

ISAIAH'S VIEW OF THE ATONEMENT

ISAIAH 53:11: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

I am convinced that the Old Testament saints had a much better understanding of the work



Sam Wilson

of Christ than we often give them credit for. I would urge you to read the whole fifty-third chapter of Isaiah for this sermon. Isaiah had a great understanding of what Christ was going to do when He came to earth. Isaiah, in this chapter, changes from Isaiah the prophet to Isaiah the evange-

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HOLINESS PART VIII

by Ray Brown
Box 203

Cannelton, WV 25036

"Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

You must be holy because God



Ray Brown

commands it. This is the design of God in our election. We must be holy because it is the only sound proof we have of saving faith in Christ. In the last message we learned how impor-

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We go to Heaven in the way of obedience.

BROKEN HEDGES

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

by John R. Gilpin, Sr.
"Who breaketh an hedge, a serpent shall bite him" (Eccles. 10:8).

A hedge is a familiar sight to every boy and girl. The farmer protects his field, and the roads are bounded with an hedge, which proves a barrier and a protection at the same time. I want to talk to you, my dear young friends, about "moral hedges." The Word of God sets up many hedges of wise caution and instruction, designed to keep boys and girls in paths of morality and integrity. And a Sunday school is for the purpose of instructing you in the needs-be of these hedges to preserve you from the dangers that beset you in everyday life.

I. I hope the Lord will give me the right words--simple words, to set before you some



John R. Gilpin, Sr.

hedges which, alas, boys and girls break through to their sorrow.

1. The first I shall mention is the hedge of obedience. One of the signs of the last times is

"disobedience to parents," and surely such a sign can be observed in many homes up and down the land.

The dictionary says, "obedient--doing as one is told." Alas, such boys and girls are becoming rare. I have noticed how some boys and girls when mother says, "I want you to go to the shop for me," "I want you to chop up some firewood," and many like commands --Oh, the unwillingness of some boys and girls to wait upon a good mother, or run errands, and perform little tasks to help in the duties of home life! Can a disobedient boy or girl grow up into a dependable, trustworthy man or woman? The faithful warnings and admonition of parents are the outcome of

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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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GOD BLESS AMERICA

by Oscar Lee Fitzgerald
"Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance" (Ps. 33:12). It is surely an evident fact to all that an unseen hand has judged this nation. God's providential dealings are written across the pages of American history. No nation on the earth has ever demonstrated the sovereignty of God in national affairs any more than this nation. Truly, God has made us a great nation.

Why has America been so blessed by God? Why has an enemy bomb never fallen on our soil? Why have we been called the "Land of the Free and the Home of the Brave?" I believe that answer is found in my text. A nation is blessed whose God is the Lord.

The founding fathers of our country were open in their profession of the Christian religion. They came to these shores by ships that they might be permitted to worship God according to the dictates of their own conscience. Faith in God and the Bible is interwoven into our nation's history.

The Mayflower Compact begins with the words, "In the name of God." When the pilgrims waded ashore in 1620, they fell upon their knees and blessed the God of Heaven who had brought them from their perils and miseries.

Before the Liberty Bell was hung in Independence Hall in 1752, there was inscribed on it the words of Leviticus 25:10, "proclaim liberty throughout the land unto all the inhabitants thereof." Our

coins say "In God We Trust." We hold an annual Thanksgiving Day to almighty God each year, observed by no other nation on earth.

The Pledge of Allegiance to our flag contains the words, "one nation under God." Every session of both Senate and the House of the United States is opened by prayer to God. Our National hymn ends with Great God Our King.

America, (mainly) as a nation has lived by Bible morality and revered the Divine Being. Our Constitution is based upon the Bible. Many of our federal and state laws are based upon the Bible. This is one of the reasons why God has blessed this republic.

America has been a great

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE UNTRODDEN WAY

"...that ye may know the way by which ye must go: for ye have not passed this way heretofore" (Josh. 3:4). A new year is before us. It is a way which we have not trodden before. Only God knows what it holds in store for each of my readers. We surely need to know the way in which we should walk during this coming year. We will, again and again, need the leading of the Holy Spirit as we walk this untrodden way.

The old year has passed into history, and is, in a sense, gone

forever. Its bad and its good is passed into irrevocable history. Our faithful doing of duty during the old year is past. Our sins and failures of the old year are past. We can change nothing about the old year. We cannot change our sins. We cannot do the things we should have done. The opportunities we let pass us by are gone forever.

However, there are surely many things we can learn from the year gone by. Since this message is to be on the new year, I cannot take much time with the old year. But

I would suggest that each of us look back over the past year and see what lessons we can profitably learn therefrom. I will suggest just two. Let us learn the things we did that we should not have done. Oh, let us repent and confess such things if we have not already done so. Let us determine that, by the grace of God, things will be different in this respect in the new year. If we do not learn from our sins and failures, then we will but repeat them again. Let us learn the

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ZACCHAEUS: A SHEEP IN A TREE

by Doug Newell
Assistant Pastor

Luke 19:1-6, "AND Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up



Doug Newell

into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccha-

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WHEN GOD SPEAKS

by Bob Belanger
704 Liberty Hall
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Goose Creek, SC 29445

Text: Acts 27:25b - "for I believe God, that it shall be even as it was told me."

In the previous chapter, Acts 26, we find the apostle Paul a prisoner of and for Christ, standing and witnessing before King Agrippa the grandson of Herod the great. It was upon this occasion that the ill fated words of Agrippa were spoken. That is, "Almost thou persuadest

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Bob Belanger

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UNTRODDEN

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things we did not do that we should have done. Oh, we should have prayed more. We should have studied God's Word more; we should have witnessed more. How many things there are that we failed to do! Let us determine that, by the grace of God and the enabling of the Holy Spirit, things will be different and better this year. If we do not learn from these things, we will but repeat them again. Let us consider what our lives might have been, what we might have done, how much in grace we would have grown by now, had these two things been different last year. I assume that we have already repented of and confessed these things. I assume that we have asked for and received God's forgiveness for these things. If not let us do so at once. Let us proceed no further in reading this article or even in our life until these things are all settled.

With these things straightened out before the Lord by repentance and confession, let us heed the following verse, "...forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus" (Php.3:13-14). We need not let these past failures keep us where we are. If we have repented of and confessed them, God has forgiven us. We are not to let the thoughts of them occupy our mind and take up our time any longer. Let us

leave them in the past year, forgiven by God. Let us leave them in the depths of God's gracious forgiveness. Let us refuse to allow them to cause us continued despondency or to cool our enthusiasm for this new year in serving God. Let us learn from them what we can. Then let us forget them (they are behind us), and let us go forward to be the best Christians God will enable us to be this year.

The new year is before us. Surely, my text can be applied to this, for it is an untrodden way. There are many uncertainties about this new year. No one but God knows what this new year has in store. I rather think that it is good for us that we do not know. Doubtless, it will hold some sorrow, heartache, pain,



Joe Wilson

sin, and suffering for most of us. We are such worriers (most of us) that we would spend all our days worrying about the dark things that are stored up for us, if we knew them. Many of us would embitter all our joys and blessings by worrying over the bad, if we knew it. So, we do not know many things about this new year.

We may face much and serious illness this year. Our health may greatly decline. We may spend many a day upon the bed of affliction; we do not know. We may experience drastic changes as to our material and financial conditions this year. Things change. Wealth (even as much as we have thereof) may take wings and fly away. Situations might develop that would bring any one of us into great poverty before this year is over. Do not become overly attached to the things of this world, lest God wean you from such inordinate affection by taking them from you. Any one of us might die this year. Doubtless, some of my readers will do so. We are not promised a minute beyond the one we now have. We are, so far as we know, but a step away from death. Every moment, we are but a heart beat from eternity. Many are in eternity now who were in the land of the living this time last year - some in a wonderful, heaven, and some in a horrible hell. Many who are now among the living will be in eternity by this time next year.

We do not know what will develop in world conditions in the coming year. We do not know what will develop in our own country in the coming year. We have seen awful things come to pass - things we never thought we would see. Who knows, but God, what will be next? Will things get morally worse? It seems impossible - they are so bad now - but they surely will, if I understand the Bible aright. Will the world, or parts thereof, be embroiled in terrible and deadly warfare? Will some new pestilence come among us and destroy its hundreds of thousands? This world is certainly ripe for some sore judgments from God. Will the economy totally col-

lapse and leave the whole world in economic chaos? These things, and many more - things unexpected, unknown, undreamed of, terrible beyond description may be just ahead. Yes, there are many uncertainties about the new year. Only God knows for sure what will be.

But, praise God, in the midst of uncertainties there are certainties! There are things about this new year that the children of God can be absolutely sure of. These verities give us hope, confidence, joy, and peace. With them, we walk confidently into the new year. With them, we face this new year with faith, confidence, and boldness. We are not afraid of this new year. We welcome it. We look forward to it. We go forth to meet it as David went forth to meet Goliath, as Samson to meet the Philistines, as the three Hebrew children into the fiery furnace, and as Daniel into the den of hungry lions. With the eye of faith we pierce the darkness that surrounds this year, and behold, we see things that encourage, embolden, excite us so that we march forth conquering and to conquer. Faith has enlightened us. Faith has encouraged us. Faith has made us bold and unafraid. By faith, we shall be strong and do exploits for our God this year.

The eternal purposes of an absolutely sovereign God will be brought to pass this year. Yes, we believe in absolute and eternal predestination. We believe that, before the world began, God predestinated every event that shall take place in this new year. We believe that our God has planned this year, and that all shall come to pass according to that plan. Not a storm shall come, nor a trouble or heartache, nor death except according to His will. A hair shall not fall from a head, a sparrow shall not fall to the ground, a wind shall not blow, a drop of rain shall not fall, but all will be according to God's sovereign will. The devil will surely howl and roar, seeking whom he may devour; but he shall not move a hair's breadth outside the eternal purpose of our sovereign God. Our God is in control of this new year.

This year is an open book to God. He predestinated all the events thereof; therefore, He knows exactly what they shall be. He knows the good and bad that shall come. He knows the large and the small that shall come. He perfectly foreknows this year (and all years) because He predestinated it, and He is able to see to it that His predestinated plans will come to pass. Oh, praise the Lord! God's sovereignty determines all things. His predestination plans all things. His providence governs all things. His power is greater than all things.

Nothing can hinder, frustrate, or change the predestinated purpose of our sovereign God. "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa.14:24). What God has thought and purposed shall surely come to pass this year. The plans of mice and men go oft astray, but the plans of God are always fulfilled. His power is equal to the task of doing what He desires to do. No power of men or devils - or the total combined - can hinder for a moment, or change in any part - the purposes of God. So we go confi-

dently into this new year, knowing that our God has planned it according to His will, and He will bring it to pass as it pleases

Him.

Not only this, but God has planned this year with the good (Continued on Page 3, Col. 1)

FROM THE EDITOR

JESUS CHRIST MAY COME THIS YEAR. 1988 was the year of the great September 12th rapture hoax. False prophets invented this teaching and passed it on to others. Foolish people fell for this false and man-made teaching. September 12-14 passed. Jesus did not come. I do not know what the forgers of this lie did. They have been as silent as the grave since their prophetic perjury was showed up for the foolish thing it really was. I suppose the weak and immature believers who fell for this fraud have gotten over their disappointment by now. I fear that the mockers of the second coming have added this to the ammunition they use against prophetic truth. I feel sure that Satan was back of this whole thing, seeking to discredit the truth of the coming of our Lord.

Please know that this hoax has not affected the truth of the Second Coming of Christ. The failure of the false prophecies of men does not affect the fulfillment of the true prophecies of God. Men may use this hoax and its failure to mock at the Lord's coming, but their doing so is simply a further fulfillment of God's inspired, infallible, and unailing Word (II Pet.3:3).

Jesus is coming again. He very well may come this year. Of course, Jesus will come at the very moment marked out for this event on the calendar of God's eternal predestination. Many who reject the truth of the Pre-tribulation, imminent coming of Christ for the rapture of the saints accuse us of denying eternal predestination as to this event. We do not. Actually, there is a moment, predestinated by God, when Jesus will come again; and He will come at that moment. He will not come a moment later. He will not come a moment sooner. I often say, "If the Lord tarry." Some remind me of Hebrews 10:37, "For yet a little while, and he that shall come will come, and will not tarry." He will not tarry beyond the predestinated time, but He will tarry from now until that time.

However, God has not revealed the predestinated time when Jesus will come. I urge the reader to beware of any man and of any scheme that seeks to set a date for the coming of the Lord - even to dogmatically set a near date. Beware of the "Prophetic theory of the seven churches of Revelation scheme"; the "Six thousand years for man, and one thousand for the Lord scheme"; the "Two days from Christ and then the rapture scheme"; the "Some change happens every two thousand years scheme"; and the "Forty years from the time Israel became a nation scheme." Beware of the man who thinks he has discovered something in Scripture that we lesser mortals would never know without his help. God has not revealed the predestinated time when Jesus will come, and all men who try to give the date thereby show their ignorance and that their teaching is false. When God has clearly revealed to us that He has not revealed that time, why do men fall for these charlatans who pretend to have discovered the time?

God has not revealed the time of the coming of the Lord for a very real and very good reason. He would have us to be always ready, always watching, always desiring that glorious event. He would have the reality of that event exercise a practical power upon our lives as we live day by day in the hope that Jesus may come that day.

Jesus may come this year. So far as God has revealed - consequently, so far as we can know - Jesus may come at any moment of time. In actuality, He cannot come at any moment except the predestinated time; but so far as we do or can know, that moment may be the very next moment of time. God would have us live in the light of the fact that, so far as we know, Jesus may come at any time.

Believing this, and living in the light of this blessed hope, we can draw very real comfort, joy, and blessing therefrom. Jesus may come this year; let us rejoice and be glad in this hope. We may see Him this year. All of our problems, troubles, and trials may end this year. All of our pain, heartache, and sorrow may end this year. The doctrine of the Pre-tribulation, ever imminent coming of Christ produces much blessedness for the child of God. We can better endure the above mentioned sorrowful things of life as we know that they could all end - and end forever - in another moment of time.

We may be done with sin this year. After the rapture, we will have our glorified bodies. We will never sin again in desire, thought, word, or deed - oh, glorious thought. We will never weep again over our sins and our failures as Christians. We may see our loved ones, who have gone on to be with the Lord, this year. My oldest son went to be with the Lord in 1957. I still miss him. I still long to see him again. I may see him this year. Since that time, I have lost other friends and loved ones. I may see them all this year.

All our problems may be settled this year. Physical, financial, and material problems may be done with forever this year. Oh, what to do, what to do? This is so often the cry of our hearts. We are often painfully perplexed by not knowing just what to do about certain matters. This may all end this year.

All of the broken, lessened, and damaged friendships may be gloriously restored this year. Oh, I love friendships. Friends in the Lord are some of the greatest blessings from the Lord. I could never calculate the blessings that have been, and are, mine because of Christian friends. It is always a great grief to my heart to lose a friend, or even to have a warm, glowing friendship to grow cold. The rapture will take care of all this. As we go up to and arrive in heaven, we will all be good, warm, loving, close friends again - and forever, praise the Lord!

