world's betterment, that He alone could save from sin, that the abundant life, present and future, came only through Him.

Even so, the Christian must realize that he is not one evangelizing force, but the only evangelizing force, for God has no other plan to reach the lost, except through human hands, human minds and human lives. We know full well that the gospel is God's dynamite to blast sin from the lives of ruined sinners. We know that the much publicized "more abundant life" is a fallacy, and that such life is found in Him who came to give life and give it more abundantly. Death, fearful and eternal, awaits all who die without Christ. Therefore, let us say with the poet: "Salvation, O salvation! The joyful sound proclaim, Till earth's remotest nation, Has learned Messiah's name. (copied from November 25, 1939 issue TBE.)

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his name's sake" (Ps. 23: 2 & 3). "Follow me" He declares, follow His example, His steps. Yea, His steps that surely lead to "quietness" peace and restoration. Psalm 23:4 adds, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" "Follow me" saith the Lord; why? "Thou wilt shew me the path of life; in the presence is fulness of joy". (Ps. 16:11).

"And he saith unto them, Follow me." You know, there are about six times in the Gospel of Matthew that our Lord uses this expression, but in the words of our text He used a different form of the original expression, and it is found but once in the Gospels, which is here in our text. This would seem to have important bearing on why the Lord should use these words, "Follow me." or more correctly, "come behind, or come after me." I believe these words were meant to be of special calling to the apostles. A particular calling into the Gospel ministry, for in our reading we find written of the four; these words, "And they straightway left their nets, and followed him" (4:20); "and they immediately left the ship and their father, and followed him". We believe this to be a particular call, because they each left their secular business and relations in answer to this call to the ministry of Christ. The call, a call to discipleship, is indeed universal to all the elect, but also particular to some men in the ministry of the Lord Jesus Christ. We say this because it was a call to leadership as later verified by the lives of each of these men, as recorded further in the Scriptures. It is a known fact, and an imperative one, that none is ever made a great leader, unless he is first made a good follower. Our Lord has here declared, "Come behind me," "Follow me," "And whither I go ye know, and the way ye know." (John 14:4). "Come behind me." Why? Colossians 1:16-19 tells us, "For by him were all things created, that are in the heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." The book of Revelation begins its chapters and closes its chapters with the expression of our Lord: "I am Alpha and Omega, the beginning and the end, the first and the last." (22:13) By the Lord Jesus Christ each of us were created and began life, both physically and spiritually. By Him our lives shall come to an end. What

comes in between the beginning and the end of us? "Follow me." Thus, as the creator and sustainer of ourselves, He is able to command, "Follow me." As the "head of the body, the church," He is able to command, "Follow me." As "Lord of all" He commands, "Follow me." Thus in "all things" He is rightfully to have "the preeminence." Colossians 1:16-19 reminds us that "all things" were created by Him, "All things consist" or are put and held together by Him, and thus in Him does "All fulness dwell."

Alas, it is, however, against our very depraved nature to desire to follow Him, for were it not, our Lord would not have needed to tell us these things, nor so often remind us constantly throughout His precious Word. It is striking to notice that two of the four apostles mentioned in our Scripture reading later in life found it necessary to write epistles to the elect in which they warned against straying off the Lord's path by forgetting His words, "Follow me." Let us observe some of these admonitions. II Peter 1:12 tells us, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth... (v. 15). Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we (apostles) have not followed cunningly devised fables... but were eyewitness of his majesty." He tells us that the glorious Gospel of our risen exalted Lord Jesus Christ is no myth, no legend, no fairy tale, but rather as real as Christ Himself. These words he pleadingly writes as his death draws near. What more can a man do, than with his dying breath as it were, endeavor to remind us to follow Christ and not "cunningly devised fables," i.e. things that were devised by Satan. For what are "craftywise fables" but fiction, and what is fiction but an untruth and a lie? We hear of those who tell "fairy tales" to children. They lie to them! But adults have fairy tales, too. Televisions and movie theaters seem the biggest portrayals of these, or so it would appear on the surface. But today many follow cunningly devised fables of Mormonism, Russelism, Catholicism, and any other "ism" you can think of! Peter said, "we have not." The reference is, of course, to the words of our Lord, "Follow me." When we stick to the Bible, study our Bible, follow Christ through it in word, deed and doctrine, we will never follow "cunningly devised fables." This, beloved, is discipleship! Peter again admonished (II Peter 2:1-2), "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable (destructive) heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways." Yea, beloved how true these words ring in our times. Perhaps the earth has never seen such times of wickedness and sin as we now witness, and that par-

