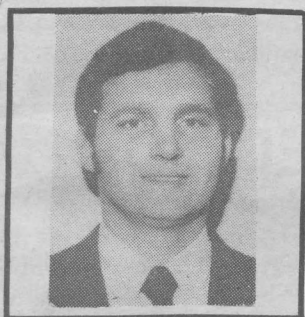


"THE POWER OF SECRET SIN"

Joshua chapter 7
by James A. Crace

God's Word is a beacon, guiding us through life's troubled sea. If we lose sight of it, we've lost all. The love of Christ should constrain us to follow; more than the fear of God. Just when you, have won some great victory over sin, look out! Satan is bound to create some problems for you, most times, in the most subtle way. What happened to Israel at Ai is what happens to God's people when secret sin is not confessed and forsaken.

Please read the seventh chapter of Joshua. The fall of Jerico was followed by the temporary fall of Israel. We need to be very careful of the dangers of success. When we are strong, and lifted up, then we are weak. Paul said, "when



James A. Crace

I am weak, then am I strong." The seed of pride and self-confidence is often sowed in the joyful, unguarded hour of victory. There are always Achans lurking in the heart waiting for

the chance to enrich themselves in the things dear to man, but accursed to God. Sin always brings defeat and failure. Sin causes loss of fellowship with Christ, which causes loss of testimony for Him.

The shameful defeat of Israel is like a defeat in the life of a believer overcome by some sin. And the sin of Achan, shows the sinner's doom apart from the saving grace of God.

The defeat of Israel was unexpected. They said, "Let not all the people go up..." They were very confident of success, but very ignorant of their own condition in the sight of God. Confidence and sincerity in a Christian can never take the place of holiness and truth. Our power does not lie in our experience or skill, but in our heart's condition with God. Is thy heart right? Is it sensitive to sin? Even unexpected failure has its source in evil somewhere. If there was an escaped murderer, or rapist, or molester on the loose in your neighborhood you would no doubt be wary! What about sin? It is just as dangerous; the threat is just as real! Our defeat as believers, or as a church, has it's beginning in sin somewhere!

Israel's defeat was complete. "They fled before the men of Ai". Why did they flee? Because the Lord was not with

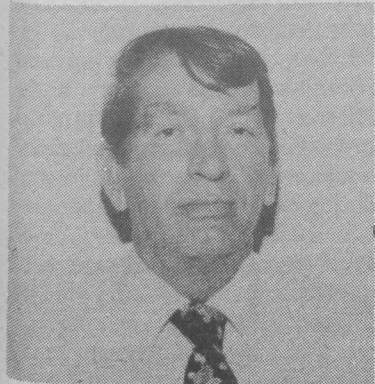
(Continued on Page 10, Col. 1)

GOURMET-GOURMAND

by Ray Hiatt
P.O. Box 156,
Avawam, Ky. 41713

"Butter and honey shall he eat, that he may know to refuse the evil, and choose the good" (Isaiah 7:15). Diet is important, as our text indicates, for if nothing else, it is an exercise in discriminating taste. Our Lord was selective in what He ate, and so must those be who describe themselves as Christians. This is a paper on discriminating taste, and those who have it and those who lack.

The pig is an unclean animal in the Bible for Israel, and the pig has received much bad press in the world. Yet, since the Bible



says a good word for even ants, spiders and serpents, I take leave to say a good word for the pig. An agricultural expert has said of the pig, "His name is a synonym for greed and gluttony, but he is the only animal on the farm who will eat a balanced diet if all varieties of food are set before him; and he is also the only animal that will stop eating when he

(Continued on Page 10, Col. 3)

THE SECRET OF A HAPPY LIFE

by C.H. Spurgeon
"I have set the Lord always before me: because He is at my right hand, I shall not be moved." (Psalm xvi. 8.).

In the preceding verses we read, "The lines are fallen unto me in pleasant places; yea, I have a goodly Heritage." The speaker, therefore, is a very contented and happy man. It is not the most usual thing in the world to find persons extolling their lot, and manifesting a conspicuous emphasis of satisfaction; far more common is it to hear men surrounded with favours lamenting the hardness of their case. Contented minds are almost as scarce

as snow-flakes in harvest. The man who rejoices in His goodly Heritage deserves attention, and



C.H. Spurgeon

we shall do well to learn His secret. How is it that He is able to feel so happy? Let us seek out the way by which He arrived at this peace, and discover the silken clue which led him into such a bower of delight. Perhaps His road may fit our feet, and by following it we may become as perfectly content as He was. O Lord and giver of peace, Help us in the search!

But, first, who is this person who is thus singularly content? To our astonishment we find that the Spirit speaketh Here by prophecy in the name and person of our Lord Jesus Christ. It is He who by the Spirit Here saith,

(Continued on Page 4, Col. 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE LITTLE FOXES THAT SPOIL THE VINES

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (S.S. 2:15). It is important to the Christian that he be fruitful before the world. We need to beware of anything and everything that will hinder this.

Let us briefly expound this verse. The vines are believers. The grapes are the fruits of the believer in his daily life. These fruits are tender and are easily damaged, even destroyed. The foxes are those things that injure the vines and injure or destroy the

fruit. Little foxes show us that little things can do this damage. Now, if you do not agree with this exposition of this verse; at least, this is the way I am going to deal with it. I am sure you will agree with the things I have to say even if you disagree as to the interpretation of the verse.

Fruit in the life of the believer is very important. It is important to himself. Without fruit, one cannot have the assurance of salvation. If I can see no fruit of the Spirit in my life, how can I be sure I have the Holy Spirit within? A saved person may have

little fruit, but he will have some. I cannot have the joy, peace, blessing, and contentment in my life that I ought to have if I have no fruit. To really enjoy salvation, the believer must be like a very fruitful garden.

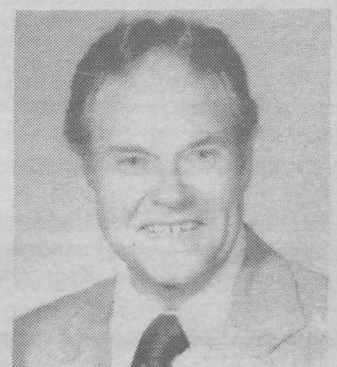
It is important as to the believer's influence and blessing upon and to others. I tell men I am a Christian. I urge them to come to Christ for salvation. But, if they see no fruit of salvation in my life, what effect will my testimony have upon them? I will not be a blessing to others

(Continued on Page 2, Col. 1)

tained in God's Word is essential.

Those who believe that baptism procures salvation, accuse us Bible believing Baptists of believing that baptism is a nonessential. It has been stated by some people that Baptists hate baptism. Leaders in churches which teach baptismal regeneration prejudice their people against

(Continued on Page 6, Col. 4)



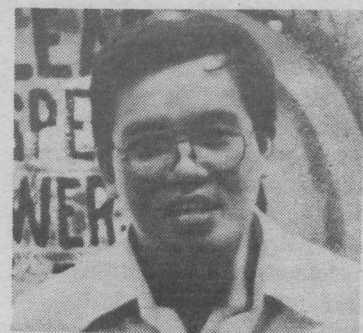
Elgie Hornsby

GRACE, GRACE UNTO IT

by Velmer B. Paler
Toril, Davao City
Philippines

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zech. 4:7).

This verse was the prophecy of Zechariah. Zerubbabel would complete all his work in Jerusalem; and when the top most stone of temple was laid, the people would shout, "Grace, grace unto it." Every aspect of the restoration of the Com-



Velmer B. Paler

monwealth or Israel at that time came through grace. So it is with our personal salvation. From the first stirrings of our hearts until our coming to Christ and our being kept right through to that great day of triumph which is the rapture or resurrection; all is grace.

"Grace, grace unto it." What a glorious sovereign grace! It is grace which is deepest and most profound; the richest most

(Continued on Page 11, Col. 4)

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The Baptist Examiner

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

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DEMANDS OF GODS HOLINESS

by Sam Wilson

I. Peter 1:15,16: "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be you holy; for I am holy."

I would like for you to read
(Continued on Page 8, Col. 2)



Sam Wilson

BAPTISM, ESSENTIAL OR NON-ESSENTIAL

by Elgie Hornsby
970 Upsala Rd.
Sanford, FL 32771

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26,27).

The religious world would say that the denominational gap, created by our differences, is only a matter of semantics. If semantics is all that separates us, it should not be. If our position is clearly defined and the words used are understood in the light of revealed truth and we agree, then we have no differences. There have been those who, in an effort to have an unholy union, have stated that we agree on essentials. Their suggestion by such a statement is that some things are nonessential. However, all that is con-

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

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

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

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FOXES

(Continued from Page 1)

unless I bring forth much Christian fruit before them.

It is important to the matter of the believer glorifying the Lord. "Herein is my Father glorified, that ye bear much fruit...." (John 15:8). Fruitless lives of professed Christians bring much dishonor on the name of the Lord. A life filled with the fruit of the Spirit gives God great glory. It should be the chief desire of the believer to glorify the Lord who hath saved him. Let the believer assiduously cultivate the fruit of the Spirit in his life if he would properly glorify His Lord and Saviour. You see, then, how important the matter of fruit is to the believer.

Let me contrast big things and little things briefly. I confess at the start that some of the things I will be listing as little foxes may be truly large ones, but I do hope the Lord will help me to make myself clear. I am not overly fearful of big things coming into the lives of my members and readers, though this is always a possibility. I don't expect any of my members to get drunk next week, or to commit adultery, or to take drugs, or to rob a bank or a convenience store. I would be totally shocked by such. I know that these and other sins that one might consider big ones are possible in the lives of professing Christians, and sometimes take place in the lives of even true Christians. But I do not believe that such are the major danger of most of God's children. Most Christians are on the watch for

big sins. They are shocked even at the thought of doing such things. They do not desire, they are not greatly tempted by such sins. They have more of an awareness that such things are terribly wrong and would cause great hurt and damage.

It is the little sins that give the most trouble to most of God's children. Many, who would not even think of getting drunk, or committing some big, terrible sin; never stop to think about many of the little sins that injure their Christian life and testimony. Many, who would weep and speedily, sincerely, publicly repent of some big sin; rarely consider that they are guilty of many sins. When is the last time you repented of envy, pride, slothfulness, not praying, not witnessing, etc.? Yes, I verily believe that the little foxes do us



Joe Wilson

far more damage than do the big ones.

As we begin to name some little foxes, let us look first at sins of omission. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jms. 4:17). Beside this verse, I have written in my Bible, "Oh! the good we could have done, and the sin of not having done it!" It is a sin to do that which we know we should not. We all know that. We consider and seek to be careful as to such sins. We speedily confess and repent of such. It is also a sin to fail to do what we know we should do. Oh, well, that is not so bad. We give these little thought. We do not watch against them. We do not worry too much about repenting of such and confessing them. When is the last time you truly went before the Lord and confessed a sin of omission to Him? We know we should faithfully study God's Word. We know we should spend much time in prayer. We know that we should witness to the unsaved about us. We know that we should be faithful in church. We know we should give tithes and offerings. Oh, there are a host of things we know we should do.

If you got drunk last week, or committed adultery, or stole something; you have likely already repented of this, confessed it to the Lord, asked Him to forgive you, and promised that with God's help you would not do it again. Did you witness to some sinner last week? Have you repented of not doing this? Have you confessed it to the Lord? Have you asked Him for strength to overcome this sin? Did you spend a good bit of time in prayer last week? Have you repented of this failure? Have you confessed it to the Lord and asked His forgiveness? Have you earnestly prayed for strength to overcome this sin? When is the last time you sincerely, seriously, in tears confessed a failure to be in church when you should have been? Do

you see what I am getting at? We are very, very careless about sins of omission. We just rarely think of them in the same light as we do the sins of commission. Yet, these sins of omission may well be doing more damage to our Christian lives and testimonies than anything else. We may be far more guilty in the matter of sins of omission than we are in sins of commission. Surely, sins of omission are little foxes that spoil the vines.

"...covetousness, which is idolatry" (Col.3:5). Covetousness is a sin. It is closely related to many other sins. It is a mother sin with a large brood. I do not think that it is just desiring what belongs to someone else. I think it is more than that. Sometimes we try to get around this sin. We say, "I don't want John's, I just want one like it." Since we are not coveting that which belongs to John, we think we are not coveting. Covetousness is the sin of desiring more than, or that which God has not seen fit, in His providence, to give you. "Let your conversation be without covetousness; and be content with such things as ye have...." (Heb.13:5). From this Scripture we learn that not being content with what one has is to be guilty of covetousness. If we would only put into practice the Sovereignty of God which we believe, it would cure us of many sins. When I am covetous I am rebelling at and murmuring against God's sovereignty in His distribution of things. When is the last time you repented of this sin? When is the last time you even examined yourself to see if you were guilty of this sin? This is truly a little fox that spoils the vines.

Envy is close kin to covetousness. If it is not the mother thereof, it is a twin sister at least. Envy can eat the heart out of Christian fruitfulness. Many cannot enjoy what God gives to them because they are eaten up with envy over what others have. Dear friend, let others have and enjoy what God gives them. You enjoy what God gives you. Be thankful for that. Do not envy anything about another person. The heart that is filled with envy cannot be filled with the joy of the Lord. Why, if you envy another what he has, you will rejoice if he loses it; and would not that be a terrible sin? Envy is a little fox that will destroy the fruitfulness of a believer.

Jealousy is close kin to envy. It is a cruel, destructive sin. It is cruel to those who are the objects thereof. It is destructive to those who are the subjects thereof. These three sins are kindred ones. If I am not satisfied with what God sees fit to give me; if I am covetous, I will envy those who have what I do not have. I will then be jealous of their having it. No man can be happy if he be a jealous man. No Christian can be fruitful if he is jealous.

Jealousy seems to me to be the sin of many preachers, and it has grieved me to learn this (I have seen so much of it). It grieves me to even speak of such. One preacher is jealous of another's abilities. I have learned that there are preachers to whom I will not brag about another preacher's sermon. I know how jealous they are. One preacher is jealous of another preacher's church, of his position, of his salary, of his having many friends. Oh, this jealousy has led to great hurt.

The jealous preacher will lie on other preachers, he will speak despairingly of them, he will injure them in any possible way. This is a bad sin to be found among preachers. Jealousy is a little fox that will spoil the vines. My friend, when is the last time you repented of covetousness, envy, or jealousy? Have you examined your life to see if these things are in you? Have you confessed them as sins before God? Have you asked for forgiveness? Have you asked for strength that you might do these things no more?

Pride is so destructive. Maybe I should not call it a little fox. It has slain its ten thousand of thousands. Proverbs 6:16-19 lists sins that the Lord hates, and the first one on the list is "A proud look." After preaching this sermon in my church, Phala Shannon, a godly woman in the church, pointed out to me that "I" is in the middle of "pride." It is so true. We who have the least to be proud of are often the most proud. There is nothing good in the natural man; still he is proud. All the good in a Christian is placed there by God, still, even he is tempted to pride. Pride is

the opposite of humility, and humility is one of the greatest of Christian virtues. Pride will kill humility, or humility will kill pride. Both cannot continue to live together. I sometimes think that humility is the greater need of a child of God. I verily know that humility is one of the greatest needs of the preacher. Brethren, let us pray for humility. We cannot be true and effective preachers of God's Word unless we are "clothed with humility." Pride is a little (?) fox that destroys the vines.