We may see Jesus face to face this year. That will be the crowning, and chief joy of the rapture. We love Him by believing in Him. But, oh, what will it be to see Him? I speak only to believers at this time and on this subject. The rapture will be nothing of glory and joy to the unsaved. It may well be the forerunner of great and terrible tragedy for such. I would urge each unsaved reader of this to repent of sin and believe on Jesus Christ for salvation, and thus be ready if Jesus should come this year. The greatest thing that could - and may - happen this year is that JESUS MAY COME THIS YEAR.

UNTRODDEN

(Continued from Page 2)

of His children in mind. A loving parent plans ahead for the good of his children. Is there any parent as wise and loving as God? Will a father plan for his child, and will God make no provisions for His own? "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom.8:28). Do you believe this? Tell me how this can be. Do things just happen to fall out for the good of God's people? Does the child of God so arrange and control events that they all turn out for his good? Do the unsaved of this world work things out for the good of God's children, whom they hate? Does the devil see to it that things go well for God's children? Nay, beloved, nay. God is in control.

God planned all things. He had the good of His children in mind when He planned them. He works all things out according to that plan and for the good of His chosen, redeemed, and called ones. We do not know what will happen this year. But we do know that whatever happens will be according to God's predestinated plan and for our good. Surely, knowing this, we go forth in faith and confidence into this

year. We do not know what the future holds, but we know who holds the future.

We know that we have many promises of God for this new year. Oh, the promises of God! The promises of God! How many they are! How sure they are! We shall not find ourselves in a condition or situation this year that there is not some promise in God's Word for just that very thing. Let me just mention a few things that are promised us for this new year. I think that maybe the greatest is that of Eternal Security. If we are saved now, we will be saved when this year ends. I do not know what the new year holds, but I do know

this Scripture, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom.8:38-39). When this year is over, I'll still be saved. Yes, I will still be saved. With my holy-roller background, this truth may mean more to me than to some of you. Knowing that I am saved forever is the second greatest blessing God ever gave me. The first was when He saved me.

"But my God shall supply all your need according

to his riches in glory by Christ Jesus" (Php.4:19). God will supply all our needs during this new year. We have His promise for that. Our need cannot exceed His supply. We will not do without during this new year. God will take care of us all the year through.

"I can do all things through Christ which strengtheneth me" (Php.4:13). I do not know the battles and tasks before me in this new year, but God has promised to give me all the strength I will need. I can go forth to the battle, confident in this promise. If I am defeated, it will be my fault. It will be that I did not appropriate through surrender and faith the strength provided by God. It will not be because He failed me.

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer.33:3). We have the privilege of prayer during this new year. Prayer will never lose its power until God abdicates His throne - which shall never be. Every moment of every day during this new year, I have the privilege of prayer. What a precious privilege is this. God being my helper, I do desire, intend, and promise that I will pray more this year than during any previous year of my life. What we miss because

of failure to pray! What more we could have, and do, if we prayed more! Men may take much from us this year, but they can never keep us from the throne of grace. We might stay away of ourselves, but neither man nor devil can keep us away if we will but go.

We have the promise of the presence of God for this coming year. "...he hath said, I will never leave thee, nor forsake thee" (Heb.13:5). I do not know what dark, difficult, dangerous and troublesome paths I will have to tread this year, but I do know I will not walk alone.

I do not know what sorrows, heartaches, pain, or suffering I will endure this year, but I know I will have a Friend and Companion and Helper with me every moment. I do not know what difficulties and problems I will face this new year, but I do know that the problem-solver will be with me. I know that I will not have to tread one step of the new year alone. He will be with me every step and every moment, praise the Lord! God's children have found this to be true, and it has been the greatest of blessings to them. God has been with His children in the fire and in the flood. He has never forsaken a single one of His children. He has never failed or disappointed any who trust in Him. Oh, the darkness of the new year is lighted with the glory of

His promised presence.

I have some desires for this new year. I desire to be a much better Christian. Oh, there is much need and room, for improvement in Joe Wilson (did I hear an "Amen"?). Brother, sister, I know that far better than you do; and I can honestly say that I greatly desire that. I want to love more. Oh, I want to love more. I desire to mend some broken friendships and restore some fellowships this year. God willing, I will endeavor to do this (But, it is a two-way street). I want to pray more this year. I desire to be a better man, a better husband, a better father, a better person in every way. I desire to be a better pastor this year. Oh, to serve my church as I should. I desire to study God's Word more, learn it better: and above all, obey it more this year. I desire to improve much as a preacher this year. I desire to prepare my sermons better. I desire to be more intent on learning God's will for each sermon. I desire to preach the gospel with the Holy Ghost sent down from heaven this year. I desire to do more, much more, very much more visiting and witnessing to the unsaved this year. I desire to win many souls to Christ this year. Oh, I do desire this. Call me what you will, but I deeply desire to see souls, many souls, saved

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BROKEN

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parental love, and when father or mother says, "Do not do this!" and "Do not do that!" they design your good and profit in days to come.

Disobedience has proved a key to many a prison door, and a stepping stone to the poorhouse. "Children obey your parents." The days will quickly come when your father and mother will be gone. Do not grieve them by disobedient acts and unkind words.

I will tell you how a father taught his little son a useful lesson. He was a forgetful boy, and disobedient, also, so his father made him drive a nail into a door whenever he was found out in a wrong act. By and by the door was covered with nails, and the little boy felt ashamed to look at it. When his father saw the door was filled with nails, he said, "My son, I will tell you what I will do. Every time you quickly obey father or mother in what we tell you to do, and when you do a kind action, I will take a nail out." The boy said, "I will try, Father." Day after day went by, and the nails went from the door one by one, and the day came when the last nail was pulled out. The boy watched his father pull out the nail, and then said, "O Father, all the marks are left!"

Yes, my dear young friends, disobedience to parents or teachers and wrong-doing, will leave sad marks in the mind, and lead to painful reflections when you grow up. Oh think of the consequences of breaking through the hedge of obedience. "Be sure your sin will find you out." "Whoso breaketh an hedge, a serpent shall bite him."

2. The Hedge of Punctuality. I am sure if an invitation came for you to visit King George V at Buckingham Palace you would be on time. How careful you would be to have clean hands and face,

and well polished boots. And yet, boys and girls can come late to Sunday School, and lose the punctuality marks. Do you know, my dear friends, the house of prayer is the visiting place of the King of kings? Oh what disrespect it would show to be late when visiting King George V at an appointed time, and how much greater the lack of respect to the truth, and the God of truth, in coming late to chapel and school.

A soldier engaged in warfare against the enemies of his country, was taken captive and cast into prison. Being a blacksmith in private life, he examined the chain which held him fast, and found by the marks upon it that it was one of his own making, and would not permit his escape. Bad habits of being late are like the links of a chain which become stronger and stronger until unbreakable by human aid. Lazy boys and girls become lazy men and women, and find themselves bound by chains which they forged in the days of youth. If boys and girls are not in time for school, they will not be in time in later days, when filling various occupations in life.

3. The Hedge of Honesty. A hedge is broken little by little. A twig or two is moved at first, and then a larger hole is made, and by-and-by, the boy can creep through to rob the farmer's orchard. Boys and girls begin to tread the path of dishonesty little by little. A stolen apple, a penny, some marbles, a little thing, and thus the hedge of honesty is broken through. Beware of dishonesty in little things.

I will tell you a true incident which will show the damage a little thing can do. An overseer in a calico mill found a pin lodged in a machine which cost the firm about three hundred dollars; an ordinary pin, such as you buy in a farthing packet.

Calicoes, after they are printed and washed, are dried and smoothed by being passed over

heated rollers. Well, by some mischance, a pin dropped so as to lie upon the principal roller, and indeed, became wedged into it, the head standing out a little way from the surface.

Over and over went the roller, and round and round went the cloth, winding at length upon another roller, until the piece was finished off. Then another piece began to be dried and wound; and so on until a hundred pieces had been counted off.

When at length they came to be inspected it was found that there were holes in every piece through the web, and only three-quarters of a yard apart.

Of course, the goods could not be classed as perfect goods; so they were sold as remnants, at less than half the price they would have brought had it not been for that hidden pin. Only a pin.

Dishonest habits are often formed by boys and girls mixing in bad company. If you pick up a lump of coal you will have black fingers, and boys and girls will obtain a blackened character in bad company. "My son, if sinners entice thee; consent thou not."

Godly Mr. Tiptaft once gave an address to boys and girls - a short one. Upon being asked to speak, he stood up, and said: "Boys and girls, beware of bad company," and then he raised his voice, and repeated, "beware of bad company," and then he raised his voice, and repeated, "beware of bad company!" A third time he raised his voice to a louder key, "beware of bad company," and ended his address. Do you think those boys and girls ever forgot the voice of that godly minister ringing out those warning words.

Beware of breaking through the hedge of honesty. "Thou God seest me." Ananias and Sapphira broke through the hedge, and, Oh, how dearly they paid! The principle of honesty is a stepping-stone to honorable and useful occupations in life. Have you never seen the notice: "An

honest boy wanted?" Yes, and thousands of honest boys and girls are wanted to grow up into honest men and women, and become a strength to the land we love.

4. The Hedge of Industry. What a complaint is laziness! If we had hospitals in our land where lazy people could be treated, I fear they would be filled with lazy fellows who do not like to gain a livelihood by honest toil.

The busy bee which hastens from flower to flower to gather winter's store, and the little ant which toils all the summer long for the same purpose, both rebuke lazy folds. "Go to the ant, thou sluggard, consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." (Prov. 6:6-8).

It is a pleasant sight to see busy boys and girls occupied with the little duties of home life. Little tasks well done lay the foundation for an industrious career through life. I remember a song of my school days:

"If I were a cobbler, I'd make it my price

The best of all cobblers to be;

If I were a tinker, no tinker beside,

Should mend an old kettle like me."

Begin at the bottom of the ladder, my dear young friends, and climb up, rung by rung by honest service. The acorn grows into the giant oak, and many an humble apprentice lad has obtained a good name in business life. "Be contented with mean things" and do not waste the valuable days of life at the house of feasting, or merry-making, or on the sporting field.

I have thought much of a statement in the Word of God concerning working folk of ancient days, "and he that earneth wages, earneth wages to put it into a bag with

holes" (Haggai 1:6). And when youths and maidens spend their money at the picture palace, or music-hall, or on fashionable clothing, or on the sporting field, or in the public house, or on bad books, or gambling, and the so-called pleasures of earth, what is such foolish conduct but putting wages into a "bag with holes"?

The prison and the poorhouse lie on the other side of the hedge of industry.

5. The Hedge of Kindness. Cowper says: "I would not place upon my list of friends (though graced with polished manner and fine sense, yet wanting sympathy) the man who needlessly sets foot upon a worm."

A kind action, a kind word, is like oil upon squeaking wheels. My dear young friends, I would affectionately warn you to be kind to your father and mother; many boys and girls wound their parents by disobedient acts, naughty words, bad tempers, and in many ways. Be kind to your brothers and sisters; it is a pleasant sight to see a united family. Be kind to dumb animals. Oh what a sad sight to see a boy or girl ill-treat one of God's creatures!

And I would drop a special word of caution; boys and girls, be kind to the aged, the infirm and the crippled. Never, never ridicule poor afflicted folk. Who gave you health and strength? Who gave you eyes, and ears, and hands, and tongues, and feet? Who gave you the wonderfully made body in which you dwell?

I will relate to you the sad confession of a boy which I gleaned from an old book (a true incident).

A boy was playing with his schoolfellows one day when a stagecoach drove up, and a number of passengers alighted. Among the number was an el-

The Baptist Examiner Forum I

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

Completely disregarding any private, personal feelings, what do you feel is the Biblical approach to courtship, and marriage between the Negro and White races?

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When I first read this question, I must admit that I was a little irritated. Why would anyone want to ask a question like this? And I must admit that if I am going to answer the question with any wisdom, I will most certainly have to disregard my private, personal feelings. However, I must insist that the reader follow the same requirement. Read the answer disregarding any private, personal feelings and read with an open mind. Furthermore, if after you have read my answer you feel that you can provide any thoughts that would better address the question; feel free to write me and share your thoughts with me.

First, "completely disregarding for any private, personal feelings..." is going to be the greatest obstacle to overcome. The prejudice between the black and white race has some very deep roots, far deeper than I care to try and explain. The word "prejudice" according to the New World Dictionary implies a preconceived and unreasonable judgment or opinion, usually unfavorable and marked by suspicion, fear, intolerance, or hatred. Who in the world is not prejudiced one degree or another, against one thing or another? Also, prejudice will vary according to a person's geographic location. It is my opinion that prejudice is not restricted to just one race of people, but is shared equally by all races. The prejudice between the Jew and Gentile, and the Jew and the Samaritans, is very obvious in the Word of God. In the Gospel of John, chapter four, we read of the Lord dealing with a woman of Samaria as He asks her to give Him a drink of water from Jacob's well. The woman is recorded as saying, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" for the Jews have no dealings with the Samaritans." I know of no Scripture that deals with Negro and White people perse, which brings me to my second point.

The Old Testament has much to say to Israel about interracial marriage with the Gentile people. In Deuteronomy 7 we find Moses instructing those who will cross over Jordan to the promised land to have no dealings with the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, nor the Jebusites, but to utterly

destroy them. Allow me to quote verses three and four. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against You, and destroy thee suddenly." But these instructions had nothing to do with color of skin. It was strictly a religious matter. In Romans two and three and Ephesians two, it is made clear that the partition between Jew and Greek (Gentile) had been taken away by the vicarious death of the Lord Jesus Christ. I leave you to study these Scriptures for yourself.

I dare not conclude this answer without inserting at least a qualified portion of my own opinion. I am very much personally opposed to marriage between blacks and whites. Though I must admit that my opposition is probably based mostly on prejudice rather than Scripture. Notwithstanding, a black/white marriage has some built-in problems that usually causes more problems than the marriage can withstand. Not only this, but the offspring from such a marriage will also suffer, mainly because of the inherent prejudice between the races in this society. I certainly would do everything I could to discourage either one of my daughters from marrying a black man because of the built-in problems that they would surely encounter, and (I must be honest here) of my own inherent prejudice. But if I were forced to produce Scripture to support my feelings on the matter, I am afraid I would be hard pressed.

Realizing that I have opened myself up to a great deal of criticism on this issue, realizing also that there will be many men and women reading this answer who are much more educated in the Word than I: if you have a better answer to this question, I suggest that the editor allow you to share it with us all. Thank you for your question.

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"God that made the world and all things therein, hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24,26).

After the flood God commanded Noah and his three sons to, "Be fruitful, and multiply, and replenish (fill) the earth" (Gen.9:1). Instead of spreading out and filling the earth, as God had commanded, we find the people banding together to build a city and tower that they might stay together, "And the whole earth was of one language, and of one speech, And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:1,4). God put a stop to this building program by confounding their language so that they did not "understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth" (Gen 11:7-11).