ticularly in our own homeland of America. Here we have all manner of Sodomite, Satanic and cult churches (?) of which many follow, and there seems to be a waiting line, as it were, to join such. But these ways are "their" ways. They are "pernicious ways." Ways of indecency, lust, filthiness even as Sodom of old. Yet, beloved, we are forewarned that some of these "shall be" among us, seeking our following to "make merchandise" of us. Let us be soberly aware, beloved, and give heed! As our Lord said elsewhere, "Let these words sink down in your ears." "Follow me", for to follow another is to follow destruction. Again the apostle Peter wrote in (II Peter 2:15) of those that have forsaken "the right way and are gone astray following the way of Baalam." In forsaking the right way, we understand this to mean that they have ceased to follow Christ. In "Going astray" it means that they have departed from "the paths of righteousness" which is true Christianity. What caused the departure and lack of endurance? Peter states, "gone astray, following the way of Baalam." What is the way of Baalam? By His grace I have never known a sound true Baptist minister that was like Billy Graham, Pat Robertson, Jim Bakker, Robert Shuller, Oral Roberts or Jimmy Lee Swaggart. What do all these have in common? They have made merchandise of the people, whilst they heap treasures upon themselves! The way of Baalam was described by our Lord in John 10:12-13. "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep." Yea, an hireling will work only for the love of money, for filthy lucre's sake, and "careth not for the sheep." marketing the Word of God for his own gain! Yea, Balaamism is none other than today's social, humanistic gospel, which is no gospel, teaching salvation by works and deeds of morality! Oh beloved, we are so small in number about the nations of the earth, but praise the Lord, beloved, that by His grace, we are a number! By His grace we are made to continue in seeking to follow Christ. I pray that we shall not look back. I pray that we shall ever hear His words each waking minute, "Follow me."

Many there have been, in times past, that have entered into unity with the church here, but where are they now? Two families have fallen prey to Neo-Pentecostalism and one to alcoholism. They have quit following Jesus. Quit listening to His truths! Oh, the shame of it all, yet but for His grace any one of us here could easily fall in like manner. "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12). "Follow me" saith the Lord, "put on the whole armor of God." Beloved, from personal experience I have seen and know what happens when God's Jonahs cease following. It scares me! You know why? Because Satan doesn't bother you! Around this part of the country, they have an expression which asks, "Does a hog love slop?" That's what hap-

pens to a child of God when he leaves the church in rebellion, He wallows in the slop as a hog. Rest assured that if we are the Lord's and become disobedient, we will meet with the "great fish" the Lord has prepared for us. Yea, because He loves us He calls, "Follow me." Beloved, John wrote, "Follow not that which is evil, but that which is good." (III John 11) even the Lord Jesus Christ. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another (Rom. 14:19). Follow after charity (I Cor. 14:1). Follow after righteousness, godliness, faith, love, patience, meekness (I Tim. 6:11) Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us (Eph. 5:1). Greater love than this no man hath, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Are we tempted, burdened, heavy hearted? Take these words of challenge this day. "Follow me."

PRIORITY

(Continued from Page 1)

that almost sounds like many a Baptist testimony today.

During this period of time in Israel's history, both Haggai and Zechariah are found on the scene exhorting the people to rebuild the Temple of God. Nebuchadnezzar had previously destroyed Solomon's beautiful Temple in 586 B.C. Now the time had come; the nation of Israel needed to press forward, not to continue to look backwards to yesteryears blessings. So many of God's people and the Lord's churches are doing the very same thing today. God help us to move forward in the things of the Lord. These two "Minor Prophets" do not stop with the task at hand; the rebuilding of the Temple. They have a real burning message in their heart for the nation of Israel; a message that the church of God needs as well today. They speak concerning three major truths:

(1). The shaking of all nations in the last days; (2). The coming of the Lord to reign; and (3). The glory that the Messiah will have during His Millennial reign.