Unkindness is a fruit-killing fox. "Charity is kind", and we ought to be "kind one to another." The person who is not kind to others will have little fruit. When another considers that you are an unkind person, you have lost your testimony with that one. No use of witnessing unto him just now. Go to the Lord, confess your sin, and ask Him for kindness. Go to your neighbor and prove to him that you are truly a kind person, and then you may have a successful witness to him. And know this: you can destroy a reputation for

(Continued on Page 3, Col. 1)

FROM THE EDITOR

IF I LOVE YOU. "A new commandment I give unto you, That ye love one another...." (John 13:34). Jesus tells us that love for one's neighbor is the second greatest of all the commandments of God. Love for others is certainly an acid test as to the depth and reality of our spiritual character. "...every one that loveth him that begat loveth him also that is begotten of him" (I John 5:1). Oh, how much the Bible has to say about Christians loving one another. Such love is presented in the Bible as an evidence and a proof of the reality of one's love for God; of one's truly being a saved person. I am sure that we will all admit that we fail in this. I propose some tests by which we can test the reality and the quality of our love for one another.

If I love you, I will desire the very best for you that God will give you. I will desire this as to your health, as to material things, but especially as to spiritual things. I will not envy you as to anything God gives you. I will not covet anything that is yours. I will be happy when I learn that God has blessed you in any way.

If I love you, I will never, never, never wish you any ill. I will never hope that anything bad happens to you. I will never, never rejoice when I hear any bad news concerning you in any way. If I hear something bad concerning you, I will hope that it is not true. I will grieve over anything bad that happens to you as if it had happened to me.

If I love you, I will pray for you. Yes, I will pray for you. Frequently will I go to the Lord and ask Him to bless you. If I learn of needs in your life, I will pray about them. If I learn of good things, I will thank God for them. I will most earnestly pray for your spiritual good. If you are a special servant of the Lord, I will ask the Lord to bless your service and use you to His glory. If you are a pastor, I will pray for the Lord to bless your ministry and your church as best I can and should.

If I love you, I will grieve over your faults and failures. Oh, I will not ignore them. I will not pretend that they do not exist. I will not be adverse to mentioning them to you and exhorting you concerning them - in a spirit of real love. I will wish they were not so. I will pray that God will work in your life as to these things. I will pray that you will be brought to conviction, repentance, restoration, and victory. I will hope and pray that you will not continue in such things, and so greatly harm your life and service for the Lord.

If I love you, I will always be ready and willing to help you in any way that I can. I will be willing to help you physically, financially, and spiritually whenever it is in my power to do so.

If I love you; if you wrong me, I will always be ready, willing, and anxious to forgive you. I cannot obey Scripture and forgive you without your repentance, but I will love you even while you wrong me. I will have my forgiveness ready to give you the first moment you show repentance for what you have done to me. I will earnestly desire that you will repent so that I might have the joy of forgiving you and having our fellowship as it was, or better.

If I love you, I will not tell others of your faults, failures, and wrongs, except as I feel it is needful, and for the glory of God. I will be careful how I speak against you before others.

If I love you, I will never, never tell lies on you. I will never do anything to try to hurt you in any way. It will hurt me greatly if I realize that I have hurt you. I will not try to make others think less of you. I will be honest and truthful about you.

If I love you, I will minimize your bad qualities and magnify your good ones, always subjecting this to truth. I will desire that others think well of you. I will do what I can to bring this about.

Many other things could be said, but these are enough to bring most of us under conviction in this matter. I would welcome comments or articles from others along this line. Oh, let us cultivate more love for one another. I know of nothing more harmful to our personal spirituality, to our fellowship together in the things of the Lord, to the cause of the Lord, than the failure of believers to love one another. Oh, may God help me to have more love and to manifest more love for my brothers and sisters in Christ.

FOXES

(Continued from Page 2)

kindness in a moment of time and with one word, but it will take a long time to establish one for kindness. It is said of that precious woman in Proverbs 31, whose "price is far above rubies" that "in her tongue is the law of kindness." Unkind attitudes (it will show through), unkind acts, and unkind words are little foxes that spoil the vines. Friend, how long since you repented of being unkind? We just don't pay the attention that we ought to to these little foxes.

Selfishness is a little fox that will spoil the vines. I sometimes think that our most dominant sin is selfishness. I sometimes think that selfishness is the root from which comes many of our other sins. Most of us have a "love affair" with self. What a horrible thing to love! How many of our sins can be begun with the word "self"? We have forgotten the admonition, "...not to think of himself more highly

than he ought to think...." (Rom. 12:3). Might I interpret that verse by saying that when a man thinks highly at all of himself, he has thought more highly than he ought? We cannot help others as we should, we cannot glorify God as we should when we are thinking only of self. Selfishness is a little fox that will destroy our vines and spoil the fruit thereof.

Thoughtlessness is the daughter of selfishness. Many people never think about others. They never consider the feelings of others. I have heard many who boastingly tell that they "tell it like it is." That may be good, and it may be bad. Sometimes it is best to not tell it at all. I have known many people who don't care how much they say or do hurts someone else. They don't even give the matter any thought. We need to be thoughtful people.

We should consider the feelings of others. We should never, never, never needlessly hurt another person - and how often is it really needful? Friend, think before you speak, think before you

act. You will save yourselves, and others much hurt thereby.

Bad speech is a little fox that spoils the vines. Oh, the tongue, the tongue! We can do more good or more hurt therewith than with any other member of the body. The old saying, "Sticks and stones may break my bones, but words can never hurt me," is as false as can be. Words can hurt far more than physical blows. Blows can hurt the body, but words can hurt the very soul of a man. Stones can break a bone, but words can break a heart. Idle talk is a sly old fox that destroys much fruit. Talking about sin is hurtful to fruitfulness. I detest hearing two Christians talk about how mean they used to be. I remember when I sat with two preachers as they told how wicked they were before God saved them. I soon grew weary of such talk and went to bed. Brothers, these things ought not so to be. Christ has washed your soul from your sins. Why not see that your minds, and certainly your speech are washed therefrom?

Filthy jokes (what a mis-

nomer!), foolish talking, jesting are spoken against in the Bible. Harsh, thoughtless, inconsiderate, and unkind words should never be used. Forever talking about worldly things is wrong for the child of God. That which we ought to speak is, "...that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). Let us beware of the tongue, lest a misuse thereof destroy our fruitfulness as a child of God and ruin our testimony.

Lying is a wicked fox that will spoil the vines. Christians ought to tell the truth. You ought to be able to count on anything a child of God tells you. Alas, it is not so. I have noticed the last few years, I would not have believed it had I not seen and heard it; that some Christians (I would not dare say they are not Christians) have become adept at lying. And what startles and grieves me even more is that they seem very comfortable with it. It does not seem to bother them at all. There are some people,

Christians by profession (and I do not question that) who, If I wanted to know something, I would not ask them; for I could not believe what they said unless it was confirmed by a more truthful source. Horrible isn't it? My friend, when you lie, you destroy your credibility for a long time to come. If you have lied to me, it will be a good while before I can again believe you. The one who has a reputation for lying cannot have much fruit for the Lord.

Slothfulness is a sly fox. Who would have thought that to be such a destructive thing? But it is, and it is a sin against God. God speaks frequently against this sin in the Bible. God honors work. Man worked in Eden. Man will serve God in heaven. On earth, God has said that, "...if any would not work, neither should he eat" (II Thess. 3:10). In the Millennium, men will, "beat their swords into plowshares, and their spears into pruning

(Continued on Page 4, Col. 4)

WHERE IS OUR FAITH?

by Forrest Sparks

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) Man is saved "by grace... through faith" (Eph. 2:8). Not only is man saved through faith but he must continue to live by faith and through faith if he would please God and come up to the expectations of his associates. Luke writes of those who were converted at Pentecost, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41,42).

Luke tells us again in his gospel, "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). James says, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). Faith, if it is true faith, is not complete and does not cease at the time of nor after conversion. If one is truly saved "by grace... through faith" his faith, like his new life; is just a babe. Together his faith and his new life, inseparable as they are, must be nurtured and cared for as a new-born babe, so that they may grow and the new life, which is a life of faith, may overcome the old sinful life and "fill out" the old framework of the old man. The boy, as a child, dons his father's shoes and pants. Of course, they do not fit; the shoes will not stay on his feet and the pants, after being rolled up as far as possible and lapped around the waist, are still too long and too wide. After the boy has grown to manhood his father's clothing is no longer too large for him. Even so is it difficult for the babe in Christ to fill out the old man. Nevertheless our remedy is found in II Peter 3:18: "But grow in

grace, and in the knowledge of our Lord and Saviour Jesus Christ." When our new man is full grown through faith he can and will crowd out and fill out the old man of the flesh.

II. God has always taught man to have faith. After the first man and the first woman had broken God's great law and it became necessary for God to invoke the Divine penalty upon them, He promised them a Redeemer. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). (These words were spoken to Satan who had come into the Garden of Eden in the form and person of the serpent. Thus God did not provide full redemption immediately, nor during the life of Adam and Eve. He made them a promise of future fulfillment, thus evoking their faith in Him and in His promise.)

All down through the ages of time God has called men to faith. When man became so wicked upon the earth God could stand it no longer, He purposed to destroy man off the face of the earth but "Noah found grace in the eyes of the Lord" (Gen. 6:8). God warned Noah and gave him specific instructions to follow. The Scripture says, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). Noah had faith to believe God would do just what He said. Others, in sinful faithlessness, mocked Noah, but Noah was the only one (with the exception of his family) who lived to tell of God's faithfulness and exactness.

God called Abraham who followed His leadership by faith. "Now the Lord had said unto Abram, (Abraham) Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). God blessed Abraham because of his

great faith. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8-10).

Many other great men have lived by faith in God and their faith has never been disappointed. Enoch's faith was sufficient for his translation from earth to heaven without death. Isaac, through his faith in God, blessed Jacob and Esau concerning the things to come. Joseph had faith to believe God would deliver His people from their oppressor. He gave Israel commandment to remove his bones with them. Moses' faith in God was stronger than his faith in the king of Egypt and the king's daughter. He chose "Rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11:25,26). By faith many have lived and died; but none have had a more perfect, more simple or more pure and complete faith than our Lord and Saviour, Jesus Christ.

III. Jesus taught the early disciples to have faith, "ye believe in God, believe also in me" (John 14:1). He had already said that we are to be saved through faith; "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have

everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:14-16,18,36). Here, in John 14:1, Jesus teaches that man must not only believe in Him for salvation but that he must also have faith to believe all of Jesus' teaching: he must truly believe in Jesus and His teaching as he believes in God. Jesus' disciples must believe the Bible from cover to cover and show their faith by their practice.

IV. Man cannot be saved except through faith. In these latter days we have many professing Christians, no doubt more than at any other time in the world's history. Yet, how many of them deny the faith! Why does Jesus ask the question, "When the Son of man cometh, shall he find faith on the earth?" Unless one has true faith, the same kind of faith which was manifest in Enoch, Noah, Abraham, Isaac, Joseph, Moses, Elijah, and John the Baptist, he will not obey Jesus' commands to His disciples. Likewise those who do have true faith will obey His commandments. Jesus says in Matthew 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Jesus says that if we are His disciples men will treat us as they treated Him; yet how many people do we find today; especially in this land of ours, who are bearing persecution? Most of us know little, if anything, about persecution. Many of us will actually compromise God's Word rather than bear just a little persecution. It is true that there are some, even today, who are being persecuted and yet bear their cross as true soldiers. Nevertheless, this number is small as compared with that great host who claim to be the followers of Christ.

Where is our faith? "When the Son of man cometh; shall he find faith on the earth?"

L. R. Scarborough said just recently before the Southern Baptist Convention, "Someone has started the following about Southern Baptists; five percent of us do not exist; ten percent cannot be found; twenty-five percent never attend church; fifty percent never give; ninety percent never tithe; ninety percent never attend prayer meeting; ninety-five percent never win a soul." Shame on us! "When the Son of man cometh, shall he find faith on the earth?"

As James suggests, we show our faith by our works. Where is our faith? Is it in man? Or is it in the judgment seat of Christ? Faith in such as these will amount to nothing when we come before the judgment seat of Christ. Or is our faith in God and His Son Jesus Christ?

My friend, what about your faith? Is it in Christ, or is it in material things? The things of this world, and even this world itself, will pass away, but the promise of God will remain forever. Jesus says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). He also says,

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). Do you believe these promises of the Saviour? If you do, God's Word says that you are saved. If you do not, you are yet lost in your sins and can have no hope until you will believe the only one who never told a lie. Our prayer unto God for you is that you might believe, that your faith may be placed in the Saviour, and then that you may continue to live by faith day by day. (copied from September 2, 1939 issue TBE.)

The Baptist Examiner Forum I

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

Is it wrong to go on a person's note - become surety for him?

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



Proverbs 6:1, 2. "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth."

I would also ask that you read Proverbs 11:15, 17:18, and 22:26. There are other verses that deal with this subject, but these will suffice. I do want to notice one more verse of Scripture before moving to answer this question. Hebrews 7:22 reads, "By so much was Jesus made a surety of a better testament."

Let me start right out by giving my answer. No, I do not think that it is wrong to become a surety for another person. I do, however, have to elaborate on this answer. I am not saying that it is alright in every circumstance. I am not even sure that the Bible, in the above verses is saying that a surety for strangers is a sin. I think it is saying that it shows a lack of wisdom on the part of the party becoming the surety. Just because it is not wise, does not always make it a sin. I would hate to think that I could not become a surety for my children. I do not think these verses in Proverbs are teaching that it is wrong to become a surety in some cases. I do believe they establish some guidelines.

First, you should not become a surety for a stranger. Many like to make it appear as if you are not a good Christian if you do not loan money to them, or are not willing to sign a note with them. The Bible teaches no such thing. Christians are to be kind, and they are to show themselves friendly; but they are under no obligation to be dumb. It would not be smart to become a surety for a stranger. I will also mention here that sometimes when a person needs someone to be a surety for them, it is evidence that they cannot be trusted. John Gill makes this point in his comments on Proverbs 22:18. Secondly, I also believe that we should never become a surety for someone if we are not willing to pay the debt if we have to. If you become a surety, and the person for which you have become a surety does not pay; you must pay. Thirdly, we should never become a surety if paying would harm ourselves or our family. This is our first obligation. Fourthly, we should not become

a surety if doing so is going to cause us to have hard feelings against the one we have signed for. I think these guidelines will help in knowing when and when not to become a surety for someone.

In closing, let me mention two Bible cases of surety. First, Paul became a surety for Onesimus. I don't think he would have done this if it were wrong. Secondly, Jesus Christ became our surety for salvation. He did, indeed, pay the debt we could not pay. He left us an example that we should follow. May God bless you all.

JOHN LENEGAR
126 N.

Washington St.,
No. 5,
Delaware, Ohio
43015

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Please read Proverbs 6:1-5

To become surety for anyone is indeed an unwise and financially dangerous situation. I speak from experience when I say that co-signing a note or loan for anyone can be the beginning of a situation that leads to broken friendship, fellowship, financial burden, and even financial disaster. The first five verses of Proverbs 6, speak of the snare of suretyship, or co-signing. The warning of these verses is not against borrowing or lending. The emphasis here is against co-signing; being held accountable for another person's debt. Verse 2 speaks of the one becoming surety for another as "ensnared". In other words, surety places a co-signing in a financial situation where he or she has no control. This vulnerable situation is not only unwise, but really a trap. Verse 5 emphasizes getting out of the situation. Just as a roe, or a bird would struggle to gain its freedom if snared, so should one who is snared by a foolish debt agreement.

