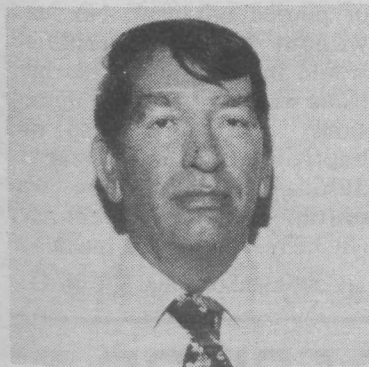


METONYMY

RAY HIATT
P.O. BOX 156
AAWAM, KY 41713

The words of the Bible are not randomly chosen. When men arbitrarily substitute an essence for a concrete expression this is unallowable metonymy; and it surely impresses me, but not well.

In their passion after strange fire men transmute acts into essences. The Unitarian ignores the specifics of the Bible and constructs a disphamous creed of what he imagines is the essence of Christianity. "Christianity" is one of those fictive words which



RAY HIATT

means whatever you design it to mean. There is no essence of Christianity, nor can the being and perfections of Christ be reduced to a composite nature for easy consumption. Drifting minds tend to either compress acts into essences or expand them

into deficit religions.

I can grasp positive concepts but vaporous essences trouble me. The atonement of Christ is a positive act. It is not an existentialist experience which can neither be measured nor reduced to human understanding. The existentialist says he has had an experience but can neither describe it nor communicate it. The atonement is understandable and communicable. It is not an essence, though some Baptists who should know better are striving to make it so.

In the physical realm there is solid, liquid, and gas. So, too, in the religious world. The Atonement is a solid and foundational act which has a solid and foundational purpose. It is not a liquid which flows wherever the topography of the land or the prevailing winds hasten it. It is not a gaseous essence which has neither purpose nor discernible effect. It is a solid, provable action of Christ, which works to a positive end.

The atonement is not an essence as those who are using the device of metonymy are attempting to so shape it. The atonement is not ubiquitous, for it is contained within specified limits eternally designed by God.

It is said by some that the atonement of Christ is "infinite" (Continued on Page 9, Col. 3)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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THE HOME

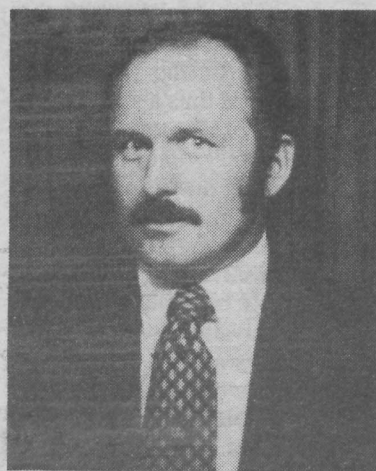
ELDON JOSLIN
5721 LOOP RD.

BIRMINGHAM, ALA. 35224

EDITOR'S NOTE: The following combines two articles by Elder Joslin on a very important subject. Consequently, there may be some overlapping.

I would like to take a few moments and discuss a subject that is a great need in our land today. We are living in a society that is rejecting God, and everyone is doing that which is right in his own eyes. Did you ever notice that before God established the Israel Nation, before He established the church, He established the home? It was the very first thing that He established, as far as I can tell. The home is being

undermined by people who do not trust God; and so, we are seeing a great amount of divorce and other things that cause families to have a kind of home life that does not



ELDON JOSLIN

prepare the children to make a home of their own. Someone said, "as the home goes so goes the nation", and this has already proved itself.

The value of the home is that children grow up in an atmosphere where they are protected and taught that one day they will leave this home and create a home for themselves. This involved discipline so that the child will learn responsibility and learn right from wrong. One of the most difficult things for children to learn is that they do not get their own way all of the time, nor do they get everything that they think they want. The child must learn to be obedient, and learn to do that which will help the family continue to be a strong organization. As I have said, this takes discipline and the Bible teaches us that if we do not discipline the children they will grow up spoiled and not knowing how to do right from wrong. The

(Continued on Page 9, Col. 5)

WIVES IN SUBJECTION TO THEIR HUSBANDS

DOUG NEWELL
ASSISTANT EDITOR

Genesis 3:16, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule



DOUG NEWELL

over thee."

I realize that this sermon will not be a popular one with the women's liberation group, but I am not much interested in their opinion. I am interested, though, in what the Word of God has to say about the subject of husbands and wives. There are many Bible believers and saints of God who ignore this portion of the Word. Wives being in subjection to their husbands is found early in the pages of the Bible and this principle is taught throughout. It is my hope that some will come to a better understanding of this subject as a result of this short lesson.

(Continued on Page 3, Col. 4)

ARMINIANISM AND THE ATTRIBUTES OF GOD

GEORGE R. SLEDD
OCALA, FLA. 32670

Our view of God determines the soundness of what we believe. This is especially true as it pertains to the doctrines of grace. A clear, Scriptural apprehension of God's majestic attributes leads us to truly adorn the Word of God. There is a great defect in the system of arminianism and it is seen in its shallow view of God. A.W. Pink rightly said, "A God whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to deity, and so far from being a fit object of worship, mer-

its nought but contempt." The arminian system, when taken to its logical end, reduces God to a mere "helper of man," "a pawn in a chess game" to be moved at the will of the creature. The structure of this theology is presented in the remonstrance or five basic tenants: I. God elects on the basis of foreseen faith of man. II. Christ died for all men without exception. III. Depravity is not total, so that man still has a spiritual inclination to exercise his will. IV. Grace may be resisted. V. Perseverance is a subject that needs further investigation (some arminians do maintain

that you can lose your salvation). Now, a close examination of these tenants will reveal that something vital and spiritual is missing. Can the God of the Bible possibly be revealed or glorified in these things? I do not believe He can! Isaiah, the prophet, obtained a glimpse of God and cried out, "...Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." (Isaiah

(Continued on Page 5, Col. 4)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHY WE BAPTIZE BY IMMERSION

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt.3:16-17).

Actually, my subject contains a misnomer, for we cannot baptize in any way other than by immersion. Men, in their foolish attachment to man-made religious rituals may speak of different modes of baptism. Such talk is as absurd as to talk about

different modes of sprinkling or different modes of pouring. As one cannot sprinkle by immersion, so one cannot baptize by sprinkling. Immersion is not one mode of baptism, it is the only mode thereof. But for the sake of clarity and of discussion, I use this as my subject.

Let me first say some introductory things about baptism. First, baptism does not save us. Of course it does not. How could it? By what magical way could the waters of baptism wash away the sin-stains of the soul? The Episcopalian catechism may speak of being made a child of God by baptism; but surely, no honest thinking man could

imagine that there is any real truthfulness to the statement. Other denominations may speak of baptism bringing one into the ark of salvation, but it is not true. Men are saved by the grace and power of God, and by the blood of Jesus Christ, not by baptism.

Secondly, baptism is not essential to salvation. There are those who would not say that baptism does save, but do teach that it is necessary to salvation. The Bible is very strong and clear against this heresy of men. "For by grace are ye saved

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CAN BIBLICAL CREATION AND EVOLUTION BE RECONCILED?

BOLTON DAVIDHEISER
BOX 22

LA MIRADA, CA. 90637

Prominent scientists and theologians insist that Biblical creation and evolution can be reconciled, and furthermore that reconciliation is desirable and important. Other scientists and theologians, a minority in our day, hold the opposite view. Many books and numerous articles have been written on the subject and so a resolution of the matter in a few paragraphs may seem to be impossible. But perhaps not.

Those who seek a reconciliation seem always to base the whole issue on the first two chapters of Genesis in the Bible. Their contention is that if the creationists would only interpret these two chapters properly there would be no real difficulty and reconciliation would be accomplished.

However, one problem which does not involve interpretation is that the Bible gives the names of early men and the lengths of their lives, starting with Adam, the first created man. That Adam was a real individual and not merely a type of mankind is attested by the apostle Paul as important in Christian theology (Romans

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The Baptist Examiner

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

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

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

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WHY WE

(Continued from Page 1)

through faith; and that not of yourselves: it is the gift of God" (Eph.2:8). This is a great Scripture on how men are saved. Note that baptism is not mentioned here. Surely, in a Scripture designed to teach how men are saved; if baptism were necessary thereto, we would be told this. "Not by works of righteousness which we have done, but according to his mercy he saved us...." (Tit.3:5). Jesus informs us in Matthew 3:15 that baptism is a work of righteousness. Therefore, Titus 3:5 must be telling us that baptism has nothing to do with salvation. "He that believeth on the Son hath everlasting life...." (Jn.3:36). Can we believe this statement or can we not? If one trusts Christ, and if this verse is true, one is eternally saved whether or not he or she is ever baptized. Men are saved without baptism, or this verse is false.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved...." (Acts 16:30-31). Here the question of all questions is asked by a burdened, trembling soul. Oh, let us not toy with such a one. Let us not give this poor, lost, trembling, seeking soul false directions. Let us not leave out anything that is essential to salvation. Let us not set a stumbling block before this sinner. Let us not leave him on the way to hell, even as he is seeking the way to

heaven. Poor, trembling soul, you have come to an inspired apostle to ask the most important question of time or eternity. Surely, he will give you a full, truthful, proper answer to your question. Surely, an inspired apostle will not leave out any essential in giving his answer. It would be criminal of the apostle Paul if he did not tell this trembling sinner the whole truth



Joe Wilson

about salvation. Did Paul tell this man to be baptized? He did not. He baptized this man later - after he had complied with the divinely given direction - after he had believed on the Lord Jesus Christ and was thus a saved man, saved before and without baptism. Surely, Paul's inspired answer to this direct question as to how to be saved forever declares that baptism is not essential to salvation.

Thirdly, if baptism is not essential to salvation; why be baptized? That is a good and proper question. One should be baptized in order to follow his Lord. The saved believer should follow his Lord in baptism. One should be baptized as an act of obedience by an already saved person. One should be baptized to show forth the divinely given picture of that glorious gospel by which he was saved. One should be baptized to become a member of a true church of Jesus Christ - a Sovereign Grace Landmark Missionary Baptist Church. I did not say "the" true church, but "a" true church. "For by one Spirit are we all baptized into one body...." (I Cor.12:13). We are not all baptized into the same body, but into "one" body - the Baptist church into which we were baptized. This is not for salvation, but for church membership. One can be saved without baptism, but one cannot be a member of a true Baptist church without this.

More blood has been shed over baptism than over any other teaching of the Word of God. Hundreds of thousands have died because they would not accept a false religious ordinance as true baptism. Baptist's blood has stained this earth because of their uncompromising stand for the truth on this subject.

Baptism is a very involved subject. There are many important facets to this subject. In this message we will deal only with one of the four essentials for true Baptism. In order to have Scriptural Baptism, four things are necessary: 1. A Scriptural candidate, a believer in Jesus Christ. 2. A Scriptural authority, a true Baptist church. 3. A Scriptural purpose, an act of obedience showing forth the gospel. 4. A Scriptural mode, immersion. In this article we deal only with the last of these.

We baptize by immersion because of the meaning of the word "baptize." This word is inspired by the Holy Spirit to refer to the act of baptism. It is the only word ever used to refer to bap-

tism. Beware of how you tamper with the true meaning of the word the Holy Spirit inspired to set forth the act of baptism. To tamper with the true meaning of this word is to tamper with Holy Spirit inspiration.

Let me explain that the Greek word "baptizo" is not translated, but transliterated in our version of the Bible. When King James authorized the 1611 translators, he instructed them to not bother words of long standing in church practice. The Church of England, and other Protestant churches, following the practice learned from their Roman Catholic mother, practiced sprinkling. The translators knew they could not translate the Greek word inspired by the Holy Spirit for Baptism as "sprinkling." They knew that this was absolutely not any meaning of the word. So, instead of translating - giving the proper English meaning "immersion", they spelled the Greek word in English letters (translating) "baptism." Had this word been translated, it would be "immerse" in our English Bibles.

I was eating in a Greek cafe. I asked the Greek there what baptize meant. He said, "dip, dip, all the way under, dip." I guess he knew the meaning of his own language. The Greek Orthodox church, even though they baptize infants, do all baptizing by immersion. I guess they know the meaning of their own language.

The Greek-English lexicons - a dictionary, giving the meaning of Greek words in English, all inform us that the basic and primary meaning of baptizo is to immerse, submerge, plunge or dip. They give many illustrations of this meaning. I do not know of one Greek authority who would dare to define baptizo by pour or sprinkle.

Catholic and Protestant scholars agree that immerse is the meaning of the word, and that in the New Testament and in the early church this was the uniform practice. The Catholics freely admit to this and state that they changed this to sprinkling by the power they have usurped unto themselves. Beza, a Presbyterian, said, "Christ commanded us to be baptized, by which word it is certain that immersion is signified." Calvin, who started the Presbyterian church, said, "The word baptize signifies to immerse, and immersion was observed by the ancient church." Luther, who founded the Lutheran church, said, "The term baptism is a Greek word. It may be rendered 'a dipping'." Wesley, who founded the Methodist Church, said, "'Buried with him' - alluding to the ancient manner of baptizing by immersion." Similar quotes could be multiplied indefinitely.

The Greeks have a word for sprinkling, one that means to pour, and one that means to wash by whatever means. None of these words are ever used by the Holy Spirit to refer to Baptism; but only and always He uses that word which signifies immersion and nothing but immersion. Pourers and sprinklers would do well to consider how their stubborn insistence on this matter reacts on the doctrine of Holy Spirit inspiration. If I tamper with the true, proper, and only meaning of the word inspired by the Spirit to refer to baptism, to what other heresies in doctrine and practice will this open the door?

My second argument or proof is the prepositions used relative

to baptism in the Bible. A preposition is a word used to show the relationship of a noun or pronoun to some other word in a sentence. In baptism the preposition shows the relationship of the candidate to the water of baptism. Mark 1:9 tells us that Jesus was baptized in Jordan. He was not baptized at Jordan, nor near Jordan, but in Jordan. Verse 10 tells us that after being baptized in Jordan, He came up out of the water. He did not come away from the water. He came up out of the water. Surely, anyone not blinded by preconceived prejudice will see immersion in this baptism of Jesus. Acts 8:38-39 tells us of Philip's baptism of the Ethiopian eunuch. We learn that they both went down into the water. Philip baptized the man, and they both came up out of the water. They were not near the water, they were in it. They did not come away from the water; they came up out of it. In a Christian book store I once saw a picture. It was a supposed picture of the baptism of Jesus. It showed Jesus standing about waist deep in the river. John stood beside him and was pouring water on his head. I said to the lady in the store, "That is the most absurd thing I have ever

seen." She replied, "What is that?" I said, "for them both to get waist deep in the river so John could pour water on his head." Would not anyone agree that this was foolish? You know, of course, that I do not believe in pictures of Jesus. I once observed a Presbyterian baptism (?) of an infant. The preacher dipped his finger in a silver saucer of water and touched his moistened finger to the baby's forehead - what a travesty and blasphemy to call this "baptism." Neither the preacher nor the baby went down into the water or came up out of the water. It did not resemble the accounts of baptism in the Bible.