As to when or why God gave the people of the world the different color skins the Scripture does not reveal, but it would seem that it was for the same purpose as the giving of different languages. This being so, it would seem that for one of one race to marry one of another race would be an attempt to cause their descendants to again become one people as in the days of Babel. This would be in defiance to the purpose of God.

Assistant Editor



The Bible tells us over and over again, how God gave the Israelites specific instructions as to those whom they could and could not marry. But as far as the Gentile world, I find no specific instructions except the believer is not to marry the unbeliever. I find nothing in the Bible that comes right out and forbids such a union. Maybe there is Scripture to prove it wrong, but I find none.

The one asking the question wanted us to refrain from personal feelings and give them Scripture. While I find no definite Scripture to prove that it is wrong, I do not recommend it. In most cases it will only lead to trouble. There will always be contention, and it is a very difficult situation to place children in. I'm sorry that I could not be of more help in this answer.

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Amos 3:3: "Can two walk together, except they be agreed?"

I am not trying to make this verse directly apply to the question at hand. I know that the verse deals with God and Israel, however, it also sets down a principle to apply to all people. I also am not saying that it is impossible for blacks and whites to be in agreement on most issues. I do, however, believe that there are differences in the two races.

I want to add here that it is very difficult to disregard any private or personal feeling on any question, including this one. I will try to do this. I want you to know that I am not a racist. My answer has nothing to do with a dislike for the Negro race. I hate racism regardless of which color is involved. I have learned that often times blacks have the same prejudiced ideas that whites have. I am not basing this answer on any prejudiced feelings whatsoever. Now let me try and answer this question.

I cannot give any verses of Scripture against the Negro and White races marrying. I do not believe the verse about being unequally yoked together applies to this question. That verse is dealing specifically with saved and lost people. I believe that when God commanded Israel to marry in their race, perhaps He established a principle for all marriages and times. The Jew was not to marry the Gentile. I know this specifically applied to Israel, but is it not possible God is setting up a principle to be followed by all races? I also mention that we must admit there are great difficulties that accompany an inter-racial marriage. It could very definitely have a negative effect on a Christian testimony. It would have a negative effect on the church that this couple joined. It would have a negative effect on any offspring this couple might have. There are just too many difficulties involved to make this marriage proper and worthwhile. Concerning courtship, I was given some good advice by my father when I was courting. (I did not take it as good advice then.) He said, "you only marry whom you date, so be careful whom you date." This is good advice for all dating. It entails lost marrying saved, Baptists marrying anyone but Baptists, and also the race question. My opinion is that even though I cannot give a specific verse to support this opinion; the Bible is against inter-racial marriage. I think the general tendency of the Bible is to marry within your own race. I mention again that I am not basing this opinion on any racism in myself. I base it on what I think the Bible implies. May God bless you all.

The Lord Jesus Christ may come this year; yes, He just might do that. Let the Post-tribs have their dreary, gloomy doctrine; we look for our Lord this year. We desire His coming. We love His appearing. We watch for His coming. It may be this year. What a glorious thought is this. Let this truth comfort and bless us. Let this truth move us to a cleaner life and more faithful service. Let us be ready and watching for our Lord. Oh, glad and gladsome day.

Dear unsaved friend who may be reading this, you may die and go to hell this year. What an awful and terrible thought, but it could be true. Oh, that it will not be. But know this; there is only one way of salvation. It is through faith in Jesus Christ. He is the virgin born Son of God. He lived a sinless life. He died on

the cross for the sins of all who will ever trust Him. He rose from the dead. Believe on the Lord Jesus Christ, and thou shalt be saved. God bless you all!

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tant it is to have saving faith and that we must be holy. It is the only proof that we love God. Living holy proves we are the children of God, and that we walk according to the commandments which are laid down in the Word of God. We live according to what the Word of God says. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). It has been manifested to those that believe it, those that receive it, and those who will acknowledge it. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" (Titus 2:12).

Why should we live this way? We should because God said he is holy. For I am holy saith the Lord. God said I saved you as a holy people. I want you to be holy. I want you to live soberly, righteously, and godly in this present world. Your citizenship is in heaven. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). We should live as if we knew Jesus Christ was coming today in the clouds of glory to take us home to be with Him. The first thing a believer will face when the Lord Jesus Christ comes back is the judgment seat of Christ. That is the first order of business on God's agenda, when He comes back in the clouds of glory. He will rapture up off this earth all of those that are saved. All of those that have come to the saving knowledge of the Lord Jesus Christ will stand at the Judgment Seat of Christ and will give an account of what they have done in the body. We must tell it all, whether good or bad, since we have been a child of God. "Looking for that blessed hope, and the glorious

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UNTRODDEN

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under my personal and public ministry this year. I could go on and on. There are so many things I desire this year. And God is able; yes, He is able.

"The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1).

The Baptist Examiner Forum II

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

What should the excluding church do if a sister church does receive or use her excluded member?

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Preachers today talk much about church authority but putting it into practice is another story. I never thought that churches of like faith and order would be so weak as to not respect a sister church and her right to exclude a member. Preachers that I thought would be strong and support church authority are so hungry for members that they could care less about a sister church's authority.

I personally believe that we should withdraw fellowship from these selfish, member-hungry churches. After all, how could we continue to be in fellowship with a church that would interfere with our church business?

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"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matthew 18:17). Here we have the course of action that is to be taken in the case where one brother trespasses against another brother. It is agreed upon that when a sound church takes action in a thing that it is done with heaven's authority as is stated in Matthew 18:18. Whether verse eighteen has to do with things or persons is beside the point just now. My purpose in giving this verse is to show the authority given to the Lord's churches. Matthew 18:15-18 speaks of a brother trespassing against another brother, then the church excludes the trespasser for the sin and failure to hear the church.

Shall the church where I am pastor take the excluded member, not ask for a letter, decide that the reason the person was excluded was not sufficient to have excluded the member? Then there was another church over the way who said that the church where I was pastor did wrong in taking the excluded member, mistreated the excluding church and so misguided the member that was excluded.

The cases mentioned above are supposed cases, which could very well be true and have been true. It seems to me that some churches have forgotten church authority, and recognizing each

other, and failing to show love for each other. One church excludes members, another church receives them, other churches fellowship the church that received the excluded members. Where will this thing stop? What are we doing? I will tell you what we are doing? We are just playing church. Brethren, let us recognize each other's authority. Let us get together on this matter of church authority, concerning members that are excluded.

Yes, I will tell you where to stop this situation, and that is to see that the excluded member and the church get together, repentance and forgiveness is made. Then another church or any sound church can receive the member.

**Assistant
Editor**



I Corinthians 3:9, "For we are labourers together with God: ye are God's husbandry, ye are God's building".

God, in His sovereignty, chose to be glorified and served in this day in true New Testament Churches. These churches, of course, are Missionary Baptist Churches. Our kind of churches were established on the earth by Christ, Himself, and have been here, serving Him since that day. Now, the Bible teaches us in many different places that true churches are labouring as independent bodies for the same goal and purpose. Each true church has as its objective to preach the gospel of the Lord Jesus Christ, in order to see the elect of God saved. In the Bible, especially in the book of Acts, we see how true churches work together and co-operate together in this objective.

Not only are churches to work together in this manner, but they are to be supportive of each other when the world attacks them or some of the devil's churches persecute them. Again, if you read the book of Acts you can see how churches helped in this way. But the question is asked, what if a church refuses to stand with and support the actions of a sister church? Well, I think it a shame when one church will disregard the authority of another church. We are living in a day when the authority of a sister church means very little to many. I am so thankful for those who are standing their ground on this old, old truth. The church that will use or take as a member an excluded member of a sister church is not labouring together with God as our text speaks of. The church that will disregard church authority is actually working against God. Oh, how wreckless some become when it comes to this.

What should a church do in regards to a church that would use or take as a member an excluded member? I feel that the church should be contacted and a meeting scheduled and that church asked why they took the action that they did. If they will not meet, then a break of fellowship is in order. Brethren, we cannot allow the doctrine of church authority to be cast from us. We must, if we are to remain true to God and His Word, not allow this kind of neglect to become our standard for the future. To simply ignore a church who ignores your authority is to say that it is unimportant. To ignore it is to set a precedent for the future.

True churches need to stand for the truth of the Word of God. Also, true churches need to stand and labour together for the truth. You cannot labour together with a church and at the same time use their excluded members or receive them as members. Breaking fellowship is a hard thing to do. It hurts and brings much grief, but it is the only solution for this kind of problem. The truth must be protected, and if Baptists do not protect it, tell me who will?

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appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:13-14). That word "peculiar" means a special people, zealous of good works, or in other words, works that we live holy, providing that we are the children of God. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).

Our works show our faith, but it also shows our holy living. It also shows what type of individual person we are. We are to live holy because these things are good and profitable unto the elect of God. They are good and profitable to young Christians that we might influence them. We should influence them to follow in our footsteps to live a life of service and consecrate their lives to God. We should live so that they can look up to us and say, yes they are a holy people, they are a dedicated people, they are a people that love the Lord, we should be careful to maintain good works in our lives. It is profitable unto the world that they see our daily testimony and our daily walk. We should walk with God. It is very important that we have good works. "And let our's also learn to maintain good works for

necessary uses, that they be not unfruitful" (Titus 3:14).

We should show forth a holy living and a holy life. It proves that we are the children of God. It proves beyond any shadow of doubt that we have been born again by the power of God, and the Holy Spirit dwells in our heart. It proves we have fruits of holiness unto God, and that our life and our faith manifests these fruits. So, holy living proves that we are the children of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:1-3). We should have this blessed hope and purify ourselves while looking for the coming of the Lord Jesus Christ. John said we need to examine our love. What manner of love the Father hath bestowed upon us. Have you reached into the depths of this great love and realized what great love God had for you? Do you realize the many wonderful things He has bestowed upon us and given unto us because of our eternal election? Are you holy or are you not? And every man that hath this hope in him purifieth himself, even as he is pure. Would you be holy? Would you become a new creature? Then, you must begin with the Lord Jesus Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Would you like to be holy? Then you must be born again. Let's notice what Jesus Christ told Nicodemus. Nicodemus needed a new birth. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:3-8). The wind blows where it pleases or the Holy Spirit works where He pleases. This is true in everyone that is born of God. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). A man can't save himself. A man can't fill himself with the holiness we have been talking about. No, you must be born again. You must be born again by the power of God. You must be born again from heaven. Jesus thundered out, Nicodemus you must be born again.

What does it mean to be born again? It means being born by the power of God through the Holy Spirit by hearing the gospel of Jesus Christ. Born again means having a new birth. Do you want to obtain holiness? Do you want to be partakers of God's divine holiness and his divine nature? If so, you must be born again. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Peter 1:3).

We must have this great virtue of holiness. God has given to us all things pertaining to this new life. He has given us a new life. He has enlightened our soul. He has given us a new nature. We have the mind of Christ. We have the power of God by the Holy Spirit in our life. We have all of these things so that we might live a Christian life. Paul said in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." So, we don't live a Christian life in the flesh, neither can we live it of ourselves. We have to live this life through Christ. We live this Christian life by faith in the Lord Jesus Christ. We trust in Him, and receive Him, and acknowledge Him as our Lord and Saviour. By this divine power of Almighty God, God gives us all things pertaining to this new life. This new spiritual life we have, through the knowledge of Him, hath called us to glory and virtue. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lusts" (II Peter 1:4).

We have the divine nature of God through the holiness that God has given to us in the person of the Lord Jesus Christ. God said, let this mind be in you which was also in Christ Jesus so that we have the mind of Christ. We have a new nature that God has implanted in our hearts. This new nature dwells in our heart by the power of the Holy Spirit. "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If anyman's work abide which he hath built thereupon, he shall suffer loss: but he himself shall be saved; yet

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HOLINESS

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so as by fire" (I Cor. 3:10-15). I call this building a life and spiritual life in a spiritual kingdom, the Lord Jesus Christ. We should build with precious stones, gold, and silver instead of wood, hay, and stubble that will burn up. Paul said, I have already laid the foundation. Now, you must lay the work and watch how you put the walls up. Be careful how you build your life. You begin with the Lord Jesus. You begin with the new birth. You begin by receiving him and acknowledging him. Then, you begin to build your life. You can build a life that you can be proud of and not ashamed of. You can build a life that you can look the world straight face in the eye and you don't have to bow your head about anything. You can build a life that you can look the world in the face and say, Praise God, I have a joy in my heart and a destiny in my soul. You can say, praise the Lord, I have the joy of Jesus Christ in my heart and I am looking to the coming of the Lord Jesus Christ. I am going to have a reward one day when I stand before the Judgment Seat of Christ. When Christ comes back for me, I am going to be with Him in glory. I am going to see loved ones that have gone to be with the Lord Jesus Christ. I am coming back with Christ one day. I am going to rule and reign with Him upon this earth for a thousand years. I am going to have a position in that millennial reign that I earned here, through my ministry and work here upon this earth. My faithfulness and service to what God has called me to do will be rewarded. Yes, I'm building a holy life and I'm not building a life in the flesh. I am talking about a life in the spirit. I am building a life in God and the Lord Jesus Christ. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous

light." (I Peter 2:1-9).

We have been called out of darkness into light. We are making a life in Jesus Christ. We are not depending upon the old nature. We are depending upon repentance. Acts 5:31 and Acts 11:18 says that God gives repentance. Phil. 1:29 says "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." In closing these messages on holiness we want to review a few points. Christ promised He would send forth the Holy Spirit. Christ promised that He would never leave us or forsake us. Christ promised, I am the same today, yesterday, and forever. We pray, then, that the Holy Spirit has come and taken up residence in your heart and life and will dwell eternally and forever. The Holy Spirit will dwell in us and He testifies that we are the children of God. Read Romans 8:14-17. If we are the children of God we will have the Holy Spirit so that we might work the works of holiness.

BLESS

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source of Christian testimony to rest of the world. We are but five percent of the world's population, but more than fifty percent of the missionaries and money spent for missions comes from the United States.

The United States publishes more Bibles and Christian books than any other country on the earth. With all our faults, the U.S. still has the soundest and largest number of true churches on the face of the earth in this generation. God promised to bless those who would bless the seed of Abraham.

"The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (II Chr. 15:2). America is not the God-fearing and Bible-obeying people that we were even fifty years ago. Our departure from God and the Bible has been gradual but certain.

Prayer and Bible reading has been forbidden in our public schools since 1963. Since then, our public school system has become anti-God, anti-Bible, anti-family, anti-American, and anti-Constitutional. Humanism has become the religion of the United States. It has rooted itself in our educational system and is attacking our nation's most precious resources; our children. Humanism is in direct opposition to the Christian faith. Because of its teachings, a generation has now grown up without the realization that God is their Creator and they are responsible to Him. "Thou shalt keep therefore his statues, and his commandments, which I command thee this day, that it may go well with thee, and thy children" (Dt. 4:40).