Some would argue that only strangers, or non-family members are meant in the Scriptures that deal with co-signing. It is my position that family or non-family alike should not be considered for a joint debt agreement. That debt is the same to the co-signer as if he had made it himself. I would say something here about personal debt, but the question asks only about surety for another. We are to be good stewards in all our financial situations as God's children, and entering into a surety for someone is not being as wise as a serpent. It is best avoided as is any situation that binds the freedom of a believer financially or otherwise. Proverbs 22:26 says, "Be not thou one of them that strike hands, or of them that are sureties for debts." We, as God's children, should never become foolishly entangled in others' financial problems.

May our only responsibility of debt be to love one another and so fulfill the law of Christ.

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

DEACON
Calvary
Baptist Church
Ashland, KY.



"My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth" (Prov. 6:1,2). "A man void of understanding striketh hands, and becometh surety in the presence of his friend" (Prov. 17:18). "Be not thou one of them that strike hands, or of them that are sureties for debts" (Prov. 22:26).

These passages are not telling us that it is a sin to be surety for another, but as a matter of good business, are advising against the practice. The dictionary defines "surety" as, "one who made himself responsible for another,-- one who is legally responsible for the debt, default, or delinquency of another". The above passages of Scripture implies that one who is surety for another can expect to pay what is owed. Too often this is true. I knew a man many years ago who went surety for several of his friends and then the great depression came. Results? That man spent a good part of the rest of his life paying off his friends debts.

While it is not a sin to go surety for another, Proverbs 11:15 states that "He that is surety for a stranger shall smart for it: There was One who was surety for a stranger. That One was, "Jesus made a surety of a better testament" (Heb. 7:22).

How truly He assumed the debt of sin of His elect! He paid the penalty that we owed, as prophesied in Psalm 69:4, "I restored that which I took not away." Yes, He was our surety even while we were "aliens" and "strangers" (Eph. 2:12). The penalty for the "wages of sin is death" (Rom. 6:23). Christ paid that penalty.

He bore on the tree the sentence for me; Now both the Surety and sinner are free.

Assistant Editor



Proverbs 11:15, "He that is surety for a stranger shall

smart for it; and he that hateth suretyship is sure."

I don't know if I can give you a definite yes or not. The Bible does tell us a few things about this subject that will maybe help us out. The verse above indicates that when one is surety for a stranger, he will suffer for it. I think this verse teaches us that if we become surety for one we don't know very well that we are risking a financial burden. This verse is teaching us that we are to look out for that which we have attained by labour and not put ourselves in the position that we could lose that, so as to help someone else out, and especially a stranger. Now, some might think this to be stingy, but I think not. We, who are the heads of our households, need to put our families first and look out after their best interest. We should never put them in jeopardy in this manner.

The Bible even warns us of doing this for our friends. "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend" (Prov. 6:1-3). Even with friends, we need to be careful of this. It can be that in an unguarded moment, we would become surety for him without considering the cost. Sometimes, our friends will take advantage of our generosity, and we wind up in trouble. My advice then, would be to be very careful in this matter. Weigh the consequences out. If you are in doubt, don't do it. Don't jump into something like this without thinking it over very carefully. I will add that there are those who maybe you can have full confidence in and fully believe that they will not let you down. If so, you may, but only after you have thought it over and considered if you could afford it if they betray your trust in them. It seems to me that becoming surety for another is not the wisest thing to do.

FOXES

(Continued from Page 3)

hooks", and these are instruments of work. One cannot have a good garden without much work, and the Christian cannot have a fruitful life without much work. Slothfulness is a fox that spoils.

Anger is surely a fox that spoils the vines. Anger does not promote fruitfulness in the life of the Christian. I am aware that there is a righteous anger. I am aware that there are occasions and times when it would be sinful to not be angry. But surely we will all agree that, more times than not, anger does great harm to the Christian's life and testimony. It is not for naught that the Bible says, "He that is soon angry dealeth foolishly:...." (Prov. 14:17). Fits of temper are not conducive to fruitfulness and testimony. One could go on and on naming little foxes that spoil the vines, but I hope enough has been said to start one to thinking and examining his own life. These foxes destroy the peace, joy, fruit, and influence of the

children of God.

These little foxes are very, very dangerous. We do not fear them as we do the big foxes. We do not watch out for them as we do the big ones. We build our fence so that the big fox cannot get in, but we leave room for these little foxes to enter. Many little foxes can do as much or more damage than one big fox. My friend, do not think that because a sin seems a little one, it cannot do great damage. Do not think that, because you do not commit the great big sins, that you do not have much in your life that needs dealing with.

What are we to do about these little foxes. My text tells us to "take" them. That means that we are to catch them in traps. We are to watch out for them. We are to guard against them. We are not to ignore them or compromise with them. We are to be concerned about them. We are to take action against them.

Then we are to kill them. If little foxes are not killed, they become big foxes. We are, through the Spirit, to mortify the deeds of the flesh. Do not pity them. Do not show mercy to them. Kill them. Kill the little foxes before they destroy your vines and kill your testimony before the world.

Let me mention three aids in this battle. The Spirit of God will aid you in your battle against little foxes. Be filled with the Spirit. Walk in the Spirit. Be strong in the Spirit of the Lord. The Word of God is a great aid in this battle. Hide God's Word in your heart that you might not sin against Him. The Word will aid you in identifying the little foxes.

It is very important that the Christian bear fruit and have a testimony before the world. The little foxes will greatly hinder this. I call for a war against little foxes. I put a bounty on the little foxes. I promise you a great reward for every little fox you catch and kill. I urge every believer reading this to join in this bounty hunt, to join in this war. Oh, what good and wonderful results will come from catching and killing these little foxes. Tally ho! To the hunt! Let us become serious in this matter. Our joy, our peace, our testimony, our fruitfulness, and our rewards are at stake. God bless you as you join me in this "little fox" hunt.

SECRET

(Continued from Page 1)

"The lines have fallen unto me in pleasant places; yea, I have a goodly Heritage" ! He was the "man of sorrows and acquainted with grief," He was "despised and rejected of men," He had not where to lay His Head, He was often subject to hunger and thirst; He had few friends, and those proved faithless in the time of His extremity: how could He speak thus? All this is so much the more encouraging for us, because if this most sorrowful of men was nevertheless able to feel an inward calm, a sweet content, then it must be possible for us to do so, whose lot is not so bitter. We are not sent to make atonement for sin, and Hence our sorrows are few compared with our Lord's. There was a special reason for His being distressed, for He took our griefs and carried our sorrows; but no atoning griefs are demanded of us, nor have we af-

(Continued on Page 5, Col. 4)

The Baptist Examiner Forum II

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

Two married people are separated, but not divorced. Do either of them have the right to be romantically involved with others? Does anyone have the right to be romantically involved with either of these? What should a church do if a member is involved in such a situation?

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



PASTOR
New Testament
Baptist Church
Bristol, Tenn.

There is a lot of this going on now. I guess it is the trend of the day brought on by the influence of the T.V. soaps. Surely, we are living in the last days, and we are seeing things happen that we would not have imagined would take place in our time. But it has happened, what will we do or say about it? Will we agree and say, "that is their problem" or will we let them know that it is wrong? We need to answer this question ourselves.

Beloved, it is wrong, and it is a sin. Death and divorce is the freedom from marriage, not separation. Unless your mate is dead, or you have been Scripturally divorced, you have no right to get involved with someone else. Lost people will not heed this, but those who have been saved should know better.

If a church has a member that gets romantically involved with one that is separated but not divorced, the church should take action on this. If the person will not listen to the church, he or she should be excluded from the membership. We have had this problem and dealt with it without any trouble. We know it has to be this way, or it will bring reproach upon the church.

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



PASTOR
Bethel
Baptist
Church
Crescent Springs,
KY

In order to answer this question we need to establish God's standard for marriage.

I believe marriage to be sacred. It was given to man by God in the Garden of Eden before man sinned and before civil government. God laid the guide lines for marriage there. He said... "Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." (Gen.2:24) God's standard is one man and one woman for life. With the following exceptions; (1) If the husband or wife dies, the other spouse is free to marry again (Romans 7:2). (2) If an unbelieving husband or wife forsakes a believer, the believer is no longer bound (I.Co.7:15). (3) If there is sexual misconduct in the marriage, divorce is allowed (Mt.19:9).

If a couple is separated by death, of course there is no need for divorce. The one that is left is free to become "romantically involved" with another. If a believer is married to a non-believer and the non-believer leaves; a state of separation exists. The same state of separation would exist if couples were separated for sexual mis-conduct. Until they are divorced they are still legally married. If you don't believe it, just go to the court house and try to get a marriage license and tell the clerk you are separated but not divorced. In the laws of the land and the laws of God you are still married.

To become "romantically involved" with another person while still married borders on adultery, even though there is no sexual activity between the involved couple. Christ said "...whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt.5:28b), Christ said in another place "What therefore God hath joined together, let no man put asunder."

No one has the right to get involved romantically with someone else's husband or wife.

Such involvement transgresses God's laws, and unless the transgressor repents and forsakes such activity their church must discipline them up to and including exclusion.

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



Divorce is one of the worse problems we have today in and out of the churches. We ought not to have any trouble with it in our churches. If all we sovereign grace people would look upon it with the same view, that is from the light of God's Word; then, we would have far less trouble in our churches. The trouble with many of our people is that they have begun to look at divorce and separation like the world does, and more than that, listen to the advice of the world.

The legal right for a divorce in many states is almost limitless. You can get a divorce on almost any grounds. The laws concerning divorce should be more strict.

Some of our sovereign grace people have almost become like the world as to getting a divorce. Many forget that they promised before witnesses and before God

that they would stay together for better or for worse. It is sad that our own kind of Baptists are like the world when it comes to a good and Scriptural reason for a divorce. They just don't have one. Just because one lives in the basement and the other in the bathroom is no reason for a divorce. There are many and poor excuses put forth for divorce which will not stand in the light of the Word of God.

When married people are separated and not divorced this does not give them the right to become romantically involved. If one has legal separation papers this does not mean they have the right to date or become romantically involved. Legal separation does not give one a Scriptural right to romance another. What man says or implies is not the rule or guide for Christians when it comes to marriage and divorce, especially divorce. The world may tell you it is perfectly legal to date, but the Bible does not say so until one has the writing of divorcement.

If a man or a woman is separated from their spouse they should not become involved with another in the way of romance until such time as they have a Scriptural divorce. Then there would be no criticism on anyone's part.

If one becomes involved with another in romance, they should be reprimanded for such. If such continues, it should be dealt with by the church of which they are a member. If it continues, exclusion should be the next step. Some say this is too harsh. The reason some say this is because our churches have become too lax when it comes to discipline; not only this matter under discussion, but also in many other matters. If we would become more concerned with how Christians live, then we would not have this problem upon us; at least we would have less of it. If our churches and our people would become more concerned with the proper Christian conduct and strict discipline we would not have this problem of one becoming romantically involved with another; or as I said, we would have less of it.

If a church takes action and excludes one of her members, then this should be recognized and respected by all other churches of like faith and order.

Assistant
Editor



Exodus 20:17, "Thou shalt not covet thy neighbour's

house, thou shall not covet thy neighbour's wife..."

They have absolutely no right at all to be involved with each other romantically, neither do they have the right even to desire each other. The Bible says that we are not to covet the spouse of another. People who are married are committed to one another and have no rights whatsoever to be romantically involved with anyone else. To be separated does not mean to be divorced. Now, I know that the law of the land might give those who are separated the permission to be romantically involved with others, but the Word of God does not endorse such sin. I don't understand why this question even needs to be asked, and especially so among the children of God. Some lost people will even tell you that it would be sinful to do such.

What should the church do if one of her members is caught living this way? I don't believe that there is any alternative but to bring that one before the church, and if they refuse to straighten up, then they should be excluded from the membership of that church. It makes no difference whether it be the one who is married and seeing someone else, or it be the one who is seeing someone who is married it is wrong and there is no justifying it with the Word of God.

SECRET

(Continued from Page 4)

fictions to bear from the hand of God as punishments for sin, for the Lord has laid all these upon Him, and we are clear. If the Lord Jesus, the man of grief, a mourner all His days, yet said the lines had fallen unto Him in pleasant places, and He had a goodly Heritage, it must be the more possible for us to rise to the like content, if we follow His rule and live according to His example. What, then, is the secret of perfect peace and happiness Here below? The price thereof is above rubies: where shall this art be learned? The magic lamps and wonderful rings of which children read in fairy stories are as nothing in value compared with this true philosopher's stone, this mystic secret of the Lord, which is with them that fear Him, by which His saints are enabled to enjoy the peace of God, which passeth all, understanding, which keeps their Hearts and minds by Jesus Christ. O Prince of Peace, grant us this rest!

Our text clearly imparts to us the secret of the greatest happiness to be found below the skies, and, indeed, it reveals the hidden source of those pleasures above, which are at God's right hand for evermore. The first part of the excellent method lies in living in the Lord's presence always, -- "I have set the Lord always before me;" the second is found in trusting in the Lord's presence always -- "Because He is at my right hand, I shall not be moved."

I. The secret, then, of peace, is first LIVING IN THE LORD'S PRESENCE ALWAYS:-- "I have set the Lord always before me." We shall try, in order to understand what this means, to keep our eyes upon the life of Jesus, and at the same time apply the text to the saints; because though this passage is pre-eminently fulfilled in Him, yet since the members partake of the nature

of the Head, each one in His degree, that which Jesus did and thereby obtained a holy joy and rest, is to be fulfilled in us that we may enter into the joy of our Lord. Does not our Lord Jesus bid us take His yoke upon us and learn of Him, that so we may find rest unto our souls?