My next proof is the Biblical accounts of baptism. We have all but covered this already. But read again the accounts of the baptism of Jesus and that of the Ethiopian eunuch. See if, by just reading these accounts, you can believe they had a little water sprinkled or poured on them. No man, without previous prejudice, would imagine that these baptisms were anything but immersions. "And John also was baptizing in Aenon near to Salim, because there was much water there...." (Jn.3:23). There is not much wa-

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FROM THE EDITOR

There are some things I want to do this year. There are some things I need to do. Please pray for me as to these things.

I want to love more. Love is so important. It is important to our testimony before the world that we be a loving people. Unloving people are poor witnesses for Christ. It is important to those who are loved. We will do little for those whom we do not love. It is a blessing to know that others love you. It is important to the one loving. A lack of love will react unfavorably upon the one who does not love. To love others causes one to have a good, warm, blessed feeling himself.

I want to love more people. Oh, I plan to try to gain some new friends in the Lord this year, and to love them. I want to love many unsaved people this year. I do not mean just a general love for the unsaved. I want to have many specific unsaved people on my mind and heart this year. I want to love them, witness to them, and pray for them.

The dear friends I already love, I want to love them more this year. I want my love for them to grow and grow. I want love to be a dominating passion and force in my life this year.

Those I used to love, but I don't love them like I once did; I want to love them more this year. Oh, that lost or lessened loves might be restored and strengthened. Would not this be a worthwhile accomplishment this year? I am not a sloppy sentimentalist. I don't want to be. But I would like to be filled and overflowing with God-given love. Oh, that the love of God will be shed abroad more and more in my heart and life this year.

I want to pray more. Oh, how I have failed in prayer. Oh, how much I have doubtless lost by my failure in prayer. Where could I be now in spiritual knowledge and strength, and what could I have accomplished by now had I been more a man of prayer than I have? How much could I have had that I have not had because I have not asked? I know about sovereignty and predestination, but I also know about Biblical promises about prayer. I am determined that, by God's help, I will pray more this year.

I want to be a better man. There is so much need of this in my life. I want to be more pure, clean, holy, conscientious, dedicated in my life this year. I want to be a better man, a better neighbor, a better father, a better husband - oh to be better in every way.

I want to be a better preacher this year. I want to study more. I want to prepare my sermons better. I want to preach more and more under and with the anointing of the Holy Spirit. I want to be more of a blessing through my preaching this year. How many sermons have I preached that were not well prepared, that were not preached with Holy Spirit power, that fell flat, that did little if any good for man or for God's glory? How many? Oh, that the Lord will touch my mouth this year with a coal from the altar.

I want to be a better pastor this year. I want to mean more to and do more for my members this year. I want to be a real blessing to each one of them. I want to visit them more, pray for them more, love them more, and serve them better.

I want to be a better, and especially, a more successful evangelist this year. I want to evangelize this area. I want to win many souls to Christ this year. I may well say that this is my greatest desire this year - to win more souls to Christ. Oh, that God will make me the spiritual father to many souls this year. I am determined to do more of this and to pray more about it.

I want to do more for the glory of God and for the good of men this year. I suppose this about sums it up. I am determined that these things will be true this year. I pray that God will make these things true in me and for me this year. I desire all this to the glory of God. I depend upon His grace and strength for the doing of any and all of these. I ask the reader's prayers for me in this matter.

WHY WE

(Continued from Page 2)

ter in a Methodist or Presbyterian sprinkling. There is not much water in a Lutheran pouring. But in Bible and Baptist baptisms, there has to be much water. Surely, this is proof of immersion.

My next proof is the Scriptural symbolism of baptism. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life" (Rom.6:4). Baptism is a picture or symbol of death and resurrection. I do not see how any honest, Bible believing person can question this. Well, sprinkling and pouring are surely not pictures of death, burial, and resurrection. But immersion is such a picture. My friend, one is dangerously tampering with the inspired Word of God, when he practices, advocates, or defends sprinkling for baptism. Would you like for someone to deface the picture of your mother or wife? Well, the Lord is not pleased with the defacing of His picture of the death, burial, and resurrection of His Son by the practice of sprinkling or pouring. The Methodist preacher's cat died. He told his son to bury the cat. Later, while walking in the yard, the preacher observed the dead carcass lying on the ground with a little dirt sprinkled upon it. He said angrily to his son, "I told you to bury the cat." The son replied, "Father, when you say that you bury one in baptism, you sprinkle a little water on him. That is how I buried the cat." I haven't heard the rest of this story.

One of the major reasons we baptize by immersion is because this pictures the glorious and precious gospel by which we are saved. Men are not saved by works, religion, or ritual. Men are saved by the gospel of Jesus Christ. What is the gospel? Let the Bible answer, "MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor.15:1-4). This, my friend, and this only, is the saving gospel of Jesus Christ. The gospel is: who Jesus Christ is, and what He did. He is the virgin born Son of God. He lived a sinless life, died on the cross for the sins of all who would ever trust Him as Lord and Saviour, was buried, and rose again. This is the gospel. Any who trust Him and believe His gospel for salvation are everlastingly saved.

Now, baptism is, and was designed and purposed to be, a picture of this gospel. Surely, anyone can see that sprinkling or pouring cannot picture this gospel. Surely, anyone can see that immersion can and does pic-

ture this gospel. In every act of true baptism we see pictured the death, burial, and resurrection of Christ. In this picture, in this act of obedience, we show to all present that we are not trusting in our works for salvation, we are not even trusting in our baptism for salvation; we are trusting in Jesus Christ and His death, burial, and resurrection for our eternal salvation. As baptism pictures the gospel by which we are saved, it tends to preserve the truth of the gospel. Baptism is a symbol or picture. It pictures certain truths. To pervert the picture gives a tendency to pervert that which is pictured. As we value the saving gospel of Christ pictured in baptism, let us guard the divinely given picture, even baptism, from any and all perversion thereof. Let us not pervert the ordinance in any way, lest we eventually pervert the precious gospel of Christ.

I would exhort any of my readers who are not saved: believe on the Lord Jesus Christ, and thou shalt be saved. I would even beseech you to do this. I would exhort any of my readers who are saved that they follow Christ in Scriptural baptism into a true Baptist church and serve the Lord faithfully there. I would exhort all sound and true Baptists to defend the ordinance of baptism in all of its purity - yea, defend it with our lives if needful, even as our forefathers did. Baptism does not save. It is not even necessary unto salvation. But it is a very important matter, holding an important place in the Word of God, and should be defended, advocated, and Scripturally practiced even until the rapture of the saints ends this Church Age. May God bless you all.

BIBLICAL

(Continued from Page 1)

5:14-21, I Corinthians 15:21-23). Also there are other New Testament references to Adam and the first three of his children as real persons.

The Biblical genealogies encompass a very brief period of time compared to the enormous extent of the ages needed to make evolution plausible. One attempt to reconcile this disparity in time has been by postulating an indefinitely long interval between Genesis 1:1 and 1:2. The English translation of the second verse is changed from "the earth was without form and void" to "the earth came without form and void." It is assumed that there was a creation previous to the one recorded in Genesis which was ruined and made chaotic through a rebellion brought about by Satan. This change in translation is accepted by some Hebrew scholars, particularly those desiring to reconcile creation and evolution, but the majority seem to agree that it puts an unnatural strain on the Hebrew grammar in this verse.

Two Old Testament references are cited in support of this "gap theory," also called the "ruin-reconstruction theory." One is Isaiah 45:18, stating that God created the earth not in vain but formed it to be inhabited. "not in vain" here is the same Hebrew word as "without form" in the Genesis text. But as also described in the Genesis account, it merely says that the earth at first was in an uninhabitable condition and does not mean that a former creation was destroyed.

The other is Jeremiah 4:23, "I

beheld the earth, and, lo, it was without form, and void...." In context the prophet is describing his vision of the condition of the land of Israel during the Babylonian captivity. It has nothing to do with the time of creation.

Adoption of the "gap theory" by creationists is merely a device to accommodate the Bible to the great age of the earth insisted upon by evolutionists. It grants them the one thing they must have -- vast amounts of time. Moreover, in recent years various "scientific" evidences have been found for a young earth.

But the matter of this postulated gap in the Genesis record is refuted by several Biblical passages, particularly Genesis 1:31. At the end of the creation week God saw that everything which He had made was "very good." But according to the "gap theory," Satan, a created being, was already at this time very bad and had caused so much trouble that a previous creation had been ruined, making it necessary for God to perform another creation, the one recorded in the Bible, to take its place.

Also the order of events in creation is in contradiction to the accepted evolutionary sequence; green plants before the sun, whales before land animals, birds before "creeping things."

Much is said about the "double revelation theory," that we have two books from which to gain knowledge on this subject, meaning the Bible and the "book of nature," and they must agree. But when Biblical statements appear to differ from scientific theories, those who put their confidence in the double revelation theory seem invariably to put their faith in the "book of nature."

The Bible says that the Creator was our Lord Jesus Christ (John 1:1-3, 10, 14, I Corinthians 8:6; Ephesians 3:9. Colossians 1:16, 17, Hebrews 1:1, 2). John 1:1, 3 expresses it, "In the beginning was the Word, and the Word was with God, and the Word was God... All things were made by him, and without him was not anything made that was made." Verse 14 makes it clear that the Word is Christ. Some have blasphemously written, somewhat paraphrasing John, "In the beginning was the word, and the word was hydrogen." Rather similarly, as the Bible states that the first man, Adam, was made from the dust of the ground, some say they believe humanity was derived from the same materials as are found in the dust of the ground, and add, "by way of a long animal ancestry." Then what about Eve, Adam's wife, the first woman? It is stated in Scripture that she was formed from a portion of Adam's side. The Hebrew word is generally translated "rib." There is no possible evolutionary explanation for this.

An honest examination of the matter reveals that Biblical creation cannot be reconciled with evolution. In the end, those who say they can be reconciled are forced to resort to ridicule and name-calling, such as "literalist" and "lunatic fringe."

But here is the most important part. A basic Christian doctrine is salvation by grace through the atonement for sin made by the Lord Jesus Christ on the cross. Eternal salvation is through receiving forgiveness for sins through the merits of the only

sinless One by way of His taking the penalty for our sins upon Himself and dying in our place. But if evolution is true, we are improved animals instead of fallen sinners. Then there never was one rational, responsible, first man who introduced sin into the world by disobeying a direct command by God. It follows from this that there is no need for the Redeemer, no occasion for the Savior. Thus the basic Christian doctrine, for which a multitude of martyrs have given their lives, is negated.

Many are not aware of this basic Christian doctrine. Ministers of many churches no longer teach it to their congregations. They are more interested in improving social conditions.

Evolutionists frequently use the words "creation" and "Creator" while the context shows they are referring to evolution. Some use the term "creation by evolution." They point out that evolutionists can believe in God. True, but that is not enough. As James wrote (2:19), "Thou believest that there is one God; thou doest well. The devils (demons) believe, and tremble." Evolutionists also point out that they can be as virtuous and ethical as creationists. True again, but that shows their ignorance of the basic Christian doctrine of salvation by grace and not by works. Judged on the basis of works, none of us can meet God's standard. The only way to have one's name written in the Book of Life is to be redeemed through the sacrifice for us made by the only One who did not sin.

Is there any way this basic Christian doctrine can be reconciled with a gradual evolution of man from the beasts? No!

WIVES

(Continued from Page 1)

lesson.

God, very early in the Bible, laid down His plan for the family. There have been thousands of books written of this subject, and many couples have counseled with so called specialists, but the fact is that God has the perfect family plan. If people would only listen to God, I dare say there would be less trouble and divorce in the land today. The wisdom of men cannot even be compared to the wisdom of our all wise God. Oh, how infinitely wise He was when He instituted His family plan to the world. God's plan will work if followed by the married couple.

Let me give you some Scriptures in connection with this topic, and see what the Bible has to say. Notice in Ephesians 5:22-24, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Ephesians 5:33 says, "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." I Peter 3:1, 2 says, "LIKEWISE, ye wives, be in subjection to your own husbands; that, if any obey not the word, they

also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear".

When the modern feminist movement of today says that the wife is on equal ground with the husband, you can see that they are in direct contradiction to the Word of God. The man is to hold the position of authority in the home. God has so placed him there, and that is the position that he is to assume. Of course the feminist will jump up and down and say that I am a male chauvinist pig for making such a statement. The feminist will cry foul and claim that their rights as women have been abused when such statements as I have made are proclaimed. But need I remind you that before Eve was created, God created man and gave him charge over the earth. Genesis 2:8 says, "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed." Verse 15 & 18 say, "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God said, it is not good that the man should be alone; I will make him an help meet for him". Clearly, the Word lets us know that God put the man in charge, and He did so before the woman was created. Then in the 18th verse we see that the woman was created as a help meet for the man. God did not say that He was going to put her on an equal plain with the man. He did not tell Adam that he was going to have to share equal responsibility now that Eve was created. No, dear reader, the role of leadership did not change, nor did it lessen at the arrival of Adam's help meet, Eve.

The teaching of a help meet is one that lets us know the wife is in a position of duty. Yes, I said duty. Boy, I can hear some of those women now. I realize that in this modern society in which we live the word "duty" is one which many women will not hear of, but the fact remains; women have a responsibility to their husbands. They are to "submit yourselves unto their husbands as unto the Lord." This portion of the Word lets us know that when a wife submits herself unto her husband, she in fact, is submitting herself unto her Lord and Master. It is not a matter of whether you want to do this or not, but it is a matter of whether you are going to submit yourselves unto the Lord and His Word. You see, when you will not submit to your husband, you not only rebel against his God given authority, but you also rebel against God. Listen, when God gave His plan to the world He did not give us a two-headed monster. No, He gave us a plan which has one head, and that head is the man. Many a home is in trouble today because it has two heads, but how much better is that Christian home where the man is the head of the wife.

Now the question is asked, just what is the woman's duty? In what things is she to be in subjection? Well, Ephesians 5:22 said, "...so let the wives be

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The Baptist Examiner Forum I

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

Was Phebe a deaconess? If not, explain the use of the word for deacon referring to her in Romans 16:1.