Haggai, the man. As somewhat already indicated, this prophet of God lived at the same general time as Zechariah. Furthermore, Haggai preached his four prophetic messages in the second year of Darius - 520 B.C. As with many, Haggai had only one goal, purpose of mind: to see the Temple of God rebuilt. Why? Because he knew and understood that God's blessings and favor could only come if the people of God would obey and do as the Lord had previously commanded. Beloved, that is still true today! Will you listen to me for a brief moment? Almighty God is the One that ordained "His Church." Therefore, if we are to have His full and complete blessings, then we must do our work through "His ordained means."

PRIORITIES - No time, Lord. "Thus speaketh the Lord of hosts, saying, This people say, The time is not come. the time that the

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Forum I

(Continued from Page 4)

that Judas was not present at the institution of the Lord's Supper.

In closing let me remind you of the words Jesus said in Luke 22:20, "This cup is the new testament in my blood, which is shed for you." Jesus would not have uttered these words to an unsaved man. Judas was a child of the devil, and he died that way. Jesus did not die for him, and had he been at the supper, it would have made our Lord a liar. Now I am sure that unsaved people have sat at the table with churches and have unworthily partaken of the Supper. I am sure this has been done, and the church was totally unaware of it. But Jesus certainly would not institute His supper and personally invite an unsaved person to be there.

I PLEAD THE MERITS OF THE BLOOD

(Tune: When I Survey LM)
Remember, Lord, the blood and sweat
Of Him who more than paid my debt.
Remember Christ upon the tree,
And now be merciful to me.

Remember how that Jesus bled
In this poor, guilty sinner's stead.
He bore Your wrath and curse for me
In His own body on the tree.

A perfect righteousness He wrought,
And by His blood my pardon bought,
So that His righteousness might be
By grace imputed now to me.

I plead the merits of the blood
Of Jesus Christ, the Son of God.
The sinner's Substitute is He,
A mighty Substitute for me!

GOD IS NOW HERE

The owner of a certain lovely cottage by the roadside was an atheist; that is, a person who does not believe in the existence of God. He was a prosperous man, a carpenter to trade, who was not only strong and healthy but also had plenty of work. Indeed, he had all he wanted; but he lived without God. He had a loving, gracious, praying wife; but she had a long, long time to wait before her prayers for him were answered, though at last they were answered in a very wonderful way.

The carpenter possessed another special treasure -- a dear little daughter whom he loved very much. But such was his hatred against religion and his contempt for the Word of God, that notwithstanding the pleading of his wife, he would not hear of the girl ever going to school, lest she should read the Bible, and be taught about God. So the child had no teaching apart from what her mother tried to give her at home. Meanwhile the woman did not cease to pray that her husband's heart would be softened to receive the truth.

At last God's time came. The carpenter became ill. His condition steadily worsened, and his wife's fears that he would die in his sins became increasingly greater. "Oh, if he should die," she thought, "what will become of his soul?" She prayed and prayed. Then, when she saw her husband (a strong man) becoming as weak as a child, she decided to go to the minister and ask him to come to see him. That minister, ever on the watch for the souls of his people, had often tried to speak words of truth to the atheist; but in vain. His every approach was resisted by the atheist with insults and scorn. But now, the minister went at once with the anxious wife.

No sooner did the sick man get a glimpse of the minister, than he assailed him with oaths and curses. Weak as he was, he ordered the minister to be gone and never darken his door again. The man of God saw that it was useless to remain. He turned away feeling sad, but inwardly praying that the man might yet be led to turn and repent. The poor wife had much abuse heaped on her by her husband for daring to fetch the minister. Meekly, she bore it all and continued in prayer for him.