I take it that our text means first, that we should make the Lord's presence the greatest of all facts to us. Of all things that are; God chiefly is, and we should regard Him in that light. It was so with our Lord Jesus Christ. He, as a man, was cognizant of the existence of all the things that are seen, but even more did He recognize the existence of God, who cannot be seen, -- that great Spirit who is alike invisible and incomprehensible. How vividly the presence of God must have been realized by Christ at all times, for He was in the Father and the Father in Him. You and I have never seen and understood the Father in the same degree as He did, though the Son has revealed Him to us. He entered into a fuller and more constant recognition of God's presence in all places and things than we, as yet, have done. Yet truly we have seen the Father, for we have seen Jesus by faith. We have mounted upon wings as eagles, and with the eagle eye have looked the sun in the face, and have not been blinded. Is it not written, "The pure in Heart shall see God"? We have been taught to see God around us in all things that exist, and in all events that happen; and we bless the Lord that we live not as those who are "without God in the world," but we are taught by the Spirit to recognize our Father's loving, all-pervading presence; yet I trow we do not discern it so constantly, clearly, and impressively as our Lord Jesus did. He looked upon the mountains, and the sunlight on their brows was the smile of His Father. He saw the plains, and their harvests were His Father's bounty. To Him the waves of the sea were tossed in tempest by His Father's breath, or calmed by His Father's whisper. He fed the multitude, but it was with His Father's bread; and He healed the sick, but the Father did the works. In all things about Him He continually and distinctly recognized the active presence of the Most High. Other men remarked that the ravens were fed, but He said, "Your Heavenly Father feedeth them." Other men noticed that the lilies were fair to look upon, but He discerned that "God so clothes the grass of the field." The Heavenly Father was in every place, and in every thing to Jesus. Now, I pray our Lord to grant that by the blessed Spirit we may always be sensitive of the presence of God wherever we are. Is it not a sad proof of the alienation of our nature that though God is everywhere, we have to school ourselves to perceive Him anywhere? His are the beauties of nature, His the sunshine which is bringing on the harvest, His the waving grain which cheers the husbandman, His the perfume which loads the air from multitudes of flowers, His the insects which glitter around us like living gems; and yet the Creator and Sustainer of all these is far too little perceived. Everything in the temple of nature speaks of His glory, but our

(Continued on Page 6, Col. 1)

SECRET

(Continued from Page 5)

Ears are dull of Hearing. Everything, from the dewdrop to the ocean, reflects the Deity, and yet we largely fail to see the eternal brightness. I beseech you, my brethren, to pray that you may have this text wrought into your very souls: "I have set the Lord always before me." Refuse to see anything without seeing God in it. Regard the creatures as the mirror of the great Creator. Do not imagine that you have understood His works till you have felt the presence of the great worker Himself. Do not reckon that you know anything till you know that of God which lies within it, for that is the kernel which it contains. Wake in the morning and recognize God in your chamber, for His goodness has drawn back the curtain of the night and taken from your eyelids the seal of sleep: put on your garments and perceive the divine care which provides you with raiment from the Herb of the field and the sheep of the fold. Go to the breakfast room and bless the God whose bounty has again provided for you a table in the wilderness: go out to business and feel God with you in all the engagements of the day: perpetually remember that you are dwelling in His house when you are toiling for your bread or engaged in merchandise. At length, after a well-spent day, go back to your family and see the Lord in each one of the members of it; own His goodness in preserving life and health; look for His presence at the family altar, making the house to be a very palace wherein king's children dwell. At last, fall asleep at night as in the embraces of your God or on your Saviour's breast. This is happy living. The worldling forgets God, the sinner dishonours Him, the atheist denies Him, but the Christian lives in him. **"In Him we live and move and have our being; we are also His offspring."** Visible things we look upon as shadows; the things which we touch and taste and handle perish in the using; the elements of this solid earth shall dissolve with fervent Heat, but the ever-present God whom we cannot see is the same, and of His years there is no end, and His existence is the only real and true and eternal one to us. He has been our dwelling-place in all generations, and it were evil indeed not to know our own eternal home. This is a main ingredient in the oil of joy --, to realize always that the Lord is round about us **"as the mountains are round about Jerusalem, from henceforth even for evermore."**

Secondly, the words of the text signify the making of God's glory the one object of our lives. As a prize is set before the runners in a race, so the believer's Heart sets God's glory before it as the prize for which the race of life is run. It was even so with our dear Redeemer; from the first to the last He set the Lord always before Him as the object of His life on earth. Do you ever find in Him a selfish motive? Is He ever moved by any grovelling ambition? Is He not always seeking the good of men and by that means the glory of God. While yet a youth He goes up to the temple, not to display His precocity, nor like other children

to gratify Himself with the admiration Heaped upon Him for His early wisdom, but He says, **"Wist ye not that I must be about my Father's business?"** In after days, when He has been anointed to His work, He sits by a well and takes His rest; a woman comes and converses with Him, but He speaks upon no idle theme; He talks to Her of the living water, seeks her soul to save it, and then tells His disciples that He has meat to eat that they know not of; for it was His meat and His drink to do the will of Him that sent Him.

He presses forward with changeless intensity of purpose towards the completion of the work which the Father had committed to Him. You see Him present at a wedding, or meeting a funeral procession, but He is found in both cases alike aiming at God's glory. If you find Him battling with the crowd, or in the chamber shut in with two or three raising the dead, if you read of His prayers upon the lone mountain-side, or listen to His groans in the garden of Gethsemane, still, evermore -- this one thing He does: He glorifies His Father on the earth. Despising shame and trampling under foot the world's honour, He lives to God and to God alone. Not sometimes and now and then, or as the general aggregate of His life, is He found setting God before Him, but always and without exception. In every thought, in every word, in every deed, God was before Him, and for God He lived. Oh, that we could reach to this, -- whether we eat or drink, or whatsoever we do, we would do all to the glory of God. Oh, that we never dared to do what would dishonour the name of God! Oh, that we walked in all things so as to please Him who loved us and gave Himself for us! I am sure, dear brothers and sisters, if you have aimed at this, though you may have fallen far short of your desire, yet in such a path you have found peace unto your souls. This is the king's highway, the way of holiness wherein no lion shall be found. To know that God is present, and to live wholly to please Him, this is the way of pleasantness; take care that ye keep therein. Never do anything which would dishonour the holy name where-with you are called, and leave nothing undone however hard to the flesh which would serve the cause of God, so shall you be like your Lord, and become partakers of His peace. This is the mode of life by which a man shall have foretastes of the feasts of Heaven while yet in this wilderness world: may the Holy Ghost lead us into it.

A further meaning of setting the Lord always before us is so to live that the presence of God shall be the rule and support of our obedience. So Jesus did. You know right well that to many servants the master's eye is most important in order to make them careful and industrious. How many are eye-servers, and men pleasers. Take away the master's eye, and how slowly the labour drags along; how often is it slurred over in a slovenly manner, or left undone altogether. The old proverb declares that the master's eye does more than both His hands, and it is too sadly true; yet it is not wrong to say that their Master's eye ought to have a great influence over the servants of God. **"Behold, as the eyes of servants look unto the hand of their**

masters, and as the eyes of a maiden unto the hand of Her mistress; so our eyes wait upon the Lord our God." Beloved, how would you live if God were seen, looking on? He is looking on! So live. Suppose that in some action of to-morrow you were specially warned, -- "The Lord will carefully observe you, the Omniscient will fix all His thoughts upon you, and detect your motives and scan your spirit, as well as weigh the deed itself." If you had such a revelation, how would you act? So should you act at all times, for it is always true. "Thou God seest me" is an exclamation for every moment of day and night. Can you put your finger upon any part of Christ's life and say "He forgot that the Father beheld Him in this act"? Is not the whole of Christ's life such a picture that God Himself looked at every line and tint of it with infinite admiration? Have you not yourself traversed the gallery of the Saviour's life, and pausing at each picture and scene, been filled with amazement and led to exclaim, **"He hath done all things well."** When your mind has been most devout and most holy, have you not more than ever admired every little trait in your Saviour's character, every separate feature of every action of His life, whether public or private. The Father was always with Him, and He did always those things which pleased Him. Oh, beloved, would to God that your obedience were in like manner measured out under the profound consciousness that the great God is watching you in all that you do! He has beset you behind and before, and laid His hand upon you. If you take the wings of the morning and fly to the uttermost parts of He sea, He is there; even darkness hideth not from Him. Everything that you have done has been enacted in the presence of your Heavenly Father; have you felt this? Ah, when you dishonoured the Lord Jesus He was himself looking on: He to whom belong those pierced hands Heard your coward words and saw your traitorous acts, and gazed in wondering sorrow at you, His friend, thus betraying Him. When you mingled with the ungodly world and was as one of them, He too was there, and now He shows you His wounds, and sorrowfully exclaims, **"These are the wounds which I received in your house, the house of my friend."** The blows of friends smite in a tender place, their woundings are the cruellest that can be received, for enemies pierce sharply, but friends stab with poisoned daggers. When we bring dishonour upon Him whom we profess to love, it is dishonour indeed. Oh, how much would be left undone, and on the other hand how much more of another kind would be diligently executed, if in very deed we set the Lord always before us.

Not yet, however, have we completely expounded our text. The words must mean also that we are to see the Lord before us as the source from which we are to derive solace and comfort under every trial. Jesus could say, "I have set the Lord always before me"; for this it was that made Him suffer poverty and never complain; this it was that made Him encounter shame and spitting and yet remain dumb with wondrous patience, like a sheep before His shearers. You never Hear our Lord cry out until

His Father's face is hidden from Him; then indeed He cries, **"My God, my God, why hast thou forsaken me?"** When, because of His standing as our surety, God Himself withdrew the manifestation of His favour, then His pangs were bitter and His grief was overflowing, but you and I will never have to bear the like. God forsook Him that He might never forsake us. You shall always find the Lord near in the day of trouble, and therefore if ever you have a Gethsemane, and the bitter cup cannot be passed from you except you drink it, you shall set the Lord before you, and in that cheering presence you shall be able to say, **"Not as I will, but as thou wilt,"** and patiently drink your appointed cup even to the dregs. Are you saying today, "How much I wish that I had more of the comforts of life, but my means are sadly scant, and I am very sick and very Heavy in spirit"? Your Saviour was tempted in all points like as you are, but He set the Lord always before Him, and therefore He was content and said, **"The Lord is my portion, saith my soul, therefore will I hope in him."** The lines are fallen unto me in pleasant places; yea, I have a goodly Heritage." Let all else go, my brother, for if God be with you, you will still be upheld. Let friends die one after another, and let earthly comforts fade like autumn leaves, but if you set the Lord always before you there is such a fulness of joy in every attribute of God, there is such a Heaven in every glimpse of Jesus' face, there is such overwhelming bliss in every drop of Jehovah's everlasting love, that you shall not fail nor be discouraged, but you shall sing His praises even in the fiercest fires. To you He will say, **"Fear not, I am with thee; be not dismayed, I am thy God. When thou passest through the rivers I will be with thee, the floods shall not overflow thee. When thou goest through the fires thou shalt not be burned, neither shall the flame kindle upon thee."** The presence of God makes even death delightful, **"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."** Thus you see that setting the Lord always before us ensures us never ceasing consolation.

BAPTISM

(Continued from Page 1)

truth or listening to anything that may lead to the truth by taking such an important doctrine as baptism and saying that Baptists hate baptism or it is non-essential. Now, let's get our semantics clearly defined. We, as Baptists, accuse all who believe that baptism saves, of believing that only baptism saves. Those who practice baptismal regeneration accuse Baptists of believing that faith only saves. The truth is that those who believe that baptism has saving value do not believe that baptism alone saves. Baptismal regenerationists believe that at the point of baptism one is saved. They will state that the blood of Jesus Christ cleanses them from sin, but you only come into contact with the blood in the water or at the point of baptism. The truth is that Baptists do not believe that faith alone saves. Baptists believe, because it is taught in the word

of God, that Jesus the Christ and His finished work on the cross saves. Baptists believe that the blood of Jesus actually, literally cleanses from sin. We, as Baptists, believe that it is at the point of faith and by the vehicle of faith we are saved. It is faith alone that saves! **"For we are all children of God by faith in Jesus Christ."** (Gal. 3:26) **"...Believe on the Lord Jesus Christ and thou shalt be saved..."** (Acts 16:31)

Faith that saves is never alone. Faith that saves never disregards being condemned or in a state of unbelief. Faith that saves never disregards the hearing of the Word. Faith that saves never is apart from the Holy Spirit. Faith that saves never turns aside from repentance. All of these are a means, the instrument, the channel of salvation. Saving faith includes all of these. All of these are a necessity to be saved, yet any one of them alone cannot save. It is faith alone that saves, but faith that saves is never alone.

We isolate these channels to study and understand but in experience they are worked together according to God's eternal purpose in calling forth His elect.

Faith that saves must be in the finished work of Jesus Christ on the cross. **"For by grace are you saved through (by the means of, or the channel of) faith; and that not of yourself: it is the gift of God."** (Eph. 2:8) We note that faith is the gift of God and the channel through which this gift is received is grace. We have many, even Baptists, who have faith in faith. Faith must have an object. The object of faith for many is their faith. The object of our faith must be Jesus Christ. **"But now in Christ Jesus ye...are made nigh by the blood of Christ."** (Eph. 2:13)

Realizing that you are lost, perishing, condemned to hell is a means of salvation. In unbelief of the gospel - Christ's death, burial, resurrection - you are condemned. **"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."** (John 3:18) When the Holy Spirit drives home this truth to the heart of a person, he begins to move in the direction of faith. The realization of condemnation strikes terror in the heart and makes one cry: **"...Woe is me for I am undone..."** (Isiah 6:5). How can I escape? This then becomes a channel to salvation. But just knowing you are lost and condemned will not save.

Hearing is a vehicle of salvation. Hearing is a necessity to faith **"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?..."** (Rom 10:13,14). It is God's plan and our responsibility to preach the gospel to the lost. We must give that general call to all men. They must hear or faith's object is unknown. As they hear, the Holy Spirit is pleased to open the heart of God's elect. When the Holy Spirit opens their heart and they hear of their sinful, undone condition, they are moved to faith (Continued on Page 8, Col. 1)

INTERCOMMUNION: INCONSISTENT, UNSCRIPTURAL AND PRODUCTIVE OF EVIL

by J. R. Graves
Chapter V

The statements of many of our authors concerning the evangelicalness of the leading denominations examined.--The criterion by which they are to be judged, not charity, but the Word of God.--The sources of our information as to what they hold as their acknowledged doctrinal standards.--Do Baptists agree with the sects of Presbyterians touching how adults are to be saved?--An appeal to their standards and their scholars.

I propose, in these chapters, to develop, from the standards of the leading sects, their faith and teachings touching the one great vital doctrine of Christianity, viz.: How a sinner is to obtain the benefits of Christ's death--pardon, regeneration and salvation. If the system of a sect is diseased at this point, the malady is mortal, the body is as good as dead, and, like a contagious corpse, should be buried out of contact. It has become a bounden necessity to determine the question, whether all the leading denominations agree with Baptists touching the essential, vital doctrine of grace--the way a sinner may be saved--since so many of our authors--through ignorance (it is the most charitable judgment) of the doctrinal standards of the sects--are so free to affirm a substantial agreement. The latest work, by a popular author, scarcely dry from the press, not only indorses the evangelicalness of Presbyterians, Methodists and congregationalists; but extends the circle of Christian charity (?), and embraces Reforming Campbellites (a sect unheard of by me, and unknown to the world), Reformed Lutherans, Low Church Episcopalians, and even Old Catholicism, whose divinely written name is "Mystery, Babylon the Great, Mother of Harlots and Abominations of the Earth;" and the teaching is, that all these agree with Baptists as to how a sinner is to come to Christ for pardon, regeneration and salvation. If this statement is not true, it is time for such a misleading and dangerous untruth to be no longer published from our press and our pulpits; but, if true, for Baptists to cease from the earth, and no longer trouble the Christian world with their ceaseless contentions about empty forms and ceremonies not essential to either the life of Christianity or the salvation of a soul.

To ascertain the doctrinal belief of any denomination, we are not to take the faith of this or that man, but its published symbols, and acknowledged standards, and the concurrent testimony of its founder, and the publicly recognized and indorsed exponents of its doctrines, as its theological professors, etc.

And it is befitting to say, here, that Christian charity has no office to perform in this task--it is not here province. I am aware, that, by a large class, it is denounced as the lack of Christian charity to question the essential orthodoxy of the creed of any sect! What term in mortal language is more wrested and abused than "charity", "Christian

charity", or used for a fouler purpose, so unworthy of her heavenly origin, since they would force her to be an accomplice of the most deadly errors! What has charity to do with printed propositions--articles of faith, or formulated systems of religion? Her office is but twofold--(1) To succor the needy; (2) To kindly construe motives. Creeds need no alms, and articles of faith have no motives for us to judge kindly. No, this talk about charity being applied to Christian doctrines or ordinances is all delusive, deceptive and fraudulent.