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



"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also". Romans 16:1,2

Was Phebe a deaconess? If "deaconess" is meant to refer to the female counterpart of the male office of deacon, the answer is "no". I am aware that the "office of deaconess" exists along with the office of deacon in many churches today, including no small number of those called Baptists. I am aware of most of the arguments for a female deacon, including that which says they existed in the churches just after the apostolic period. I concede that they probably performed then, and probably do perform now many good works and may be a help to many. I must, however, use a statement made by a pastor who was a great help and guide to me in the past. When confronted by the argument of "how much good was done" in defense of questionable positions, or practices, he said, "You can't substitute good for God". There is not space to present and answer all of the arguments for the office of deaconess, but I do want to list a few reasons I believe it does not exist as a proper office.

1. The instance of calling Phebe "diakonos" is the only instance of applying this word to a female in the New Testament. Using the word "diakonos", however, does not mean that it refers to the office of deacon here, for the word is used elsewhere in the New Testament where the office of deacon is not specifically meant. It is used of a servant of Christ in the sense of being a minister as in Ephesians 3:7, Colossians 1: 23 and 25, and 1 Thessalonians 3:2. It is used in many places in a general sense.
2. Although Phebe evidently helped, or aided many through her own means, including the apostle Paul, there is no proof that she did this in an official capacity.
3. The qualifications given in the Scriptures for deacons are given for men, not women. Women cannot usurp authority over men, or mixed groups in teaching, preaching, or public praying as these things are reserved for men, including deacons. In fact, we believe that women are not even

to speak in church. All of this is not meant to demean women, or belittle their importance and service in God's order. That needs to be emphasized. Phebe gives an excellent example to all in conduct and service to God. It is stated that she relieved and helped many including Paul from distress and need. She was a woman of great honor and service to other Christians and thus to God. She was commended of Paul and thus a memorial pointing to her example was raised. It not only becomes Christian women, but all Christians to follow the example of Phebe in being a servant who is helpful to other Christians as God gives means and opportunity.

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI.



ROMANS 16:1; "I commend unto you Phebe our sister, which is a servant of the church which is in Cenchrea."

My answer to this question is a most emphatic "no", Phebe was not a deaconess. She could not have been because such a thing as a deaconess does not exist according to Scriptures. Let me first explain the usage of the word "servant" in our text.

It is true that this is the same Greek word as that used for deacon in other parts of the Bible. That does not mean that she was a deacon. This word is also used in many other places and does not refer to any office in these places either. Let us notice some Bible usages of this Greek word, "diakonos". The word means servant. When used for deacon it has reference to the work of deacons. They are to be servants of the church. You cannot say that every time this word is used it has reference to deacons. I mention a few N. T. usages of this word. It refers to domestic servants in John 2:5,9. It refers to a civil ruler in Romans 13:4. It refers to Christ in Romans 15:8. It refers to the followers of Christ in John 12:26. It refers to the servants of Christ in preaching and teaching in I Corinthians 3:5. It refers to false apostles and servants of Satan in II Corinthians 11:15. It refers to angels in Matthew 22:13. You can see from this that to say that Phebe was a deaconess based on the use of the word, "diakonos" in Romans 16:1 is foolish. We certainly would not call Christ a deacon. We would not call angels deacons. We would not call the servants of Satan, deacons. Neither can we call Phebe a deaconess. If you try to prove her a deaconess from the use of this word, then I could prove that

every saved person is a deacon or deaconess. The verse simply commends the work of Phebe on behalf of the church. This should be able to be said about all female members of our churches. It should be able to be said about all male members of our churches. We should all be servants of the church.

Let me mention another reason that Phebe could not have been a deaconess. Read I Timothy 3:8-13. We are taught there the qualifications of deacons. There is a standard there that Phebe could not have possibly lived up to. The standard I refer to is that she must be the "husband of one wife." It is impossible for Phebe to be a husband of anything. Also her "wife" could never be "grave, not a slanderer, sober, and faithful in all things." This alone destroys the idea of a woman being a deaconess. I might also add that for a woman to be a deaconess is to violate the Scripture which says that women are not to usurp authority over men. No, no a thousand times no, Phebe was not a deaconess. May God bless you all.

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

DEACON
Calvary
Baptist Church
Ashland, KY.



"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:" (Rom. 16:1).

To answer the question as to Phebe being a deaconess we need to study the Greek, but as Will Rogers is reported to have said of himself that all he knew was what he read in the newspapers, all I know of Greek is what I have read that Greek scholars have written concerning this. According to Vine and other Greek scholars the word "servant" as used in this verse comes from the Greek word "diakonos" which means one who serves. Young's concordance lists the Greek word translated as "minister" thirty times, in the sense that one serves others. In Matthew 20:26, 27, "--but whosoever will be great among you, let him be your minister: ---let him be your servant." In Romans 13:4 it is said of a ruler, "---for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

The word "diakonos" is translated "servant" seven times in the New Testament. In Matthew 22:13, "Then said the king to the servants," Also "But he that is greater among you shall be your servant." Again, "His mother saith unto the servants, whatsoever he saith unto you, do it." (John 2:5). The only places where the word "diakonos" is

translated deacon is found in Philippians 1:1 where deacons are listed along with bishops and in I Timothy 3:8-13 where the qualifications for deacons is given. One qualification which would rule out women deacons is, "Let the deacons be the husbands of one wife" (verse 12). The Greek word "diakonos" is masculine gender, therefore could not be translated "deaconess."

Phebe was a member of the church at Cenchrea of whom Paul said, "she hath been a succourer of many, and of myself also" (Rom. 16:2). It would seem that she was a faithful member who had faithfully served others, Paul included. In truth she was a servant, one who serves others, but not a deaconess. Oh, that all of us could qualify for such a recommendation.

WIVES

(Continued from Page 3)

to their own husbands in every thing." As the church is subject to Christ in every thing, so is the wife to the husband in every thing. You might ask, do you mean the husband has the last say in all matters, and his decision is the final one? Yes, that is just exactly what I mean; for that is the Bible way. I realize that for some, this becomes a problem. For instance, there is the situation of the saved woman who is married to an unsaved man. The question arises, should a saved woman follow her unsaved husband in sin so that she can remain under subjection to him? I know that some will say yes, but here, I think that the woman should draw the line. I don't believe that a woman should follow her husband to bars and such places on his demand. I think she has the right to refuse to do such things. I know that this may seem confusing to some, but one thing we must realize is that the Christian is to be faithful to God first. God is to be put ahead of family and friends. Notice again what was said in I Peter 3:1-2, "LIKEWISE, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may, without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear." This verse teaches the wife that she is to live a godly life before her unsaved husband. It teaches that she is to have a fear of God in her life that her husband might know that she is serious about her service to God. In most cases this kind of godly living will prevent her husband from asking her to sin with him against God. Usually he will have respect for her beliefs.

Then another problem situation may occur. Sometimes both man and wife are saved, and the saved man wants to rebel against God and desires his wife to go along with him. There have been cases where the couple were Baptists and the husband changed for whatever reason and desired the wife to join a Protestant group with him. What should the wife do? Should she go with him so as to remain in subjection to her husband? My answer is "no". Again, we are to be faithful to God first and family second. Peter said in Acts 5:29, "...We ought to obey God rather

than man." These are two instances in which the wife, in order to be faithful to God, should not follow after her husband. If I were counselling a couple, I could not with Scripture advise a woman to join a harlot church so that she could worship with her husband. Beloved, what the Christian home needs is God fearing husbands who will stand for the whole counsel of God. Our homes today are filled with weak-kneed, sissified husbands who don't have the back-bone to stand for the things of God. Listen, if our women are going to be in subjection to us, then we, as men, most certainly need to be the leaders in the home that God requires us to be. Is it any wonder that many of our homes are being led by the woman? The reason is that many men will not take the role of leader. God requires this, and we men will answer to God as to the spiritual condition of our homes. It seems there is less and less respect for the authority of the husband today. I suppose that a lot of the problem could fall on the shoulders of the husband. Maybe men today do not live the way our forefathers did. Maybe there is such a vast difference in our spirituality than theirs that we do not demand the respect that they did. Maybe we have just adopted too much of the world's ideas of family life that it has affected us, but at any rate we have been affected.

Let's look at some more Scripture concerning submission. Colossians 3:18 says, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord". The word fit means proper. It, then is the proper thing to do. It is proper for the man to be head of the family and the wife be subject unto him. It is not a low-life thing to do, as the feminist group would tell us. No, it is proper or it is very right for the family to walk in this kind of obedience.

Titus 2:4-5 says, "That they may teach the young women to be sober to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

The wives are told they are to be obedient to their own husbands. Not that they are to obey what any man would tell them, but their own husbands. The word obey is a strong word which gives us the indication of the importance of the subject.

Genesis 3:16 "...Thy desire shall be to thy husband, and he shall rule over thee." The wives' desires are to be to their husbands. The worldly idea tells the woman to ignore these desires and go out into the world and have her own life. Well, women have done this very thing and we have seen the grave results of it. Women have left the home and the homes of America are falling apart. God gave the woman a great job to do, and that was to take care of her husband and children. They should come first in her list of priorities. Now, I am not saying that a woman cannot work outside of the home, but her first duty is there. If she has to choose between one or the other, she should remain in the home.

In closing, I want to say that God has a proper way for the home to be run, and any other way is to rebel against Him. It is (Continued on Page 5, Col. 4)

The Baptist Examiner Forum II

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

What should uninvolved sister churches do as to churches involved in the receiving or using of an excluded member of a sister church?

DOUG
NEWELL

Assistant
Editor



Sometimes, I think there may be too much involvement concerning uninvolved churches. I see no reason for a church to become involved in a situation that does not concern them or that does not involve them. I would suggest that an un-involved church remain that way if possible. It is possible that problems can be worked out between two churches, but the involvement of other churches can hinder that reconciliation.

I believe that a church becomes involved, when a church who has disregarded the authority of a sister church, invites a pastor or preacher in the church to preach for them, or if they have requested the fellowship of that church in some meeting. When this happens, a church will be involved with the matter of fellowship with a church who refuses to respect the authority of a sister church. I believe to be involved with such a church is to put your stamp of approval on their sin of neglecting church authority. Now, I know that there are those who say that this is not the case, and that they can have fellowship and still be uninvolved, but I do not agree with that. Let me give you an illustration of what I mean. Suppose that church A excludes a member from their church. And then suppose that churches B, C, and D use that excluded member. What should our attitude be towards B, C, and D? Well, I think that anyone who would preach for B, C, or D would be slapping church A in the face. By their action, they would be telling A that their authority does not mean anything at all. I think to line up with B, C, and D would be up with B, C, and D would be condoning the sin of the excluded member and also participating in the sin of churches B, C, and D.

Remember that when you are asked to preach for such a church that you become involved. If you ask them to preach for you, you become involved. Some will close their eyes to such situations and say that they are uninvolved, but this is not the case. An uninvolved church is one that has no fellowship, one where the preachers of the churches do not preach for one another, or churches who do not support any work of such churches. To the uninvolved, I would suggest again, that you stay that way. Do not interfere and maybe the Lord may straighten things out. I wonder if uninvolved churches remained that way, if we would have less division among us? I

don't know, but I, without hesitation, say that when we do become involved that we stand strongly for the truth that we love so well.

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



"And let us consider one another to provoke unto love and good works" (Hebrews 10:24). There are two words that I will take notice of in this passage of Scripture. The first one is "consider" which means to observe fully. In what way should we consider or observe fully another person or church when desiring to move them to good works? We should take notice of what they are doing, if it is right or wrong. If it is wrong we should not encourage them in it. It is right then we should encourage them in what they did or were doing. We should also observe their willingness and readiness of mind. We should observe fully those with whom we are fellowshiping, if what they did was right or was it wrong. If it was wrong, to fellowship them would be an encouragement to them to continue in their work.

The second word I will take notice of is "provoke". This word means to incite or to encourage to good works. The same word is used to encourage one to an evil work. But the way it is used here is to encourage one by way of enthusiasm.

Now, if the church where I am pastor, receives an excluded member from a sister church, in what way would this affect the sister church? Would she be encouraged to good works or would my church be wounding her feelings. If we received an excluded member from a sister church could we expect un-involved sister churches to encourage us in what we did?

If un-involved sister churches fellowship churches which receive and use excluded members, they should surely let them know that they do not condone such. If an un-involved sister church fellowships a church that received excluded members, it would certainly be an encouragement to them that they did the right thing.

Let us be careful in what we do to encourage other churches to do. Are we encouraging them to do good works when we receive excluded members? Do we not have any other way to grow or increase our membership? Do we not have any other way to set up a new work? We should certainly

see that reconciliation is made and this would be an encouragement to all involved.

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

TEACHER
Grace
Baptist
Church
Toledo, OH



This question deals with the recognition of a sister church's authority. If there were no other criteria available, common sense alone would indicate what actions should be taken in a matter such as this. That common sense will direct the uninvolved church to support the action taken by her sister church. There could be no other answer, unless they do not practice church authority. To be other than supportive, is to condone the sinful action taken by the one that has been excluded, as well as those who have taken sides with the excluded party.

Church authority is not to be manipulated for advantage. It is serious, it is unalterable. It is a directive from God. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt 17:19). This is the authority that God recognizes, and those who attempt to invalidate that authority will one day explain their position to Him. In that day there will be no excuses accepted.

The actions of uninvolved sister churches should be, first, to stand with the church exercising the authority that it has scripturally received. Secondly, the uninvolved churches should notify any offending church that they will break fellowship with them if this stand continues. And, thirdly, the one that has been excluded needs to know that they will receive no aid or comfort from their church. These steps will force anyone that has been excluded to think about a solution with their church. It will also give the church that has excluded a member the opportunity to carry out the Scriptural obligation to regain their member.

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

PASTOR:
Bethel
Baptist
Church
Crescent Springs,
KY



There needs to be love, respect, concern, co-operation, fellowship, and unity among all the churches of our Lord. The apos-

tle Paul said... "Beside those things that are without, that which cometh upon me daily, the care of all the churches." (II.Co.11:28) In this verse he referred to the persecution and suffering brought upon him from those outside the household of faith (Jews and others in authority) and the responsibility he felt for the churches. He cared for the churches. He was concerned about their spiritual condition. He cared for their pastors. He cared for their membership. He cared for their teaching. He cared for their discipline. He prayed for them and communicated with them. I believe many of the problems among the churches today could be avoided, if there was more communication and consideration among the pastors. I do not suggest a hierarchy, but I believe pastors should feel free to talk with one another informally, and consider each others churches before action is taken that might cause strained or broken fellowship. Much hurt comes from lack of consideration. The pastor is the overseer of the Lord's church, and most of the problems that arise between churches originate with problems or disagreements between pastors that are communicated to the members. If two or more pastors can not come to an agreement on certain issues then each pastor should prove his position Scripturally to his church (and to others that may wish to know) and the membership of the church has the right to do what it sees fit concerning a sister church; whether or not to continue to fellowship with, or co-operate in mission work with that church.