Shortly after this, the sick man said, "I'll never let that man into my room again to talk to me about his God, whom I don't believe in. Bring me a board and a piece of chalk." The woman obeyed; but we can imagine her feelings of horror when she saw the hot fevered finger slowly write in capital letters: GOD IS NOWHERE. The board was now put beside his bed where he and others would see the writing.

His wife continued pleading in secret prayer for forgiveness for her hardened husband. His fever increased until delirium came on and he was in imminent danger. His ravings were heard, and death seemed to be very close at hand.

The minister returned. He came into the sick room, but his presence was unnoticed now because of the poor man's delirium. The minister requested to take the little girl to his own home so that she might be out of the way of infection. Before leaving the house he prayed with the deeply anxious wife, consoling and strengthening her.

The little girl was received as a sacred loan by the minister's wife, who determined to make the most of the short time she might be with her, by teaching her lessons from the Bible. She found her a willing and apt learner. She took her to the Sabbath school where she heard the Word of God read and explained. Although she had received some teaching from her mother, there was so much that was altogether new. She was also present at family worship and regularly heard prayers being offered up for her father that he might recover.

It was not long until God, in His infinite mercy, arrested the hand of death. The fever lessened, then went away. The doctor pronounced the man to be out of danger. His wife's heart overflowed with gratitude, and the minister thanked God in the congregation.

The first request the sick man made was that his little daughter might be brought to him. The doctor promised that if all went well he might see her in a little time. As the days passed he slowly regained his strength, but he showed no gratitude whatsoever to God. His eyes still fell on the words of that terrible board beside his bed.

At length, permission was given for his little daughter to see

him, but only for a few minutes. Those few minutes were momentous minutes. She was placed on the pillow near her father. His stony heart, so full of enmity towards God and His Word, was softened with the tenderest emotion towards his little child.

"Well, my pet," said her father, "where have you been while I have been lying ill?" "Oh," said the little one, "I've been so happy. The minister's lady is so kind. I do love her. The minister took me away and has been good to me. They have shown me how to read. They gave me a book full of lovely pictures, and I can read lots of little words."

The father listened. Then he said, "You can't read much yet, I should think. Could you read the words on that board beside my bed?" "Oh, yes father. Let me try," said the child. She began slowly sounding the letters one by one. Then she read it out; but instead of saying, "GOD IS NOWHERE," she read, "GOD IS NOW HERE." Then she added, "Yes, father, God is now here, and He's been here all the time you've been ill."

"You must go now," said her father suddenly, in a low choking voice. The door was closed. A burst of tears followed, and blessed sounds, came from that sick man's room-- sounds of prayer. Now the prayers of the loving wife were answered. The hard-hearted atheist became a broken-hearted penitent. Satan had overreached himself. The very same letters Satan had tempted the man to write so that his heart would be further hardened were the selfsame letters employed by God, the prayer-hearing God of mercy, to bring the man to penitence.

He was now awakened to a sense of his great transgression and awful wickedness, and was brought by the Holy Spirit to be broken-hearted before God. Now he earnestly desired to see the minister. That good messenger went to see him immediately. He explained to the troubled man the only way of access to the favour and forgiveness of God by faith in Jesus Christ, who is "the way unto the Father." The truth of the Gospel was blessed to the carpenter so that he eventually rose from his bed of illness, no longer an atheist but a new creature in Christ Jesus. --Copied

the Nation of Israel? Will God deal with your church because it will not put things in place as they ought to be?

(3). Their supplies were fast diminishing - "Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty." (Haggai 2:16). Not only had God removed their years crops, but that which had been stored up for such a day. These people were, if you please, bankrupt. How many times, as a pastor and spiritual leader, have I found that to be the case? God's people are wondering why things have gone the way they have and if they would only take a good look - well, they would see and understand. Put your house in order. Your life. The only hope for a child of God is to follow God's divine pattern.

(4). Plagues were abundant "I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the Lord," (Haggai 2:17). If you please, this is insult upon already injury. God is trying to get Israel's attention. Believe me, God knows how and when He decided to get your attention. Beloved, He will do just that. I am not saying that He is not in control of the matter. You, who know your Bible and study it on a regular basis, know that our God is Sovereign and that He accomplishes His stated purposes.