The mandate of the divine Father to all His children is: "Prove all things; hold fast that which is good" (I Thess. 5:21)--the true; and to abstain from and reject every form of evil, and hate every false way, for Christian charity alone rejoices in the truth, and is never an accomplice of error.

Before we can decide whether these various sects all agree with Baptists as to the way a sinner is to come to Christ for salvation, it will be necessary for the reader to know what the Baptists do hold and teach upon this point. I can state our faith in a few sentences.

Baptists teach that a sinner must come to Christ by personal faith before he comes to the church; that the plan of salvation is not through the church and its ordinances that a sinner comes to Christ, but by faith through Christ to the church and its ordinances--Christ before the church.

Stated in another form: The sinner must, in every case, come to the blood of Christ, that cleanses from all sin, before he can come to the water of baptism, which is the figure of his having been cleansed.

It is through Christ, by faith, to the water; and not through the water to Christ.

It is Christ before water. He must go down into the water with Christ--formed within the hope of glory; and not go down into the water for Christ. We see, then, it is: Blood before water; Salvation before baptism; Possession before profession.

Let us first notice--The Presbyterian denomination. The forty-nine [At the first Pan-Presbyterian Assembly, which met in Edinburgh, July, 1877, twenty-two sects of Presbyterians were represented, and twenty-seven others expressed a desire to be represented--forty nine!] sects which constitute it, I understand, accept the Westminster Confession of Faith with more or less or no modification.

I do not expect that any statement made in these pages concerning the doctrinal teachings of the various sects will be received as true that I do not prove to be so, beyond all possible

contradiction, by their doctrinal standards. I protest I have no desire to misrepresent their views in the slightest degree, and shall therefore confine myself strictly to the Confession of Faith and the most distinguished exponents of it.

The first question to be settled is; what is the distinction between the Presbyterian church and all other denominations, claiming to be churches? If we turn to its Confession of Faith, chapter 25, section 2, we will find this definition: "The visible church, which is also Catholic or Universal, under the gospel (not confined to one nation as before under the law), consists of all those throughout the world, that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

To say the least of this definition, it denies that Baptist churches, and Campbellite societies to be visible churches of Christ. If the reader should ask a Presbyterian minister if he believed that Baptist churches were conformed to the apostolic churches, he would answer, "No."

We draw two legitimate conclusions from this definition, helpful to the settlement of the question of inter-denominational communion.

1. That Baptist and Campbellite communities are not churches of Christ. Presbyterians cannot, except by abandoning their own principles of confession, invite them to their tables; but they do, and hence their insincerity and inconsistency.

2. That Baptists and Campbellites, being out of the visible church, there is no ordinary possibility of their salvation.

3. The first step for a sinner to take toward salvation is to join the Presbyterian church, to which alone is committed the ordinances and their administration.

The reason of this will be seen when we understand their views of the saving efficacy of the ordinances. We will first notice what they hold and teach concerning:

Baptism--"Baptism is ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God to walk in newness of life" (chapter 10)--

Of this language, Dr. Howell says: "Much guarded caution characterizes the language of this passage; indeed it appears almost a jumble of nonsense; but the doctrine of baptismal regeneration is, nevertheless, fully embodied and maintained." We turn to the Shorter Catechism and find this additional light:

Question: What is a sacrament? Answer: A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Question: Which are the sacraments of the New Testament? Answer: The sacraments of the New Testament are baptism and the Lord's Supper. The explanation of the operation of the sacraments we will find in Larger Catechism, answer 161:

Question: How do the sacraments become effectual means of salvation? Answer: The sacraments become effectual means of

salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessings of Christ by whom they are instituted."

William Norton, of England, commenting on this language, says: "Except as to the intention of the administrator, this is precisely the doctrine of Rome."

Lest we possibly put a wrong construction upon these teachings, let us inquire how the most eminent Presbyterian divines and professors of their theology, understand and explain this.

Matthew Henry was ordained in 1687. In his "Treatise on Baptism," he says: "The gospel contains not only a doctrine, but a covenant. Baptism wrests the keys of the heart out of the hand of the strong man armed, that the possession may be surrendered to him whose right it is. The water of baptism is designed for our cleansing from the spots and defilement of the flesh. In baptism our names are engraved upon the breastplate of the high priest. This, then, is the efficacy of baptism; it is putting the child's name into the gospel grant. We are baptized into Christ's death; that is, God doth, in that ordinance, seal, confirm, and make over to us all the benefits of the death of Christ."

We begin to see why there is ordinarily no salvation out of the Presbyterian "church," since regeneration, sanctification, salvation,--indeed all the benefits of Christ's death are made over to us in the act of baptism! And Christian baptism can only be administered in the Presbyterian "church," since the ordinances are in, and not out, of the visible church.

Dr. Dwight was elected president of Yale College in 1795. In his "System of Theology," first sermon on baptism, he says: "When children die in infancy and are scripturally dedicated to God in baptism, there is much and very consoling reason furnished to believe that they are accepted beyond the grave."

The converse of this cautiously worded statement must be true, viz., that there is little or no consoling reason furnished by the Scriptures that unbaptized infants are accepted beyond the grave. This is said of the unbaptized infants of believers, what then are we left to suppose in the horrid fate of the unbaptized infants of all unbelievers?

Well wrote a Pedobaptist against this doctrine when put forth by Dr. Pusey: "Strange doctrine! which leaves us in doubt of the eternal salvation of millions of millions of hapless infants, because they have not been subjected to a rite which depends wholly on the will of another; nay, which may be withheld by the parents precisely because they have conscientious scruples on the subject; in obedience, as they suppose, to the will of God."

But hear her theologians, the exponents of her faith: Dr. Hodge, of Princeton, says: "We are baptized in order that we may be united to Christ, and be made partakers of his benefits. This baptism unto repentance is a baptism that the remission of sins may be obtained" (Pritchard, Infant Baptism, p.124).

John Calvin, the father and founder--the author and finisher of

the Presbyterian faith, says: "By baptism God promises remission of sins, and will certainly fulfill His promises, etc."

If we open the standard hymn-book we find that the same doctrine is sung as well as preached.

These are specimens: "Abram believed the promised grace, And gave his son to God; But water seals the blessing now, That once was sealed with blood." (121 st Hymn, 1st Book)-- "Baptismal water is designed, To seal his cleansing grace" (141st Hymn, 2nd book).

Now, if baptism is the seal of the covenant of grace, as Presbyterians certainly do teach, then no one unbaptized, young or old, has been saved, or ever will be. Baptists hardly agree with these views, and they do most certainly involve all that is essential to salvation and the whole system of Christianity and the character of a Scriptural church, and we think thoroughly subversive of both. Indeed, if Presbyterianism is the system of Christianity, Baptists have never held or taught it; and if the Presbyterian denomination is a church of Christ in any sense, no Baptist church can be so considered [According to the definition of a church given in the confession, there is no church of Christ save one composed of those who profess the true Presbyterian religion, together with their children.].

I close this chapter with the strong and pungent language of Dr. Osgood, of Rochester University, New York: "Their views of church constitution subvert what Baptists regard as the fundamental doctrines of salvation, and, therefore, our disagreement from all Pedobaptists is nothing less than *toto coelo*. Their churches are, in our view, formed in direct contravention of God's way of salvation; their constitution is at war with the doctrines of God's grace" (Com.p.11).

We ask the Baptist authors and editors of America, if this statement be true--and we have proved it in this chapter to be so--can we call the Presbyterians an "evangelical" or a "Christian church?"

Is it telling the truth to do so? They have no Lord's Supper to invite us to: since the ordinance, as perverted by them, is no more of the Lord's Supper than the Mass of the Catholics is the Lord's Supper, and a Baptist would eat and drink unworthily should he partake of either the one or the other. I would as soon participate in a Romish mass as a Protestant sacrament.

Some Christian Presbyterian, who has experienced regeneration of heart by the exercise of a personal faith, may say, I do not believe or profess the above doctrine of sacramental salvation. But so long as you are identified with, you do profess it, uphold and teach it by all your influence; and if you were baptized in that body you did profess it personally or by proxy. If you do not believe it, and as you would not by your influence teach others to do so, and to depend upon sacraments for salvation, you should renounce the doctrine by leaving the Presbyterian church at once. So long as you are a member you can in no way effectually protest against those unscriptural doctrines.

BAPTISM

(Continued from Page 6)

in Jesus Christ. "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5)

Conviction of the Holy Spirit is another means of salvation. The Holy Spirit works conviction in the heart. "And when he..." (The Comforter, Holy Spirit) "...is come, he will reprove...(convict, convince)..." **the world of sin, and of righteousness and of judgement:**" (John 16:8).

Repentance is another channel to salvation. Jesus said that a lack of repentance is connected to eternal damnation, and the opposite is that true repentance has a vital relation to salvation. "I tell you. Nay: but, except ye repent. Ye shall all likewise perish" (Luke 13:5).

Nowhere in the Scriptures is baptism set before us as a channel, agency, or means of salvation; as is faith. We are not saved at the point of baptism, but at the point of faith. What shall we conclude about baptism? Is it important? We do not teach that baptism is essential to obtain salvation. But we teach that baptism is essential to demonstrate salvation. Baptism is essential to fulfill all righteousness. Baptism is essential as an answer of good conscience to God. Baptism is essential to demonstrate our trust in what Jesus did to save us. It is our public profession of the gospel. It is a declaration of how condemnation, conviction, and repentance wrought death to self and sin.

The essential element in baptism is the picture it paints. We should be baptized for the same reason Jesus was baptized. Jesus was not baptized to wash away sin, for He had no sin. "For he hath made him to be sin for us, who knew no sin..." (II Cor. 5:21) He was baptized to make Himself known to the world. "And I knew him not: but that he should be made manifest to Israel..." (John 1:31) He pictured His death, burial, and resurrection and then commanded us to follow Him. We, then, are to be identified with His death, burial, and resurrection in baptism. This is our first act of obedience. "For as many of you as have been baptized into..." (concerning or in reference to) "Christ have put on Christ." (Gal. 3:27) "Put on" is to dress up in that identity. When a man joins the Air Force he puts off the worldly identity and dresses up in the uniform of that branch of service. We are to put on the identity of Christ. Men wear the uniform of their country with pride, dignity, and in representation. We, as members of God's army, must do the same. "Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). "...yield yourselves unto God, as those that are

alive from the dead, and your members as instruments of righteousness unto God" (Rom 6:13).

DEMANDS

(Continued from Page 1)

verses 13-20 of this chapter. They will help you to understand the message Peter is trying to get across. Peter is exhorting people to holy living. Let me mention a few things he uses here to exhort these people to holiness. First, he uses the holiness of God. Because God our Father is holy, then so should we be. More on this later. Secondly, he uses the judgment of God as a reason for promoting holy living. Beloved, knowing that the almighty God sits in judgment on our lives should stir us to holiness. Thirdly, Peter uses a reference to the work of Christ on our behalf to exhort to holy living. Oh, how meditation of what Christ has done for us should stir our hearts to service. It was a common practice of all the New Testament writers to use the death of Christ as a way of exhorting men to faithfulness and holy living. I hope our hearts have not become so cold and indifferent to the work of Christ that the thought of what Christ has done for us has no effect on the way we live. Beloved, our redemption should change our lives. We should meditate often upon what Christ has done for us. This thought should cause us to want to live holy lives for His honor and glory.

I want to point out in the next place that holiness has always been God's requirement for His people. In reality, I should leave off the phrase "His people". Holiness is God's requirement for all people. God only has one standard of conduct. That standard is absolute perfection. Certainly we learn from the Old Testament saints that God's requirement for them was the same as for us today; that requirement is holiness. I add here that one of the major themes of the Bible is the holiness of God. The Old Testament offerings and sacrifices all show forth that God is indeed holy. Let us elaborate a little on God's holiness.

Revelation 15:4 says; "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." This verse tells us that one of the main reasons to fear God is His holiness. Don't just fear God because of His wrath or power, but fear Him because He is holy. His wrath and power will manifest itself through His holiness. What is the first thing you think of when you hear the name God? Some would say power, Others grace, mercy, love, and knowledge. Beloved, God is called "holy" more than anything else in the Bible.

It is as if that God's holiness is His crowning characteristic. I am not slighting any of God's attributes, but it does seem that all of His other attributes must answer to His holiness. Let me give you an example of this. God's love must answer to His holiness. God loves the elect. However, God cannot just forgive the elect because that would violate His holiness. Christ had to be punished for the sins of the

elect because of the holiness of God. Stephen Charnock said "power is God's arm, omniscience is God's eye, mercy His bowels, eternity His duration, but holiness is His beauty." In Isaiah 6:3 we find that song of the seraphims is not of anything other than God's holiness. Every work of God manifests His holiness (Psalms 145:7). Everything associated with God is holy. We read from a Holy Bible. We attend what should be a holy church. Saved people are to be holy people. Let us never forget about the holiness of God and the demands of that holiness. That is what this article is about. The demands of God's holiness. Due to the fact that God is holy, there are certain demands that are associated with this holiness. God's holiness has meanings and should have a great influence on our lives. Let us now notice some of the demands of God's holiness.

First, God's holiness demands the punishment in hell of those who die lost. Habakkuk 1:13 says; "Thou art of purer eyes than to behold evil, and canst not look on iniquity..." Beloved, there is one major reason for hell. That reason is the holiness of God. Men will never understand just how much God hates sin, and how offended His holiness is by sin, until they get a good view of hell. Hell stands as a monument to the holiness of God. By examining hell and the horrors of it, we are able to partially see just how holy God is. Hell is a place of great wrath. God is angry at man because man has so blatantly offended the holiness of God. God is so holy that if man only committed one sin all the days of his life, God would still punish him for all eternity because of that one sin. Friend, hell is a place of great and awful torment. It is a place of fire and brimstone. A place of outer and great darkness. A place of weeping, wailing, and gnashing of teeth. It is a place where people will scream out in great pain. Beloved, each scream will say that God is Holy. Men might not recognize or appreciate God's holiness while here upon the earth, but God will make known to them that He is holy. May you learn that lesson now. May you not have to learn about the holiness of God while you are suffering eternally in the hell that manifests just how holy God is.

Sinners, I urge you to take into account God's holiness. Consider hell and your sins. Your sins have offended the character of a holy God. Repent of those sins and believe in the holy Son of God for salvation. Learn of God's holiness this way. Don't wait until you are in the flames of hell to recognize and understand the holiness of God. Yes, beloved, God's holiness demands that those who die without Christ spend eternity in hell. It can be no other way. There are no second chances once you leave this earth. God is holy; therefore, He must and He will punish sin. To those who die without Christ, this lesson will be learned as they suffer for their sins because of God's holiness.

I might mention here that God's chastisement of saved people also attests to the holiness of God. When we sin against God and bring reproach upon His holy name, God brings out His rod of chastisement. This rod tells us that God loves us. It also tells us that our God is too holy to let us get by with our sins, even

though they have been paid for by Christ.