I have very strong convictions concerning the Word of God and the independence and authority of the local church, and what is right and what is wrong. I will not compromise for the sake of fellowship. But I do feel we all need to learn love and consideration for one another, and treat one another as brothers and sisters in the Lord.

WIVES

(Continued from Page 4)

the duty of the wife to be in subjection to her husband. Her desire is to be to him. She is to obey him and follow his leadership. This is the way God wants it, and if we love Him, who died for our sins, we should want it too.

ARMINIANISM

(Continued from Page 1)

6:5). The weakness of these doctrines is they give men a weak concept of almighty God. It does not magnify the heavenly Father but rather demeans Him. None can really know God except He reveals Himself. It is only when we come to know the Lord Jesus Christ that we know the Father. This faith is the gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8-9). The believer should progress in the knowledge of God: he should labor to know His attributes and decrees, to acquaint himself with His perfections. It is only in this

way that the doctrines of grace will have a practical effect in the life. Today there are many of our people who have a head knowledge of these truths, yet they do not have the fear of God in their hearts. It is lamentable, indeed, that our people can even debate arminianism and yet be so weak and cold, spiritually, in the vital knowledge of Christ. If your doctrine does not move your heart to a deeper love for Christ, if it does not inspire you to live faithfully, then you never really believed these things in your soul. Now, it is in this condition that many can depart from the truth. It is for this reason that our preachers can depart from the doctrines of grace and flirt with deceitful things. They never believed the truth to begin with! As I view the logic and results of arminianism I must conclude that it is an utter failure. Now, I think I hear someone say, "But we have results!" We have won millions of souls, "We have built our great organizations!" Now, I ask you just now, what do you really have before God? Do you exalt the Lord Jesus Christ alone, or do you glory in the flesh? You claim to win the masses but are they really saved? How many of these poor souls really know God at all? I fear that it is not as many as they would hope us to think. Now, our earnest desire is to see souls saved; this is the dearest thing to my heart, but I dare not pursue methods that would bring glory to man.

God's attributes are the fundamental qualities or characteristics of His divine nature. These attributes are divided into two classifications: **Incommunicable**, the perfection of God which belongs exclusively unto Himself and **communicable**, those perfections by which He may be known of men. Consider first, the eternity of God. Daniel saw the "ancient of days." (Dan.7:13). God has always existed; God is self-existent. The name JEHOVAH means, "The existing one." "...before me there was no God formed, neither shall there be after me." (Isa. 43:10b). Our small, finite minds can hardly grasp this great attribute because we are prone to think only in terms of cause and effect. We know that God is the first cause of all things; our God has no maker or manager! His existence does not depend upon the will of any being. Now, this attribute can in no way agree with the logic of arminianism. God has never relinquished His sovereign rights unto the hand of the creature. Is man's will stronger than God's? We know it is not! "Moreover the LORD answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the LORD and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." (Job 40:1-4). Regardless of modern philosophy, man is not the controller of his own destiny. He can only move within the sphere of God's directive and permissive will. Paul preached the true God to the Athenians: "God that made

(Continued on Page 8, Col. 3)

INTERCOMMUNION:

INCONSISTENT & UNSCRIPTURAL: ECCLESIA, WHAT IS IT?

Part II, Chapter I J. R. Graves

A Church of Christ --What Is It?

Definitions of a Scriptural ecclesia--by Catholics, Protestants, and Baptists--Baptists divided among themselves, etc.

Before entering upon the discussion of the Lord's Supper as a church ordinance, it is necessary for me to define what I understand by the term "church" when used in the New Testament as the English representative of the Greek word "ecclesia"--assembly.

1. Because there is such a diversity of views held by different denominations concerning it; and

2. baptist writers do not agree among themselves as to its Scriptural significance. This last fact can not be too much regretted.

The Catholics-Greek and Latin.

These hold that the term "church" in the New Testament in its general sense, means "all who are or ever will be saved, including the angels and the blessed now in heaven; the faithful on the earth; the souls of those suffering in purgatory, together with those yet unborn who are to be saved."

The church is defined by Cnissius: "The congregation of all people professing the faith and doctrine of Christ, which is governed under one next to Christ, the chief head and pastor upon earth" [the Pope].--Dens. Theol., p.164.

Cardinal Bellermino (A.D. 1600) thus defines it: "Our opinion is, that the church is one whole, not two, and that the one and true church is an assembly joined together by profession of the same Christian faith, and participation of the same sacraments, under the rule of lawful pastors, and especially of Christ's only vicar in the world, the Roman Pontiff" (Hag. His. Docts., ii, 291).

Practically, there can be, according to the Catholic theory, but one church on earth. No one of the various congregations worshipping in the one place, nor yet the aggregate of all these in one country or nation, is a church, but the infinitesimal parts of the "One Church," the seat of which is at Rome, and the supreme earthly head, the Pope.

The Lord's Supper being a church ordinance belongs, of right, to every member of the Roman Catholic hierarchy in any country of earth where a priest officiates.

The Protestant Theory.

This is well represented by the Westminster Confession of 1646, and adopted by Presbyterians generally and the Congregationalists of America. They hold that the one term 'ecclesia' is used to designate two bodies or two conceptions--a universal invisible, and a visible universal church.

The Confession speaks thus: "The Catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof, and is the spouse, the body, the fullness of Him that filleth all in all."

The larger portion of this ideal church is yet unborn! The definition is borrowed from the Roman Catholics, and placing the General Assembly as head instead of the Pontiff, is quite the same.

"The visible church, which is also Catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout



the world who thus profess the true religion; [i.e., the Presbyterian faith] together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

It will be seen that this "visible church" is, from the definition itself, as invisible as the former "invisible church." It never was assembled in one place; it never can be; it never was seen, is unseen and unseeable. It will also be noticed that the definition excludes all religious denominations from being churches in any sense that do not indorse the Presbyterian Confession of Faith, and embrace the children, young and old, of the parents belonging to it; and that the Church of Christ visible, is none other than the Presbyterian church, out of which there is no ordinary possibility of salvation.

This theory, as practically exemplified, is this: No one of the thousands of worshipping congregations in America, which the people are taught to call and believe are churches, as the First, Second, and Third Presbyterian churches in Memphis is, in fact, a church visible in any sense, but only integral parts of the one great Presbyterian church in America, of which the General Assembly is the visible head, having the sole authority to enact, repeal, and modify the laws, and determine the doctrines to be held by the membership. There can be no Presbyterian churches in America but only one Presbyterian church, national or provincial, of a specific sort, as Old School. And the same of the people called Cumberland Presbyterians, because originated (A.D. 1816) upon the Cumberland River. There is only one Cumberland Presbyterian church in America--the local societies are not churches.

Two facts are evident from the Presbyterian definition of church--1. That the members of the various local worshipping societies can commune wherever the table is spread in the great church, since it is one body; and, therefore, intercommunion is a constitutional right; and--

2. That Presbyterians cannot constitutionally commune outside of the Presbyterian church, since the Supper cannot be celebrated outside of the church, and there is no true church save the

Presbyterian.

If Baptist churches were constituted upon this theory, the free intercommunion of the members of the various churches would be possible, since the symbolism of church relationship between the members partaking would be preserved.

The Episcopal and Methodist Episcopal definitions of church are very similar. There is but one Protestant Episcopal Church in America; the several worshipping congregations are not churches, but the parts which compose the church, of which the General Convention is the visible head. So of the Methodist Episcopal. It was decided by the Supreme Court of the United States, that the local societies, worshipping in any given place, are not churches in any conceivable sense, possessing none of the rights and privileges of churches, and having no voice whatever in the management or control of church affairs, but that the General Conference alone is the Methodist Church of America. Before the division it would not have been proper to say the Methodist Churches of America, but the Methodist Church of America. Now there are only two Methodist Episcopal churches in America. If the Episcopal were the true theory of church building there would be no violation of the symbolism of the Supper for the members of the local societies to intercommune, for those of each are alike members of but one body.

There is still another accepted definition of Church of Christ not found in any confession, but is established in the Protestant literature of this age--namely, that the Christian church is composed of all existing denominations professing to be churches, i.e., that no one is the church, but only a church of "The Church," a branch of the one great universal one, though they are unable to tell us where the trunk or whole is. This is also called the universal visible church, though it is quite invisible, and never did or can assemble.

The reader can see that Catholics and Protestants, could they agree as to the earthly headship of "the church," are quite agreed as to its definition, and that both parties wholly ignore the idea of a local congregation being a church, or that the term can be literally used in the plural, although, as we shall see, it is so used no less than thirty-six times!

Baptist Theories: Among Baptists of this age there is no general accord as to the Scriptural definition of the term Ecclesia-Church, and among our theological writers there is a diversity that amounts to a confusion. Often the same writer will hold to two definitions that are evidently contradictory, i.e., that it is used by the Holy Spirit to designate two radically different and opposite notions--as if it was claimed that baptizo means to sprinkle water upon a person or to immerse a person into water--opposite acts. The oldest confession put forth by English Baptists (A.D. 1643), thus defines a New Testament church: "Jesus Christ hath here on earth a

spiritual kingdom which is His church [i.e., composed of His churches], whom He hath purchased and redeemed to Himself as a peculiar inheritance; which church is a company of visible saints, called and separated from the world by the Word and Spirit of God, to the visible profession of the faith of the gospel, being baptized into that faith and joined to the Lord and each other by mutual agreement; in the practical enjoyment of the ordinances commanded by Christ, their Head and King" (Crosby).

This, with but slight verbal alterations, purely explanatory, is just as I would define it today. They evidently use church in its true collective sense, implying all His churches compose His kingdom, and that each one is a company of visible saints, etc. The Baptists of that day knew no other church. Half a century later "many congregations" adopted, with but slight modification, the Presbyterian definition, which they in turn had modified from the Catholic definition. It runs thus: "The Catholic or universal church, which (with respect to the internal work of the Spirit and the truth of grace) may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the Head thereof, and may be called the spouse--the body--the fullness of Him that filleth all in all."

This confession, with this Romish definition of church, was adopted by the Philadelphia Association when it was organized in 1707 without alteration, and, doubtless, without examination, and very many of our earlier Associations adopted it, and thus this definition has been handed down from "sire to son." This will account for the tenacity with which it is held and defended by the fathers among us.

The New Hampshire Confession appeared fifty years ago, and has been adopted by the larger body of American Baptists--gives no other definition of a New Testament church than a local assembly, and it had been well had no other idea ever been instilled into the minds of Baptists.

Baptist Authors: When we consult the writings of our own theologians, we will meet with the most confused and contradictory views. Dr. Dagg, in his "Church Order," stoutly maintains that the term ecclesia--assembly--is used by the inditing Spirit to denote two opposite notions--an assembly local and visible, and an assembly universal and invisible!

He defines the first--"A Christian church is an assembly of believers in Christ, organized into one body according to the Holy Scriptures for the worship of God."

This is an organized visible body that can and must assemble in one place, and has officers, ordinances, and laws, etc. The latter thus--"Church universal is the whole company of those who are saved by Christ."

This is an unorganized, invisible body that never did assemble, having no laws, officers or ordinances. Dr. F. Wayland gives this limitless definition: "A church is the body of sincere dis-

ciples; the form of government is the manner in which they have chosen to administer the laws of Christ in their intercourse with each other" (Wayland, Sermons, p.229).

Professor Curtis follows him in this--"So any organized body of professing Christians, assembling from time to time for worship, may be justly considered a Christian church, though if it be without valid baptism, an irregular church" (P. and Progress, p.144).

And yet this author elsewhere insists that without Scriptural baptism there can be no church, and all Pedobaptist authors admit this.

Dr. J. M. Pendleton, a clear and venerable name, says: "In its applications to the followers of Christ, it is usually, if not always, employed to designate a particular congregation of saints, or the redeemed in the aggregate" (Christian Doctrines, p.329).

"It refers, either to a particular congregation of saints, or to the redeemed in the aggregate" (Chris. Man., p.5).

Here are two radically different notions given as the definition of one and the same term.

Dr. William Everts agrees with Dr. Dagg that--"In its most comprehensive and important (?) sense, the whole number of the redeemed called out from the world, and separated to Christ, compose the calling or church of Christ--the church for which He died, for which He intercedes," etc.

It is evident that all the members of this church could intercommune, if the Supper is a church ordinance in his acceptance of its meaning.

Dr. J.M.C. Breaker, another of our ablest denominational writers, thus defines ecclesia: "In every place where the word occurs, it means either (1) a particular local congregation of professed Christians, or (2) the whole body of the professed disciples of Christ--that is, the aggregate, not of churches, but of the membership of all the local churches. Men are added to "the Church Universal" by becoming members of the local churches. No man can be a member of the Church Universal, who is not a member of a regular local gospel church" (Chr. Rev. Vol. 21, p.607).

It strikes me, if Dr. Breaker should affirm that the Lord's Supper is a church ordinance, the members of any local church could claim a right to it wherever it may be spread, on the ground that he is a member of both churches--the local and the universal.

We have, very recently, for the first time, heard brethren claim that members of one church had equal rights in all Baptist churches as in his own, which is utterly subversive of the fundamental principles of Baptist church independency, since it could neither administer its own government, or control its own ordinances. This position is the natural outgrowth of Dr. Breaker's theory, which shows how important a correct theory is.

If Dr. Breaker will substitute "kingdom of Christ" for his "church universal," and hold that (Continued on Page 8, Col. 1)

STUDIES ABOUT ELIJAH - II "ELIJAH BEFORE AHAB"

by Joseph Wilson

I Kings 17:1, "AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

We are in a series of studies on the life of Elijah. In our last study, which was the first, we studied the scene of the situation into which Elijah came. And I remind you again that one of the blessed ways of studying the Word of God is to study the lives of the characters of the Bible, and see God working in and through those Bible characters. It has been a tremendous blessing to me and an encouragement in my life, to get acquainted with the men and women of the Word of God. And in getting acquainted with them, of course, we must get acquainted with the situation as it existed in the days of their lives.

As we studied last week, we learned that the times of Elijah were times of great sin in Israel. We find that they were the days of Ahab and Jezebel, and that Jezebel may well be the worst woman in the history of the world. And what a dishonour and disgrace of all the wicked women of all time, to be, maybe, the number one as a public enemy and as an enemy unto God.