(5). Your selfish services to Almighty God are unacceptable see Haggai 2:12-14.

After looking at the things that were affected because the nation of Israel would not put things in order, would you turn your attention to the simple advise that Haggai gives.

First, consider your Priorities. "Now therefore thus saith the Lord of hosts; Consider your ways," (Haggai 1:5). The same words are found in verse seven as well. God is telling the nation of Israel through His prophet to "put their house in order." Beloved, it is God's servants duty to exhort their people to put things in order. You will give an account to God! Why not make it right and do what you already know is right. Second, anticipate God's delight in your right doing.

"Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." (Haggai 1:8). Third, obey God at all cost - see Haggai 1:12. Fourth, reverence God and lastly, just do what He has asked you to do Haggai 1:14.

II. PERSISTENCE. Beloved, if there is one thing that God wants out of His dear people, it is persistence. Don't give up or quit! How many times do we give up and lose the blessing that could have been ours? In chapter two and verses two and three, we have an insignificant sight. This Temple was not at all like the one Solomon had built. So what! It was gone - removed and that because of sin. It was no longer with the nation of Israel. Yesterday's blessings are not good enough for today! Our churches may be smaller, but success has never been determined by numbers or thinking. God's ways are not our ways. There-

fore, in chapter two, the people were given an inspiring sight cf. verses 4-5. You see, we build on the very foundation of God's strength - never man's. It was God that told them, "I am with you." Oh Beloved, what else do you want, much less need? Just as God was with the nation of Israel and blessed them, so He is with "His church" today. Don't ever forget that great truth. The world may not like us and fight us on every hand, but then, why would you want their favor and God's judgment? In verse five of chapter two, the children of Israel were promised the indwelling Spirit of God in the Temple. What a blessed truth. But Beloved, we are given the Spirit of God to dwell in our very being today. That is a wonderful and beautiful thought. But that is not all, the "church of God" has been given the Holy Spirit as well. "Know ye not that ye (God's true church) are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3:16). Some may take opposition to my interpretation, but this particular chapter and verse is referring to God's local church, whereas in chapter six, the Spirit of God is dwelling in individuals.

III. PROSPERITY. Somewhere down the road the nation of Israel would see the blessing of God. They would prosper and have the goodness of God. When? When the nation repents and receives their King that they crucified two thousand years ago. When will all that take place? At the close of the Great Tribulation period and just before the Lord establishes His thousand year reign.

Just as Israel ought to want God's blessing and prosperous hand upon them, so should the child of God today. If you do, then my friends, you must get it God's way. God did not promise in this life that our existence would be a rose garden, but He did promise in the life to come; certain rewards to those who were faithful. I do not have the time to develop this thought or the space in this message, but I do know that God's Word gives to us His requirements. If you are not part of the Lord's body (His local church), you are in rebellion and like the nation of Israel, looking for the judgment of God. That is not my doctrine or the doctrine of T.B.E., but the Bible. We could continue but time does not permit. May you search out the Bible and do what it tells you to do. You will never go wrong that way. May the Lord bless you as you think on these things.

FORGIVEN

(Continued from Page 1)

never to be remembered by His justice evermore! "There is therefore now no condemnation to them which are in Christ Jesus..." (Rom. 8:1). We can say with David, "...blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7). This is the central blessing of Christianity and the heart of our doctrine.

II. Where does this forgiveness come from? Our forgiveness issues from "the riches of his" (Continued on Page 12, Col. 1)

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PRIORITY

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Lord's house should be built," (Haggai 1:2). This people (Israel) had said, we will not build the house of God at this time. Oh Beloved, these people had forgotten what they were supposed to be doing for one reason or another. At times, that sounds like Baptist folk! They were no different than men are today. May I ask you a question? A soul searching question? Where are your personal priorities? Where are the priorities of your church? I am speaking to Christians - Baptist Christians. not the lost and dying sinner. You see, Israel had lost sight of the most important task of the day: the building of the Temple of God. In our day many a Christian has lost his priorities. You may call this one my hobby horse, but just as God ordained

and instructed His earthly people, Israel, to rebuild the Temple of God, so today our God has ordained the Word of the ministry through the "local church." You and I know or we should understand, that the "church of God" is not the building that we meet in. Rather it is the people of God that assemble in that building.