In the second place, God's holiness demands the death of Christ for the elect. Let me first mention that God the Father has a chosen people. Before the world began, He chose certain people unto salvation (Ephesians 1:4,5 as well as many other verses prove this). This leaves God with a problem. That problem is the way of salvation for His elect. God cannot just overlook, just forgive the sins of the elect. His holiness will not allow this. Thus came the plan of redemption. God the Father would take the sins of the elect and place them upon His Son, Jesus Christ. The Father would then punish Christ for the sins of the elect. The Father would then take the righteousness of Christ and impute it to His elect. God's holiness demanded that it be this way. There is no other way of salvation. God cannot act contrary to His nature. His nature is holiness. Therefore, when His only Son hung upon Calvary's cross with the sins of the elect upon Him, the Father was left with no choice but to punish Him for the sins that had been imputed to Him. I believe in the absolute consequential necessity theory of the atonement. That means that it could not have been any other way. The reason it could not have been any other way is because of the holiness of God. Beloved, there were two things involved in Christ's death at Calvary. One was the sins of all the elect of God. The second was the demands of God's holiness. Even though it was His only begotten Son, the Father's holiness demanded that He pour out His wrath upon the sins that were placed upon Christ. The Father did not hold back. He poured out His wrath upon Christ. His holiness demanded that He do so.

We should think often about the hurt that our sins caused the Son of God. Oh, how we should praise Him for satisfying the demands of God's holiness relative to our sins! Beloved, this should stir our hearts with great love for Christ. Either your sins have satisfied the demands of God's holiness in the person and work of Christ, or you will satisfy those demands in an eternal hell. God's holiness would not allow Him to save without punishing sin. Thank God that Christ was punished in my stead! What about you? How will you answer to the demands of God's holiness relative to your sins? In Christ, or in hell? These are your only two options. God's holiness will be satisfied on behalf of every creature that has ever lived. Yes, God's holiness demanded the death of Christ for the sins of the elect.

In the third place, God's holiness demands the salvation of those for whom Christ died. An unjust God cannot be a holy God. The Arminian, in his ignorance, blasphemes the character of God. He destroys almost, if not every attribute of God. He terribly misrepresents God and what He is. He makes the complete God-head out to be as great a failure as the world has ever known. Beloved, God's holiness is seen in His righteous treatment of mankind. It is not righteous treatment to mankind or to Christ to punish Jesus for sin and then punish those for whom He died, for the same sins. How could God be holy and send men to hell for no reason? Men go to hell for

their sins. If Jesus paid for the sins of all mankind, as the Arminian teaches, then God is guilty of a great miscarriage of justice. God is not holy if He punishes Jesus for a man's sins and then turns around and punishes that man for the sins that Christ has already been punished for. Beloved, this is not the God of the Bible. The God of the Bible is holy and would not violate His holiness by sending a man to hell for whom Christ has already died. To deny this is to deny the holiness of Jesus Christ. It is to say that Jesus was not holy enough to satisfy the demands of the Father's holiness. This is blasphemous. The holiness of God demands that every person for whom Christ died must be eternally saved. If one person that Jesus died for ever goes to hell, then we can throw our Bibles away and forget about believing in a holy God. I am glad that Christ satisfied the demands of the Father's holiness for me. I do not have to go to hell. Jesus has already suffered my hell. God's holiness demands that I go free. I stand before God as if I had never sinned. God cannot send me to hell, for my Saviour has met the demands of holiness. I have no sins for which to be punished. Jesus has been punished in my stead. I thank God for this demand of His holiness.

The fourth and last demand of God's holiness is that those who have been saved live holy lives. So much of God's Word deals with this. The Bible, over and over again, stresses the fact that we are to be a holy and separated people. It has been true of every age and of every saint. Beloved, God's holiness demands that we who have tasted His grace, be holy.

First, let me mention that there must be an imputed righteousness. Jesus has worked out a righteousness and given it to us, the elect. This imputed righteousness is not the only kind of righteousness we are to have. We are to have a practical holiness as well as an imputed holiness. This practical holiness serves as evidence that we have experienced the imputed holiness. It is an evidence of salvation. The Bible tells us that without holiness, "no man shall see the Lord." People who profess salvation and yet have no practical holiness are only deceiving themselves. God is not deceived. We must examine our salvation by our practical holiness. We live in a day when this practical holiness is very important. It is important in order to give some kind of accreditation to Christianity. There are so many false professors that have hurt the cause of Christianity, men who say they are saved and then live no differently than the lost men. Beloved, truly saved people must stand up and be counted. It must be by our practical holiness that the world is able to tell the difference between those who just profess and those who have really been saved. I am afraid that too often we are not much different from those who just claim salvation. May God help us to give credence to Christianity. We need holiness, also, because the end may be near. Beloved our time to serve God is fast fleeting. It is short to start with. With each passing day we are closer to eternity. Our opportunities to serve and please God will soon be over. How we ought to make the most of our time here upon the earth.

(Continued on Page 9, Col. 4)

STUDIES IN JUDE

by C.T. Everman

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

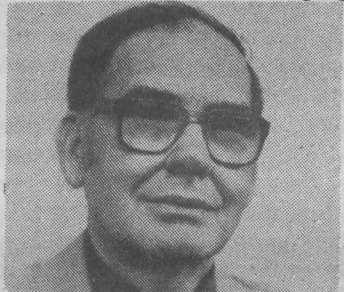
Jude has concluded the description of the false teachers who were invading the churches. Up to this point, under the inspiration of the Holy Spirit, he has painted a very dark picture of the last days. He has described these false teachers in many different ways, showing how evil they are and how void they are of the truth. In looking at the illustrations given of these, we see there are at least three types of sins of which they are guilty. First, they refuse God's way of salvation as did Cain who brought a bloodless offering unto God. These deny the death of Christ as the way of salvation. They refuse to submit to the authority of God as did the fallen angels. They practice sins of the lust of the flesh as did the people of Sodom and Gomorrah. As I have said before, the sad thing is, "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (II Peter 2:2). This means that many Christians will be led astray by these false teachers. In our churches today, we see this to be true. Let a church discipline a member for lack of moral living and other members become offended, even leaving the church. Why is this? Somewhere along the line they have swallowed false teaching concerning moral living and the doctrine of church discipline. It sometimes even breaks fellowship among sister churches.

Beginning in verse twenty, Jude now turns his attention to the true believers. The "beloved" ones, the ones "sanctified by God," the ones who are the "called" and are "preserved in Jesus Christ." He gives encouragement to continue on in the work of the Lord. He first tells us, "building up yourselves on your most holy faith." This faith is that "faith which was once delivered unto the saints" (V. 3) for which we are to contend. It is the whole body of truth as given in the Scripture. How are we to build up ourselves in the faith? The Scripture tells us that "faith cometh by hearing and hearing by the word of God" (Rom. 10:17). So then, we must build up our faith by reading and studying the Word of God. In Ephesians 5:26, we are told that the church is sanctified and cleansed by the washing of the Word. Our Lord prayed, "Sanctify them through thy truth: thy word is truth" (John 17:17). I am afraid that many of us fail to build up our faith by failing to read and study His Word. It is told that some Chinese Christians had a saying, "No Bible - no breakfast." If we had that motto I wonder how many of us would go without breakfast. It is only by knowing the Word that we can know if one is preaching or teaching the truth. It was said of the people of Berea that they, "searched the scriptures daily, whether those things were so" (Acts 17:11). We need

to do the same in these last days.

Second, we are to pray, "in the Holy Ghost." Not only are we to study the Word, but we are to pray. To pray in the Holy Ghost means our prayers are to come from a heart in which the Holy Spirit dwells and has control. It is that prayer which we are led by the Holy Spirit to pray. In Romans 8:26, 27, we are told that by ourselves we know not for what to pray, but that the Holy Spirit makes intercession for us.

"Keep yourselves in the love of God." is another instruction for the child of God who is building up his faith. In verse 1, we were told that we are kept for Jesus Christ. II Peter 1:5 tells us we are "kept by the power of God." This being true, what is meant by "keep yourselves in the love of God?" It is not saying that we are to keep God loving us. His love is eternal, never changing,



and nothing can separate us from that love. To keep ourselves in the love of God means we are to keep ourselves where God's love is. To tell someone to keep in the sunshine means to stay where the sun can shine on one. The sun will shine whether one does this or not. So is God's love, if we fail to keep in it, although it is still there, we fail to enjoy it. How can we keep in His love? John 15:10 gives us the answer, "If ye keep my commandments ye shall abide in my love." To abide in His love is to continue in the sunshine of His love. We do this when we keep His Word.

We build up our faith by Bible study, by praying in the Holy Spirit, by keeping in God's love, also by "looking for the mercy of our Lord Jesus Christ unto eternal life." We are told we keep ourselves in God's love by looking, "waiting anxiously" for the mercy of our Lord Jesus Christ to eternal life. Jude tells us we are to look, earnestly expecting our Lord's return. This should be enough proof for anyone to see that the return of Christ can be expected at any moment; that the return of Christ is the next event to take place in God's time table. While waiting for Christ Himself to come, we are to keep ourselves in His love. While we wait and look for him, we know that we have eternal life; but we know that when He appears then will come the redemption of our bodies and then comes the full meaning of the eternal life which we now have. In a little country cemetery in Carter county there is a stone between two graves with these words upon it. "Christ is our hope." These two, during their life time on earth looked for that "blessed hope," and even in death their faith is still in that One Who will one day change that "vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21).

Earnestly looking and expecting the return of our Lord will be of the greatest encouragement for us to live lives that are pure, "every man that hath this

hope in him purifieth himself, even as he is pure" (I John 3:3). It will cause us to leave off things of the flesh and of the world (Phil. 3:17-21). In Hebrews 6:19, we are told that hope is an anchor of the soul, both sure and steadfast.

"And of some have compassion, making a difference. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 22, 23). Here we are told how to deal with those who have been led astray by these false teachers. John told us in II John 10:11 how to act toward the false teachers. We are commanded to have nothing to do with them, not even to bid them "God speed." But the weak Christians who have been led from the truth, we are to "have compassion" or "have mercy on some, who are doubting;" (N.A.S.). These are the ones who have listened to the Jehovah Witnesses (?), the Mormons, the Seventh Day Adventists, or some other of the false teachers. They are in doubt as to what is the truth and what is false. These we are to try to win back to the truth by love and kindness toward them, showing them by the Word of God the truth. "...And others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh." These seem to be ones who have gone much deeper into error than the first group. They may have gone so far as to have left the church and have joined the false group. These, Jude tells us to deal with care lest we be entrapped in the same error. But with care it would seem to be possible that these can be dragged from that which is false, which reminds us how the angels dragged Lot from the city of Sodom before it was destroyed by fire. We need to remember that while we are dealing with men, it is Satan himself who is in charge of the false teachers and we need to be aware that it is really with him we contend. As the apostle Paul stated, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Knowing this we must realize that it is only in the power of the Lord that we will be able to stand against Satan.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy" (Jude 24). Jude began his letter by giving words of assurance to the children of God who will be living in the dark days which he described. He now ends the letter by again assuring them that even though their days are dark, and there are many false teachers in the churches as well as out of the churches; the true Christian has nothing to fear. He has One who is able to keep, to guard, and to protect him from falling. He has already told them in verse 1 that they are preserved in Jesus Christ; therefore, they are safe and secure as to their salvation. Here he tells them that they have One Who is not only able to

keep them safe but is also able to present them without fault before the presence of His glory. This reminds us of what Paul said of Christ and His church, "That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26, 27). Note this cleansing is by the Word. It is only as we keep His Word that we can have this cleansing.

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 25). It is not enough to say he is a Saviour, but we must say, Our Saviour - my Saviour. My friend, is He your Saviour? He is not only our Saviour but He is "the only wise God." Jude tells us one more time that Jesus Christ is God. The false teachers may cry loud and long that He is only a man, but the Word says He is God, the only wise God. He is the One who gives wisdom to those who ask Him (James 1:5). It is only as we obtain wisdom from Him through His Word we can escape the snare of the false teachers.

Jude closes his letter by reminding his readers of the greatness of the Lord Jesus Christ our Saviour. Looking at the four words he uses to show that greatness, we see the first is "glory" which is the total of all that God is and all that God does. All that He is and does is glorious. The glory of man is nothing in comparison to that of God. The next word he uses is "majesty" which means greatness. There is only one who is great, and that is God. He is not only King; He is King of kings. He is not only Lord, but He is Lord of lords. The next word, "dominion" shows God's sovereignty and rule over all things. The Greek word for dominion means "strength, might" It means complete control over all things. The word "power" means "authority". All authority belongs to Jesus Christ. This means He has complete authority even over the powers of darkness (Eph. 1:19-23).

What better way could Jude have ended his letter than by showing the greatness of our Saviour, the Lord Jesus Christ? If we can only realize how great He is, we will never be led into the false ways of the apostate teachers. We will be so occupied with the glories of our Saviour that we will never turn to that which dishonors Him. We need to remember the Word builds our Christian life in faith, hope, and love. It reveals that which is error. If we keep it, it will keep us from falling into error.

So, as we close this study of Jude, I say unto each of you, May the only wise God, our Saviour keep you safe and one day present you faultless with exceeding joy in glory.

DEMANDS

(Continued from Page 8)

Being holy is what God has demanded of us. If we love Him, we should keep His commandments. How about you? Are you holy? Think about the

fleeting time, and may we all live lives that satisfy God's demands of holiness.

We should live holy lives because of the good we can do to others. That is a part of our job here on this earth. We have an obligation to other people, both saved and lost. Holiness will greatly aid us in fulfilling that obligation. I add before moving on, that holiness will make for a fuller and happier life now and in eternity. Many Christians of today are not happy, and I know the reason why. They are outside the will of God. There is no holiness in their life which will bring peace to their souls. Beloved, for now and eternity let us be holy.

Let us now notice some characteristics of holy living. To be holy means to be separated. I believe this separation is two-fold. There is a separation from sin and the world, and there is a separation unto the things of God. Without this two-fold separation there can be no holiness. I define holiness as an inward attitude that produces outward manifestations. Both of these are necessary for true holiness. It is not just the act that constitutes holiness but it is also the reason behind the act. Being holy does not just involve doing some things, but it also involves feeling some things. Oh, how I wish God would give us more feelings in our service to Him! So often we seem so dead and cold. May God build a fire under us. When we begin to feel about God as we should, we will then begin to act towards God as we should. According to this definition, are you holy? Without it you will not satisfy God's demand for holiness in your Christian life.

There are other things involved in being holy. Let us notice some of these things. A holy person will follow the example of Jesus Christ. He left us an example that we should follow.

Being holy involves possessing certain attitudes. God has impressed upon me the last couple of years the importance of proper Christian attitudes. We have hurt the cause of Christ by not having the attitudes the Bible teaches we, as saved people, should have. Go to Matthew and read and study the Beatitudes. They tell us what it is to be holy in attitude. We need to be peace makers. We need to be merciful. We need to hunger and thirst after righteousness. We need to be meek and lowly. Beloved, a proud man is never a holy man. Certainly, involved in these attitudes is love. May God give us more love for the things of God, more love for the people of God, and especially more love for God, Himself. We cannot and will not be a holy people until we have proper attitudes. God's holiness demands that we have these attitudes.

A holy person will also practice self denial as Jesus did. Did He not leave us a great example of self denial. It was by His self denial that we now have salvation. We must deny ourselves and take up our crosses and follow Jesus. We are so concerned about the things of this world, we never want to sacrifice for God. Many young people have made decisions in the past few years that will damage them spiritually for all their lives. They are not willing to practice self denial. (Continued on Page 10, Col. 1)

DEMANDS

(Continued from Page 9)

Therefore they will never be a truly holy people.