And Ahab, the Bible tells us that he did wickedly above all that were kings before him. None of them did as he did, who sold himself to wickedness. Here was a king who gave himself over to be as wicked as God would allow him to be. And of course, like leader, like people; and so there was great and terrible sin in Israel in the days of Elijah the prophet. It was also a time of idolatry. A time when Israel, who had been delivered from Egypt by the mighty power of God, had been led through the wilderness and provided for by God, had been given victory over the Canaanites by God, and had seen the days of king David, and now these people had turned from the worship of God to the worship of Baal and Ashteroth. Then, it was times of great persecution as Jezebel, who seemed determined to establish idolatry and destroy the worship of the Lord out of Israel. So she put to death a multitude of the prophets of God and would have killed Elijah had not God's protective hand been upon him.

But the Bible says in Isaiah 59:19, "...when the enemy shall come in like a flood, the spirit of the LORD shall lift up a standard against him." So, as things went from bad to worse in the land of Israel, across the Jordan river in the mountains of Gilead God was raising up a standard in the person of Elijah.

Well, let us think of Elijah himself. He was a prophet of God and if you will study the Bible carefully you will find that the raising up of a prophet testified to the failure and sin of the people. In the days when they walked humbly with their God there was no need for the prophet. But the prophet being raised up was a testimony that we are now in dark and terrible times where there is a need for the crying out of a man of God. So, the Lord raises up a prophet specially

called of the Lord.

Now let me say this, prophets were spokesmen for God, some of their ministry was a foretelling of future events but the major part of the ministry of the prophets was to give a testimony for God in the situation in which he lived and to the people of his own generation. Their being a prophet simply means that they were inspired of God to speak forth the Word of God; whether that word reminded people of the past blessings of God, preached to the people the law of God, denounced the sins of the people, or pointed forward to future events. It was a speaking forth for God under the inspiration of God. I do not know if you could have a better definition of a Bible prophet than one who spoke forth for God under the inspiration of God. I pause to remind you that there are no prophets today. Since the writing of the book of Revelation, there has been no God inspired prophet in the world because the Bible is inspired of God. And God's preachers now, do not need to be inspired to preach a new message, but empowered to proclaim the message that is already revealed in the inspired Word of God. So, if anyone tells you of a certain person that he is a prophet, I'll say this, the only prophets that are in the world today are false prophets inspired of Satan to tell forth a lie. There are no true prophets of God in the world today.

Elijah was raised up over in the town of Tisbeh, in the mountainous section of Gilead on the east side of Jordan. And it seemed that God had given him the rugged strength of the mountains, that this lad, this man from the mountains could be a mountain of a man in the service of God. He was a plain talking man. He was not an eloquent man, he did not learn his manner of speech in the school of human oratory; he spoke plain, simple, language, easy to understand. And he was not a wealthy man. He was not a sissy dressed in the luxurious garments that kings wear, but he was a plain-dressed man, eating the plain food of the hill country.

This man Elijah was one of the greatest men in the Bible. And I want to call your attention to James 5:17, which says, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." It says that he was a man of like passions as we are.

This is very important as we study the life of Elijah that you realize that he was not a superman, he was not a being from another planet, even from heaven; but he was a man with the same sinful nature and the same passions that you and I have. Brethren, it is very important that we realize this as we study the mighty things that Elijah did for God. Listen, they are mighty things that a man of like passions as we are did for God. Cannot we also do mighty things for God if it please the Lord to empower us to do so? If Elijah was a man of like passions as we are then the difference in what he did and what we do is the power

of God. Oh, let us ask God for more power upon our lives.

There are many illustrations to this truth in the life of Elijah. You'll find that in I Kings 19:2, after he had stood on Mount Carmel before 450 prophets of Baal, and stood like a giant for God, in Chapter 19:3, when Jezebel threatened his life, Elijah ran like a scared coward to get away from her. You see, he was a man of like passions as we are and in I Kings 19:4 he sat down under a juniper tree and said, "it is enough I'd just as soon die I can't go on like this". And in I Kings 19:14 he said, "I'm the only one that's left". So, you see beloved friends, Elijah was a man of like passions as we are. Now, I'd like to just lay that on your soul as an encouragement. Surely, if we are saved we desire to see great things for God. Surely we desire to see great things in our church by the power of God in our lives and in our service for the Lord. Surely, if God could send His blessings upon and through a man like this, of like passions as we are, if it pleases Him He can do the same thing with and in, and for, and through us. So beloved friends, I plead with you, let us lay these words upon our soul as we study the life of Elijah.

Then I want you to notice Elijah's prayer before his work. Before he stood in God-given power before Ahab to preach the Word of God he had spent some time in prayer with God. James 5:17, tells us that he was a man of like passions as we are and he prayed. Well, let's think a little while about this praying. Let us just notice here that Elijah's prayer was based upon the Word of God. What did he pray for? Well, I'm sure that he prayed for many things. He prayed for understanding of the Word of God, he prayed for power in his own life to live to the glory of God. I'm sure that Elijah prayed for many things, but one thing James tells us Elijah prayed for was that it might not rain. Oh, what a terrible prayer. He prayed a judgment from God upon his beloved land of Israel but this prayer proceeded from a study of the Word of God. Read Deuteronomy 11:16, 17, and I believe Elijah was acquainted with this and based his prayer upon this. God had warned Israel that when they went into the land God gave them, the land of Palestine, the land of Canaan, that if they persisted in sin He would punish them. And if they kept on He would punish them some more, and finally His punishment would take the form of withholding the rain from the land. So, Elijah bases his prayer upon the Word of God. How can I pray that it won't rain? God said that it won't rain and so I can base that kind of prayer upon the Word of God. And beloved friends, it is never wrong to pray for the judgment of God upon sin, because God has announced in His Word that He would judge sin, and as long as we have an attitude of love, we have an attitude to see God glorified and it is not wrong to pray that God will bring judgment upon sin. Elijah's prayer proceeded from and was accompanied by his jealousy for the Lord. In I Kings 19:14, Elijah said, "...I have been very jealous for the LORD God of hosts:..." It seemed that everybody had forgotten God. It seemed that all of Israel was worshipping idol gods. And here's one man across the river in the land of Gilead that loved God,

and he's hurt and he grieves in that God is not being glorified and magnified as He ought to be and there comes into his heart through communion with God, an intense desire that God would get glory. I believe dear friends, that if you will follow through this study of Elijah, you will learn that one of the major motivating factors in the life of Elijah was his desire to glorify the Lord. And we see, then, his praying, and we see his faith that God would hear and answer his prayer. So, here's Elijah praying that it might not rain, praying for the glory of God, spending time in the Word of God.

Let us think a little while of some of the secrets of the power of this man of like passions as we are. I think one thing we might notice is his name. His name is a joining of two Old Testament words for God, the word "El" which is translated "God", and the word "Jah" which refers to "Jehovah." And the word "El" refers to God as One of great power. So this name means, "the Lord is my strength". We can see that the power of Elijah consisted in the fact that he was a man of like passions as we are, not in his own strength, but that the Lord was the source of power in his life.

Then I want you to notice that he says, "the Lord liveth". He said in I Kings 17:1, "...As the LORD God of Israel liveth..." Baal is a dead god, Ashteroth is a dead god, but the Lord the God of Israel is a living God. Elijah believed this. Oh, that's how he could march against Baal and Ashteroth and defy them to their faces and call upon their priests to show the power of their god if they had any, because he knew that they were dead gods. When he said, "...the LORD God of Israel liveth..." he is saying that every other thing on the face of this earth that calls itself a god, is a dead being, and that the only living God is the Lord God of Israel. So, Elijah believed that God was alive, in fact he knew it. He knew it, how? From the power of God in his own life, he knew it from the fellowship that he had with God, and you cannot fellowship with a dead god, you can't pray and commune with and receive strength from a dead god. So he said, the living God. And then we see a third secret of his strength in his words as he stood before this Lord. I Kings 17:1, "...As the LORD God of Israel liveth, before whom I stand..." What is involved in that phrase, "...before whom I stand..." What is involved therein? Well, reconciliation is involved. We can not stand before the living God in the filthy rags of our own self-righteousness, nor in our own sin and iniquity. There must be a reconciliation. We must come through the precious blood of the Lord Jesus Christ and have our sins washed away in the blood before we can stand in the presence of the living God. So, Elijah had had that glorious experience of the saving grace of God whereby he had been enabled to trust in the Lord Jesus Christ who would one day come into this world and shed His blood for the sins of the elect people of God. So, to stand before the Lord means reconciliation.

Then, to stand before the Lord means fellowship. If I stand in the presence of the Lord, that implies that I am having sweet, blessed, wonderful, encouraging,

and strengthening fellowship with the living God. So, beloved friends, here is a secret of the strength of Elijah. He was reconciled to the living God of Israel, and he had constant fellowship with God. And then, to stand before the Lord carries with it, and involves within it the idea of obedience. As the servant stands before his master to learn what his master would have him do; so Elijah stood before the Lord that he might learn what his Lord would have him do, and then went forth and did that very thing. And the life of Elijah illustrated this principal as few lives in the Bible do; for repeatedly God said, do something, and Elijah went and did that which God told him to do. So, we see here then, that the secret of his power was that he said, "the Lord is my strength." He knew that God was alive, and he stood in reconciliation, in fellowship, and as a servant being obedient, before his living God.

Now, it is a small thing for one who stands in the presence of the King of kings, to stand before an earthly king. We might think that when Elijah stood before Ahab, my what bravery, what courage; but remember, Elijah had come from the presence of the King of kings, and he had seen and felt the power of the King of kings; and so he stands without fear, without quaking and trembling, in the presence of an earthly king, because he was upheld by the power and might of the heavenly King. In I Kings 17:1, we have the first public appearance of Elijah. Imagine the situation if you will. Gathered in the courtroom of the palace of Ahab, there's Ahab, seated upon his throne, arrayed with the insignia of his royal dignity, and it may be that beside of him on another throne was wicked Jezebel with her royal robes upon her. And gathered around are the phony little people, that live at the expense of the king and queen, and bow before them, and do their bidding. All of a sudden, there is a sound yonder; into the palace, into the courtroom, into the throne room, there comes a roughhewn type fellow with a hairy garment, with skin that is tanned by the sun of the mountains of Gilead, suddenly he comes in and walks up into the very presence of Ahab, and stands there, not cringing, not falling upon his face before that wicked king, but standing before Ahab. And he delivers a very unwelcome message.

You see dear friends, there had already been six months of drought in the land of Israel. If you will compare James 5:17, which tells us that the drought continued for three years and six months, with I Kings 18:1 that tells us that from the time that Elijah announced this to Ahab to that time was three years; you'll find that before Elijah makes this appearance to Ahab, in answer to the prayers of Elijah, there had already been a six month drought in Israel. And it may be that Ahab and his men were counseling together, "what shall we do about the drought?" "Wonder why it hasn't been raining? what has happened?" Maybe he called in the weather experts to tell him what's going on - "when can we look for some rain?" Well, the man that had the key to

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heaven came striding in and stood before him and said, "it ain't gonna rain no more till I say so, you don't need to listen to the weather report, you don't need to call in all the weather experts. You don't need to call the priests of Baal and Ashteroth to ask them what the trouble is, I'm going to tell you that the trouble is the sin of Israel, and that this drought is a judgment of God upon Israel, upon you, because of your terrible sin and that it is going to continue until I say so." Oh, beloved friends the man of God had the key to the situation.

Isn't it always so with the men of God? We've got the key but the world won't listen to us. Beloved friends, if they'd put me in the White House, and give me the authority, and people would do what I told them to do, I could draw from the Word of God, a program that would settle a lot of the problems in America today. The man of God, because he is in contact with the Word of God, has the key to the situation; but the world will not listen to the man of God, nor the Word of God, and therefore they must feel the judgment of God. What a terrible message. For six months there's been no rain, and there's not going to be any rain, Elijah said, until I say so. This judgment is going to continue until I bring about an end to it. And I do not believe at this time Elijah knew when it would end or when God would tell him that it would end. And, of course, Elijah is not claiming any power; but he knows that he is under God's leadership, and that God is using him in this event. You say, oh, what a terrible judgment, three years and a half and no rain, people will die, the animals will die, the farm land will become void and waste and desert-like, what a terrible judgment. But, not as terrible as the sins of Israel, that had brought on this judgment from the Lord. Those who withhold from God the glory that is due His name, are properly punished when God withholds His blessings from them.

Let the world learn its dependence upon the God of Heaven, or let God, as it pleases Him, withhold those blessings upon which men do depend, until they shall learn this fact. Well, following this message, (can you imagine like a thunderbolt came the message from the man of God, Elijah, in the palace of Ahab), and there he goes out the door. You better grab him! But in startled silence they sit there and wonder what in the world is wrong with that crazy man -- who is that crazy fellow who came in here talking like that? There he goes, run, catch him, bring him back, the hope of Israel depends on that man, but -- he's gone, he has gone into hiding, and he will be back when it pleases the Lord to send him back. Oh, this judgment from God. Well, may the Lord Bless you, as we study together the life of Elijah.

INTERCOMMUNION

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it is composed of all the local churches, I think it will materially relieve his definition from serious objections, and conform it to the teachings of the New Testament.

Rev. Mr. Adkins, in his "Polity and Fellowship of the Church," says: "The word ecclesia as applied to the disciples of Christ, is used in the New Testament in two distinct senses--1. In its broadest sense, it comprehends the whole collective body of true believers on earth and in heaven, all God's elect of every nation and every age, from the beginning to the end of time, as they will be finally gathered in heaven," etc.

This is purely the Romish idea. Then Christ has always had a church, or He has none now, and never will have, until the end of time, when the last soul is saved!

In its restricted sense, the word ecclesia--church--is applied to the disciples of Christ as permanently associated and organized, in order of the gospel, for His worship and service, and to execute His commission, and fulfill His will on earth. This has been called the 'visible church,' with the same propriety that the other is called the 'invisible.'

He further says: "The Lord's table, on the other hand, is set within the pale of church relations...it is the sacred banquet of the church, to be served only within the assembly of the church" (The Church, its Polity and Fellowship, p.83).

Within the assembly of the church! Assembly is the meaning of the term 'church.' Would he say within the church of the church, understanding the local to be a churchlet, and the universal the large one? Is not this confusing enough? This is Wesley's idea of ecclesiola in ecclesia--little churches in large ones.