Wherefore, just as it was not the job of the prophet of God to build the Temple, so the Holy Scriptures inform us concerning the Lord's church.

Beloved, these people (Israel) had failed in their task and because of that, a number of things were affected. (1). Their sustenance was affected; "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag

with holes," (Haggai 1:6). Oh Beloved, learn to put God first; then understand this, God has promised to take care of our every need.

(2). A drought had come and relieved them of their goods. "Therefore the heaven over you is stayed from the dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands." (Haggai 1:10-11). Many a Christian person has already found out that a real spiritual drought has come and that because they would not put in order their own personal life and house. Will you? Will God have to deal with you as He did

TUNE IN TO THE CALL TO CALVARY

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

FORGIVEN

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grace." God's heart and love are involved in forgiveness. Here we see the offended party extending pardon to those who are guilty - is this not grace? God's grace is displayed when He personally pronounces forgiveness upon one who has asked for mercy. God arranged the way of forgiveness. He sent His Son into the world to die instead of guilty ones such as you and I. And now, in the gospel, He comes to many and proclaims free forgiveness of sin upon repentance and faith. What grace! Truly it is "amazing grace," is it not? Here is the one, though, who is trying to be forgiven by doing this or not doing that. What are all of your doings going to do about all of your sins? Dear friend, forgiveness and pardon are found only in God's mercy and grace through Jesus Christ.

The sweetest music in a guilty sinner's ear is the speaking of the word of forgiveness by the grace of God. Rely on nothing but God's grace in Christ.

III. What is the basis of God's forgiveness? "Through his blood." God does not and indeed cannot, simply overlook sin. "...without shedding of blood, is no remission (forgiving)" (Heb. 9:22). Every sin must, because of God's holiness and justice, be punished. "The wages of sin is death..." (Rom. 6:23). God's mercy and grace do not operate at the expense of God's justice. A judge that didn't pass sentence on criminals would, himself, be thought of as a criminal. But God, in His wisdom, does have a just basis on which He can forgive even the most vile of sinners; that being the blood of His Son. Jesus Christ died the death of the sinner. His death was substitutionary and vicarious. "For this is my blood of the new testament, which

is shed for many for the remission of sins" (Matt. 26:28). Jesus Christ died and offered Himself up as a sacrifice for sin and sinner so that God "...might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26). God has forgiven all of our sins against Him and yet remains absolutely righteous because those sins were punished when Christ bore them on the cross. And now, "...the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). As a child of God, when we sin, our continued forgiveness with God is based upon Christ. "...if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins..." (I John 2:1-2).

No matter how grievously you have sinned - "...there is forgiveness with thee..." (Psalm 130:4). No sin is so awful that the blood of the Son of God cannot wash it away. Remember, Jesus Christ came into the world to redeem and save sinners! Listen to the words of C. H. Spurgeon: "When thou gettest Christ, thou hast redemption; for He is redemption. When thou gettest Christ, thou hast forgiveness of sins; for He is the propitiation for our sins. He has put the sin away by the sacrifice of Himself. Get Christ, and thou hast the proof, the evidence, the sum, the substance of perfect pardon. When thou art in Him, then thou art forgiven." O saint and sinner alike - trust in the Lord Jesus for your forgiveness with God; lean on Him; believe on Him; and "...though your sins be as scarlet, they shall be white as snow..." (Isaiah 1:18). Remember that "...whosoever believeth in him shall receive remission of sins" (Acts 10:43) - "...but he that believeth not shall be damned" (Mark 16:16). None but Jesus; none but Jesus can do helpless sinners good!