We cannot be a holy people as long as we neglect God's resources for holiness. God, in His goodness has given us helps to holiness. Let me briefly mention some of these. First, there is the Bible. We refer to it as the Holy Bible. It is a book that will produce a holy people if it is read, studied and practiced as it should be. We cannot expect to live holy lives if we neglect God's Word. To satisfy the demands of God's holiness for saved people, we must know what those demands are. We are told in the Bible what God expects from us.

Secondly, God has given us the privilege of prayer. I am convinced that the reason we are such an unholy people is that we do not pray as we should. We do not pray as often as we should. We do not pray as reverently as we should. A good prayer life will lead to a holy life. Failure to pray will lead to a life of sin and disgrace to God. To be holy, you must pray.

Thirdly, there is the provision of the Lord's church. People who tell me they are saved and yet seldom darken a church door, frighten me. I worry for their souls. I know many like this. Their life is evidence that they probably are not saved. Beloved, God has given us His church to help in making us holy. There we go to learn of Him. There we go to worship Him. There we go to fellowship and sing praises unto Him. There we go to clean the filth of the world off and to prepare ourselves for the next week. You cannot be holy and not be faithful in church attendance.

Fourthly, there is the indwelling of the Holy Spirit. What a powerful resource this is. It is high time we, as Christians, began to make proper usage of the Spirit dwelling in us. We are guilty of grieving the Spirit by neglecting to use Him as we should. He is God and has all the credentials of God. He can be a great help to us in living holy lives.

There are many others I could mention but these will suffice for now. If we will use these things properly we will become a holy people. We will then begin to satisfy the demands of God's holiness.

Let me now make just a few concluding remarks. First, may God cause us to meditate much upon the holiness of our God. He is most holy. Along with that holiness there are demands. Some of those demands are Godward and some are manward. God has been and will always be faithful to His demands of holiness. Praise His name for this. His holiness will not allow any of the elect to go to hell. God's holiness is the reason we are saved. Lastly, let us think about the demands of God's holiness and our responsibility to live a holy life. Every saved person can be holy. Are you? May God bless you all.

POWER

(Continued from Page 1)

them! There are none so helpless as the Samsons when their

strength is gone. There is no greater loss than when you were confident you could win. Is God with you? You say, "Yes!" Just look how He helped us at Jericho! But the past is not the present. You cannot simply assume that just because you are a Christian, and a sovereign grace baptist with authority from Christ Himself to preach, teach, and baptize (Mt.28:18-20) that you will automatically win the victory; that people will flock to hear your truths, that you cannot fail! You must be always seeking the holy mind and will of God, as individuals and as a church, if you would gain the victory.

Israel's defeat was humbling. "O Lord, what shall I say?" Israel's failure brought dishonor upon Israel's God. This should cut us to the bone! That our failures reflect upon our God! Oh! We should bow our heads to the ground, confounded and ashamed, crying, "O Lord, what shall I say?"

This was the great sin in David's action (II, Sam.12:13,14). If past failure does not humble us and cause us to search our souls, then we will never find the true source of power for our lives! Neither should we expect failure. We must do our best and trust God to be with us, for those that expect failure are never humbled by it. God will never be magnified by a church or an individual that accepts defeat. Humble yourselves and expect God to exalt!

Israel's defeat was needful. "Wherefore liest thou upon thy face?" ... Neither will I be with thee except ye take away the accursed thing.

Many are mourning over their failure, when it is more needful to mourn over sin. The Lord will not use you if you cover your sin. Even though the preacher, the church, friends and loved-ones are ignorant of it, God is not! God cannot treat sin lightly just because others know nothing of it. If Israel had not failed here, they would have just gone on in their sin. God can have no fellowship with unrighteousness. The accursed thing must be taken away, or His presence will be taken away. Our failures should set us to searching our tents! (I Co.11:31,32).

The sin of Achan, (one man among the thousands of Israel) brought defeat to the whole nation, and doom upon him and his family!

His account is short and sad. He said, "I saw, then I coveted them" Eve saw the fruit. Lot saw the well-watered plains. But Achan's sin did not lie in merely seeing the gold etc.; perhaps he could not help that, but he coveted them. He saw it and had to have it. His desire moved his hand. The pleasures of sin will always attract the more when they are looked upon with desire. Salesmen have learned to push the right buttons, advertisements make use of our natural desires, hunger, thirst, success, sex, etc... We need to watch our hearts. Certain circumstances might bring us ruin if every thought is not led captive to Christ.

He disobeyed God's direct command. He took the accursed thing God had warned them. (Joshua 6:18) He sinned willingly, not ignorantly. He tried to hide it. Many still willingly disobey God by preferring themselves or the world over Christ. And often they maintain an appearance of Godliness to de-

ceive men. Hypocrites like Achan are not uncommon in this day, even among God's own people! The Lord has clearly said "Love not the world" but how much of it is hid in the heart?

"And Achan was taken". Be sure your sin will find you out! Whether you are a believer or lost, your sin will find you. Either in this world, at the Judgment seat of Christ in loss of reward, or at the great white throne judgment, if you are not a blood-bought believer. Among the thousands of Israel, Achan was found out. Nothing is hid from the eyes of the God with whom every sinner has to do! How solemn this discovery! Exposed to the eyes of all the people, every hidden thing brought to light! He that coverth his sin shall not prosper.

Achan met his doom! No escape. How shall ye escape? What a contrast between Rahab's house and Achan's! The one saved, the other doomed. The faith given by the grace of God to one, and the willful disbelief and disobedience of the other made all the difference. Believer, what is your attitude toward sin? How are you living? Is there secret sin in the camp? Confess your sin to Christ. He is faithful and just to forgive sin and to cleanse from all unrighteousness. He is your hiding place! Be doers, not only hearers of God's Word.

Un-believer, what is your attitude toward sin? Do you think God will just overlook it? Perhaps your good works will outweigh your bad, but just one sin doomed Achan; and one sin will doom you! Your only hiding place is the believer's hiding place; the blood of Jesus Christ! Trust His Word, repent of your sin and follow Him. I pray God will enable you to do just that.

GOURMET

(Continued from Page 1)

has had enough." This expert ranks the pig as a gourmet. He rates horses, cattle, and chickens as gourmands; for they will either eat the wrong foods or eat too much and die. I had little respect for the pig before I read this. I saw the pig, as most do, as a voracious, and dare I say "piggish" for lack of a better word.

There are different views of table manners, and I rather like the Asian method of delicate eating as opposed to the Western mode of gobbling down everything in sight with both hands and then chasing it with bicarbonate to allay our gourmand folly.

There are several methods of feasting on the Word of God but I shall deal with the two titled above... the gourmet and the gourmand. I shall define them to spare you a trip to your dictionary. The gourmet is selective, delicate, particular, and precise. The gourmand is given to the swill method of eating which means that he will swill down anything in sight without first investigating its nomenclature.

With the delicate eating habits of the pig in mind, I shall say that we Baptists should eat like swine. Like gourmets. We should be selective, eat a balanced diet and cease when we've had enough. I realize that we shall never have enough of the Word of God, but it is possible to get enough of a particular diet and for the next meal move onto the other delicacies which shall in-

crease our strength, hone our perceptions, quicken our minds, and bless our spirits. We should be like discriminating pigs.

A horse will eat too much oats and founder himself. A cow will get into a full feed bin and bloat herself and die. A chicken will eat moldy grain and perish. A pig... the gourmet... will eat right, eat enough, and have the wit to cease until the next meal.

The Word of God is food for the soul. Christ is the meat of the Word. We must feast on Christ, who is the bread of life, if we are to be filled and satisfied and well founded in God's service.

Kipling has said that men should not try to "Do better than good lest worse than bad shall follow." To my eyes many scholars of the Bible eat like horses who do not balance their diet and so founder. They try to do better than good. They try to improve and garnish the doctrines of the Bible by adding a dash of imagination, a pinch of intellectual seasoning, a liberal sprinkling of conjectures. They bring their own seasonings to the Bible. Not content to merely read, feast, and flourish, they add their own wordings to God's. They invent terminology to exculpate non-existent concepts and then dine on the results only to find that they are yet hungry. Their unappeased hunger then drives them further into their condiments and additives which they slather on the Word of God and they feast on the result and are unblessed and founder. They then add some sugar-coated words of philosophic phrasings, exalted expressions, and ringing phrases which they invent on the spur of the moment, only to find an unpalatable mixture which does not satisfy. Sugar is defined as a non-food as is salt and pepper. The Bible does not require condiments of sage, nutmeg, and garlic to bring out its flavor. It is pure food in its pure state, just as milk and honey are perfectly balanced foods.

A chicken is a specialist in one activity... it pecks and pecks and pecks. A chicken is so dumb that it usually doesn't know what it is pecking at. We are blessed with some Baptist scholars in recent days who behave like chickens pecking at moldy grain. A chicken goes about pecking in a nervous swirl. A chicken is never idle save when roosting or hatching. We are blessed with Bible chefs who prepare elaborate meals for us that they garnered from their daily peckings, but their meal is interlarded with springs, bits of soil, and small pebbles which are difficult to swallow.

Some Bible scholars hatch an idea in the small hours of the morning and then walk about crowing and calling for all to see this marvelous bit of manufacture which they have hatched much as a cackling hen will crow and cackle over so small a thing as an egg laid, which may well be rotten. May I use literary license? Many of our current Baptist scholars have laid more than one egg in recent years and then crowded over the poor thing like it was a novel deed, when really it is hollow or rotten inside.

I have been made to wonder in recent years at this gourmand trend among some Baptists who used to have good sense. They eat like floundering horses, taking in anything which is offered and then belching forth the praises of those who have fed them tainted food. In my youth I heard the expression "the discriminating

man," but I can't recall where. I have always liked this term. When we come to the Word to dine we should be discriminating men and women. We should eat like gourmet pigs. A pig has been called "the smartest animal on the farm" and with good reason. We Baptists are scholastically the "smartest" people in the kingdom. Like it or not, it is so. But some of us are now eating like kine and poultry rather than pigs. Some have apparently tired of being gourmets and degenerated into gourmand gluttony like a chicken after every stray worm of wiggling doctrine which crosses their path.

Shall I particularize? I shall. I speak once more of the atonement and men's expanded view of it. As a study, the atonement is a delicate feast. It is a balanced diet of pure food with no un nourishing nor extraneous particles to it. The atonement doesn't require salt, peppering, or sweetening which assiduous men are now busily inserting into it. The truth of the specialized, particularized, and localized atonement drips honey to our taste and fatness to our souls. Yet, men who are gourmands in their taste have set on a quest to do better than good by making the atonement not a feast but a sweetened ort suitable to all men's palates. They have spread the atonement's benefits to all the earth, rather than restricting its merit and value to the King's table and to the King's children. This is gourmand gluttony at its worst.

In New Orleans in earlier days, fashionable restaurants prepared a puffed up potato which left little of the actual potato inside. Men's infinite concepts of the atonement of Christ are like a puffed up potato, selling for high prices, but not worth a farthing in value, for they are empty, leaving only the skin of the doctrine to feast on. There may be some small nourishment in skin but I prefer the meat of the Bible's doctrines.

Years ago, when my family and I journeyed to Ashland, Kentucky we always dined at a restaurant called the King's Table, not too far from the Calvary Church. There was always a great variety of food and for one price you could eat all you liked. (For the one price paid on Calvary, God's children may dine to the full without let or hindrance). At this restaurant I would always select bits of the special delicacies, and I can't recall leaving this restaurant unsatisfied. I like to think I was a gourmet at the "King's Table." When I was in Ashland for the Conference last May, I looked for this restaurant and found it gone, and I instead ate at a fast food restaurant of unpromising quality.

There yet remains a King's Table for God's children who have wit enough to discern it, even though the King's Table in Ashland is no longer there (except at the Calvary church). Upon the King's Table is served up all the delicacies of the Word and we may feast and feast and never grow sated. There is no need to go to fast food shops which serve half cooked offering in congealed grease. There is food a plenty at the King's Table. For all who hunger, the Lord's invitation is "come and dine." "come and dine". Dine on the richness of the fullness of the precision of the Word of God. Dine on its fatness and its sweetness. Dine on its glory and know glory in return. Feast with (Continued on Page 11, Col. 1)

GOURMET

(Continued from Page 10)

the King, and you shall never hunger and you shall never thirst. Once you have truly feasted on the purity and precision of the Word, you will have no taste for foreign foods with their added spices and mixtures. Come and dine.

The multitudes in the desert place cried for food and Christ gave them solid food, for nothing else will suffice a hungry man. Nothing but the solid food of the Word shall satisfy the hungry soul. Men's generalized puffed-up potato views on the infinite atonement and such things shall leave us a hungering. We cannot dine on air, nor on men's airy offerings in the guise of solid food. We Baptists, in the commission, have a responsibility to preach to the world, but we cannot do this if we do not eat well ourselves.

Much that we eat in restaurants today is nothing but soy beans, food coloring, and chemicals with names no one can pronounce. We are polluting the air, sea and water but the greatest pollution is in the food we eat.

Many Baptist scholars are trying to feed the world on nothing but food coloring and moldy soy beans in the place of real meat. Men's speculations on matters not specifically stated in the Word are not meat, but weakened substitutes. They are not palatable to a gourmet, but only to gluttonous gourmands who gulp it down and then wonder why they are so prone to diseases and infections.

Good diet is vital to good health. Eat well and you shall feel well. If you wonder who said this, then I must confess that I did, but it is no less true because of that. A pig eats well because he is a discriminating eater. He's a gourmet. He picks and chooses his food with care instead of confusing chestnuts with stones as do some of our enlightened scholars. Many Baptist scholars do not feel well, for they are ill...

spiritually. They don't have the wisdom of a swine. They gourmandize their doctrines from alien courses and then wonder why they are mal-nourished.

Men's words are not food, but God's Word is. Men's words aren't even salt when appended to the Word, for God's Word needs no seasoning. Our speech should always be seasoned with salt, but we need not apply any garnishment to the Word of God. When men say what the Bible does not say in specified terms, they are adding condiments to the Word in the hopes of seasoning it after their own crude fashion. I don't object to men entitling their doctrines, for we all do this. I only object when these titles are not used in the Bible in relation to these doctrines. I can write volumes on "saved by grace" but my descriptive words must not conflict with God's or what I prepare for others to feast upon shall neither nourish them nor aid them. We preach to feed men's souls, but we must echo the Bible's wordings in our preaching or men shall go from us a hungering.

The pig is the most prolific animal on any farm. He provides more food for the world and hence more nutrients than any other animal. He requires less nutrients himself and yet by a curious process ordained of God, he produces more nutrients than any other animal. His flesh is richer in energy than any other animal.

A pig will fatten twice as fast as calves and three times as fast as lambs, and doesn't require expensive equipment to house him like other troublesome animals. There is little bad to say about the pig, except perhaps that he squeals at the least provocation, but I can forbear his squeals for his other large benefits.

We Baptists should be more piggish in our activities, sans the squeals. Like the pig, we should provide more food for the world than others. Like the pig, we should freely give out even more than we take in. Like the pig, we should of our very nature give

forth more energy for the good work of God. We shouldn't require expensive equipment to house us, but like the pig, we should go forth insulated by the protective covering given us by grace. If we do all these things, then I can patiently forbear and forgive our frequent squeals over little provocation.

Baptists should also be palatable. Many of God's children are abroad in this world with no home, and they hunger. Christ's church is a haven of security and nourishment. We Baptists should be palatable and not sour like the Quakers or sickly sweet like the Arminians. It is our task to seek out the saved in all the land, and then, led by the Spirit, bring them home to God's house, where they may feast on the richness of the Word. But if we present a sour face none will have part with us.