The last twenty-five years is the product of a subtle revolution in the American way of life. New life-styles and new attitudes toward life in the years since 1960, have brought great changes.

In 1960, there were no X-rated, or R-rated movies, or four-letter words on radio and television. No sexual supermarket operating openly as parlors. There were no Gay Rights Movements. Homosexuals hid their sin rather than

proudly parading it before a complacent world. Most women were women and looked and acted like it.

Men were glad and acted like men. Rock music was just starting to become popular. There were no teenage drug problems or long-haired hippies. Because abortions were illegal, 1.4 million babies were not being murdered in their mother's womb every year.

Prayer and Bible reading were permitted in public school classrooms. A visitor to a major city could safely leave hotel rooms without fear of being mugged, robbed, or raped.

Things have changed a lot since 1960. The host of "learning disabled" children is just one symptom. Crimes increased 400%. Child abuse, wife beating, rape, assault, and murder have all sky rocketed. Over 70,000 teachers are assaulted by students in their classrooms every year. Repairs of vandalism costs school systems 600 million yearly. The number of teenagers using drugs and alcohol has mounted year by year.

In some major cities one out of six babies is born out of wedlock. A government study shows that 42% of women under twenty have been married less than eight months when first child was born.

The number of men and women living together without being married doubled between 1970 and 1977. What has created these drastic changes in our society? The revolution we have lived through has resulted from changes in the way we are raising our children. The Bible says, if we train up a child in the way he should go that he will not depart from it when he is old. The Bible is God's instruction manual for life. It tells man how to live, govern himself, manage his affairs, train his children.

It also tells sinful man how to be reconciled to Holy God. The Bible with its message, has power to change lives. It gives individuals the desire and ability to live for others. The virtues that are the foundation of stable families and stable societies: obedience, respect for authority, truthfulness, thrift, diligence, hard work, punctuality, dependability, are all Bible based. Today's parents are not investing their time to shape their children's lives and character. The results can be tragic.

"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame. (Prov. 29:15).

In 1982, we spent 262 billion dollars on entertainment and recreation. We have become lovers of pleasures more than lovers of God.

Just what are the churches doing to arrest this moral corruption? In all too many cases absolutely nothing. The modern church has a form of godliness, but it utterly lacks spiritual power. It has become so worldly that Christ has moved out.

Church members will no longer tolerate a pastor who preaches the whole counsel of God from the Bible. The cup of our sins has reached up to God's throne in heaven. America is ripe for judgment for her sins and rejection of God.

There are essential steps to save America from ruin. To save America, as a nation with its ideals, its government, its schools, its churches, its population, its

moral standards.

Listen! The schools cannot raise children. They must have great issues settled at home. Their manners, their morals, their ambitions, their ideals, their contacts with other people, their spiritual life. Without strong Christian homes, then America is already pretty well gone like heathen nations of the world.

"Choose you this day whom ye will serve: Joshua... said, as for me and my house, we will serve the LORD." (Josh 24:15).

"But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you" (Mt. 6:33).

Here is a man taking the lead for a Christian home. A man and woman loving each other purely, with loyalty and a bond that is lifelong. Where respect for authority must be developed, living right, having respect for government and for God.

That means that man must set the example in morality. He must have the character fit to follow, fit to be example for others. A man's marriage is to be a picture of Christ. For as Christ loved the church and gave Himself for it, the husband is to love his wife.

God wants children to obey their parents, citizens to obey their government, workmen to obey their bosses. This is God's plan for the world in the Bible, and it is for Christian people. God will bless such a home.

The Bible is very clear on the need for discipline in the home. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." So parents should chasten their children when necessary. Prov. 19:18 "chasten thy son while there is hope, and let not thy soul spare for his crying." Christian homes must learn and follow Bible standards. Reading and loving it and praying about it until it becomes what God can bless. Without this you have undisciplined, untaught, irreverent children and home without God's blessing.

We must get back to a Bible believing America. America can't be saved by compromising Christians. We need churches that believe the Bible and stand for it, churches to set standards and influence society and set morals for the community, respect for God and the Bible which was inherent in our Constitution, in our country. God Bless America.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." (II Chron. 7:14).

WHEN

(Continued from Page 1)

me to be a Christian. Yea, had the Holy Spirit of God "persuaded" king Agrippa, he undoubtedly would indeed have been a Christian. This shows us beloved, that ministers of the Word of God are but mere tools in the hands of the Master, and that it lies not within us to enter the dark recesses of the soul of man to impart salvation, for, "salvation is of the Lord."

Yet, we must not ignore that it also remained with Paul while even under the affliction of bonds, that he would not be slack concerning obedience to his Lord. He would but preach the Word and leave the outcome to God! He would rejoice that the Lord had been pleased to use him as His instrument. How was it that one was "almost persuaded?" Paul had given a carefully weighed out message using the Word of God and sound reasoning. But, as it is among men, whether it be secular or religious matters, man will tend only to believe "the professionals" in virtually every matter. Upon leaving the courts of Agrippa, Paul was made to set sail for Italy, and in the course of his journey he warned the ship's crew of eminent danger. In Acts 27:10 he said, "Sirs, perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives"

Alas, but in the eyes of those to whom he spoke, Paul was considered as knowing little. In v. 11 we read; "Nevertheless the centurian believed the master and the owner of the ship, more than those things which were spoken by Paul." Paul's warning was not even given due consideration because he was held of little esteem, being a prisoner. Belief and trust was put in the hands of professionals. Is this not the continual way of the world to this very hour? When the news media speak of the "Christian church" they immediately point to Catholicism as the "professionals" Let us observe some of the implications of our text. First our text states, "For I believe." What does it mean to believe?

In verse II we read that the centurian "believed the master and owner of the ship." This tells us that he had made an analysis either by hearing or sight, in the existence of things that were told or seen. He thusly had exercised a form of faith in the "master and owner." Man often performs daily exercises of faith totally or mostly unawares to the fact, take for example the common daily exercises of faith that men do without considering them acts of faith, the Lord's day has arrived. From the time you woke out of sleep" to the time you arrived to sit in the pew, all was done in faith and trust, i.e., from man's point of view. Unknown to ourselves, when we awoke we expected that we should arise from our beds, and proceeded to do so. We expected to drive to the church building, and thus we turn the key in the ignition and proceed. We turn the doors knob to enter the building and expected that the door would open. We stepped within the building and assumed that the floor would support us; and we sat in the pew hardly considering that it could burst beneath our weight. Why? What would happen if when we awoke one morning and our body refused to move? Or we turned the key in the ignition and nothing happened? Or we turned the door knob and the door did not open? Or we entered the building and there was no floor, and as we sat in the pew, it burst beneath us. Why is it that we hardly consider such matters? We are aware that to spend time worrying over what are considered trivial matters, all our days on

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INTERCOMMUNION: INCONSISTENT, UNSCRIPTURAL AND PRODUCTIVE OF EVIL

Chapter 7
J. R. Graves

Baptist authors have generally mis-stated the real issue between Baptists and others touching communion--that it is the lack of immersion that prevents Baptists inviting others, which is not the case.

The very first position our authors generally lay down, in defending our practice, is as manifestly untenable as it is false and fatal to Baptists--"That the mere act of baptism is the real issue between Baptists and other denominations--i.e., because they have not been immersed in adult age, Baptists cannot invite them to the Lord's Table."

The reader will find that in nearly every book and tract published, and sermon preached, and discussion held, in defense of our practice, the main position taken is, that it is not "close communion" but "close baptism" that separates us at the table. We meet this statement everywhere; we hear it everywhere; it is our sheet-anchor argument. The impression made by our authors and speakers is, if other denominations would only immerse adults, instead of sprinkling or pouring water upon them, all obstacles to intercommunion with them would be removed. Of the mass of books, tracts and treatises issued in the last fifty years, I can examine but a few of the best known.

Dr. Howell, in his work on communion, published by the American Baptist Publication Society, and republished in England, makes the following statements: "We cannot commune with Pedobaptists because, not having been immersed, they are not baptized." "These, briefly, are our reasons, and we believe they are good and sufficient reasons, for refusing to recognize the rite when administered in infancy. Pedobaptists have received no other baptism but this, which is a nullity. They are not baptized, and, therefore, we dare not, until they are, admit them to the Lord's Table" (Howell, pp. 146-7, Eng. Ed.).

It is clearly implied here, that if Pedobaptists would only adopt immersion every obstacle to intercommunion would be removed. Again: "Nothing would be more pleasing to us than to go with them to the Lord's Table, but we are repelled by the fact that a preliminary duty [baptism] is essential, and with this they have not complied" (p.23).

No one can mistake this language. Baptism is indicated as the only essential barrier that separates Baptists from the communion tables of Pedobaptists. Again: "We have shown that we cannot commune with Pedobaptists, because Jesus Christ expressly, as nearly all of them confess, requires baptism as a preliminary to church communion; and they have not, in our view, been baptized," etc.--p. 452.

The impression is clearly made upon the minds of Pedobaptists that their societies are all right, as correct in all things as Baptist churches, with the solitary exception--the lack of immersion!

We do not think this, by any

means, a true statement of the case; and this author proves that it is not--in another part of his book, in which he shows that Pedobaptists administer both baptism and the Lord's Supper--for illegal purposes--i.e., as sacraments of salvation; and that by communing with them, or in any wise to recognize them as churches of Christ, is to recognize the unregenerate as church members. He fails to show what the symbolism of the ordinance teaches or requires; indeed, the



reader would not learn from this author that it had any symbolic signification whatever, which constitutes one of the radical defects of his work.

Rev. W.W. Gardner, D.D., late Professor of Theology in Bethel College, Kentucky, in his work on "Communion," in many respects an excellent work, falls into the same error of emphasizing the want of immersion as the principal bar to intercommunion with other denominations. He says: "We learn, etc., (3) That it is not 'close communion,' in fact, but 'close baptism' that separates the Baptists and others at the Lord's Table." (page 255).

The great question, then, that here divides us is, "What is Scriptural baptism?" Here is the real issue between us, and here the battle must and should be fought.-p.251.

"In the language of Dr. Hibbard, 'The only question, then, that divides us [i.e., from Methodists] is, What is essential to valid baptism?' (Communion, pp. 163, 251).

He adds, on page 242, another obstacle: "Until they [how many denominations he saith not] commune with us in believers' immersion and church government, we cannot consistently and Scripturally commune with them at the Lord's Table; and, as has been shown, it is both unkind and uncharitable in them to ask it. Hence, we see the charge of "close communion" is no more applicable to the Baptists than to others. It is not 'close communion,' in fact, but 'close baptism' that separates us and others at the Lord's Table. This is admitted by the ablest advocates of mixed communion."

Whatever objections Dr. Gardner may suggest, here and there, in his defense, we see that he emphasizes his perfect agreement with Dr. Hibbard, that the "only question that divides us from the Methodists and others is valid baptism." Dr. Hibbard must have been aware that, could he lead Baptists into this snare, he would thereby secure their endorsement of the doctrines of Methodism!

But Dr. Gardner, elsewhere in his book, shows that to com-

mune with other denominations, would be to pervert the design of the Lord's Supper, since they hold and teach that it, like baptism, is "a sacrament"--an efficacious means of salvation. Also "a test of brotherly love;" and "a proof of our Christian liberality," and should we partake with them, we would indorse this unscriptural design. The inappropriety of our inviting them to our table consists in our endorsement of their unscriptural form of baptism!

In our opinion Dr. Gardner, like all his predecessors, has signally failed to occupy the strong impregnable ground of defense of close communion, namely: "The symbolic teaching of the ordinance."

"Restrictions of the Lord's Supper" is the title of a little treatise by Rev. H. Colby, and issued by the American Baptist Publication Society, Philadelphia, and therefore the exponent of the views of that society.

He, like the authors quoted, falls into their error, and poises the whole question upon the lack of immersion on the part of Pedobaptists. "Our unwillingness, therefore, to invite to the Lord's Table Christians who have not been immersed, is so far from expressing a reluctance on our part to promote Christian union that it emphasizes our anxiety for the establishment of union upon the only real foundation"--p.9.

This foundation, he leaves no one to doubt, is the immersion of professed believers. Dr. T. G. Jones, in "The Baptists," says: "The real issue between Baptists and their Pedobaptist opponents respects baptism rather than the Lord's Supper"... "In common with others, they believe that only the baptized are entitled to a place at the Lord's Table. And they believe that only such as have been immersed upon a personal profession of faith are baptized. Hence they cannot, without gross inconsistency, as well as moral guilt, invite to the table of the Lord any, however pious and exemplary who have not, upon such profession been immersed."

Dr. Hovey, president of Newton Theological Seminary, Massachusetts, so cautious and reliable in his statements, in his tract, "Close Communion," page 68, says: "In reality, the great question between other denominations, and the one for which we have endeavored to speak, relates to the subjects and the rites of baptism."

Professor Curtis's work on Communion, published by the American Baptist Publication Society, we consider, on the whole, the ablest treatise that has yet appeared upon the "Lord's Supper."

Though he by no means discusses the symbolic teachings of the ordinance to any extent, or develops their real strength in support of strict church communion, yet he makes his strongest point in its favor, by asserting--not proving--from the one loaf itself, that "the Supper is a symbol of church relations, subsisting between those who unite together in the participation of it."

Professor Curtis does not concede as much as the above quoted authors, yet he makes the same unfortunate and fatal admission "that it is true that baptism is the chief thing that prevents us from affiliating with those Pedobaptist churches which are of similar faith and of congregational gov-

ernment." --1. This concedes that their lack of baptism is the chief thing that bars us from their communion; 2. His language implies that there are Pedobaptist churches--a church means that organization, or one equal to it, which Christ set up; and 3. That there are "Pedobaptist churches which are of similar faith" with Baptists! If our faith and government are identical, then it is true that baptism is the only thing that hinders intercommunion with them, if intercommunion among Baptists is admissible.

The very latest defense of our communion, is a sermon on communion, by R. M. Dudley, D.D., president of Georgetown College, Kentucky, published in "Baptist Doctrines," which proposes to be an exponent of Baptist faith. He follows in the beaten track: "This brings to the surface the fact that the real difference between Baptists and Pedobaptists is not one of communion at all, but of baptism. And for our Pedobaptist brethren to cry out close communion, is not only wide of the mark, but ignoring the real issue. As has been said the thousandth time, perhaps, 'It is close baptism;' they will not give the Supper to the unbaptized. We say no more than that, so the question between them and us is, 'What is baptism?'"

Now exactly where Dr. Dudley stands, practically, on the communion question we cannot divine, for he advocates the validity of immersions by Campbellites and Pedobaptists, if not of Mormons and Universalists. Consistency compels him to advocate communion with all who have been immersed on profession of their faith.

While many pages more could be filled with like statements, these must suffice to indicate how generally the position is taken by those able brethren who have been accepted to defend the practice of the denomination; and every author [All the above works, save Gardner's, are published by the American Baptist Publication Society, Philadelphia.] whose book bears the imprimatur of the American Baptist Publication Society, Philadelphia, that has come under my notice, takes this position, so that in the eyes of the world American Baptists are fully committed to this position.