The first Thanksgiving PROCLAMATION

issued by
President George Washington

Whereas,

it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits and humbly to implore His protection and favor; and

Whereas,

both Houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;"

Now, Therefore,

I do recommend and assign Thursday, the twenty-sixth day of November next to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our service and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union and plenty which we have since enjoyed; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions, to enable us all, whether in public or private stations, to perform our duties properly and punctually; to render our National Government a blessing to all the people by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to promote the knowledge and practice of true religion and virtue, and the increase of science among us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the third day of October, A.D. 1789.

G. Washington

PUBLISHED BY
AMERICANISM EDUCATIONAL LEAGUE
FREEDOM CENTER, P.O. BOX 5986
BUENA PARK, CALIFORNIA 90622
Additional copies available at 10 for \$1.00

Editor's Note: How have the mighty fallen! How far has our country come from the place indicated by President Washington's First Thanksgiving Proclamation? How many Americans(?) and American Organizations (?) so-called (ACLU for one) would object to such an official government proclamation today? This proclamation is American, and it is godly. Those who would oppose it are ungodly, and they are un-American.

AT A BIBLE CONFERENCE IN SILSBEE, TEXAS

It was my honor to be invited to speak at a Bible Conference at The Sovereign Grace Baptist Church of Silsbee, Texas. This church is pastored by Elder Walter Herin, a very fine man, and a very sound and able preacher. The conference was held October 14-16.

This was my second time with this conference. It is always good to be invited to a church for the first time, thus meeting new friends. It is a special honor to be invited again. Hopefully this tells one something.

Elder Doyal Thomas and his wife met me at the Houston Airport and drove me to Silsbee. They also drove me back to the airport on Monday morning. I appreciate this kindness of this brother in going out of his way to be a help to me and to the host

church and pastor, for someone must get me to the conference and back. I greatly enjoyed the fellowship with Brother Thomas and his wife on these two trips. Brother Thomas is a very kind and considerate person. He is a spiritual delight to fellowship with.

The Sovereign Grace Baptist Church is a fine and excellent church. They are very sound and strong in the truths of God's Word. Few churches, if any, could surpass them in this. The people are thoughtful, kind, and hospitable. It was a spiritual joy to visit this church and to meet and fellowship with the members thereof.

The conference was smaller than some our churches have. I have lost my program since coming home and will be unable (I fear) to name all who preached for the conference. I preached three times. Brother Thomas preached three times. Brother Os-

car Mink and some others preached twice. Part of this was due to the fact that several preachers on the program were not at the conference. Since I fear I will omit some, I will not try to name all who preached. I will say that I enjoyed every sermon. I greatly enjoyed a sermon by Elder Oscar Mink on "Election" in which he told us that it was absurd, if not blasphemous, for any man to call himself a Baptist and preach against election. He also told us that Baptists have always preached election.

Two non-preachers, members of the host church, brought messages - A.D. Jones and James Pruitt. They may not call themselves preachers, but they could sure teach theology to a host of preachers. I enjoyed them very much.

Brother Homer Laurence brought two very fine messages. It was a great joy to me to hear

him and to fellowship with him. I was specially blessed by some conversations we had. I heard four preachers that I had not heard before. They were all able men, and I enjoyed meeting them.

I was privileged to stay with Brother Herin and his good wife. This added to the blessing of the conference for me, though I am sure I would have been blessed by staying with any of the hospitable Texas people.

If you are ever in this area, I urge you to visit these people and this church. You will be greatly blessed. Pray for Brother Herin and this church. Brothers and sisters, if we don't pray for one another who is going to pray for us?

My plane left Houston late Monday morning. Consequently, I missed connections in Charlotte, N.C. But Katie was at the Huntington Airport when I finally arrived. It was very good to see Katie again, to be back home,

and on Wednesday to be back in the pulpit at Calvary Baptist Church. I have lived in so many places that I do not feel about any of them like folk do who have spent their lives (or most of it) in one place, I almost envy such people and feel that they have something I have missed. But I call Ashland home now, and there is no place like home.

JUST ONE MORE

Now now my child.
Just one more mile.
Just one more tear
and one more smile.
Just one more sheep
bring to the fold.
Just one more suffering
to refine thy gold.
Then my child
you will find.
That a sovereign God
knew best all the time.