God's children are sheep of His pasture and bear the nature of sheep. Sheep are silly creatures. They don't eat as well as they should and are ever drifting astray into forbidden fields. God's children are sheep by their nature but they should be as discriminating in their diet as pigs. They should be as wise as swine so that they might know how to refuse the evil and choose the good and in doing this they can bless and be blessed.

I sing the praises of the misunderstood and maligned pig. I refer you to Charles Lamb's classic work, "A Dissertation On Roast Pig" for the master comment upon him. If we Baptists would discriminate in our diet we would be well filled and prepared to feed others. If we would learn to eat like swine, perhaps we would not fight like dogs. I offer this as a point to ponder.

Dear reader, are you a gourmet or a gourmand? Do you gobble down everything men set before you or are you a discriminating man? You will, of course, say that you are a gourmet, for we all like to be thought of as discriminatingly wise. Allow me to test your eating habits. Examine your doctrines which you rejoice in and see if they are food, pure food, or diluted food coloring and chemicals. Are your doctrines made up of the pure Word and wordings of God and can you find these wordings in their precise form in the Bible? If not, then they are constructed manufactures by which men have seasoned the Word of God. Can you go to the Bible and find the exact expressions of your doctrines? If not, then you have been fed on tainted and dangerous food.

I challenge anyone who imagines that he is a gourmet to follow this exercise. List the doctrines which you believe and then research their precise wordings in the Bible to see if your wordings agree with the Word. Many doctrines of new and novel sort are making the rounds of the Baptists, which consist of nothing but high flown phrases like sugared water. Lay your doctrine down measure for measure alongside the Word of God, and the straightness of the Word shall show forth by comparison whether your doctrine is food or refuse. If your doctrines are not phrased as the Bible phrases them, then you have gobbled down something without discrimination and have become a gourmand, not a gourmet. Do you eat like a pig or peck like a chicken? The light of the Word shall show the truth if you dare

bring your beliefs to the purity of it. Are you a gourmet or a gourmand? Seek the answer in the volume of the Book for there you shall find the richness of pure and precise food for your soul. Fare thee well.

GRACE

(Continued from Page 1)

fruitful and enduring in the experience of all. It is glorious to our experience because like nothing else in the universe it redounds to the glory of our Triune God. It is deepest and most profound because we can only wonder, but never understand, why we who are so unworthy should have free favor heaped upon us. It is the richest in experience because it promotes in us worship, adoration, and praise to the glory of His grace. It is most fruitful as it leads to and encourages sustained, devoted service to the King of kings and Lord of lords in the local church.

"Grace, grace unto it." What an everlasting grace. Our admiration of His grace will abound for ever and ever. "To the praise of the glory of His grace, wherein he hath made us accepted in the beloved" (Eph. 1:6). I felt led to bring forth this message to every believer in Christ.

First of all, grace is over the sinfulness of man. What I am saying is the total depravity of man. Every true believer in Christ must have the knowledge of man's condition before his conversion. But sadly, very few today really believe in the complete ruin and total depravity of man. Those who speak of man's free will and insist upon his inherent power to either accept or reject the Saviour do but voice their ignorance of the real condition of Adam's fallen children.

Total Depravity of Man. Man cannot question the exceeding sinfulness of man. We, all believers, have experience of our wretchedness. Men have transgressed God's holy law. This is where sin came to this world "for sin is the transgression of the law." (1 John 3:4). Because man is a sinner, he missed the mark and broke God's tables of the law. A sinner not only violates God's law which is the expression of God's will; more profoundly, it is violation of the expression of God's holy character. Because of man's transgression of the law, man is found guilty that all around him have crept in vile and wickedness in him and that man became a sinner in every area. There is not one part of our being which we keep intact and uncontaminated by sin. Our human nature is infected by disobedience; and our whole life is tainted with positive evil and corrupted with tendencies of pride, unbelief, selfishness, idolatry, rebellion and hostility to God.

Terrible judgment. With the fall of man, a completely new situation emerges. Man is now a sinner under God's wrath and condemnation. The fellowship between the creature and the Creator has been severed, and man is estranged. Thus, man is utterly displeasing; and further he is incapable of restoring the relationship.

The grace of God. If there is a way whereby man is restored, it must be through the sovereignty of God's saving grace. God must take the initiative, for man in his rebellious state will not of his

own accord turn Godward. God in His sovereign grace must enable him to turn. Because of his sin, he is in bondage and he cannot turn. It is one in which God freely and without any constraint outside of Himself brings men who are wholly without merit into fellowship with Himself. This is grace. Who can measure it? Ours was not a worthy cause. We did not have merit, but demerit. The grace of God bestowed upon the unworthy is described as super abounding, excelling, and surpassing. Yes, it's "Grace, grace unto it."

Secondly, is the grace of selection. We commonly called it the unconditional election. The grace of God the Father is described as free and sovereign. He is sovereign in the choice of those to whom He wills to give salvation. "I will have mercy on whom I will have mercy..." (Rom. 9:15).

Unconditional election to salvation. This means that God saves from that corruption and condemnation those whom He hath chosen from the foundation of the world; not for any deposition, faith, or holiness that God foresaw in them but for His mercy in Jesus Christ; passing by all the rest, according to His will and justice. God elected His people before the foundation of the world, and they believe in time, "and as many as were ordained to eternal life believed" (Acts 13:48). The sovereignty of God is the only reason why any of Adam's race will reach glory. Without the election of God all would be eternally lost; but because of His love and great election, a definite number will be saved. "Except the Lord of Sabaoth had left us a seed, we had been as Sodom and had been likened to Gomorrah" (Rom. 9:29). The Lord Jesus Christ taught the doctrine of unconditional election. "Ye have not chosen me, but I have chosen you..." (John 15:16). Christ stated that the apostles were chosen or elected by His sovereign will and not because of anything they had done. Again Christ said, "I speak not of you all: I know whom I have chosen" (John 13:18). This is an unconditional sentence stating an unconditional fact. As far as the Bible is concerned, election is never found in conditional sentences. Therefore, all instances of election to salvation are without condition.

Undeserved sinner saved by grace. Do you see here my friend, that in God's unconditional election is the exercise by His sovereign grace? Sovereign grace means that the Father alone is responsible for our election. The choice we made for ourselves is hell. The choice He made for us was heaven. He sovereignly overruled our wretchedness to Himself through grace. A sinner experiences a deep conviction of his sinful condition. Sometimes this experience can be agonizing. As we discover the appalling condition of our lostness and guilt, and are led to salvation, the glory of grace shines forth resplendently.

Amazing grace how sweet the sound

That saved a wretch like me

(Continued on Page 12, Col. 1)

BEHOLD THE BRIDE GROOM COMETH

The crowd was gathered;
Waiting with anticipation,
All the guests were singing,
Oh, what inspiration.

The table was spread,
With such delights you've never seen,
Was this to be the wedding
Of a King and Queen?

A hush came over all,
I couldn't believe I was there.
Among those dressed in white;
The Bride so clean and fair.

Jesus' precious Blood had washed me,
Once full of sin and pride;
Now I stand forgiven
And part of the Bride.

The great occasion then began,
Oh, how I was blest,
The cry came forth, Behold,
The Bridegroom cometh.
Enter into rest.

Marilyn L. Osborne

GRACE

(Continued from Page 11)

I was once lost, but now am found
Was blind but now I see.

Then thirdly, the grace of His blood atonement for us. This is what we call the doctrine of a limited atonement. The atonement of Christ is the crucial doctrine of Christianity. Right at the heart of the believer, there is the Son of God who died on the cross that wrought salvation. To put it simply, the atonement means that Jesus Christ in His death dealt completely with the problem that man's sin has set. Whatever had to be done He did it; and now those who come in faith will enter into full salvation.

The love of God. The point I want you to notice is that the atonement was from the loving heart of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). This line of teaching could be traced through the whole Scripture, for it is fundamental that the atonement takes place only because of God's love.

The Lord's sacrifice. Yes, the atonement of Christ takes place because God the Father loved us and made provision in the sacrifice of His Son for our salvation. The Bible is very clear when it says, "...when we were enemies, we were reconciled: we shall be saved by his life" (Rom. 5:10). The sacrifice of Christ was connected with the sin of men, and the death of Christ was the perfect atonement for man's sin. In His atonement, we understand that He became our substitute. We see it in the saying, "The Son of man came... to give his life a ransom for many" (Mk. 10:45). It was not death as such that He feared, but the death that was the sinner's, the death in which He should experience the horror of being forsaken by Him who is of purer eyes than to behold evil. God "Made him to be sin for us, who knew no sin" (II Cor. 5:21). This surely means that Christ bore our sin and the curse of the law that we should have borne.

The Limited Atonement. The question will arise: For whom did Christ die? It surely does not need arguing that the Father has an express purpose in giving Him to die, or God the Son had definite design before Him in laying down His life. "Known unto God are all His works from the beginning of the world" (Acts 15:18). What, then, was the purpose of the Father and the design of the Son? The answer; Christ died for the elect. The limited design in the atonement of Christ follows, necessarily, from the eternal choice of the Father of certain ones unto salvation. Before Christ became incarnate He said, "...to do thy will O God" (Heb. 10:7). When He became flesh He declared, "For I came down from heaven, not to do mine own will, but the will of Him that sent me" (John 6:38). On the cross the Lord Jesus gave Himself a ransom, it was accepted by

God, and was attested by His resurrection. But, for whom was the ransom given? Was it for all mankind? If Christ's atonement is for all, then the debt incurred by every man has been cancelled and nobody will perish in hell.

It is through Him, who is our atonement, that grace reigns even to eternal life. The limited atonement, we have contended for arises from the pure sovereignty of His grace. Sin is pictured as an absolute monarch exercising complete sovereignty. Here the elect of God find joy in the Lord when it is said, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11). What a blessed experience that we rejoice in God's sovereign purpose as it is unfolded in the Scripture, "Grace, grace unto it."

And fourthly, the experience of the Spirit's calling grace. This is what we call Irresistible Grace. This means that, "...whom he did predestinate, them he also called." (Rom. 8:30). This is an effectual call which is done only through the Holy Spirit. No one can ever come to the saving knowledge of His grace but those whom He predestinated. Only the elect can hear the call. "No man can come to me except the Father which hath sent me draw him" (John 6:44). The Bible is very clear on this point. Left to Himself the ungodly sinner will never forsake his wicked way and seek after God. Therefore the Holy Spirit came to convict man of sin and draw him to Christ. Without the work of the Holy Spirit the sinner would never be saved.

Individual Call. God calls you and me personally. I remember when God called me personally. Born as all of us by nature, an Arminian, when I was coming to Christ, I thought I was doing it myself, and I had no idea that God was seeking me. I can recall that very day when I first received those truths, as a missionary preacher used the text John 1:12 preaching to me that God has no grandchildren. While hearing the message my whole life was shaken until I found Christ by faith as my Lord and personal Saviour. The thought came to my heart, "How did I come to be a Christian?" Well, I received the Lord. But, how did I receive the Lord? I can't receive Him unless that influencing grace makes me willing. The grace of God made me willing, and He was the author of my faith. I do ascribe my conversion wholly to the grace of God.

Illumination call. Through the Spirit's call, God enlightens our minds to see and accept the truth of the gospel. He changes our defiled hearts so that we can come to Him by the gifts of repentance and faith and Godward direction. Through the effectual call, man is not dehumanized, but his whole personality is freed and energized to enable him to live a new and sanctified life. Old abilities are abolished and new abilities which is love and service to God in the local church are given. The blinding effect of sin is removed, so that our intellect no longer leads us astray, because our hearts and minds and wills were changed into a new and regenerated life and true holiness.

Irresistible Call. This effectual call of God is not an after thought, but is grounded in His eternal purpose. The salvation of

the believer is "not of works, but of Him that calleth" (Rom. 9:11). "...that he might make known that riches of his glory upon vessels of mercy, which he afore..." (Rom. 9:23, 24). The effectual, irresistible calling of God does not annul or abrogate the personal responsibility of the believers. This is clearly and consistently taught by the Word of God. The calling of God in Christ through the Holy Spirit imparts such glorious gifts which the elect experience. Christian are earnestly called "to walk worthy of the vocation wherewith ye were called" (Eph. 4:1). Thus the Scriptures teach that the effectual calling is the sovereign, free, and irresistible act of God in Christ, through the Holy Spirit, by which guilty, lost sinners without merit of their own are brought into loving and saving fellowship with Jesus Christ. "Grace, grace unto it."

Then lastly, the grace of eternal security and the endurance

of the believer. This is the doctrine of Preservation and Perseverance of the believer. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen" (II Tim. 4:18).

Preservation. Complete salvation includes our security as the assurance that God will not let us lose our salvation. This doctrine of eternal security is sometimes called, "once in grace always in grace." If one really has been saved, he can never be lost again. This is not because we, ourselves, are able to hold out, but because God had pledged His almighty power to keep us.

Perseverance. God is going to complete His work. He never puts His hands to anything and then turns aside until He finishes it. He is going to complete His work. God preserves to final salvation each of the elect whom He has chosen, died for and called. In perseverance, only these true believers will persevere. Persever-

ance points to the passages underscoring the believer's sure persuasion that God takes the initiative in perfecting as well as originating man's 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." (Phil. 1:6). God preserves, the believer perseveres. God preserves through the believers perseverance. The believer's perseverance is by God's grace. Nothing but grace. And we can say together with

Paul, "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly... yet not I, but the grace of God which was with me" (I Cor. 15:10). Oh, what grace it is. Yes, it is grace that we give glory to God. "Grace, grace unto it." May the Lord bless you.

MY IMPRESSIONS

I have been convicted, compelled, and comforted by this conference. I have especially enjoyed the special singing this year. I trust that next year's conference will contain as many blessings as this year's and look forward to it already.

Medford Caudill, Goshen, Ind.

I have been fed with the truth. I am thankful that some preachers will stand for the Word of God and will preach the Word. The spirit foods were good, the physical foods were good, also, my heart was blessed.

Harry Sanders, Paragould, Ark.

This Bible conference was very uplifting. The members were very helpful and faithful to the faith that has been preserved down through the ages. The speakers were very exciting and full of the Lord and wasn't that the objective? Thank you Calvary Baptist.

Gordy Austin, Kirtland, Ohio

I needed this time, away from home and hearing the Word. Oscar Mink obviously prepared to teach a very good sermon on Humanism and Arminianism. He's easy to listen to. Ray Brown, he preaches with emotion and great conviction. I like that. His message on good works was to the point and motivating, I'm sure, to many listeners. Dan Phillips, a good "reference" preacher, he had the most Scripture to look up and "back up" his sermon on Balanced Baptists. Reggie Moore, I loved his message on Satan. He really made me aware of the devil's devices, so necessary to live as a Christian in today's world. He is an emotional preacher, but contained it within this message. He stands out. Leroy Pack, very practical sermon. Conference fellowship great!

Anon.

Thank God for this conference. I have enjoyed it much. Thank you.

Walter Herin, Orange, Texas



Important helpers.



A favorite time at our conference



Ray Brown brings a great message.



Wendell Furlong preaches to us.



Dan Phillips preaches against Humanism.

ANNOUNCEMENT

The West Griffin Baptist Church of Griffin, Georgia is planning to have a Bible Conference March 3-5, 1989. John Pruitt is the pastor. More information will follow.