Now Pedobaptists, our own members and the thinking world, have seen and felt that it is not true that immersion is the only or the main thing that hinders Baptists from inviting all other denominations to our table, else our professions are insincere, and our practice wrong and inconsistent.

The New York Independent, a standard Pedobaptist journal, has recently made a show of this openly, and greatly to our damage. The editor says: "When remonstrated with for their 'close communion,' our Baptist friends offer the following defense: 'We are no more close than others,' say they. 'All churches practice close communion so far as to invite to the table none but the baptized. We differ from others only in not regarding sprinkling as baptism. They will commune with us, because they regard us as baptized; we do not commune with them, because we do not regard them as baptized. We are close in our definition of baptism; but in regard to the communion we are no more close

than others. If you commune only with these whom you consider to have been baptized, why do you blame us for communing only with those whom we regard as having been baptized?'"

But this defense (whatever its value in part) does not cover the whole case. Here are the Freewill Baptists and the Adventists, all of whom have been immersed. Here are many in Methodist and not a few in other congregations who were immersed on being converted and joining the church. Here are persons, once members of Baptist churches, and immersed, of course, who, having removed to places where there was no Baptist meeting, or for other reasons in no way impeaching their Christian character, have become members of other churches. Do Baptist churches invite these to the communion table--these whom Baptists, as well as others, acknowledge to have been baptized? By no means. The general form of invitation to communion in Baptist churches is to 'members of sister churches of our own faith and order.' In other words, though one be a Christian, and an immersed Christian, they will not welcome him to the Lord's table unless he be a member of a regular Baptist church! Call you this being 'no more close than others?' Other churches invite to the communion all Christians whom they regard as baptized. The Baptists are the only ones who narrow down the invitation to members of their own denomination."

In addition to the above, this editor urges the fact that all our orderly churches exclude those of their own members who persist in going to the communion tables of Pedobaptists, Campbellites, and do not permit those to return to our table after they have joined other organizations. We cannot say that these have not been Scripturally baptized for they received immersion at our hands.

Now, it is evident in these cases, as in the case of Freewill Baptists, Adventists, Campbellites, and Mormons, and the tens of thousands of immersed Pedobaptists who do not practice or believe in infant baptism--if the lack of immersion is, in fact, the only or the essential bar, then, to be consistent, we should invite all these to commune with us, which would be an open communion upon a pretty large scale. So strongly have some of our leading ministers felt the pressure of their own argument; i.e., that immersion was the real barrier, that they have been seriously impressed that it was their duty to invite all immersed Christians of all denominations to their tables. As for the matter of church government being a bar, as suggested by Professor Gardner, he could not shut out Congregationalists, Adventists, Universalists, or Campbellites, since all these sects have democratic governments like our own!

The matter of the act of baptism is, in my opinion, the very least thing that separates us from other denominations. If effusion was discontinued today, and the immersion of professed believers adopted in its place, the same measureless distance would stretch between us--the teachings

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of the whole Word of God upon this subject. Nor would the adoption of the Baptist form of church government lessen in any conceivable degree this distance. I trust that, after this showing, this old argument which would effectually drive us into a limited open communion, will never be put forward again by any intelligent Baptist; and I trust that it has been said for the last time that our communion is no closer than that of others, because it is, and it should be; for Methodists invite all the professedly unregenerate, openly ungodly, to come to the Lord's table as well as to baptism, as a means of grace, and teach that, in observing it, they may hope to obtain the pardon of sin and regeneration and salvation. [How much more Scriptural, reasonable, and satisfactory for Baptists to say this Supper is a church ordinance, like voting; and, therefore, only members of this church have a Scriptural right to celebrate it with this church. We invite no other Baptist church].

A Baptist pastor in the state of New York, discarding the old reason for not inviting immersed Christians of other denominations, proposes four new and different ones, while the one real and Scriptural reason he has left untouched. I give them here in support of my position, that the lack of Christian baptism is by no means the only, or the essential, or the great reason why Baptists cannot invite Pedobaptists, Campbellites, Hardshell and Softshell (Freewill) Baptists to their communion table;

1. He might [should he invite all immersed Christians to the table] reasonably expect to see devout Universalists, and members of other denominations, whose views of doctrine to evangelical church fellowships, availing themselves of it, and appearing at the Lord's table on his invitation.

2. The excluded members of his own church and of other Baptist churches, believing themselves to be regenerated, and knowing themselves to be baptized, would be free to come to the Lord's Supper under such an invitation; and thus the force of church discipline would be greatly weakened.

3. Such an invitation is a weakening of what seems to be the least guarded point of the Baptist defenses. It is the first question asked by an inquirer, it is the first objection raised by an opponent. It is the first step to mixed communion, which inevitably leads to mixed membership, and that ultimately to the neglect of the ordinance of baptism, and to the unscriptural observance of the Lord's Supper. The sooner Baptist pastors learn to yield no point of our defenses the better for them, for their influence and for the cause. If the camel once gets his head into any man's tent, he will be very sure to thrust in his body also.

4. Such an invitation includes a baptized member of a Pedobaptist church. And the Baptist pastor is not authorized by the Word of God to invite to the Lord's table such an one, because he belongs to and supports an organized system of disobedience

to Christ, so far as his ordinances are concerned. He is a baptized member of an unbaptized 'church' (if such a thing could be.) Although he has in one instance obeyed the command of Christ by being himself baptized, yet the whole drift and influence of his life is given to uphold an unscriptural error, and it is a correct maxim which says that 'he who encourages wrong-doing is equally guilty with the wrong-doer.' Such a member of a Pedobaptist church, by his practice and example, does all in his power to give to the human devices of infant sprinkling and adult sprinkling equal validity with an ordinance of Christ; and by such disorderly walk he disqualifies himself for Scriptural communion."

The great Scriptural reason has not yet been suggested.

WHEN

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earth would be spent in fear, anxiety and frustration with "what if" always on our minds. Why is it that we do not do this? Very simply put, we, by nature have exercised faith in what we have seen, faith in what has been proven to work. Faith in the things and ability of men. Thus the saying in the worldly realm, "seeing is believing." It is the cripple of men! But, had we not seen objects perform their designed functions, we would not believe their ability to perform as so claimed. Thus, it is a faithful saying that man walks by sight. all that proceeds forth from the hand of man must be proven before it can be believed. It must live up to the expectations of its designed claims or we quickly lose faith in the objects ability to perform. Always it will remain an issue of sight. Few, if any of us, will purchase an item "sight unseen" because we doubt both the item's ability and quality. We must see it to believe it! Now, man seeks to apply this line of thinking in the so-called religious realm. For man to believe God, one must see signs and wonders etc. Paul, in writing to the church at Corinth, told them; **"For the Jews require a sign, and the Greeks seek after wisdom,"** (I Cor. 1:22). Even in our day it yet remains the same with Jew and Gentile. Then, there are still others who seek an "emotional experience" to consider themselves saved. Some must have a form of graven image, painting or ritualistic procedure to attend to in order to feel God is real. Yea, well did our Lord say in John 4:48, **"...Except ye see signs and wonders, ye will not believe."** This is a very alarming and sad statement beloved. It is one to deeply consider as we dwell on the wicked, depraved nature of man, and as we go forth proclaiming His word of healing. Again, observe John 2:23 Here we read; **"Now when he (Jesus) was in Jerusalem at the passover, in the feast day, many believed in his name when they saw the miracles which he did."** But notice what follows in v:24, **"But Jesus did not commit himself unto them, because he knew all men,"** Yea, many will go to their graves lost in our time because they believed they could speak in tongues, or had baptismal salvation, or were faithful in praying on their beads, or went to

confession every week. Yea, trusting in what they had seen and heard. But is Jesus committed to them? Yea, many there be in our land at this very hour that lean heavily on signs and wonders in the Neopentecostal movement. We are made to hear much on radio and television about "what God is doing" as they seek to usher in ecumenicalism under the guise of calling it the "kingdom." We wonder beloved, what these would have believed about Jannes and Jambres who withstood Moses with their lying wonders. Yet, if we carefully consider the lesson of these two, we discover that these Egyptian magicians did nothing more than further add to their plagues. A grave lesson to consider in our age of miracle seekers is it not? And what of present day "emotional experiences" of being so called "slain in the spirit" (whatever this means) or altar calls, aisle walking, healings? Today it is claimed statistically, that even less than one percent of those who go through these emotional experiences remain followers thereafter and continue therein. It puts one in mind of a roaring fire that is suddenly deprived of fuel and quickly diminishes to charred ruins. Then there are those who keep pictures of a long-haired male anglo saxon hippie on their walls and call it "Jesus." Along with this they have images of wood, metal, plaster or plastic to which they pray, claiming that these serve as "reminders". These dumb idols have no bearing on the truth, except they be graven images and serve as reminders that man has always been an idol worshipper. We understand then from these things, that mere belief is not enough! James 2:19 tells us, **"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."** There are multitudes in "Christian America" that profess simply because they believe. But alas, it makes one no better than the demons! In fact, the demons believe because they have seen, for they once stood in the very presence of God! Did they not tell our Lord: **"Art thou come to destroy us? I know thee, who thou art, the holy one of God."** Demons know more about the Lord Jesus Christ and the Word of God than many truly born again saints. Yet, many today trust they shall enter into an eternity of bliss because of mere belief.

Notice again our text, Paul did not say simply, "I believe" but the rather, **"For I believe God."** It was this expression that so worked within me as I began to consider the profoundness, the force, the depth that surrounds this statement, **"For I believe God."** This is the very foundation on which we are upheld; but we came not here of ourselves, for Philippians 1:29 tells us; **"For unto you it is given in the behalf of Christ...to believe on him."** In other words, God has given, has granted His elect this unmerited favor. He has given us grace to believe. Romans 2:4 also states that **"...the goodness of God leadeth (Grk: Having brought or carried) thee to repentance."**

We were totally unable to believe. If we were "given" to believe; it means we were given faith. It means we were given to trust the living God. Having been given faith, do we exercise

it? Do we trust Him as we ought? Notice the firmness of Paul's conviction: **"For I believe God."** Such wonderful words of testimony to the lost and undone. Yea, Paul preached it, but more importantly, he practiced it! Is seeing, believing? Yes and no. To the saint it is no. We need not a visible manifestation of God to believe, for we **"...walk by faith not by sight"**. **"...blessed are they that have not seen, and yet have believed."** (John 20:29) Is seeing believing? To the lost it is yes. For they must see Christ in us, in our lives. We must exhibit our faith. You know, one of the largest obstacles that hinders our kind of church's growth is not the doctrine we hold to, but rather it is our failure to exercise faith, our firm belief before the eyes of the world. When was the last time we heard of our kind of churches suffering persecution in America? More than likely, it was dissection, hardness, and criticism from one church upon another that we heard of. Rare is the persecution we receive from the world, at this time, and for this we praise the Lord who has given us liberty in our land; but we must also remember that Philippians 1:29 also states that **"we are given to suffer,"** also.

Sometime ago I was in a so-called Christian bookstore and the proprietor attempted to interest me in "Christian jewelry" of crosses, fishes and doves. It was then needful for me to explain that a child of God does not wear his religion on his sleeve. We see these priests, nuns and Protestant ministers who wear the gold crosses of Tammuz and have the word "clergy" on the back of their cars. These do so that the world may see that these are "men of the cloth" in the assumption that "seeing is believing". Beloved this is not what we are called to show the world. **"For I believe God"** stated Paul. Faith is what we are to openly manifest by deeds of love and kindness to our enemies. Yea, the enemies of God! Where would each of us be this day if someone had not cared for our souls? Someone preached the glorious gospel of Jesus Christ to us because they "believed God". They believed His sure Word, that it would accomplish that whereunto He sent it. We were made to marvel at their faith and our own worthless condition. We in turn, were made to say; **"For I believe God."** Thus, it is our bound sacred duty to add and complete the chain of the Gospel age. In this sense, seeing is believing.

In another respect someone once said, "Some things have to be believed to be seen." Well, can we see the wind? Yet we know of its existence by the rustling of leaves and grasses. Can we see pain? Yet the existence of hospitals and pharmacies tell us pain is real. There is not one of us that has not experienced pain, and though we cannot see it we know it exists. Neither can we see the wind, but we see sure evidence of it. For the atheist to say, "prove God exists" is to say, prove that the wind, pain or electricity exists. None of these may be seen, but who can honestly deny their existence? Abraham Lincoln, when viewing the battlefields stated; **"I can see how it might be possible for a man to look down upon earth and be an atheist, but I cannot conceive how he could**

look up into the heavens and say there is no God." As our own Astronauts have done; they have looked down upon the earth from space and observed the wonderful blue ball in all its splendor. But as they came closer, they could observe the smoke of burning cities in the mid-east. They may have observed the coldness of people and land in many Communist nations, and perhaps the wicked deeds of prosperous America. Who would be lieve that God is in America? Who would have believed such in the 1860's, when they observed Richmond, Gettysburg or Atlanta? But look beyond the horizon at the majesty of the heavens. All is seemingly dark, peaceful and still. Psalm 19:1 tells us, **"The heavens declare the glory of God; and the firmament sheweth his handy work."** Yes beloved, the world tells us that seeing is believing, but they see not for they are blind to the truth! Ralph Waldo Emerson, the noted philosopher and poet, once said, "All I have seen teaches me to trust the creator for all I have not seen." A man not far from the truth indeed, for Romans 1:20 tells us **"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."** Oh, but how dark is the foolish heart of man! Never able to get to the root of the problem; yea, the very beginning and origin of things. We observe our fellowman and know that each owes his existence to another. Logic tells us that there must have been a first man, yet seldom is it asked how he came to be. Was it evolution: from ape to man? Nay we say! Why? **"For I believe God."**

How often has it been that we put trust in the mind of man only to become sadly disillusioned, for we as mere mortals, can never surely promise since we are impotent beings. Psalm 104:29 reminds us, **"...Thou takest away their breath, they die, and return to the dust,"** Ecclesiastes 8:8 adds, **"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death."** Should the trust and promises of men be believed when our Lord tells us in the book of Job that **"He putteth no trust in his saints, and no trust in his servants."** We cannot promise for tomorrow which we may not see. "If the Lord will" we ought to say, **"For I believe God"** for He spake and it was done.

To these words of our text Paul adds, **"That it shall be."** Beloved, we need to be very attentive when God speaks, We may well, and perhaps often, desire to turn a deaf ear to the words of men, as unruly children are often want to do to parents. But when God speaks, there are no idle threats, there are no uncertain words. There are no unfulfilled promises, there are no mistakes and no apologies, for none are needed from perfection. When He decreed that there would be light, there was light. When He determined to destroy all flesh in whose nostrils was the breath of life, they died in a raging flood. When He would make a nation for Himself, Abraham was called.