The author of "The Great Iron Wheel," in 1855, defined ecclesia--church--in its New Testament signification as a local assembly, and that its figurative use is grounded upon this idea, and that a universal invisible church is a mere concept--not existing in fact, but in the conception of the writer.

Dr. A. C. Dayton, in his "Theodosia Earnest," wholly discards the invisible church idea, and teaches that "particular churches are in the kingdom of Christ, as courts and juries are within the state."

Had he said as the states of this republic are in it, and constitute it, his illustration could not have been improved upon.

Dr. E. J. Fish, in his work, "Ecclesiology," issued in 1875, has borne a manful part in aiding to put the much-abused term "church" in its true light before the public. He denies the correctness of such a classification as local and universal, or invisible, unless it can be distinctly shown that the New Testament uses terms thus illogically. He says: "The one is no proper collective of the other, since it collects materials wholly and extensively foreign to it...Our proposition, then, is, that the local, generic and collective uses of the term 'church' are its only uses in the New Testament where it means the Lord's ecclesia" (Pp. 77 and 78).

We see among Baptists the definitions vibrate from the Presbyterian definition, borrowed, and modified from the Catholics, as one extreme, to the unbaptized bodies of professed Christians, of Wayland and Curtis, as the other. It is the true meaning between these that I shall attempt to find. It will be observed that the trend of Baptist opinion is strongly setting toward the local idea, the

definition first put forth by Baptists, before they had been led captives by the Westminster Confession of Faith, through which the church universal idea has been engrafted upon, and ingrained into, the faith of our people.

The thoughtful reader can see, that so long as Baptists are confused and divided between these contradictory theories of a New Testament church, there can be no general agreement touching all those questions of polity and practice that grow directly out of them--as church independency, the relations of baptism and the Supper to the churches, and of the churches to the kingdom of Christ; and especially the question discussed in this work: The Intercommunion of the Members of Different Local Churches.

To this subject, then, I address myself.

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the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needeth any thing, seeing he giveth to all life, and breath, and all things; And 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).

Another fact about our God is that He is not subject to any changes and therefore He is immutable. Since He is perfect, He cannot become better; He is the very sum of perfection. "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." (James 1:17). The popular notion of the free will of man is utterly inconsistent with God's immutability. Now, man can make decisions as a responsible moral agent, yet these decisions can only be made according to his nature. Because man has a sinful nature, his will is in spiritual bondage. Only the Lord can loose these unbreakable chains that bind men in sin and unbelief. "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19). Man cannot change God's mind; the phrase -- "that he should repent," should be understood as the language of appearance; obviously God will not change His eternal council.

This brings us to the attribute known as the OMNISCIENCE OF GOD. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." (Heb. 4:13). God is all knowing; nothing escapes His all searching eye. He sees not only the outward actions, but inward motives of man. David, himself, acknowledges this truth. "Whither shall I go from thy Spirit? or wither shall I flee from thy presence? If

I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." (Psa. 139:7-8). Sinners may flee from the Almighty; they may seek to hide their evil deeds, yet they will never prosper. To the Christian this attribute is a great comfort. God knows us better than we know ourselves. He sees our weaknesses - He knows how to strengthen us in our burdens. He deals with us according to His grace! I like to hear the song, "He looked beyond my fault and saw my need." Now, He knows our faults, yet He has forgiven us our sins for Christ's sake. How wonderful our God is! One aspect of omniscience is God's foreknowledge. This term indicates much more than just foresight; God knew His people before the world began - He knew them in a purpose of love and with a determination to bless them. We are "elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied." (I Peter 1:2). The Arminians presume that God elected because He foreknew that sinners would have faith to believe. If this be true, then God's foreknowledge is based upon the will of man. We know this could never be true. The decree does not depend upon what man does, but it depends upon the good pleasure of God's own will. Now, I know that some will say, "This leaves men without a chance to be saved!" God does not give out chances to be saved; He does not leave anything up to chance. In fact, God is not obligated to man at all! It is by His amazing love that He has saved poor, undeserving sinners. Surely we have much to be thankful for!

The attribute that expresses God's power is his OMNIPOTENCE. Power belongs inherently to God; He needs no outside source to perform His council. God has power to save the lost - His power is effectual to complete His saving work. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25). Those who reject the doctrine of effectual grace face a great dilemma - they must either believe that God tries to save the sinner or that the sinner can save himself. If they were really logical, they could pray, not just to God, but to the sinner as well; they could pray that He would "convert himself!" Although this sounds quite ridiculous, is it any more absurd than the doctrine of free willism? We do not believe that man is a robot; neither do we assert that God must force a man to be saved. John Flavel commented well on this: "Let the soul whom the Father draws, struggle and reluctant as much as it can, it shall come, yea, and come willingly too, when the drawing power of God is upon it. The hopes and fears; the encouragements and discouragements; they may and they will not prevent; but victorious grace conquers all opposition at last." Our God has a certain means to manifest His saving power. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also the Greek." (Rom. 1:15-16). Some very misguided souls believe the preaching of the gospel is unnecessary; they believe that we do not need missionaries. Now, I tell you that this is just as heretical as the Arminian system. We know that salvation is not obtained by the self efforts of the sinner but neither is it obtained by some "mystical process" such as "regeneration without the gospel." This kind of false doctrine leads to utter confusion! This kind of teaching does not bear up to the clear teaching of Scripture. I fear that some brethren have given themselves over to novelties, anything that will attract attention to themselves. The Holy Spirit has always used the Word of God to reveal the gospel truth unto the souls of men "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). We can see now how God blessed His word as Peter preached to the gentiles. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts 10:44). Verse 48 indicates that these Gentiles were Scripturally baptized in "the name of the Lord." Note also Acts 11:1, "And the apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God." They heard the Word; they received the Word of God. What could be plainer than this?

The moving cause of all God's attributes is His holiness. "Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" (Exodus 15:11). God needs no laws or standards to govern Himself by; He is the very sum of perfection! God swears by His holiness, "Once have I sworn by my holiness that I will not lie unto David." (Psa. 89:25). God's holiness is the crown of His attributes: His knowledge is holy; His power is holy; His justice is holy; His wisdom is holy. God called to Moses out of the burning bush, "...Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5). Moses humbled himself there before the Lord; He realized his utter nothingness in God's presence. The attribute of holiness leads us to accept the truth of the total depravity of man. The brilliant light of His holiness reveals our sin. The Scripture describes man in his natural state: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1:5-6). Man, by nature is wholly polluted; this includes all the essential elements of his nature: his will, affections, and senses. There is no positive

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righteousness in man; he cannot perform any work pleasing to God in his natural state. Now, the world does not want a Holy God. The world wants a form of deity that will be benevolent and lenient toward them in their sin; they will choose a god that will tolerate their lusts. "The god which the vast majority of professed Christians love is looked upon very much like an indulgent old man, who himself has no relish for folly, but leniently winks at the indiscretions of youth." (Pink). I suppose the reason so many war against the doctrines of grace is because they refuse to acknowledge their own depravity. Man would like to believe that he has "a spark of faith," or "a seed of goodness" in himself. These ideas are the vain delusions of the "blind leaders of the blind." This kind of theology will not stand the test of time and eternity, but God's holiness will stand. He will be exalted! "But our God is in the heavens: he hath done whatsoever he hath pleased." (Psa. 115:3).

The communicable attributes of God are those perfections by which God chooses to reveal Himself to His people. Perhaps the most sublime of these attributes is the LOVE OF GOD. "He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (I John 4:8-10). God's love proceeds from His holy nature; His love is a holy love! "Love is the eternal principle of His nature by which He is moved to bestow eternal and spiritual blessings. Love is the moving cause of all His acts of mercy and grace." (C.D. Cole). There are certain facts that we ought to know in relation to the love of God: First, God's love is unmerited and undeserved by the creature. Even the unregenerate have some blessings due to God's good benevolence "...for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45). The unsaved receive many benefits such as food, water, even restraints upon their own actions which would certainly harm them. The goodness of God surely ought to lead such to repentance, yet they will not repent. The greatest joy and privilege in life is to know God's love in the soul. This knowledge is unspeakably precious to them who know the Lord Jesus Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." (I John 3:1). It is amazing that God should so love miserable, unworthy creatures as men. The saved are monuments to the unchanging grace of God. God set His affection upon many to save them from sin and its awful penalty. "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in

sins, hath quickened us together with Christ, (by grace ye are saved); (Eph. 2:4-5). There is nothing in man that would cause God to love and choose him. God loved us in spite of ourselves. God's love is founded solely upon His own good pleasure. God loved Israel because He chose to do so. "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." (Deut. 7:8). Because God loved them He sought and found them, and this is true of all who are His people. Secondly, God's love is eternal. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." (Jer. 31:3). Since God has loved His people from all eternity He will no doubt continue to love them forever; not one of His dear saints will be cast off. Thirdly, God's love is effectual. Those whom He loves He secures and makes eternally safe. He will never cease to love His own! Even when they go astray, He lovingly corrects them and brings them back as the shepherd does his sheep. The Arminian view falls far short of the Scriptural teaching of God's love. They believe that God loves everyone alike without exception. If this is the case, then certainly God's love would not be effectual since the majority of men perish. Could it be that God's love is a failure. No, His love is victorious! You must not divorce God's love from His sovereign will. I know that many will quote John 3:16 to prove that God loved all men and therefore died for all men, but this verse does not teach that He made an atonement for all men without exception. This verse, as all verses, must be taken in its context. Jesus spoke to Nicodemus, "a ruler of the Jews." Jesus instructed him in the doctrine of the new birth; He taught that salvation was not to be limited to just the Jews, but was also for the Gentiles who would believe on Christ. "That whosoever believeth in him should not perish, but have eternal life." (Vs. 15). God loves all His people both Jew and Gentile. I believe this is the meaning of the term "world." The invitation to receive Christ is given to "whosoever believeth!" We do not limit the divine promise of God. Those who receive Christ as personal Saviour do so because the "...love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5). "We love him, because he first loved us." (I John 4:19).

The final attribute that we will give our attention to is the VERACITY OF GOD. By this we mean the faithfulness of God. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." (2 Cor. 1:20). God has sworn to perform His council; He will never fail to honor His promises made to His Son Jesus Christ or to His redeemed children. His veracity is seen in salvation. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37). Many will invariably leave off

the first portion of this verse, "All that the Father giveth me shall come to me." The verse speaks of the Father, Who has prepared a people for Christ. He has promised that He will draw them to His Son. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (Vs. 44). Every person He draws to Christ will, without fail, come to Christ! "Everyone predestinated is called by the Spirit in time, justified in time, and will be glorified when the Lord comes." (B.H. Carroll). The assurance of our salvation is based upon what God hath said. I am glad I do not have to rely upon my own merits. I have been given a precious faith; yea, the faith of Jesus Christ. Jesus Christ alone is the object of my faith, His Word is the ground of my faith. General Robert E. Lee requested this song to be sung at his funeral as an expression of his trust in the ways of the heavenly Father. "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word! What more can he say than to you he hath said, to you who for refuge to Jesus have fled? The soul that on Jesus hath leaned for repose I will not, I will not, desert to his foes; that soul, tho' all hell should endeavor to shake, I'll never, no never, no never forsake."

METONYMY

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and unlimited" in its value and merit, and this smacks of Existentialism. You must be careful when dealing with essences and natures or your doctrine shall take on elliptical shadings, for when you leave specificity you leave clarity out of your reckoning. Does the atonement have a nature which may be described as such? You had best lay metonymy aside. The nature of anything must precisely describe the thing itself. What is the nature of the atonement? Its nature is simply the same as the precise act... the atonement atones and reconciles those thus atoned for unto God. To say differently is to form shadows for substances. In metonymy one might say food for table or wheels for automobile, but they are not the same thing. There is a linguistic license in the world, but not in doctrine.

To say that the nature of the atonement is that it is "infinite and unlimited" leaves concreteness behind and moves into airy realms of imagery. The atonement is a positive force. There are no latent nor dormant qualities in the atonement. The single act of the atonement has a single result when it brings those touched by it unto God.

In Science it is said that "Your intention shall regulate your attention". If a scientist seeks to prove that a frog is a rat he gives attention to these species. I cannot know what the intention is of those who seek to place an infinite value on the Atonement; but their attention has wandered from a solid to a gas. It is said that the infinite nature of God demands an infinite value in the Atonement. It is dangerous ground to say that anything is demanded of God. Nothing is demanded of God save that which He demands of Himself.

God is love. He is also infinite. Does God being love demand that He infuse His love into an infinite number of His creatures? God is holy. Does this attribute demand that God make an infinite number of men holy? When you reason effect from cause you had best take a searching look at the cause.

I say to you that God is not only infinite but also limited by the limitations which He has decreed. He made man in His image, not cattle or mosquitos, and this is a God imposed limitation. He chose to save some men, and not all; and this is a limited design. He loves some men and hates others, and this limits His eternal affection. Have we forgotten that God hates as well as loves? Have we forgotten that it is men that He hates as well as their sin? Does Christ's atonement have any value or merit unto men whom He has decreed to hate throughout eternity? Like God's love, God's hate is limited and specified.

Our God is one. The atonement makes men one with God. This is its single purpose. I am literalist while those who believe in a quality of unlimited infinity in the atonement are practicing existentialists... to a degree. An atonement is a reconciliation. Think of it in this way, and all shadows shall fade and your vision shall clear. Christ died to reconcile a selected company of people unto God, not to provide an essence of Atonement which has no practical benefit unto souls.

Men with versatile minds speak of an infinite value in the atonement. What value does an atonement have to a soul that perishes? I do so wish that men would study the English language before they preach the vagaries of imagined doctrines in it. What does value mean? When men invent doctrines they should pay some heed to the words they use to propound them. Value is something valuable, is it not? Is it not an asset of some sort? It may be an ideal or a precious stone, but is not a value something which can be measured as a positive benefit? Men have values which are as real to them as tangible things. Freedom is a value, and it cannot only be described but enjoyed. What value does an infinite atonement have to lost mankind? How does it benefit them? Are they bettered by it in any way? Does this infinite value aid either their present life or their life to come? What value is an Atonement to a perishing soul if it does not reconcile him to God? If an atonement does not bar a man from the penalties of hell what value does it have to him? What? A value is something which can be computed in concrete terms. An atonement which has a value which is in no way valuable is nothing more than a cruel jest.

Does the atonement have an unlimited merit? What merit did the atonement bring to Judas? Is Judas now benefited by the atonement in any manner as he abides in his own place? Please tell me in concrete terms, not existentialist meanderings how the atonement is of any merit to a perished soul.