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WHEN

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When He would free Israel from the bondage of Egypt, they came forth. Whatsoever He desired, that did He and none could stay His hand or say what doest thou. This, beloved, is the only true exercise of freewill, for none but He may possess it! Of the Lord Jesus it was said, "He shall save his people." He did and He will, He said, "...I will build my church and the gates of hell shall not prevail against it." The paper you are now reading is the proof of His promise for it has come from one of His churches. In thinking of His own He said, "I have lost nothing", He didn't, and He won't!

What more do these words of our text tell us? Must we go down with a sinking ship? Notice Acts 27:20, "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." Oh beloved, such an horrible condition and circumstance to be in. We observe these soldiers and merchantmen aboard the ship that sails the storm with God's servant on board. Survival is their only concern. They had cast away all worldly goods, even those things that might have sustained them, that they might survive. But the Word of God tells us, "all hope... was taken away." Yet we notice that one from among them stands forth and proclaims: "Wherefore, sirs, be of good cheer: for I believe God, that it shall be." This is a demonstration of sure implicit faith! Are there dark and stormy hours in our lives? Here, then, is our anchor!

That upon which we should hold even as a miser clutches his finest gold. Make it our sure and firm persuasion of His faithfulness. Yea, as the morning dews settle upon the grasses, so let us settle upon His Word. As the rains of heaven bring us a promise of new life, let us then rest in the promise of His Word. Notice again our text, "Even as it was told me." James 1:17 tells us that with the Lord there "...is no variableness, neither shadow of turning" for He changeth not.

The next time you watch TV commercials, analyze them. See if what they have told you will live up to what is claimed. Many of the things we are told, or that are implied are just not so; for advertising and lying go hand in hand. Worst of all, it is most agreeable and accepted by the world, for lying is what man, by nature, feeds and survives upon, Roman 1:25 clearly states that man "...changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen." Thus, we are made to see that the things men speak of, the things they tell us may well not necessarily be "even as it was told." Beloved, if these things were not so, why is it that in some nations the Word of God is banned and in others, it is burned? But, for two thousand years it yet survives, thrives and continues. By His grace it yet remains on the bestseller list. This tells us of the great value of this sacred Book, the Bible. This is the only Book that "tells it like it is." Mark it well beloved, Paul said, "It shall be ever

as it was told me." Christ said, "He that believeth not is condemned already." In closing, we say that if this is the first time you've read this, mark it down "for it shall be even as it was told." How many days each of us has remaining in this life none know with certainty; but if we spend our days in disbelief, we can rest assured in the Words of the Lord Jesus Christ. As an unbeliever we are surely condemned. Likewise, the same holds true of our Lord's Words of John 11:25: "...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." For you see "it shall be even as it was told." We hear many of these Charismatics today use the expression, "the Lord told me." Rest assured that if God has chosen to tell us anything it must come from the Bible alone. This is it! It is all inclusive and conclusive of that which He shall speak to men. He will speak no more to man, apart from this His Word and this His Son. Everything He alone has spoken "shall be even as it was told." Well did Peter say by the Spirit, "...Lord, to whom shall we go? thou hast the words of eternal life." John 6:68.

SHEEP

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us, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully."

The Bible is full of unusual salvation experiences. This is only one of the many strange positions that the elect of God have been placed in when the saving power of God came. The Bible does not have much to say about Zacchaeus. It does tell us that he was a rich publican, that is, he was a rich tax collector. It lets us know that he was chief of tax collectors. Zacchaeus was not the kind of man who is usually saved. Of course God saves people of all backgrounds, but the rich are not usually in the majority. The rich are more concerned, usually, about the material than they are the spiritual. Zacchaeus was not interested in the spiritual. The Bible tells us in Matthew 19:24, "...it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Most rich men will cling to their riches and lose their souls in hell. The rich man seems to be more content and secure than others. I'm sure Zacchaeus felt sure of himself as far as his soul was concerned. He was not worried in the least. Now let's take note of this salvation experience of Zacchaeus.

The first thing we notice is that Zacchaeus was not seeking after the Lord Jesus Christ. He was not seeking after salvation. As a matter of fact, he didn't even know he had a need of it. And beloved, that is the case with most people today. Many have the mistaken idea that salvation is something which is needed for others, but not themselves. Oh, may we preach to people their need of Christ. But Zacchaeus was not out looking to be saved. He had heard of the reputation of Christ and he was curious about the man named Jesus. He was not interested in Him as the virgin born Son of God, but rather he was interested in Him as a man.

This event of Zacchaeus typifies all of mankind when it comes to seeking after Christ and His righteousness. None of the sheep of God will ever seek Him on their own. The Bible says, "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." We read in Ezekiel 34:12, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Thus, you see, it is not the nature of the sheep to go searching after the shepherd, but rather it is just the opposite.

The next thing I would have you to notice is the fact that he was found in a tree. Now beloved, God has taken care of all the circumstances which surround the salvation experiences of His people. God, from all eternity, has known and planned all of the particulars of this blessed event in the lives of His people. In the case of Zacchaeus it was no different. In the first place, God had purposed for Zacchaeus to be small of stature, or in other words, a short man. Now, I'm sure all of his life he wished he could be taller, but brethren God works all things out for our good and His glory. Now as it turned out, God used the small stature of Zacchaeus to cause him to climb up in a tree. And what about that tree? Well, God, in His sovereignty, planned that Zacchaeus would climb that very tree. He knew it from all eternity. That tree had no choice but to be there for him to climb. It could not have been burned or blown down by the wind, but God decreed that very sycamore tree be instrumental in the bringing of a lost sheep to Christ. Listen, we never know what God will use to fulfill His sovereign will. We cannot comprehend the depths of God. Oh, how our Lord works in marvelous and mysterious ways.

Now, take note of the reason he climbed up into the tree. He wanted to get a better look at the man whom there was so much talk about. He did not climb the tree in order to be saved, but merely to see a man. But God had a different reason for him climbing the tree. Zacchaeus thought he was doing his own thing in that sycamore tree, not realizing that the will of God was being fulfilled. Isaiah 55:8 says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD." Zacchaeus had no idea that God was in heaven directing his every move. Zacchaeus had only the intention of seeing a man, but God had the intention for him to see much more that day. Zacchaeus climbed the tree so all obstacles might be removed, and dear friends, God will remove all obstacles that Christ might be revealed unto the lost sinner. The obstacles are many which must be removed before one will see Christ. There is the obstacle of self righteousness. There is the obstacle of good works. There is the obstacle of self will. Oh, there are many obstacles which hinder the sinner from seeing Christ. But thanks be to God, He will see to it that they are removed from obstructing the vision of the elect of God.

The next thing we will note is

that Jesus came to the place. What good would the tree have done if Christ had not come to that very place. Listen, if God puts His people in the sycamore tree, then rest assured Christ will come to that place. Now remember, God deals differently with all men, but He will always come to the place. I think just now of Paul, as he was on the road to Damascus; how God struck him down, and how Jesus was at that very place. Well, in the case of Zacchaeus, he was in the appointed place where he would be saved. Now, I know a lot of people don't like to hear things like that, but it is true, God has, before the world began, chosen a people unto salvation, and they will be saved at the appointed time and place. He and Jesus were both at the appointed place. We cannot get sinners saved before their appointed time. We cannot convince them to be saved, no we cannot; but God will save all of His elect in the appointed hour and at the appointed place.

As Jesus came to the place, let's think for a moment about the sinner coming to the place. A lost sinner must come to a place before he or she can be saved. First of all, they must come to the place where they realize they are sinners and that God is holy. Until they come to this place they cannot be saved. One cannot be saved and feel that he has no need to be. The lost sinner must know that he has transgressed the law of God. He must know that he stands guilty before God because of his transgression. In the next place, he must come to the place where he feels the heavy burden of his sin. His sinfulness must come before him, and it must become a burden to his soul. Jesus said in Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And then the sinner must come to the place of helplessness. He must see himself helpless to do anything about his sin, and he must see Jesus Christ as his only hope of salvation. Yes, the sinner must come to this place.

The next thing I would have you see is that Jesus saw him. Jesus came and looked upon him. He saw him as a lost sheep. From all eternity He knew him as one of His own. He was one of the elect of God. Jesus was not looking up at a stranger, no, He was looking at one of His very own. He saw him as one for whom He came to give His life. In the not too distant future, Jesus would literally give His life for Zacchaeus. He would bear the pain and reproach of the cross that Zacchaeus might have eternal life. Yes, He looked up at one for whom He came to be a ransom. He looked up and saw him in his sinfulness, yet He loved him anyway. Jesus would soon die and suffer for his sins because He loved him with an everlasting love. It was a love so great that it would cause Jesus to come from glory and suffer as no moral man ever could. The Bible says that He has that kind of love for every one of His elect. The Bible says in Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Yes, Jesus saw Zacchaeus in the tree. He could not be overlooked or passed by. Jesus came to the point of salvation and there He looked upon one of the sheep of God with great compassion.

Now take notice that Jesus speaks unto him. He said, "Zacchaeus make haste, and come down; for to day I must abide at thy house." How startling this must have been to him. How amazing this must have seemed; that he was known of Him. Jesus spake unto him as He does to all of His to whom He comes. Jesus speaks to him at the appointed place and at the appointed time. Now, did Jesus plead and beg him to come down out of that tree? No dear reader; rather it was more of a command. He told him to come down and to do it quickly. Most of the false preachers in the world today preach a Christ who is begging men to let Him save them. But this is not the God of the Bible, rather one of their own imaginations. The God of the Bible does not beg men to be saved, but He comes to them in saving power. When Jesus speaks, He does so with all power and authority. Who can question the God who spoke all things into existence? Who can refuse the voice of the Lord when He comes in saving power? None my dear friend, none.

Lastly, note the results of Christ looking and speaking to him in the sycamore tree. He made haste, he came down, he received, and he was joyful. The Bible says in John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." He came to the Lord Jesus Christ by the drawing power of the Spirit of God. He came joyfully and without hesitation when Christ spoke to him. Thus it is with all of the elect. What a beautiful picture of salvation this is! It shows us that God will save His people and that, "Thy people shall be willing in the day of thy power..." (Psa. 110:3).

ISAIAH'S

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list. There can be little doubt that he writes a gospel in this chapter. Martin Luther said; me thinks Isaiah writeth a gospel." Stephen Charnock describes it as "pure gospel." Seven hundred years before Christ was to come and die for the sins of the elect; Isaiah, by the inspiration of the Spirit of God, describes Christ's death in vivid detail. Let me make a few preliminary observations about this gospel of Isaiah and His view of the atonement.

First, it was the same gospel that would later be preached by the disciples. The same gospel as declared by Matthew, Mark, Luke and John. There is not, and never has been, but one gospel, and one way of salvation. Secondly, I want you to notice that Isaiah constantly speaks in the past tense. He was sure that God would be able to accomplish that which He had promised. The devil tries, many times, to stop and destroy the seed from which Christ was to come. Praise God, all his efforts failed. I believe in Genesis 6 that the "Sons of God" were fallen angels. I believe they were sent to try and destroy the seed from which Christ was to come. In Exodus, when Pharaoh decreed that all male babies be killed, I think it was another ef-

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ISAIAH'S

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fort by Satan to destroy the seed from which Christ was to come. When Israel was led into captivity, I believe it was another one of Satan's efforts that failed. When the decree went out shortly after the birth of Jesus to slay the young infants, it was another plan of Satan that failed. The many times that men tried to slay Christ before His appointed time were other efforts by Satan that failed. Praise God, they failed. Isaiah knew they would. He knew that God is able to "declare the end from the beginning." He knew that Christ was a "lamb slain from the foundation of the world."

Yes, Isaiah spoke in the past tense, because he knew God was and is sovereign and will accomplish all that He sets out to do. Thirdly, notice that Isaiah's gospel concerned Jesus Christ. Romans 1:1-3 will bear this out. Paul, there, speaks of preaching the same message as the O.T. prophets. In verse three, he tells us that this message concerns Jesus Christ. Beloved, the modern world has the gospel mixed up. It is not what man can do for Christ, but what Christ has done for man.

Any message that claims to be gospel and does not include the work of Christ on the cross is nothing but heresy. The fourth and last thing we want to notice is that this gospel has saving power. This is shown in Acts 8; the story of Phillip and the Ethiopian Eunuch. It was from Isaiah 53 that Phillip began to preach Jesus to him. It was this preaching of Jesus that the Holy Spirit used to bring this Eunuch to a saving knowledge of Jesus Christ. Don't shy away from the Old Testament. There is saving power there. The gospel is given often in type and in precept. The atoning work of Christ is repeatedly emphasized in the O.T. as well as the New.

Let me now make a few comments relative to the atonement. There are many theories concerning the atoning work of Christ, but I will only mention the two most popular. One is that of a universal atonement. This theory teaches that Jesus died for the sins of every human being that has, is, or ever will live. This is a terrible heresy in that it makes Jesus out to be the biggest failure this world has ever known. The Arminian, in believing in a universal atonement, has missed the scope of the atonement. They do not understand the purpose of Christ's death on the cross. The other theory, or I should say fact, I mention is that of a limited atonement. This means that Jesus died only for the elect of God the Father. This wastes none of Jesus blood. This makes the work of Christ on the cross a great success. To atone means to appease God. I believe Jesus accomplished that appeasement for every one He died for. Let me mention a few things relative to the atonement as to cause and effect. Perhaps this will help in understanding what Jesus accomplished on the cross. Atonement is the cause; reconciliation is the effect. Atonement is the cause; peace with God is the effect. Atonement is the cause; forgiveness is the effect. Atonement is the cause; remission of our sins is

the effect. Atonement is the cause; holiness the effect. Atonement is the cause; joy is the effect. Atonement is the cause; love for Christ the effect. Beloved, it is through the atoning work of Jesus Christ that we have all of the afore-mentioned blessings.

The atonement played a very important part in the life of the Old Testament saints. This is seen in their animal sacrifices that typified the atoning work of Christ. As a nation, for atonement, Israel offered per year: 1102 lambs, 114 bullocks, 39 rams, 32 goats and many birds. This was to them what our Lord's Supper is to us. When we take the Lord's Supper we look back to the death of Christ. They looked forward to the work Christ would perform on the cross.

Let me mention before moving on that all who are saved must admit to some form of a limited atonement. The Arminian who does not limit it in its nature, certainly limits it in its efficacy. What blasphemy to slight the effectiveness of Christ's blood.

Let us now begin to examine Isaiah's view of the atonement. First, his view had much to do and say about sin. If you read the fifty-third chapter of Isaiah you will find a frequent mention of sin. Why? Because without sin there is no need for an atonement. Those who do not see themselves as sinners will never see Jesus as their Saviour. Let us notice in particular, verse six. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." There are several things I believe we can learn about sin from this verse. First, we learn that sin is universal. The verse says "all." All do not see themselves as sinners, but that does not change their state before God. Most people are described in verse one of this great chapter. There the Bible says: "Who hath believed our report..." This is the sad condition of most of mankind. They do not believe they are really hell-bound and hell-deserving sinners. Their not believing it does not change the fact that it is true. Beloved, all men are declared to be sinners. Thus, all men need a Saviour.

Secondly, this verse tells us that sin is individual and personal. There the verse says "we." Isaiah was not afraid to admit that he was a sinner. Beloved, our message is not just to be one of universal sin, but one of personal and individual sin. It is high time we began to call sinners, sinners! We must call the drunk a drunk. We must call the thief a thief. We must start dealing with people on a personal basis, when it comes to sin. We, too often, try to soft-peddle sin. Sin is a serious matter. We must deal with it as a serious matter. Until a person comes to the realization that he is a sinner, he will never be saved.

Thirdly, this verse tells us that men are sinners by nature. The word, "sheep" is used to describe sinners. It is the nature of a sheep to wander and stray. Men come into this world and immediately begin to go away from the things of God. You do not have to teach men to sin. You do not have to teach your children to lie. As soon as they discover that it can get them out of trouble, they will learn to lie. Man is controlled by his nature, and his nature knows only sin.

Fourthly, this verse teaches us

that men are sinners by practice. The phrase, "gone astray" bears this out. After nearly 7,000 years of practice, we have gotten pretty good at sinning. If men are not committing sin then they are thinking about and planning sin. Sin is a common practice amongst mankind.

Fifthly, this verse teaches us that men are sinners by choice. The phrase "his own way" bears this out. Men sin because they choose to sin. The drunk is a drunk because he chooses to be a drunk, not because he is sick. If man has a choice between Christ and sin, he will choose sin everytime. We are often accused of not believing that man has a will. This is not true. I do believe that man has a will. I know however, that his will is controlled by his nature. I know that his nature is carnal and cannot please God. I know that his nature will choose sin, always. We see man's free-will in action at Calvary. When the world was faced with the choice of Christ or Barabbas, they said crucify Christ and let Barabbas go free. There is an example of man's free will in action. Every man by nature would have done the same thing and made the same choice. Isaiah fully describes how wicked man is in verse 8. There he declares man's worst deed done. Man has now committed deicide. He has slain God in the person of Jesus Christ. There, Mr. Arminian. There is an example of your precious free will. How dare you insult the death of Christ by saying it is not sufficient to save you unless you add your stinking, filthy free will. You are nothing more than a blasphemer of God's great salvation. There is nothing more clearly taught in the Bible than total depravity, and your free will won't allow you to believe it. You want to pat yourself on the back and talk about all you have done for Christ. Aren't you something special? How kind of you to let God save you! Beloved, the O. T. saints understood something the ignorant Arminian does not understand. They understood their sinful and helpless condition before God. They understood that Jesus paid it all and there was nothing man could do.

They understood, as Jonah said, "Salvation is of the Lord." It is too bad the Arminian does not understand and accept this truth. Instead they blaspheme the very character of our God.

Before leaving this point let me say one more thing. Why is it that Isaiah says so much about sin?

It is because the rest of the chapter would be of no avail without man knowing he is a sinner. Sin must be emphasized in our preaching. Over and over again Isaiah mentions the fact that Jesus is coming to deal with sin. If you are lost and have never come to a knowledge of Jesus Christ as Saviour; may the Spirit show you that you are a sinner in need of a Saviour. I urge you to read on as Isaiah tells us more about the atonement of Christ.

Isaiah's view of the atonement involves much to say about the sufferings of Christ. Oh, may we never cease to meditate upon the sufferings of Christ. May thoughts upon these sufferings keep us ever-loving and serving Him.

Isaiah was not a modernist. He was not offended by the thought of salvation by the shedding of blood. He knew that "without the shedding of blood there is no remission of sins."

He also knew that only the blood of Christ would suffice. God have mercy on modern-day evangelism that leaves out the blood and sufferings of Jesus. Let us notice the description that Isaiah gives of the sufferings of Christ. He says that Christ was wounded, bruised, striped, slaughtered, cut off, chastised, smitten, stricken, afflicted, despised, oppressed, and rejected. Oh beloved friend, no one has ever suffered as did our Lord. Let us think upon His sufferings.

Think about the unfair trial He had to endure. What a terrible thing to be lied upon for something you did not do. How terrible to be executed for a crime you did not commit. Think about the hurt Jesus must have felt after being deserted by His disciples. The disciples that He had walked and talked with. Now it appears as if most of them had deserted Him at His hour of death. When it came time for Him to die, He had to die alone. Think about the scourging the cruel and barbaric soldiers laid upon the back of our dear Saviour. The scourge they used was a terrible weapon. It consisted of straps of leather. Every few inches, there was either lead or bones tied in thongs. With these they beat the beloved Jesus. They beat Him until blood, no doubt, poured from His back. It is described as a field that has been plowed. Long and deep were the furrows they left on the back of Jesus. How cruel and depraved man is. The fact is, that every one of us would have beaten Christ apart from the restraining grace of God.

Think about how they stripped Him of His garments and forced Him to hang naked on the cross.

The shame that Jesus must have felt in being exposed naked to the laughing and mocking world. Think about the mockery and ridicule He faced as they put a crown of thorns upon His head. These thorns were long and sharp and pierced the skull of Christ. Think about the robe, and reed of mockery as the crowd, in derision called Him king of the Jews. Think about the pain as nails pierced His hands and feet and He was nailed to that old tree. Think of Him being suspended in this manner between heaven and earth. It is estimated that over 50,000 people passed by that day and most of them joined in ridiculing and mocking the Saviour. Think about the spear as it was jammed into His side. See the blood flow from our wounded Saviour.

Think about His great thirst. To satisfy this thirst, He was given vinegar to drink. Oh, what terrible things Christ suffered because of our sins.

Next, think about the fact that these sufferings were three-fold. Jesus suffered at the hand of man, Satan, and worst of all, His Father. Think about the hurt as Jesus cries out and asks the Father, "Why hast thou forsaken me." Beloved, the Father forsake the Son because our sins were upon Him. The Father woke up the sword of His wrath and poured it out on Jesus because, rather than seeing the perfect Christ, He saw all of the sins of the elect of God upon Him. It is our fault that Jesus was suffering so. It is not the fault of the reprobate or the men in hell. It is my sins, and your sins that caused this great suffering. I am the reason Jesus had to endure all of this. Lastly, think about hell. Jesus went and suffered the hell that we, as elect of God, would have had to suffer. Study about

the terrible torments of that place. Yes, Isaiah had a view of great suffering by Christ in the atonement.

I believe the suffering work of Christ meant something to Isaiah. He wrote about them. He preached about them. Do these sufferings mean anything to you? Our hearts are often so cold and indifferent to the things of God. How can this be? Oh, how we ought to love Jesus! He suffered so much for us! May we think much about His sufferings and respond with a heart, warm with love and service.

Isaiah's view of the atonement involves a substitutionary death by Christ. Read verses 4, 10, 11, and 12. These verses deal with the fact that Jesus was our substitute. I recently read of a so-called preacher who said the thought of a substitutionary atonement was offensive to him. Beloved, this is not offensive to me. I glory in this thought. Oh, praise God, He was willing to take my place! Jesus was willing to be my substitute. If I were to only commit ten sins a day that would be 3,650 in one year. In 50 years I could have committed 182,000 sins. The Father caused all of these sins to fall upon His son, Jesus Christ. Jesus became my substitute and paid for all of my sins. The Arminian does not understand the work of Jesus Christ as a substitute. I wonder if they are ignorant as to the scope of the atonement or just ignorant as to the meaning of the word substitute. Let me illustrate this by talking baseball. It is my turn at bat with bases loaded. I have been in a terrible slump with three strike-outs in this game. Just when I am about to head for home plate the manager calls me back and tells me and the umpire that he is going to put in a substitute.

Common sense tells us that I do not get to bat. The substitute takes my place. This is what happens in the atonement. All mankind deserves hell. We were headed to hell to pay for our sins. Jesus became the substitute for the elect of God. He did not become the substitute for all men. We know this because there is a hell. It would be a great miscarriage of justice for God to punish Jesus as my substitute and then punish me again in hell for those sins that Jesus had already paid for.

I wish I had time to really present the truth of a limited atonement. I have dealt much with this point recently. Let me give you a key verse from this chapter that teaches a limited atonement. Verse 11 is one of my favorite verses in all of the Bible. I know this verse teaches a limited atonement. "He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." There are three things here that teach a limited atonement. The strongest point is in the fact that Jesus shall "see the travail of his soul and be satisfied." The reference to travail is to the death and sufferings of Jesus. The Bible tells us that He shall see them and be satisfied. You will never, never, convince me that Jesus would be satisfied seeing them any place but in heaven. Don't try and tell me Jesus would be satisfied seeing those He died for

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ISAIAH'S

(Continued from Page 10)

in the flames of hell. Beloved, Jesus will be satisfied because every single one of the sheep He died for will be eternally saved. I could also argue a limited atonement from the use of the word many. It was not the purpose of Christ to justify all men. Were that God's purpose, it would be accomplished. To believe anything else is to make God out to be a failure.

The fact mentioned in this verse that Jesus "bore their iniquity" also proves a limited atonement.

If He bore the iniquity of all men, then there would be no need for a hell. We know there is hell, and we know that there are people there now, suffering. Jesus did not pay for their iniquity. It is a most foolish thought to think that while Esau, Pharaoh, and the rich man in Luke 16 were suffering in hell for their sins, that Jesus was at that very moment dying for their sins. Mere common sense teaches a limited atonement. Let me just give you a couple of more points on this subject. Jesus said He gave His life for His sheep. All people are not sheep. We have in Matthew, two groups of people. We have sheep and goats. Jesus did not die for a single goat. Jesus said He laid down His life for His friends. In Hebrews we find that He is henceforth expecting, till His enemies be made His footstool. He did not die for His enemies. Jesus did not die for anyone He hated and we know that He hated Esau (Rom. 9:11-13). I could continue with many arguments from the attributes of God, but these should suffice.

Why is it that men hate the blessed doctrine of a limited atonement? A universal atonement does not get anyone different saved. We both believe that only those who believe will be saved. A limited atonement makes the death of Christ a great success whereas a universal atonement makes it to be a great failure. What a God glorifying thought is this doctrine of a limited atonement! Thank God I am included in that atonement!

The next thing we notice is that Isaiah's view of the atone-

ment was that it was a successful one. Verse 5, and verse 11 bear this out. I like it when God says "shall" in His Word. He tells us that Jesus "shall justify many". Nothing is left up to chance. This is a sure thing. If God says it shall happen, I assure you that it shall happen. Those for whom Christ died will be eternally saved. Let me give you a good reason the atonement will be a success. I think that reason is found in Isaiah 52:7. The latter part of that verse says; "Thy God reigneth." Beloved, God is in control. As long as God is sovereign and is reigning, His atonement shall be a success. In order for Christ to lose one of the sheep for whom He died, someone would have to remove Him from His throne. There must be a higher power than God. I assure you that no such power exists, nor will it ever exist. God's power makes His atonement a success. The question of salvation comes down to this. Who is more powerful, God or man? If God is more powerful, then His salvation will be accomplished. I assure you that God is more powerful than man. I mention that in verse 10 of chapter 53 there is a reference to the resurrection. This also assures the success of the atonement. Praise God, Jesus is not a failure. I promise you, from the Word of God that every single person Jesus died for will be eternally saved.

In closing, let me mention that we can make this atonement a greater success by our action here upon this earth. Don't misunderstand me to say we can add to the atoning work of Jesus. What I mean is that we can adorn this doctrine by living a life that redounds to the honor and glory of Jesus. We need to live like blood-bought sheep. We need to follow after our Master and Saviour. We need to share with others what Jesus has done for us. We need to witness to lost souls about their only hope residing in the shed blood of Jesus Christ. Beloved, Isaiah and other O.T. saints had a great understanding of the atonement. We should have that same knowledge. Get rid of your idea of a universal atonement. Come to the truth that most magnifies

Christ. Be sure the atonement was for you. May God bless you all.

BROKEN

(Continued from Page 3)

derly man with a stick who got out with much difficulty, and when on the ground he walked in a most curious way. His feet turned one way and his knees another. The boy unthinkingly shouted out, "Look at old Rattlebones!" and the other boys took up the cry. The poor man turned his head with a look of pain, and then went on his way.

Just then the father of the boy came around the corner, and shook hands heartily with the man, and assisted him to his own house, which was but a little distance. The boy looked on with a guilty conscience, and he could not any more enjoy the play. At teatime he went home and by-and-by he went tremblingly into the sitting-room to be introduced to the poor afflicted stranger. It so happened the man did not recognize the lad as the one who had cried after him, and said to the father, "Such a fine boy was surely worth saving."

The words cut the boy to the heart. His father had often told him of a kind friend who plunged into the river to save him from drowning, while an infant, and who, as a consequence, had been made a cripple by rheumatism; and this was the very man whom the boy had made a laughing stock of by calling "Old Rattlebones!" Such a lesson was stamped upon the boy's mind, from that day, and he ever after sought to be kind to the afflicted.

The hedge of kindness is sometimes broken through when boys and girls give way to naughty tempers, and unkind words and acts follow.

6. The Hedge of Truth. A merchant one day received a valuable order for a large quantity of goods. The next day another letter came cancelling the order, but the merchant handed the note to his clerk, saying, "I want you to answer this note. Please say that the goods were shipped before the letter recalling the order was received."

"I'm very sorry, Sir, but I can't do it," replied the clerk.

"Can't do it! And pray why not?" asked the merchant angrily.

"Because, Sir, the goods are in the yard now and it would be telling a lie." What did the merchant do? Did he dismiss the clerk who spoke the truth? No, no! He knew the value of such a servant, and made him his confidential clerk, and entrusted his business arrangements into such safe hands. Employers want boys and girls who speak the truth.

Oh what sad consequences come from lying and deceit!

A blind woman, who lived with her daughter, one day lost a silver spoon, and she asked her daughter if she had seen it. The daughter said, "No!" But some time after, the question was again put to her by her mother, "Have you taken my spoon?" The girl in a rage dared the Almighty to strike her dead if she had the spoon in her possession. She immediately fell down, and when the neighbors came in the lost spoon was found hidden in her dress. Yes, boys and girls, the Word of God is a solemn reality; none "who love a lie" can enter through the gates of heaven.

7. The Hedge of Conscience.

My dear young friend, always listen to the voice of conscience. Have you not noticed a "something" within you which checks and rebukes you when doing wrong, a voice which whispers, "You are doing wrong! You are doing wrong!" It is the voice of conscience, a warning monitor. Every boy and girl is the subject of a natural conscience which accuses and condemns when they do wrong, and tell lies, and behave unkindly. A conscience is like a pair of reins used for driving a horse: the driver guides and checks with a pull. And when boys and girls wander in paths of sin and danger, conscience gives a pull, and a check, to warn and caution. Alas, how many boys and girls pay no heed to the warnings of conscience, but go on and on in wrongdoing, and by-and-by, are found out, and fall into disgrace. Oh beware of breaking through the hedge of conscience.