Pretty phrases usually lead to paltry conclusions. An infinite value in the atonement is a pretty phrase, but it means nothing more than when an existentialist says "I had a self-actualizing experience" but can neither describe it nor communicate it.

An infinite atonement is a paltry conclusion by men who know neither the meaning of language nor the eternal design of God. It is a idiopathic doctrine. It exists without cause. When God deals in essences he tells us. Our Lord used metonymy when he said that the heaven of the Pharisees was hypocrisy, but when he deals in concrete terms he also tells us. The atonement of Christ is a concrete action and mathematical in its being, for it has ratio. Christ's sufferings on Calvary were in direct ratio to the requirements of his elect people... nothing more and surely nothing less.

The atonement is a solid, not a liquid, or a gas. It is not unstable as are liquids, nor invisible as are gases. It is a positive act which shall positively reconcile God's elect unto himself. If men have an affection for essences let them look to other than the atonement of Christ.

THE HOME

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how to do right from wrong. The Home is a great place for the child to learn about the Lord Jesus Christ and what the Bible has to say about Him.

We would also notice that the Bible teaches parents to love their children that the Lord has blessed them with and not to provoke them to wrath. In other words, when a parent disciplines a child it is for the sake of teaching them to do right and a parent should not remove their love from the child at this time. Discipline must be given with love. We would also notice that the parents are to love one another, forgiving one another, and demonstrating that love to their children by their action and words. Ephesians 5 tells us that a husband is to love his wife as he would his own body. Now, if a man would go out and beat his own body, they would come and put him in the crazy house. Yet, many men who claim to be Christians will hit or beat upon the woman that they chose above all other women in the world to make their wife and build their home with. The Bible does not teach us that a man is to discipline his wife in this manner. It is not only contrary to Scripture, but also a poor example of how that discipline is to be administered. Children do not grow up learning the admonition of the Lord in this kind of atmosphere. The temper is an evil thing and a Christian must learn to control it. The home must develop an atmosphere that will honor the Lord and be such as will be an example unto our children; or they will go from the home hating the God that we claim to worship. We thank the Lord for good Christian homes where Children are loved and learn of the love of God in an environment that will help them to go from that home wanting to build one just like it.

I would like to remind us all of a statement that a preacher I knew once said. A home is not the building that encloses it, it does not matter a great deal if it is a mansion or a small building of little worth. A home is what you

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make of it, and it takes a heap of living in a house to make it a home. When we realize that the home we have is a blessing that we have received from the Lord, it should cause us to try to do our very best to build one that will be of service to our loving Master. This should challenge us to take an inventory on a daily basis to see if we are doing that which will help our home to grow in a spiritual fashion.

We get very concerned about a lot of things that happen in this world, but I think it would do well for us to look to ourselves and see if we are honoring the Lord in our home. There are a lot of hindrances to having a God fearing home. There is so much in music and TV that causes our children to rebel and turn from the way that we would have them to go. In the home, we have an opportunity to control the things that our children are exposed to. If we do nothing about these things, we have no one to blame but ourselves. Let us go forth and make an all-out effort to bringing our children up in an atmosphere that will make it possible for them to hear the wonderful calling of our Lord. Pro. 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." This is a promise in the Word of God, but it does not apply to us unless we practice what it says. We had better start to make a real honest effort to raise our children in a home that pleases the Lord before it is too late.

Today, as we look about us, we realize that truly we are in the last days. Someone said, "As the home goes so goes the country." I would like to change that statement a little and write on the home. Have you been wondering why our country is in such a sinful and spiritually awful state, or why our Churches are not having revivals that would cause our country to be in a better spiritual atmosphere? As the home goes so goes the church, as the church goes so goes the country. Which means that the problems we are facing rest upon the Home.

As we look at the American home, we see nothing but chaos and confusion. The home has become a meeting place where the family shuts out the lights and goes to sleep. The rest of the time, the home has some small resemblance of a home; but we notice that most of the time the parents are both working (and unfortunate economic state of affairs) to pay the expenses to keep it in operation. The family eats cafeteria style, there is seldom time for the members of such a family to gather for the purpose of communication. The members are either busy watching T.V., playing video games, listening to their stereo (that we now see hanging on their ears; and I guess if you need their attention you must leave them a note and set up an appointment), spending all valuable time on sports or some other hobby. Family members see about as much of each other as they do the checker at the grocery store.

It is no wonder that about half

The tongue can and usually does hurt others, but be sure, it will hurt the owner even more.

of these homes are experiencing divorce. If they are not having this problem, they are having major problems with children trying to hide from reality by turning to everything from drugs to running away. If I have described the American home wrong, I apologize, but this is what I see all around me. I wish I had a quick ready solution. Someone said the family that prays together stays together. This may be somewhat true, but families that attend church are experiencing divorce, possibly at a slower rate; but it is still a major problem. One large Baptist church here had almost one hundred divorce cases in their church in 1983. We as pastors feel like we should be able to keep our families in the church together through proper spiritual teaching. For reasons that seem to be growing stronger than the church, our society is teaching that there are many good reasons for the home to be torn apart. There is something quite wrong when children are being reared in a society that is teaching through the broken home that people have such a right as to put their own personal happiness before the home. I believe this falls back on our society that children are by the example set before them learning that the home does not require all that are in it to be committed to it.

I believe that the key word here is commitment. This word is defined as a promise or a pledge. The concept then of commitment means that a person should determine what their goals are for their life and always be striving in that direction. When it seems right to choose a person to spend the rest of your life with, one should look for one that will help them reach the goals that had previously been set. When one has made this a commitment, they can take that partner for better or for worse until death do them part. Today the commitment is not there so they take one for better or else, and as long as nothing rocks the boat, they are fine. The problem is that many children are being reared and no one has ever told them no. So when they marry and problems arise, they act like a spoiled little brat; and they are, and they cannot find a way to solve the problem; so, they throw in the towel. I also believe that if young people of today would do as many have done in years gone by and make a commitment to God, read the Bible, and see what God said about marriage and the home, they might find a way to be committed to try to make things work.

The problem is still around the corner when our society is teaching just the opposite. For example, the most popular T.V. programs are showing people that are married cheating on one another, couples just living together, separated couples trying to rear families without the completeness of a working home. A house can be four walls or a mansion, but it takes a lot of living in a house to make it a home.

The only way that the American home will change is for people to see the need. Oh how close the need is to us. We can see it in the children of these broken homes. The sorrow that surrounds them is awesome. The loneliness they experience and face is terrible. Statistics show that the children of broken homes will be makers of broken homes.

We have seen in the past where hard times drove people together, but this is not always the solution. Folks, there is no easy way to keep the home together. It takes a commitment, first of all to God, saying I want to please God in the way I live and I want to do what is right. Then a commitment to each other that will cause one to work for happiness

and the joy that can come to the heart of those who have settled their difference's and have peace knowing the reward of reaching those goals. Where is the American home going? I do not know, but it could become a thing of the past. God destroyed the world in the days of Noah because of these sins, we have been talking about. He destroyed Sodom and

Gomorrah when they too made light of the proper use of marriage. Yes, these must be the last days, but I hope that you will not float down the river like a dead fish and go with the flow. But make a commitment to serve God and set an example that will be of help to others. Who knows, maybe God will spare a nation for a few righteous. May God will bless us all.

MEETING IN BRISTOL, TENNESSEE

The New Testament Baptist Church near Bristol, Tenn. is pastored by Elder Dan Phillips. Dan is one of the dearest friends I have in this world. I value and esteem him very highly. He sent me the first subscription to The Baptist Examiner that I ever had. I suppose that started me on my way to where I sit today, as pastor of Calvary Baptist Church and the editor of TBE. Dan invited me to the meeting where and when I met Katie, and this led shortly to our wedding. Dan has stood beside me for many a year. He has stood with me when others have departed. He has meant more to me over the years than I can tell.

Dan is a very sound and able preacher. It would be hard to find a sounder man or a man stronger in the truths he believes. He is an able expounder of the Word of God. He has meant much to many people.

Dan and I have had many hours of great and precious fellowship, here, there, and in many different places. I have preached for him. He has preached for me. We have preached together for others. I have preached where he has not, and he has preached where I have not; but I doubt I would preach at a place where they told me they just would not let Dan preach there.

I do not know how many times I have preached at the New Testament Baptist Church, but the number is large. It is a special church to me. I have suffered with this church through many trials. I have prayed with and for them through many problems. I have walked with them through some dark valleys. I have shared with them many mountain top experiences. I have preached there to a crowded house. I have preached to a handful. Always, I have enjoyed and been blessed by being there. I count this church as one of my favorite (I have many) preaching places.

It was my privilege to preach for this church in a revival meeting, November 7 - 13. Again, it was a time of blessing to my soul. With the exception of two nights, I thought we had good attendance. Anyway, I suppose that most of us who preach the truths I do are used to small crowds to preach to. Also, it is more important that the Lord be there and bless those who are there than that there be large crowds. Still, we want to preach to as many as we can.

I thought we had good services. I felt the presence of the Lord in the services. I felt that the Lord helped me in choosing what to preach and in delivering the message. I felt that the Lord was in the services from the opening song to the closing prayer.

We had food and fellowship each night after the service. This was a time of good fellowship for all. It gave us more time to talk together, and was a blessing to all concerned. I do not know how

this would work in every church, but it worked well here. I think some sort of extra fellowship is very good for God's people.

I guess that most of you know that Dan's wife is Katie's sister. Also, we have two children and five grand children in the area. I suppose that all this encouraged Katie to go with me this time, although I have preached there when she stayed home. Anyway, it was an added blessing to have Katie with me for this meeting. It made the trip more enjoyable, and it is always a blessing to me to have Katie in the audience. She is a good listener, and I just know that she is praying for me as I preach. She is a homebody and does not go with me often, so I especially enjoyed this.

We stayed with Dan and Lois. As usual, they did their best to make our stay enjoyable. It was a time of blessing to fellowship in the home. Dan and I always have good fellowship when we are together.

It was good to spend some time with the children and grandchildren. They, with maybe the exception of two grandchildren one night, were at all the services. Oh, I pray for our grandchildren. May God save them. I love them much. It was good to have loved ones in the audience. They got me on horseback for a few minutes on Saturday morning. Horse back riding, I can do without; but I enjoyed being with the others and watching them. Katie is the horse back rider, the fisher woman, and the huntress in our family, not me.

We had many visitors during the meeting; some local and some from a distance. We greatly appreciated all those who visited

with us. Reggie and Faye Moore, from Appalachia, Va. visited with us three nights. Reggie has become one of my closer preacher friends. I have learned to dearly love him. Ralph Wells, one of their members, was with them two nights. It was a blessing to have them.

Several members of Landmark Baptist Church near Winston Salem, N.C. came for the Tuesday night meeting. These people are very dear to my heart. I deeply appreciated their travelling so far to be with us. They came early, and we had some good fellowship. This church is still looking for a pastor. Pray with them about this.

Elder Jim Mills came one night, and Elder Edmund Dempsey came one night. It is always good to have preachers visiting in the services. I always appreciate this. Elder Wallace Freeman also visited one night. Preachers are a busy people, yet they will usually try to visit a sister church during revivals. This is a good practice. It is helpful to our fellowship between preachers and churches.

We had several local or near by visitors. I appreciated each one of them, but will not attempt to name them.

The meeting closed on Sunday night, and Katie and I drove back home. It was good to be back home, back in my study, and back in my pulpit here the next Wednesday. Pray for Dan Phillips and the New Testament Baptist Church. If you are ever in the area, go and visit with them. You will receive a blessing, I am sure. May God bless them, us here, and all true and sound churches as He sees fit.

THE MODERN BAPTIST PREACHER'S

23RD PSALM

The Convention is my shepherd, I shall not want.

It maketh me to stand up in large pulpits,

It leadeth me into positions of honor.

It restoreth what I've lost through small pulpits,

It leadeth me into paths of distinction for the co-op program's sake.

Yea, though I walk through the valley of Biblical ignorance,

I shall have no fear, Its big-wigs are with me.

Their loyalty and string-pulling comfort me.

They prepare a table before me in the presence of infidelic unionizers

They anoint my head with power,

My bank account runneth over.

Surely, honor and easy living will follow me all the days of my life,

And I shall live in the house of plenty at retirement.

O.B. Baker

THE NAME THAT SHALL ENDURE

by John R. Gilpin

"His name shall endure forever" (Psa. 72:17). What a contrast between the name of Jesus and everything else. Men's works do not endure. In the age succeeding the flood, they made brick; they gathered slime, and they builded the tower of Babel with the thought in mind that it would last forever. When it was finished, God confounded their language and with His lightnings He destroyed it, and left the remains as a monument to their folly. It is thus with all of man's works. They do not endure.

Neither do nations endure. Where is Nineveh, and where is Babylon today? Where are the cities of Persia? Just as these countries have faded, and the successive countries of Greece, Rome and others have arisen and fallen again, even so down to the present time, all nations have failed to endure.

In like measure, our houses and our property do not endure. There is constantly the work of repairing, painting, and renewing which must go on, and even then the property we build scarcely outlives the builder, and in a few years after his demise the property too is razed to make room for some other building.

So it is with our bodies. The hands grow feeble, the legs grow tottery, the eyes grow dim, and sooner or later each of us must fold our arms across our breast for a last long sleep for the body, so far as this world is concerned.

That which is true of our bodies has been likewise true of the styles. What changes there have been in the clothing worn by men and women within the past hundred years. Short breeches, long breeches, hoop skirts, hobble skirts, short dresses, long dresses, bobbed hair and switches for the women, with wigs for the men—all these have characterized the styles of the past few years. How remarkable the fluctuation and changes have been. Someone has said, "If you see a man running home with a hat box under his arm, don't stop him; it may be his wife's hat, and he is trying to get home before the style changes."

Even our friends do not endure. One by one we drift apart; east, west, north and south. One day they fall asleep, some in Jesus, and some unsaved, so that our friendships of yesterday are but myths of today, perhaps nothing more than the material out of which we fashion our day dreams of yesterday. How often I think of that group of boyhood associates. Some scattered to all points of the compass, and some now departed; and whenever I recall them to mind I say in the words of the poet, "I would give the whole world to see that old gang of mine."

Further, our homes do not endure. Just as the house where we live falls away, so the home likewise vanishes. Perhaps a divorce brings this about. Years ago H. P. Danks wrote "Silver Threads Among the Gold." With the coming of wealth from the sale of this song, came also the disruption of his home by divorce. Even when our homes survive the rocky breakers of the divorce court, they are rudely broken up by the entrance of death. Many a home wherein there is a loving husband and wife fails to endure because death takes one or the other.