I have read of a poor Indian who felt he was the possessor of a conscience. One day he asked a white man for some tobacco (Alas! Indians are very fond of tobacco), who gave him a handful from his pocket. The day following, the Indian came back inquiring for the donor, saying he had found a piece of money among the tobacco. Being told he might as well keep it, he answered, pointing to his heart, "I got a good man and a bad man here; and the good man say, 'It is not mine, I must return it to the owner,' the bad man say, 'Why he gave it to you and it is your own now.' The good man say, 'That's not right, the tobacco is yours, not the money;' the bad man say, 'Never mind, you got it, go and buy something.' The good man say, 'No, no! you must not do so;' so I don't know what to do, and I think to go to sleep; but the good man and the bad man keep talking all night and trouble me; and now I bring the money back I feel glad." I feel the poor Indian man puts many of his white brethren to shame. The pathway of usefulness and honesty is bounded by the hedge of conscience.

You will remember my text, boys and girls: "Who breaketh a hedge, a serpent shall bite him." I have tried to set before you some moral truths which serve as "hedges" to keep boys and girls in right paths.

II. And now I want to talk to you about "the serpent's bite," and show you some truths of eternal importance. It says of the hedge-breaker "a serpent shall bite him." The serpent's bite is a solemn emblem of sin and its consequences. If a man is bitten by a serpent, no tongue can tell the agony and pain which wracks his body from head to foot. Sight fails, and the hearing departs; the tongue cleaves to the roof of the mouth, and the hand drops useless; the feet refuse to move, and madness makes the serpent-bitten man a pitiable object. Only death, which soon comes, can end the pain; no earthly physician can eradicate the serpent's venom from the blood, and no remedy can bring about a cure. And the serpent-bitten man is a picture of a sinner dead in sin.

My dear young friends, I would try to show you the sad state in which every boy and girl comes into the world. The Word of God says, "born in sin." All boys and girls are suffering from the consequences of the serpent bite of sin, the venom runs in every

vein. "All have sinned," and what is the result? All boys and girls are ruined and undone sinners.

Oh may the God of truth help me to set before you two solemn and important facts. (1) The awful malady of sins; (2) The only remedy.

1. The awful malady of sin set forth by the serpent bite. You hear the good men in the pulpit talk of the ruin of the Adam fall. What is the Adam fall? The Word of God contains a sad record of how Adam and Eve broke through an hedge set up by the God of Truth, and fell prey to the serpent bite of sin, and brought ruin to all mankind (see Gen. 3).

Adam and Eve were placed in the Garden of Eden by the Lord, and they were surrounded by beauties and pleasures untold; no tongue can tell what a wonderful place the Garden of Eden must have been. A solemn command was given by the Lord, "Of every tree in the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16,17).

I have no doubt Adam and Eve lived very happily for a time, but, alas! the command was disobeyed. The Word of God tells how a cunning serpent crept into the beautiful garden and began to talk to Eve. "How could a serpent talk?" say you. O, my dear young friend, it was the devil speaking in the form of a serpent. The serpent said to Eve, "Yea, hath God said, Ye shall not eat of every tree of the garden?" And he went on to instill poison thoughts and inclinations into the mind of Eve and by-and-by, she broke through the hedge. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). Oh the sad consequences which followed!

Soon the Lord entered the garden, and found Adam and Eve ashamed, and afraid, and unable to meet His holy eyes. Oh how solemn it must have been when Adam and Eve were arraigned, like the guilty prisoners they were, before the awful bar of an offended God! The Lord visited their sin upon them with lasting consequences. The ground was cursed, and permitted to bring forth thorns and thistles; and Adam was sentenced to the ground and to earn his bread by the sweat of his brow. Eve was solemnly punished, also. Added to all these sad effects of sin, the first command was enforced, "In the day that thou eatest thereof thou shalt surely die." The seeds of pain, affliction, and death entered into the bodies of Adam and Eve, and they became dying creatures; and every boy and girl from that day to this comes into this world a fallen sinner. "Sin entered into the world, and death by sin."

And the saddest part of breaking through the hedge was that

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ANNOUNCEMENTS

EDITOR TO SPEAK IN TWO FLORIDA MEETINGS. I will be speaking in revival services at the Calvary Baptist Church at 2801 52nd St. N. in Tampa, Florida January 9-15. Services will be at 7:30 P.M. There will be a fellowship meeting at the church on Saturday, January 14th with different speakers. There will be no Saturday night service. The meeting will close with the Sunday morning service at the regular time. The Church is pastored by Elder W.W. Wilkerson. For further information call the pastor at 813-621-1209.

January 15th -20th. I will be speaking at the Philadelphia Baptist Church beginning Sunday night, January 15th, 7:00 at 3011 Orient Road in Tampa, Florida. I will be preaching nightly at 7:30 (after Sunday night at 7:00) through Friday night January 20th. For further information call the pastor, Elder Howard Sheppard at 813-621-2872. I hope to see many of my Florida friends at these meetings. Please pray for these services

The Berean Baptist Church of Batesville, Indiana is in need of a pastor. Batesville is a town of about five thousand, located on I 74 about forty five miles east of Indianapolis. The church has twenty three members. Sunday morning services average about forty. The church has a brick church building. They have a modular home with a two car garage located on over two acres. They will furnish the pastor with a home, utilities, and a small weekly salary. Employment opportunities are good in the area. Any interested preacher is asked to send a brief statement of background and beliefs to Sidney Powell Jr., R.R. 1, Box 242, Batesville, Indiana 47006. He may also be reached at 812-934 3021.

A group in Baltimore, Md. are interested in obtaining a pastor and becoming a church. The work there is under the authority of Calvary Baptist Church, the publishers of this paper. Anyone interested in this work would contact this editor and pastor.

BROKEN

(Continued from Page 11)

Adam and Eve were turned out of the presence of God, and no more allowed to dwell in the Garden of Eden. Oh what an awful breach was made by sin!

No brush can paint the sad picture of a ruined world; the effects of the serpent bite of sin are seen on every hand.

The poor people groaning on hospital beds, and the sad inmates of the asylums, set forth the dire effects of the Adam fall; war, with its attendant horrors, and the misery and degradation in the slums of town and city all teach the same truth; and the caterpillars and the thousand foes of the husbandman, all serve to proclaim the far-reaching effects of the first serpent bite of sin.

But, boys and girls, the most grievous effects of the serpent bite are seen in the fallen man. I have told you how a man is affected by the serpent bite—he loses every sense and faculty, and drops in the agony of death.

We read of sinners "dead in trespasses and in sins." What does such a statement imply? Oh, my young friends, it sets forth your state by nature and practice. Like the serpent bite which causes a loss of every sense and feeling, so sin entered the heart of Adam and Eve, and through them, every boy and girl who ever lived, or will live.

The Adam fall has sunk poor sinners so low, no boy or girl can think a good thought, or speak a good word, or do a good action, or take one step in the "narrow way," which leadeth unto life eternal. By the word "good," I mean "spiritual" and "holy." Sin has filled the heart with deadly poison which causes every boy and girl to love, by nature, what is wrong, and hate what is heavenly and spiritual.

The sad effect of the serpent's bite is eternal, boys and girls. Yes, the serpent bite not only brought death, and misery, and the grave, but a never-ending eternity of woe to every sinner who dies without a God-given repentance and heartfelt knowledge of the Truth. Such is the malady of sin, my dear young friends, sin has brought chaos and confusion into the earth, and ruin and misery to guilty, fallen man.

2. And now, my dear young friends, I want to set before you a wonderful fact: a remedy for sin, a cure for the serpent bite.

If we go north, south, east, and west to find an earthly physician to cure a poor man bitten by a serpent, we shall search in vain; and we can find no remedy beneath the sun to heal the serpent bite of sin; earth has no healing medicine for sin-bitten sinners. The remedy for sin comes from heaven, and is revealed to man by the Word of God.

A beautiful picture of the serpent bite of sin and its cure was set forth in days of old when the children of Israel wandered in the wilderness. The children of Israel solemnly proved, "Who so breaketh an hedge a serpent shall bite him." They broke through the hedge of contentment, and murmured and grumbled at their provision, and lack of water to drink. "And the Lord sent fiery serpents among the people, and

they bit the people; and much people of Israel died" (Num. 21:6).

Too late, the children of Israel saw the evil of breaking hedges, and they went to Moses, and admitted their guilt, and begged him to intercede on their behalf. "And Moses prayed for the people!" (Num. 21:7).

Such was the mercy of the God of Israel, He gave Moses a command: "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:8,9). What a wonderful cure! And what a wonderful picture of the cure of the serpent's bite of sin! The Word of God tells us, "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." (John 3:14,15).

This is the only remedy for the sin-bitten, my dear young friends.

Oh, what a mercy if the Holy Spirit should convince you of your lost estates as sinners, and show you the way of salvation!

When George Whitefield was preaching up and down our country, a gentleman who heard him was filled with great distress of mind. He felt his sins to be so great a burden, he could not eat, he could not sleep, and he could not attend to his business.

One evening the Countess of Huntingdon, a godly woman of the eighteenth century, who was in company where he was present, heard him say to a friend, "I am a lost man. My sins are too great to be forgiven; I am a lost man."

"I am glad to hear it, I am glad to hear it," said the Countess.

"Can it be possible you feel glad that I am a lost man?" said he.

"I repeat it," she rejoined. "I am heartily glad of it, because it is written, 'The Son of Man is come to seek and to save that which is lost.'"

The gentleman burst into tears, and exclaimed, "Oh, how precious those words are!" The first step toward a remedy for the serpent bite of sin is feeling a sense of need, a feeling knowledge of the deadly disease, what is called "conviction of sin." The Holy Spirit accomplishes this won-

drous work in pricking the heart to feel the malady and guilt of sin, and opening the eyes to see the solemn consequences of it. The sinner is made to know the tremendous truth, "the soul that sinneth, it shall die." And, like the children of Israel who felt death creeping upon them as the serpent's venom did its deadly work, so the sinner, young or old, when convinced of sin is made to feel "the sentence of death" in the conscience. What is "the sentence of death?" A solemn knowledge of the fact. "By the deeds of the law, no flesh living shall be justified;" death to all hope of heaven by good works, and any so-called religion wrought by human hands. A feeling knowledge of the great truth. "There is none righteous: no, no one."

What must have been the pains of the bitten children of Israel as they lay upon the ground! The command was to "look and live," and yet multitudes lay dead in the wilderness. Why? One of the first effects of the serpent's bite is loss of sight, and they could not gaze upon the serpent of brass until they were given natural sight. When the blessed gift of sight was given, a look could be directed to the remedy prescribed.

And before boys and girls can see beauty in Jesus, sight must be given; heavenly light must be communicated from on high. "The eye of the blind must be opened." Many prayers go up from the hearts of godly parents and teachers, boys and girls, that such a blessing might be bestowed upon you.

The serpent of brass was lifted upon a pole, and Jesus was lifted upon the cross; and by His law-fulfilling life and meritorious death; by His spotless righteousness, and precious sin-atoning blood He brings life and healing to the sin-bitten.

And boys and girls are now dwelling in everlasting bliss who have been led into these great truths. Godly Abijah is there, whose heart contained some good thing toward the Lord God of Israel; Samuel, who heard the call of God in early youth; and Timothy, who knew the Scriptures from a child; and thousands were "called by grace" in youthful days, all singing the song of the redeemed. Oh may the God of Truth bless you, my dear young friends, and give you real conviction of sin, and put the Psalmist's plea within you: "O satisfy us early with thy mercy; that we may rejoice, and be glad all our days."

MY IMPRESSION

My impression of the 1988 Bible conference five months after: I had an excellent time during the conference, enjoying the gracious hospitality of Calvary and her host and hostess, Brother Joe and Sister Katie. They went the extra mile to see that we all were comfortable, well-fed and were having a good time in the Lord. We certainly did!

The special singing blessed my heart. The fellowship with brothers and sisters in Christ was superb. The preaching was very, very good, sound and Biblical, sermon after sermon. As my mind recalls the different events of the conference, I still rejoice for having been a part of it, and I'm more determined to be at the 1989 conference.

Oh yes, I met some brothers and sisters in Christ for the first time, like I usually do at each conference, and will enjoy fellowship with most of them for years to come. I've cheated myself of many blessings in my younger years by not attending Calvary's conferences, but no more. As long as the Lord tarries and gives me time and means, I'll be at each one.

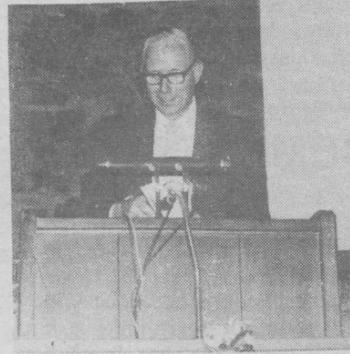
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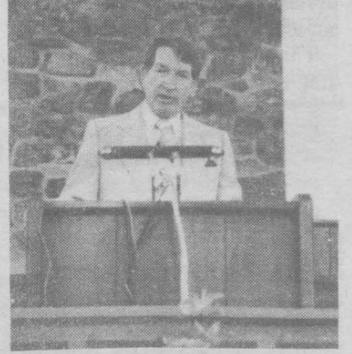
About time to say "goodbye" for this year.



Doug Newell, our assistant pastor, brings us a great message.



Oscar Mink, an elder statesman among us, delivers a much needed message.



Ray Hiatt preaches at our conference

APPRECIATED LETTERS

Dear Brother Wilson:

Thanks for the good sermons in TBE. Your sermon was really good, "This is the Day Which The Lord Hath Made." I do not go to any church here, as no one speaks to you and there is no Bible message and now I am unable to go as I can't ride very far. I thank my Lord for my blessings and read my Bible and your messages. I know at my age (93) there is little that can be done, so I just leave it all with my Lord. His will be done. I know it will be right. I covet

your prayers. My prayers are for you, your church and family and also others who have messages in the paper. God bless you all.

Lola Lott, Dade City, Fla.

Dear Brother Wilson:

In reference to the message of "Predestinated to Hell, Should it be Preached?", I truly do thank our Lord for this wonderful Bible message you wrote (by His leadership). One can tell, if you pay close attention (I have read it four times) that the Spirit of God

truly led you in this message. I am sure you will get some (not much, I hope) anger and displeasure from this. We all do, who believe this great doctrine. But please rest assured, God is well pleased with this in TBE. I regularly read the paper and pray our Lord will give you some more messages on this type of strong meat. I believe preacher's flocks can take more than they think they can of strong Bible doctrines. They just need to be gently taught all the truth. Thank you. God bless as you continue TBE. We do so enjoy the paper and feel that it is a very worthy mission work. This

small offering is for the paper and by God's grace we will try to continue on a regular basis. We pray for you and all at Ashland. Asking your prayers also. By God's grace,

Fred & Ruby Beard,
Richmond, Ind.

ANNOUNCEMENT

Park Ridge Baptist Church, 3629 Crystal Street, Gotha, Fla., will have its annual Stewardship and Mission Conference January 17-19, 1989. For further information contact Pastor Doug King at (407) 295-6296.