Thus, beloved, I am simply trying to show you that the things of this world do not endure. Men's works, the nations, our houses, our property, our bodies, the styles, our friends, and even our homes fail to endure. In contrast to that which is fleeting in this life, the Lord Jesus Christ endures forever.

I. His name shall endure because He is God, and God shall always endure. How wonderful it is to know that Jesus is God—God in the flesh. "I and my Father are one." "That ye may know, and believe, that the Father is in me, and I in him" (John 10:30,38). "And he that seeth me seeth him that sent me" (John 12:45). Yet, it is just as wonderful to know that God shall always endure. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:2). Listen again: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt change them, and they shall be changed. But thou art the same, and thy years shall have no end" (Psa. 102:25-27. Someone may object to say that this is speaking of God. May I remind you that the God of the Old Testament is the Christ of the New. I say again that Jesus' name shall endure because He is God, and God shall always endure.

II. His name shall endure because of His unique birth. There never was a birth like it. It was prophesied for four thousand years before it came to pass. Was He not born the seed of the woman alone without a human father? This was first given us in prophesy hundreds of years before it became a reality. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). Even the very place of his birth is prophesied. "But thou, Bethlehem Ephraiah, though thou be little among the thousands of Judea, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). The gifts which were presented Him by the wise men were foretold. "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord" (Isa. 60:6).

Not only was His birth unique because it was thus prophesied, but it was unique because He was born of a virgin. "Then Joseph, her husband, being a just man, and not will-

ing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:19-21). It is true that the birth of other great characters has been prophesied; however, Jesus Christ is the only one who was ever born a virgin. That which is biologically and physiologically impossible, became a reality in that Jesus was conceived in His mother's womb without a human father.

Co-operating with the prophecy of the past, and His virgin birth, a star was hung in the heavens for Him, in order to make His birth all the more unique. The wise men came from a distance and asked as to the star, saying, "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:2). Never before nor since, so far as human recollection and earthly history goes, was there ever a star hung in the heavens honoring the birth of anyone.

All heaven was ablaze with the angels of God. The first gospel message that was ever preached was preached by one of these. "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10,11). At His birth, the entire heavenly chorus with their seraphic melodies sang the first Christian hymn. "Glory to God in the

highest, and on earth peace, good will toward men" (Luke 2:14). See the shepherds as they bowed in His presence, clothed in their simple homespun garments, in adoration of Him who was the Christ of God. What a contrast, when we behold the wise men bowing before Jesus and offering to Him their gifts of gold, frankincense and myrrh. Truly, His birth affected both worlds, for the angels sang His praise in the skies, while on earth the humblest and the mightiest, the shepherds and the wise men bowed before His crib in humble adoration. Truly His was a unique birth. Born of a virgin, with every event of that birth having been prophesied hundreds of years before, being honored with a star especially hung in the heavens for Him, and being worshipped by the angels, the wise men, and the shepherds, marks the birth of the Lord Jesus Christ as the most unique birth ever known in this world. Truly His name shall endure because of His unique birth.

III. His name shall endure because of the greatness of His power. How marvelous was Jesus' power over nature. On one occasion He turned water into wine. And again He walked upon the sea, contrary to the laws of nature. On still another occasion He commanded the wind and the waves to obey His voice, and the wind became a calm, and the boisterous waves became hushed at His feet.

If His power over nature would cause us to stand in awe and admiration, how much more His power over disease. The lame walked and the deaf were made to hear, the blind eyes were opened, the palsied bodies were rejuvenated, and the demoniac's intellect was restored again.

Look at His power over Satan. On three occasions during the early part of His ministry by simple quotations from the Old Testament prophets, He was able to rout Satan and completely defeat him. Once Satan suggested that Jesus turn stones into bread,

and thus feed His hungry body. Again he tempted Him to cast Himself from the roof of the temple. And on a third occasion Satan offered Jesus the glory of the world if He would only fall down and worship him. In each of these, the Lord Jesus Christ became the victor by a quotation of the Old Testament saying, "It is written." Yet look at the cross of Jesus if you would see Him finally victorious in His power over Satan. The devils of hell must have laughed with glee when Jesus was crucified. Yet their laughter was in vain, for the cross sounded the death knell for Satan. Paul thus declared that the cross of Jesus was the death blow for Satan. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death; that is, the devil" (Heb. 2:14).

Behold also Jesus' power over the grave. On three occasions in His life He manifested that power. One day He called to life a little girl twelve years of age. Still again, as they were carrying a widow's son to his burial, Jesus halted the funeral procession and commanded the dead to live. At a later date, He stood at the tomb of one who had been buried for four days, where decomposition had already set in. Nothing daunted, He spoke and the dead arose. Is it any wonder then that on that first resurrection morn, that He rolled the stone from His own tomb, and rose victorious and triumphant over the grave? In view of this, we say with Paul, "So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 54:57).

Then there is that most marvelous power which Jesus possesses—His power of giving eternal life. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:1,2). Look at the Hill of the Skull, there is a thief hanging on the cross near to Jesus, who is condemned sinner, justly condemned for his deeds. Clammy sweat is on his brow; his heart is filthy with the crust of years of sin, as he hangs there dying. The fiends of hell wait for his soul, with the thought in mind that another soul shall be with them in hell.

As he hangs there, Jesus looks his way. There is power in Jesus' eye. Slowly and feebly the
(Continued on Page 12, Col. 1)

GOD'S HAND

A little girl wrote her name
And jumped about with glee
Too small to fully understand
We seldom write at three.

She knew her Mother played a part
That her little hand was tight
Within the grip of a bigger hand
As she pressed with all her might.

So God hath guided those of us
We have naught whereof to boast
Our life He held within His hand
If we escaped the sins of most.

Let's give credit to this great God
Let's glorify His name,
Who in the beginning saw our need and
To our life and soul laid claim.

Mrs. J.P. Morgan

TUNE IN TO THE CALI. TO CALVARY

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

THE NAME

(Continued from Page 11)

thief whispers, "Lord, remember me." To which Jesus replies, "Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). Now look back at the cross where that thief is dying. The look of horrid anguish is gone from his face. An angel of mercy is ready to receive the soul—now a precious jewel, fit for God's Kingdom. The heart, lately crusted with the filth of a sinful life, is now white with purity. Instead of being a sinner condemned, he is now a sinner justified by grace.

A little while and the soul which hung trembling in life, takes its flight to be with Jesus and the redeemed of God. In your realm of imagination, look at him amid the glories of God, clearer than the sun and fairer than the moon. Who is this one of wondrous beauty. It is none other than the thief who hung upon the cross. I tell you, as long as Jesus can redeem the lost, give eternal life to those who are spiritually dead, and give grace to those who are dying, His name shall endure.

When I stand before Him and behold the greatness of His power—His power over nature, His power over disease, His power over Satan, His power over the grave, and His power of giving eternal life, I declare again that His name shall always endure in view of the greatness of His power.

IV. His name shall endure because of the marvel of His message. It was a marvelous message that the Lord Jesus Christ preached. No one ever heard such a sermon as that embodied in the text of the Good Samaritan, until Jesus preached it. No one ever heard such exhortations as are given us in the Sermon on the Mount. Just listen to these: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue at the law, and take away thy

coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:39-44). "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-35). Then hear Him again as He tells the story of the prodigal son. See Him as He pictures the old father with arms outstretched to receive his wayward son home again. Under the law, this prodigal should have been stoned, yet Jesus gave him a robe and a ring instead.

Yes, it is a great message which the Lord Jesus Christ preached. It is interesting to notice how the folk appraised His message, and what they thought of it. "The officers answered, Never man spake like this man" (John 7:46). "And the common people heard him gladly" (Mark 12:37). "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes" (Matt. 7:28,29).

This message which Jesus thus preached, and which was thus appraised by the people, will never cease. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). How marvelous is this. Not only a marvelous message which was marvelously accepted by the people, but the prophetic utterance that it shall never end makes it all the more marvelous. Because of the marvel of His message, His name shall endure forever.

V. His name shall endure because of the universality of His influence. Our Saviour only wrote once in the days of His flesh, and then He wrote in the shifting sands, which with the next gust of wind that came was scattered, and the message unknown by all, was never read. We have no true picture of Him. No one knows exactly how He looks. Though we have no set of books which He ever wrote, and not even a single volume which He compiled, and though we have no true picture of Him, yet His influence lives on.

Every time you date a letter, you acknowledge His influence. Every church spire which pierces

the blue of the ethereal spaces is an acknowledgment of the influence of Jesus. Every Sunday school and church service which calls young and old from the cares and the toils of the material world into a spiral realm is a reminder of His influence.

Throughout the years gone by since His coming to earth, martyrs by the millions have bled and died in His behalf. More than fifty million Baptists alone have sealed their testimony with their life's blood. Even today millions could be found who would die rather than renounce their faith, and who would step boldly into the flames to perish therein rather than recant. When burned, you might take out their hearts and you would see engraved thereon a name—the precious name of Jesus. Truly, His name shall endure forever because of the universality of His influence.

VI. His name shall endure because of the honor which is accorded His name in heaven. Throughout the ages gone by since the days of Abel's conversion, multiplied millions have been redeemed, and are now in the glory land of God. Though every man on earth were to cease and there might never be another

mortal who would speak His praise, each of the redeemed in heaven will still adore and breathe the name of Jesus. "And one of the elders answered, saying unto me, 'What are these which are arrayed in white robes? and whence came they?' And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple: and he that sitteth on the throne shall dwell among them" (Rev. 7:13-15).

Even if these mortals might be able to perish, and though these who have been redeemed by blood might cease to be, the name of Jesus would still be honored; for every angel of God and every archangel in heaven, daily sing His praise. The seraphim and the cherubim bow before Him daily saying, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3). Their seraphic melodies and their an-

gelic chorus shall never cease to speak the praise of His name.

Even if the angels as well as the redeemed of men now in heaven should cease, then the name of Jesus would still be honored; for the Father and the Holy Spirit must still honor His name. Even if heaven itself were annihilated, the name of Jesus would still be heard, for the Father and the Holy Spirit, each co-equal with Jesus, must still speak the praise of Jesus, the Son of God.

Possibly the most of my audience realizes that George Whitefield along with John and Charles Wesley, have been given credit of founding the Methodist denomination.

When Whitefield was asked whether he would found the denomination, he said, "No, Brother John Wesley may do as he pleases, but let my name perish; let Christ's name live forever." This is my declaration too. Let my name perish; let the name of this glorious church which I serve as pastor, and which I love with all my being, perish; let the name of our statesmen perish; let the name of our country which we love so well, let the name of America perish; and let nations perish, but let Christ's name endure forever.

THE DECREES OF GOD

by Timothy Dwight

Text: "...I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:11).

Premise: God made all things.

1. He either made things for a purpose or He made them without purpose.

2. If God made all things for a purpose, He either provided for the certain accomplishment of His purpose or, He did not.

3. If God did not provide for the accomplishment of His purpose it was either because He was unwilling to do it, or, He was unable to do it.

4. If God was unwilling to provide for the accomplishment of His purpose, it was either because His purpose was not important to Him, or because it required more trouble than His purpose would justify.

5. If God was unable to provide for the accomplishment of His purpose, or will, it was either because He did not know how to do it, or because He did not have the ability to accomplish it. (Note: the former denies His omniscience; the latter denies His omnipotence.)

6. If God provided for the accomplishment of His purpose, then it will be accomplished or it will not be.

7. If His purpose will be accomplished the means provided for this purpose will operate in the proper manner for its accomplishment.

Application:

If the actions of men are not such as God purposed, it must be because He did not know what men would do; or knowing this, He did not choose to prevent their existence.

A. If God knew what the actions of men would be, and did not choose to prevent their existence, then their actions are either agreeable to His purposes, or He chose them to exist although they are contrary to His purpose.

B. God could prevent the actions of wicked men by preventing their existence. To assume wicked men are upon the whole

contrary to God's purpose, and yet He choose that they should be born is to assume a contradiction.

Therefore, to deny the doctrines of Predestination and of Reprobation is to believe that God is limited, changeable, and dependent upon what men do. To believe this about God is to believe the purposes of God are not certain in their accomplishments.

Receiving nothing except as you find it in the Word, but in a childlike spirit receiving everything that you find there, you shall stand upon your high places. Your feet shall be like hinds' feet, and your place of abode shall be above the mists and clouds of earth's wretched atmosphere of doubt.

--C.H. Spurgeon

SPECIAL ANNOUNCEMENT

The editor will be in revival services with the Main Street Baptist Church of Burnside, Ky. February 6 - 12. Services will be at 7:30 nightly. This was formerly The Deerfield Baptist Church of Somerset, Ky. They now have a beautiful, spacious new building on Main Street in Burnside. The pastor is Elder Wendell P. Furlong. For further information contact him at 606 561 8637. Please attend this meeting if you can. Pray for this meeting.

ANNOUNCEMENT

The Main Street Baptist Church of Burnside, Ky. is now meeting in its new church facility on Main St. in Burnside. This was formerly The Deerfield Baptist Church of Somerset, Ky. All regular services are as follows: Sunday School, 9:45 A.M.; Sunday Morning service, 10:45 A.M.; Sunday Night service, 6:30 P.M.; and Wednesday night Prayer Meeting at 7:30 P.M. The public is invited to all services.

TULIP

In the garden where Satan came to beguile,
We learn of the fall of our federal head.
We cannot seek the face of God, not while I
n original sin we all are dead.

Electing love for Adam's lost race,
Secured all of those whom the Father foreknew.
Though nothing in them could merit His grace,
His compassions each morning are new.

Our blessed Redeemer full atonement made,
For His people He suffered and died.
By His shed blood their sin debt was paid,
The travail of His soul shall be satisfied.

All that the Father has given His Son,
Shall be drawn to Him by the Spirit.
Irresistible grace will find every one,
Through the gospel preached when we hear it.

God's love for His people is ever the same,
With Him there's no shadow of turning.
We serve Him with joy, persevere in His name,
While more of His love we are learning.

by: Ana Griffin, Bagdad, Az.

ANNOUNCEMENT

The Baptist Standard Bearer of Number One Iron Oaks Drive, Paris, Arkansas 72855 is planning to reprint Intercommunion, Inconsistent And Unscriptural by J.R. Graves (We are running this in serial form in TBE at present). The book will sell for \$20.00. It can be ordered on a pre-publication plan for \$10.00 plus 12% U.S. postage, 18% foreign postage. The initial dead line for such is April 30, 1989. When money for 500 orders is secured, publication work will begin. If this many are not received, money will be returned.

Do not order from T.B.E. Deal directly with the above. We are not responsible in any way except that we publicize and recommend the book.